the Lord is then **glorified**, when it becomes

the power of God to salvation to  
the believer—see Rom. i. 16.

**even  
as it is also with you**] for they had thus  
received it: 1 Thess. i. 6.

**2.**] And  
in order for that to be the case,—that we  
may be free to preach it. The word rendered

**perverse** is properly used of that  
which is not in its right place. When of  
*persons*, it designates one who does or says  
that which is inappropriate under the circumstances.

But as some other words  
which had originally a milder meaning,  
it has come to mean one who sets himself  
against divine or human laws. Perhaps  
“*perverse*” is our nearest word to it.  
Who are these men? It is obvious that  
the key to the answer will be found in  
Acts xviii. They were the Jews at Corinth,

who were at that time the especial  
adversaries of the Apostle and his preaching.

And this is confirmed by the clause  
which he has added to account for their  
*perversity* and *wickedness*.

**for to all  
men the** (Christian) **faith does not belong**—all men do not receive it—have no receptivity

for it—obviously pointing at Jews  
by this description.

**3.**] Calvin says, “These words shew that Paul was anxious  
for others, rather than for himself. Against  
him malignant men directed all the stings  
of their wickedness, against him all their  
attacks were made: but he directs all his  
care towards his Thessalonians, lest any  
temptation should beset them.”

**But**,  
in contrast with the men just mentioned.

**the Lord** is *Christ*: see ch. ii. 16,  
and ver. 5.

**shall stablish you**] in  
reference to his wish, ch. ii. 17.

**evil**  
may also be rendered ‘the evil one,’ as in  
Matt. xiii. 19: Eph. vi. 16. But here the  
assurance seems, as before said, to correspond

to the wish ch. ii. 17: in which  
case **evil** is *neuter*. We may observe that  
the words are nearly a citation from the  
Lord’s prayer.

**4.**] forms a transition  
to the exhortations which are to follow  
ver. 6 ff.

**in the Lord**, as the element in  
which his confidence is exercised, shews it  
to be one assuming that they will act consistently

with their Christian profession :  
and so gives the expectation the force of  
an exhortation, but at the same time of a  
hopeful exhortation.

**5.**] There does  
not appear to be any distrust of the  
Thessalonians implied by this repeated  
wish for them, as De Wette supposes.  
Rather is it an *enlargement*, taken up by  
the **but** (not only so, but), of *the assurance*  
just expressed.

**the Lord**—*Christ*, as  
before.

**the love of God** here, from  
the fact of his wishing that their hearts  
may be *directed into it*, must be subjective,

*the love of man to God*.

**the  
patience of Christ** has very generally been  
understood, as in A. V., ‘*the patient waiting*

*for Christ*.’ But the substantive will not  
bear this meaning. It occurs thirty-four  
times in the New Test., and always in the  
sense of **endurance,—patience**. Nor again  
can the expression mean ‘*endurance* *for  
Christ’s sake*,’ which the simple genitive  
will not convey: but it must be, as Chrysostom

says, “that we may endure as He  
endured :” *the patience* **of Christ** (genitive  
possessive),—**which Christ shewed**.

**6—15.**] *Dehortation from disorderly,  
idle habits of life*. He had given a hint  
in this direction before, in the first Epistle  
(v. 14, 15): he now speaks more plainly