their piety; their love, their practical  
virtue; and their remembrance of their  
teacher and desire for him testifies to their  
loyalty in matters of doctrine.”

**7.**]  
**for this cause**, viz. on account of what has  
just been mentioned, from the beginning  
of the last verse—**this** combining the whole  
of the good news in one.

**over you**]  
*You* were the object of our consolation:  
the faith which you shewed was the means  
whereby that object was applied to our  
minds.

**in** (ie. ‘*in the midst of*,  
—‘*in spite of*’) **all our distress and  
affliction** (*what* distress and affliction does  
not appear;—but clearly some external  
trouble, not *care and anxiety for you*, for  
this would be removed by the message of  
Timothy. We may well imagine such

external trouble, from Acts xviii. 5—10):

**8.**] **since now** (not so much an adverb  
of *time*, here, as implying the fulfilment of  
the condition which follows) **we live** (the  
*distress* and *affliction* being conceived as a  
*death* : but not to be referred to *everlasting*  
life, as Chrysostom, but with reference to  
the infringement of the powers of life by *dis-  
tress* and *affliction* : we are in full strength  
and freshness of life, we do not feel the sor-  
rows and tribulations with which the outer  
world surrounds us), **if ye stand fast in  
the Lord**. There were (ver. 10) *deficiencies*in their faith, requiring *filling up*.

**9.**] And this vigour of life shews itself in  
the earnest desire of abundant thanksgiving:

so the **for** accounts for, and specifies the

action of, the “life” just  
mentioned.

**what**—i.e. what sufficient— ?

**can we render again**]  
*Thanks* is itself a *return* for God’s favours ;  
see especially Ps. cxvi. 12.

**for all the joy**] i.e. **in return for**.

**all the joy**,  
i.e. not the joy from so many different  
sources, but the joy in its largeness and  
depth: as if he had said, **this great joy**.

**before our God** shews the joy to  
be of the very highest and best,—no joy of  
this world, or of personal pride, but one  
which will bear, and does bear, the search-  
ing eye of God, and is *His* joy (John xv.  
11).

**10. night and day**] see on  
ch. ii. 9.

**praying**, i.e. **praying as we  
do**, belongs to the question of ver. 9: as  
if it had been said, ‘what thanks can we  
render, &c., proportioned to the earnestness  
of our prayers, &c.?’ These **defects** were  
consequences of their being as yet novices  
in the faith: partly theoretical, e.g. their  
want of stability respecting the *coming of  
the Lord*, and of fixed ideas respecting  
those who had fallen asleep in Christ,—  
partly practical, ch. iv. 1.

**11—13.**] *Good wishes, with respect to  
this his earnest desire, and to their*

*continued progress in love and holiness*.

**11**. **himself**] This word exalts the absolute  
power of God and the Lord Jesus—if He  
expedites the way, it will be accomplished.  
**Himself** then is in contrast with *ourselves*,  
who have once and again tried to come to  
you, but have been hindered by Satan.