require no very precise application, is

requisite here where both divine and human  
testimony is appealed to.

**toward you that believe**] The former verse having  
referred to *external* occupation, in which  
he must have consorted with *unbelievers*,  
he here narrows the circle, to speak of  
his behaviour among the brethren them-  
selves.

**11, 12.**] *Appeal to the detailed judgment*

*of each one, that this was so*. This  
“*holily and justly and unblameably*” is  
substantiated by the fact, that *St. Paul  
and his companions* busied themselves in  
establishing every one of them in the  
faith.

**11.**] God calls us to His  
*kingdom*, the kingdom of our Lord Jesus,  
which He shall establish at His coming:  
and He calls us to His *glory*,—to partake  
of that glory in His presence, which our  
Lord Jesus had with Him before the world  
began ; John xvii. 5,24, See Rom. v. 2.

**13.**] **for this cause** is best and  
most simply referred to the fact announced

in the preceding words—viz. that  
God *calleth you unto His kingdom and  
glory,* &c. Seeing that He is thus call-  
ing you, your thorough reception of His  
word is to us a cause of thanksgiving to  
Him.

**we also**, i.e. as well as *all who  
believe in Macedonia and Achaia*.

**when ye received . . . ye accepted**] The  
former verb denotes only the *hearing*, as  
objective matter of fact: the latter, the  
*receiving into their minds* as subjective  
matter of belief. There is a significant

contrast, St. Paul distinguishing himself and  
his companions, as mere publishers, from  
God, the great Source of the Gospel.

**ye accepted, not** (no ‘*as*’ must be inserted:

he is not speaking of the *Thessalonians’*

*estimate* of the word, but [see  
above] of the fact of their receiving it as  
it really was) **the word of men** (having  
man for its author), **but as itis in truth,  
the word of God, which** (Bengel and others  
take **which** as referring to “ God:” but  
the more probable reference is to **the word**:  
see the reason in my Greek Test.) **is also**  
(besides being merely heard) **working in  
you that believe**.

**14.**] *Proof of this working,—that they had imitated in*

*endurance the Judean churches.*

**imitators**] not in intention, but in fact.  
‘The reason for introducing this character of  
the Jews here was because (Acts xvii. 5 ff.)  
*they* had been the stirrers up of the

persecution against himself and Silas at

Thessalonica, to which circumstance he refers  
below. By the mention of them as the  
adversaries of the Gospel in Judaea he is  
carried on to say that there, as well as at  
Thessalonica, they had ever been its chief  
enemies. And this is a remarkable coincidence

with the history in the Acts, where  
we find him at this time, in Corinth, in  
more than usual conflict with the Jews  
(Acts xviii. 5, 6, 12).

**the churches**