I. 1—5. I. THESSALONIANS. 475   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 making mention of you in our pray-   
 give thanks to God always ers unceasingly, 3¢remembering the ae». ii.1s   
 for you all, making mention ework of your faith, and the ‘la- ¢ Jon   
 of you in our prayers ; > bour of your love, and the patience siiii:°,   
 membering without ceasing of your hope of our Lord Jesus snmes   
 your work of faith, and Christ, before God and our Father; #¥: 6   
 labour of love, and pa- \* knowing, brethren beloved by God,   
 tience of hope in our Lord your 8 election. 5 Because \* our gos- s $0),   
 Jesus Christ, in the sight   
 of God and our Father ;   
 4 knowing, brethren be- 2 Thess.   
 loved, your election of pel came not unto you in word only, y Mans 20.   
 5 For our gospel came not . . 1c   
 uato you in word only, but but also in power, and ‘in the Holy Rea   
 also in power, and in the Ghost, and in \* much confidence ; «co. 2.   
 Holy Ghost, and in much Heb. ii.   
   
 understood of the Apostle alone, as it by in that we know—or, for we know. It   
 many Commentators. For undoubted as must not be paraphrased “in that yo   
 it is that he often, e. ch. iii. 2, where know,” as some have done. The words by   
 see note, uses the plural of himself alone, God belong to “beloved,” as in 2 Thess.   
 yet it is as undoubted that he uses it also ii. 18, see Rom. i. 7: not, as A. V., to   
 of himself and of his fellow-labourers—e. g., “your election,’ which is an ungram-   
 2Cor. i. 18, 19. always for you all} matical rendering. The word elec-   
 We have the same alliteration Eph. v. 20. tion must not be softened down: it is   
 On the latter words in this verse, Rom. the election unto life of individual be-   
 i 9 f unceasingly seems, by the lievers by God, so commonly adduced by   
 nearly parallel place, Rom. i. 9, to St. Paul (reff.: and 1 Cor. i. your   
 to what goes before, not to what follows. election, i.e. election of you: knowing   
 Such a formula would naturally repeat, that God elected you. 5. Because}   
 itself, far as specifications of this kind Verses 5, 6 ff. are meant not to explain   
 are concerned. 3.] faith, love, hope, wherein their election consisted, but to   
 are the three great Christian graces of give reasons in matter of fact for con-   
 1 Cor. xiii. See also ch. v. 8; Col. i. 5. cluding the existence of that election.   
 the labour of your love] prohably These reasons are (1) the power and confi-   
 towards the sick and needy strangers, dence with which he and Silvanus and   
 compare Acts xx. 35; Rom. xvi. 6, Timothy preached among them (ver. 5),   
 of... love, not as springing from, but as and (2) the earnest and joyful manner in   
 belonging to, it. which the Thessalonians received it (vv.   
 the endurance (or, patience) of hope— 6 ff.). Both these were signs of God’s   
 i.e. endurance (in trials) belongs to e to them—tokens of their election   
 (see above), characterizes, your hope; and vouchsafed by Him. our gospel] i.e.   
 also nourishes it, turn: compare Rom, xy. the gospel which we preached. came   
 4, of our Lord Jesus Christ } specifies unto you) literally, to you—proved   
 hope—that it is a of the coming of the to be, in its to you. The prepo-   
 Lord Jesus Christ (compare ver. 10). Ols- sition in, thrice repeated, indicates the   
 hausen refers the words to all three form and manner in which the preaching   
 ceding substantives—but this seems alien was carried on, not that in which the   
 from St.Paul’s style. Onall thethree Jowett Thessalonians received it, which is not   
 says well, “Your faith, hope, and love; a treated till ver. in power] not ‘in   
 faith that had its outward effect on your miracles, but in power of utterance and   
 lives : love that spent itself the service of energy. and in the Holy Ghost]   
 of others: a hope that was no mere tran- i.e. not only in force and energy, but in   
 sient feeling, was content to wait for the Holy Ghost—in a manner which could   
 the things unseen when Christ should be only be ascribed to the operation of the   
 revealed.” before God connects most Holy Spirit. in much confidence (of   
 naturally with ver. 2—making mention faith). This confidence (see above) was   
 .... before God: not to the genitives pre- that in which Paul and Silvanus and   
 ceding (see Rom. iv. 17; xiv. 22). Timothy preached to them: not that in   
 4.) knowing refers back to remembering, which they received the preaching.