come :’ not as in A, V. “is come”) **to the  
uttermost** (to the end of it, i.e. the wrath:  
so that it shall exhaust all its force on  
them).

**17—III. 13.**] *He relates to them how  
he desired to return after his separation  
from them: and when that was impracticable,*

*how he sent Timothy ; at whose good  
intelligence of them he was cheered, thanks  
God for them, and prays for their continuance*

*in love and confirmation in the  
faith*.

**17.**] **But we** resumes the subject broken off

at ver. 13: the **but** introducing a contrast

to the description of the  
Jews in vv. 15, 16.

**when we had been separated**] literally, **orphaned of**; **bereaved  
of**.

**for a short time**] literally, **for the  
space of an hour**. The expression refers,  
not to his present impression that the time  
of separation would still be short, but to  
the time alluded to in the preceding past  
participle—**when we had been separated  
from you for the space of an hour.  
the more abundantly** (because our

separation was so short. Lünemann says well:  
“Universal experience testifies, that the  
pain of separation from friends and the  
desire of return to them are more vivid,  
the more freshly the remembrance of the  
parting works in the spirit, i.e. the less  
time has elapsed since the parting”)

**endeavoured** (implies actual setting on foot  
of measures to effect it) **in much desire**  
(i.e. very earnestly) **to see your face**.

**18. Wherefore** (as following up this earnest  
endeavour) **we would fain have come** (had  
a plan to come) **unto you, even I Paul** (the  
introduction of these words here, where he  
is about to speak of himself alone, is a  
strong confirmation of the view upheld  
above [on ch, i. 9] that he has hitherto  
been speaking of himself and his com-  
panions), **both once and again** (literally,  
‘both once and twice:’ meaning, that  
on *two special occasions* he had such a  
plan), **and** (not, ‘*but*.’ the simple copula,  
as in Rom. i. 13, gives the matter of fact,  
without raising the contrast between the  
intention and the hindrance) **Satan** (i.e.  
the devil: not any human adversary or set  
of adversaries ; whether Satan acted by the  
Thessalonian Jews or not, is unknown to  
us, but by whomsoever acting, the agency  
was *his*) **hindered us**.

**19.**] *accounts for this his earnest desire*

*to see them, by the esteem in which  
he held them*.

**in the presence of  
our Lord Jesus at his coming]** The  
Apostle, after having asked and answered  
the question, “*what is our hope? &c.*,”  
breaks off, and specifies that wherein this  
hope and joy mainly consisted, viz. the  
glorious prospect of their being found in  
the Lord at his appearing. But he does  
not look forward to this as anticipating a  
reward for the conversion of the Thessalonians,

or that their conversion will compensate

for his having persecuted the  
Church before, but from generous desire to  
be found at that day with the fruits of his  
labour, and that they might be his boast  
and he theirs before the Lord; see 2 Cor.  
i. 14; Phil. ii. 16.

**20.**] The words **at his  
coming** further specify what went before:  
that it is not merely in His presence, always  
about His people, but then, when He shall  
be clearly and finally manifested. I should  
be inclined to ascribe to ver. 20 a wider  
range than ver. 19 embraces: as if it had  
been said, **you will be our joy in the day  
of the Lord: for ye are** (at all times, *ye are  
abstractedly*) **our glory and joy**.