480 I, THESSALONIANS. 1%   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 and unblameably we behaved our- how holily and justly and   
 selves toward you that believe: unblameably we behaved   
 leven as ye know, as a father his ourselves among you that   
 own children, exhorting and com- believe: '' as ye know how   
 forting you, every one of you, and we exhorted and comforted   
 charging you, 1\*that ye might and charged every one of   
 walk worthily of God, » who calleth you, as a father doth his   
 a Epb. 1. you into his own kingdom and glory. children, 12 that ye would   
 Phil. 27, 13 And for this cause we also thank walk worthy of God, who   
 God ‘unceasingly, because, when hath called you unto his   
 Kingdom and glory. 8 For   
 this cause also thank we   
 God without ceasing, be-   
 ye received God’s word by hearing cause, when ye received the   
 it from us, ye ‘accepted, not the word of God which ye   
 d Matt. 40, ord of men, but as it is in truth,!"0t as of us, ye received it   
 the word of God, which worketh   
 also in you that believe. 1 For ye ut as it is in truth, the   
 became imitators, brethren, of the word of God, which effec-   
 e Gal. 22, tually worketh also ia you   
 that believe. Ws For ye,   
 €churches of God which are in| brethren, churches followers   
   
   
 require no very precise application, is receiving into their minds as subjective   
 quisite here where both divine and human matter of belief. is a con-   
 testimony is appealed to. toward trast, St. Paul distinguishing himself and   
 you that believe] The former verse having his companions, as mere publishers, from   
 referred to external occupation, in which God, the great Source of tlie   
 he must have consorted with unbelievers, ye accepted, not (no ‘as’ must be in-   
 he here narrows the circle, to speak of serted: he is not speaking of the Thes-   
 his behaviour among the brethren them- salonians’ estimate of the word, but [see   
 selves. above] of the fact of their receiving it as   
 Ul, 12.] Appeal to the detailed judg- it really was) the word of men (having   
 ment of each one, that this was so. This man for its author), but as itis in truth,   
 “holily and justly and unblameably” is the word of God, which (Bengel and others   
 substantiated by the fact, that St. Paul take which as referring to “ @od:” but   
 and his companions busied themselves in the more probable reference is the word:   
 establishing every one of them in the see the reusen in my Greek Test.) is also   
 faith. 11.] God calls us to His (besides being merely heard) working in   
 kingdom, the kingdom of our Lord Jesus, you that believe. 14.] Proof of this   
 which He shall establish at His coming: working,—that they had imitated in en-   
 and He calls us to His glory,—to partake durance the Judean churches.   
 of that glory iu His presence, which our imitators] not in intention, but in fact.   
 Lord Jesus had with Him before the world ‘The reason for introducing this of   
 began ; John xvii. 5,24, See Rom. v. 2. the Jews here was because (Acts xvii. 5 ff.)   
 18.] for this cause is best and they had been the stirrers of the perse-   
 most simply referred to the fact an- cution against himself and Silas at Thes-   
 nounced in the preceding words—viz. that salonica, to which circumstance he refers   
 God calleth you unto His kingdom and below. By the mention of them as the   
 glory, &c. Seeing that He is thus call- adversaries of the Gospel in Jud@a he is   
 ing you, your thorough reception of His carried on to say that there, as well as at   
 word is to usa cause of thanksgiving to Thessalonica, they had ever been its chief   
 Him. we also, i.e. well as all enemies. And this is a remarkable coin-   
 believe in Macedonia and Achaia. cideuce with the history in the Acts, where   
 when ye received . . . ye accepted] The we find him at this time, in Corinth, in   
 former verb denotes only the hearing, as more than usual conflict with the Jews   
 objective matter of fact: the latter, the (Acts xviii. 5, 6, the churches