**of God which are in Judaea in Christ  
Jesus**] Œcumenius remarks that the

language is carefully accurate: the synagogues  
of the Jews as such claiming to be *in God*,  
those which believed were also, over and  
above this, *in Christ Jesus His Son*.  
These countrymen of the Thessalonians  
were not Jews, wholly nor in part, but  
Gentiles only. For they are set in distinct  
contrast here to *the Jews*.

**they**, the members of the Judaean churches

mentioned above.

**15, 16.**] *Characterization of the Jews  
as enemies of the Gospel and of mankind*.

Jowett’s note is worth quoting:  
“Wherever the Apostle had gone on his  
second journey, he had been persecuted  
by the Jews: and the longer he travelled  
about among Gentile cities, the more he  
must have been sensible of the feeling  
with which his countrymen were regarded.  
Isolated as they were from the rest of  
the world in every city, a people within a  
people, it was impossible that they should  
not be united for their own self-defence,  
and regarded with suspicion by the rest of  
mankind. But their inner nature was not  
less repugnant to the nobler as well as the  
baser feelings of Greece and Rome. Their  
fierce nationality had outlived itself: though  
worshippers of the true God, they knew  
Him not to be the God of all the nations  
of the earth: hated and despised by others,  
they could but cherish in return an impotent

contempt and hatred of other men.  
What wonder that, for an instant (? on all  
this see below), the Apostle should have  
felt that this Gentile feeling was not wholly  
groundless? or that he should use words  
which recall the expression of Tacitus, in  
characterizing the Jews,—‘that they had  
the hatred of enemies towards all other  
nations?’”

**15. killed Jesus the Lord**]  
The arrangement of the words in the original

is peculiar, throwing “*the Lord*”  
into strong emphasis—Jesus who was their  
Lord, whom they ought to have welcomed  
and obeyed.

**drove out us**] by persecution, viz.,

from among you, Acts xvii.  
5 ff.

**16.**] **us** refers to Paul and Silas. In  
the words **are contrary to all men**, most.  
Commentators, and recently Jowett (see  
above), have seen the “*hatred of the  
human race*,” ascribed to the Jews by  
Tacitus,and by several other classic authors.  
But it is hardly possible that St. Paul,  
himself a Jew, should have blamed an

exclusiveness which arose from the strict  
monotheism and legal purity of the Jew:  
and besides this, the construction having  
been hitherto carried on by copulae, but  
now dropping them, most naturally goes on  
from this *contrariety* to what next follows,  
viz., *their forbidding us to speak to the  
Gentiles*, specifying wherein the contrariety

consists, viz. in opposing the

salvation of mankind by the Gospel.

**to the end that they may fill up their sins  
alway**] This is said, not of the intention of  
the Jews themselves, but of their course of  
conduct, viewed as having an intent in the  
divine purposes: as so often in St.Paul. The  
meaning of the expression is, that they may  
bring up the measure of their sins to the pre-  
scribed point. **But** (this their opposition  
to God and men shall not avail them : for)  
**the** (predestined, or predicted, or merited)  
**wrath** (of God) **came upon them** (he looks  
*back* on the fact in the divine counsels as  
a thing in past time, i.e. ‘was appointed to