476 I. THESSALONIANS. I. 6—10.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 1eh-ti1,5,10, as lye know what manner of assurance; as ye know   
 5) men we proved among you for your what manner of men we   
 16. sakes, 6 And ye ™ became imitators were among you for your   
 ” of us, and of the Lord, receiving the sake. © And ye became   
 word in much affliction, ® with joy followers of us, and of the   
 Hebx34 of the Holy Ghost: 7 so that ye be- Lord, having received the   
 n Acts v, came an example to all that believe word in much affliction,   
 in Macedonia and Achaia. with joy of the Ghost :   
 1 so that ye were ensamples   
 8 to all that believe Mace-   
 onom.x.18 from you hath °sounded out the|from you sounded out the   
 word of the Lord not only in Mace- jz0ord of the Lord not only   
 pRomi8, donia and Achaia, but Pin every in Macedonia and Achaia,   
 2 Thess. jSut also in every place   
 place your faith which is toward! your faith to God-ward is   
 God is gone forth ; so that we pared phe? abroad; so that   
 |we need not to speak any   
   
 even as, &.] Appeal to their knowledge patterns to other churches (see below).   
 that the fact was so. These words n2- —For this afftiction which they received   
 strict the foregoing to the preachers, as ‘he word, see Acts xvii. 5—10; ch. ii.   
 explained above. This interpretation is iii. 2, 5. receiving] i.e.inthat ye   
 fixed by the term even as, referring back received. joy of the Holy Spirit) i.e.   
 to the whole previous description, joy wrought by the Holy Spirit.   
 what manner of men we proved] The point 1.) Further specification the eminence   
 of the fact appealed to is, the proof of the Thessalonians’ Christian character.   
 what manner of men they were, by the an example] said of the whole church   
 manner of their preaching. ‘The quality asone. to all that believe] to the whole   
 was evinced, in the power and confidence of the believers: not as Chrysostom under-   
 with which they delivered their message.” stands it, all believed before you: for it   
 Ellicott : the given by the manner of was not so: the only church in Europe   
 their preaching. for your sakes] which was in Christ before the Thessalo-   
 conveying the purpose of the Apostle and nian, was the Philippian (Acts xvi. 12—   
 his colleagues, in the background also xvii. 1; see ch. 2). Macedonia and   
 the purpose of Gop—‘you know what Achaia, compare Rom. xv. 26; Acts xix.   
 God enabled us to be,—how mighty in 21: the two Roman provinces, compre-   
 preaching the word,—for your sakes— hending Northern and Southern Greece.   
 thereby proving that He loved you, and There is no reference, as Theodoret thinks,   
 had. chosen you for His own.’ 6. to the Greeks being “very great nations,   
 Further proof of the same, that ye are and admired for wisdom,” and so their   
 elect, the method in which you received praise being the greater: these are men-   
 the Gospel thus preached by us. It is tioned simply because the Apostle had been,   
 somewhat difficult here to fix exactly the since their conversion, in Macedonia, and   
 point of comparison, in which they imi- had left Silvanus and Timothy there,—and   
 tated their ministersand Christ. Certaialy was now in Achaia.   
 it is merely, in receiving the word—tor 8.] Proof of the praise in ver.   
 to omit other objections, this would avt from you is merely local; not by you, as   
 apply at all to Him :—and therefore, not in preachers. hath sounded out} Chry-   
 any qualifying detail of their method of sostom remarks that the similitude is   
 reception of the word.—So far being clear, the clear sound of a trumpet, filling the   
 we have but one particular left, that space surrounding. The sense seems to   
 respects the circumstances under which, be that your ready reception and faith as   
 and the spirit with which: and here we it were sounded forth the word of the Lord,   
 find a point of comparison even with the Gospel message, loudly and clearly,   
 Christ Himself: viz. joyful endurance in through all parts. toward God] di-   
 spirit under sufferings. This it was in rected towards God as its object (and here,   
 which they imitated the Apostles, and as contrasted with idols, see next verse).   
 their divine Master, and which made them De Wette supposes with some probability