render merely *His holy Spirit* : the Apostle  
doubtless chose this form for precision, to  
bring out the *holiness* of the Spirit, as connected

with *sanctification* preceding.

**9—12.**] *Exhortations to brotherly love*  
(9,10a), *and to honest diligent lives* (10b  
—12).

**9.**] **But** is transitional, the  
implied contrast being to the sin last  
spoken of.

**brotherly love** here refers  
more immediately (compare ver. 10) to  
deeds of kindness by way of relief to poor  
brethren.

**ye need not**] This is a not  
unusual touch of delicate rhetoric with St.  
Paul (see 2 Cor. ix. 1: Philem. 19: ch. v.  
1). It conveys tacit but gentle reproof.  
The knowledge and the practice already  
exist: but the latter is not quite in pro-  
portion to the former. “In saying, ‘there  
is no need,’ he makes it greater than if he  
had said, ‘ there was need.’” Chrysostom.

**10.**] follows up the last verse by a  
matter of fact, shewing the teaching to have  
been in some measure effectual.

**to abound**, viz. in this *love*.

There does  
not seem any reason, with Jowett, to ascribe  
the want of quietness, here implied, **to be  
quiet**, to their *uneasiness about the state  
of the dead*: much rather [as he also  
states: see below] to their mistaken anticipations

of the immediate coming of the  
Lord. It would seem as if, notwithstanding

their liberality to those without, there  
were some defect of diligence and harmony  
within which prompted this exhortation:  
see 2 Thess. iii. 11, 12. Theodoret assigns  
another reason for it: “This exhortation is  
not inconsistent with the foregoing praises.  
For the state of things was, that one party  
zealously ministered charity to the needy,  
and that the latter on account of this  
zealous ministration neglected their own  
duties: he naturally therefore praised the  
one and gave fitting advice to the others.”  
It has been objected to this, that thus the  
Church would be divided into two sections,  
the one exhorted to persist and abound in  
their liberality, the other to work diligently  
to support themselves ; whereas there is no  
trace in the text of such a division. But  
we may well answer, that instances are  
frequent enough of exhortations being addressed

to whole churches which in their  
application would require severing and  
allotting to distinct classes of persons.

**11.**] **to study** (literally, **to make it your  
ambition**) **to be quiet**—have no other  
*ambition* than that of a quiet industrious  
holy life. From the exhortation **to work  
with your hands**, it appears that the members

of the Thessalonian church were  
mostly of the class of persons thus labouring.

**12.**] *Purpose of ver.* 11.

**becomingly**] or, **honourably**:

“*disorderly*,” 2  
Thess. iii. 6, 11, is the opposite.

**them that are without**] the unbelieving  
world.

**13.**—CH. V. **11.**] INSTRUCTIONS AND  
EXHORTATIONS CONCERNING THE TIME  
OF THE END: and herein,

**13—18.**] *instructions respecting the resurrection of  
the departed at the Lord’s coming*.—We  
can hardly help suspecting some connexion

between what has just preceded,