from the mention of *covetousness* by the  
new idea beginning at ver. 6, to which,  
and not to the former clause, this is  
subordinated. I therefore take them with  
Chrysostom and many others, as referring  
to the claim of honour and deference,  
which as Apostles they might have put  
forward. They are equivalent to, **when  
we might have stood on our dignity**.

**as** (being) **Apostles of Christ**] It is simpler  
to take Apostles here in its wider sense,  
than to limit the sentence to St. Paul  
alone.

**7.**] **But** contrasts, not with  
the mere subordinate clause of the last  
verse (“*though we might*,” *&*c.), but with  
its whole sense, and introduces the positive  
side of their behaviour: as if it were said,  
‘so far from being any of the aforesaid,  
we were...”

**we proved**, as before,  
were found by experience to be: *became*,  
as your estimate of us became more accu-  
rate and thorough.

**among you**] i.e.  
‘in our converse with you;’ but with an  
allusion to our not lifting ourselves above  
you;—*as being ourselves your fellows*.  
‘The emphasis on **her own** should not be  
lost sight of—**as when a nurse** (a *suckling  
mother*) **cherishes her own children**. See  
Gal. iv. 19, for the same figure.

**8.**]  
**thus** belongs to **became willing**, and answers

to **as** above. The expression **our  
own lives**, as remarked above, shews  
beyond doubt that he is including here  
Silas and Timothy with himself. The term  
**to impart** will not strictly apply to *our  
own lives*, but we must borrow from it the  
idea of giving, or offering.—The comparison  
is exceedingly tender and beautiful: as the  
nursing-mother, cherishing her children,  
joys to give not only her milk, but her life,  
for them,—so we, bringing up you as  
spiritual children, delighted in giving, not  
only the milk of the word, but even (and  
here it was matter of fact) our own lives,  
for your nourishment in Christ. And that,  
**because ye became very dear unto us**.

**9.**] *Proof of the dearness of the  
Thessalonians to Paul and his com-  
panions* : not of these last *proving gentle  
among them*, to which it would be irrelevant,

—nor of their readiness to give  
their lives, &c., for this verse does not  
refer to dangers undergone, but to *labour,  
in order not to trouble any*.

**our labour and toil**] a repetition to intensify:  
no distinction can be established.

**working**] in its strict meaning of manual  
labour—viz., at tent-cloth making, Acts  
xviii. 3.

**night and day**] The *night*  
is mentioned first, not merely because the  
Jews and Athenians so reckoned it, but  
*for emphasis*, being the most noteworthy,  
and the *day* following as matter of course.  
See ch. iii. 10; Mark v.5; 2 Tim.i.3;  
Isa. xxxiv. 10; Acts xx. 31.

**that we might not burden any of you**, viz. by  
accepting from you the means of sustenance.

On the supposed inconsistency of  
the statement here with the narrative in  
Acts xvii., see Introd., § ii. 3, and note.

**10—12.**] *General summary of their  
behaviour and teaching among the Thessalonians.*

**10.**] **Ye are witnesses**, of  
the outward appearance.

**God**, of the  
heart.

**holiness** is more a quality having respect to

God: **justice**, to men.  
This distinction, perhaps precarious where  
the words occur separately, or seem to