

The First Epistle Of Paul To The Thessalonians

The Argument

After that the Thessalonians had been well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet Paul (as most careful for them) sent Timothy to strengthen them, who soon after admonishing him of their estate, gave occasion to the Apostle to confirm them by divers arguments to be constant in faith, and to suffer whatsoever God calleth them unto for the testimony of the Gospel, exhorting them to declare by their godly living the purity of their religion. And as the Church can never be so purged, that some cockle remain not among the wheat, so there were among them wicked men, which by moving vain and curious questions to overthrow their faith, taught falsely, as touching the point of the resurrection from the dead; whereof he briefly instructeth them what to think, earnestly forbidding them to seek curiously to know the times, willing them rather to watch lest the sudden coming of Christ come upon them at unawares; and so after certain exhortations, and his commendations to the brethren, he endeth.

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1 Thessalonians 1

1 He therefore beginneth with thanksgiving, 4 to put them in mind that whatsoever was praiseworthy in them, it came of God's goodness; 8 and that they are examples unto others.

1 Paul, and Silvanus, and Timothy, unto the Church of the Thessalonians, *which is in* (*) God the Father, and in the Lord Jesus Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(*) For there is no Church which is not joined together in God.

2 (1) (*) We give God thanks always for you all, making (♣) mention of you in our prayers

(1) An example of a right Christian rejoicing, whereby also we learn, that such as have great gifts in them are in two sorts bridled, to wit, if they consider that they have received all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.

(*) 2 Thessalonians 1:3 .

(♣) Philippians 1:3 .

3 (2) Without ceasing, remembering your (*) effectual faith, and (♣) diligent love, and the patience of *your* hope in our Lord Jesus Christ, in the sight of God even our Father,

(2) He commendeth them for three special gifts: effectual faith, continual love, and patient hope; to the end they might be ashamed being endued with such excellent gifts, not to continue in God's election.

(*) Which declareth itself by most lively fruits.

(♣) Whereby you declared yourselves most ready and painful to help the poor.

4 Knowing, beloved brethren, that ye are (a) elect of God.

(a) Word for word, that your election is of God.

5 (3) For our (*) Gospel was not unto you in word only, but also in power, and in the holy Ghost, and in (b) much assurance, as ye know after what manner we were among you for your sakes.

(3) Another reason why they ought in no wise start back but continue to the end, because they cannot doubt of his doctrine which hath been so many ways confirmed unto them, even from heaven as they themselves did well knew.

(*) The effectual preaching of the Gospel is an evident token of our election.

(b) Paul sheweth by two things, that there followed very great fruits of his preaching, to wit, by these gifts of the holy Ghost, and that certain assurance which was thoroughly settled in their minds, as appeared by their willing bearing of the cross.

6 (4) And ye became followers of us, and of the Lord, and received the word in much affliction, with (c) (*) joy of the holy Ghost,

(4) Another reason, because even to that day, they embraced the Gospel with great cheerfulness, insomuch that they were an example to all their neighbors; so that it should be more shame to them to faint in the mid-race.

(c) With joy which cometh from the holy Ghost.

(*) To believe, and to be fully persuaded to have the gifts of the holy Ghost, and joyfully to suffer for Christ's sake, are most certain signs of our election.

7 So that ye were as (*) examples to all that believe in Macedonia and in Achaia.

(*) Or, patterns.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia only, but your faith also which is toward God, spread abroad in all quarters, that we need not to speak anything.

9 For (d) (*) they themselves shew of us what manner of entering in we had unto you, (5) and how ye turned to God from idols, to serve the (♣) living and true God,

(d) All the believers.

(*) To wit, all the faithful.

(5) It is no true conversion to forsake idols, unless a man therewithal worship the true and living God in Christ the only redeemer.

(♣) For idols are dead things and only feigned fantasies.

10 And to look for his Son from heaven, whom he raised from the dead, *even* Jesus which delivereth us from (e) the (*) wrath to come.

(e) This word (That) is not put here without cause; and by (Wrath) is meant that revenge and punishment, wherewith the Lord will judge the world at length in his terrible wrath.

(*) Which he shall execute upon the wicked.

1 Thessalonians 2

1 He declareth how faithfully he preacheth the Gospel unto them, 5 seeking neither gain, 6 nor praise of men; 10 and he proveth the same by their testimony; 14 that they did courageously bear persecution of their countrymen; 17 that he desireth very much to see them.

1 For (1) ye yourselves know, brethren, that our entrance in unto you was not in (*) vain,

(1) That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we spake of.

(*) Not in outward shew and in pomp, but in travel and in the fear of God.

2 (2) But even after that we had suffered before, and were shamefully entreated at (*) Philippi, (as ye know) we were bold in (a) our God, to speak unto you the Gospel of God with much striving.

(2) The virtues of a true Pastor are freely, and without fear to preach the Gospel, even in the midst of dangers.

(*) Acts 16:12 .

(a) Through God his gracious help.

3 (3) For our exhortation was not by deceit, nor (b) by uncleanness, nor by guile.

(3) To teach pure doctrine faithfully and with a pure heart.

(b) By any wicked and naughty kind of dealing.

4 (4) But as we were (c) allowed of God, that the Gospel should be committed unto us, so we speak, not as they that (*) please men, but God, which (d) trieth our hearts.

(4) To approve his conscience to God, being free from all flattery and covetousness.

(c) Seeing there is this difference between the judgments of God and the judgments of men, that when men choose, they respect the qualities of those things which stand before them, but God findeth the reason of his counsel only in himself, it followeth, that seeing we are not able to think a good thought, that whomsoever he first chooseth to those holy callings, he maketh them able, and doeth not find them able. And therefore in that we are allowed of God, it hangeth upon his mercy.

(*) Which declareth a naughty conscience.

(d) Which liketh and alloweth of them.

5 Neither yet did we ever use flattering words, as ye know, nor colored covetousness, God is record.

6 (5) Neither sought we praise of men, neither of you, nor of others, when we might have been (e) (*) chargeable, as the Apostles of Christ.

(5) To submit himself even to the basest, to win them, and eschew all pride.

(e) When I might lawfully have lived upon the expenses of the Church.

(*) Or, in authority.

7 But we were (f) gentle among you, even as a (*) nurse cherisheth her children.

(f) We were rough, but easy, and gentle, as a nurse that is neither ambitious nor covetous, but taketh all pains as patiently, as if she were a mother.

(*) He humbled himself to support all things without all respect of lucre; even as the tender mother which nurseth her children, and thinketh no office to vile for her children's sake.

8 (6) Thus being affectioned toward you, our good will was to have dealt unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

(6) To have the flock that is committed unto him in more estimation, than his own life.

9 (7) For ye remember, brethren, (*) our labor and travail, for we labored day and night, because we would not be chargeable unto any of you, and preached unto you the Gospel of God.

(7) To depart with his own right rather than to be chargeable to his sheep.
(*) Acts 20:34; 1 Corinthians 4:12; 2 Thessalonians 3:8 .

10 (8) Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among (*) you that believe.

(8) To excel others in the example of a godly life.
(*) For it is not possible to avoid the reproaches of the wicked, which ever hate good doings.

11 (9) As ye know how that we exhorted you, and comforted, and besought every one of you, (as a father his children.)

(9) To exhort and comfort with a fatherly mind and affection.

12 (10) That ye (*) would walk worthy of God, who hath called you unto his kingdom and glory.

(10) To exhort all men diligently and earnestly to lead a godly life.
(*) Ephesians 4:1; Philippians 1:17; Colossians 1:10 .

13 (11) For this cause also thank we God without ceasing, that when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is indeed the word of God, which also worketh in you that believe.

(11) Having approved his ministry, he commendeth again (to that end and purpose that I spake of) the cheerfulness of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

14 (12) For brethren, ye are become followers of the Churches of God, which in Judea are in (g) (*) Christ Jesus, because ye have also suffered the same things of your own (h) countrymen, even as they *have* of the Jews,

(12) He confirmeth them in their afflictions which they suffered of their own people, because they were afflicted of their own countrymen; which came as well (saith he) to the Churches of the Jews, as to them; and therefore they ought to take it in good part.

(g) Which Christ hath gathered together.

(*) In his Name and under his protection.

(h) Even of them which are of the same country, and the same town that you are of.

15 (13) Who both killed the Lord Jesus and their own Prophets, and have persecuted us, (14) and God they please not, and are contrary (*) to (i) all men,

(13) He preventeth an offence which might be taken, for that the Jews especially above all others persecuted the Gospel. That is no new thing, saith he, seeing that they slew Christ himself and his

Prophets, and have banished me also.

(14) He foretellethe the utter destruction of the Jews, lest any man should be moved by their rebellion.

(*) And would hinder all men from their salvation.

(i) For the Jews would neither enter into the kingdom of God themselves, nor allow others to enter in.

16 And forbid us to preach unto the Gentiles, that they might be saved, to (k) (*) fulfill their sins always, for the (l) wrath of God is (♣) come on them to the utmost.

(k) Until the wickedness of theirs which they have by inheritance as it were of their fathers, be grown so great, that the measure of their iniquity being filled, God may come forth to wrath.

(*) And heap up the measure, Matthew 13:32 .

(l) The judgments of God being angry, which indeed appeared shortly after in the destruction of the city of Jerusalem, whither many resorted even out of divers provinces, when it was besieged.

(♣) He meaneth not this of all the Jews in general; but of certain of them particularly which ceased not after they had put Christ to death, to persecute his word, and his ministers.

17 (15) For as much, brethren, as we (m) were kept from you for a season, concerning sight, but not in the heart, we (*) enforced the more to see your face with great desire.

(15) He meeteth with an objection, why he came not to them straightways being in so great misery, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavors, and therefore I sent Timothy my faithful companion unto you, because you are most dear to me.

(m) Were kept asunder from you, and as it were orphans.

(*) Romans 1:11 .

18 Therefore we would have come unto you (I Paul, at least once or twice) but Satan hindered us.

19 For what is our hope or joy, or crown of rejoicing? Are (*) not even you it in the presence of our Lord Jesus Christ at his coming?

(*) Therefore I could not forget you, except I would forget myself.

20 Yea, ye are our glory and joy.

1 Thessalonians 3

1 To shew his affection towards them, he sendeth Timothy unto them; 6 He is so moved by the report of their prosperous state, 9 that he cannot give sufficient thanks, 11 and therefore he breaketh out into prayer.

1 Wherefore since we could no longer forbear, we thought it good to remain at Athens (*) alone,

(*) Rather seeking your commodity, then mine own in sending of Timothy to you.

2 (*) And have sent Timothy our brother and minister of God, and our laborfellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

(*) Acts 16:1 .

3 That no man should be moved with these afflictions; (1) for ye yourselves know, that we are appointed thereunto.

(1) The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.

4 For verily when we were with you, we told you before that we should suffer tribulations, even as it came to pass, and ye know it.

5 Even for this cause, when (♣) I could no longer forbear, I sent *him* that I might know of your faith, lest the (*) tempter had tempted you in any sort, and that our labor had been in vain.

(♣) His great affection toward the final flock.

(*) Meaning Satan.

6 (2) But now lately when Timothy came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring to see us, as we also *do* you,

(2) Because they have hitherto gone so well forward, he exhorteth them again to make an end of the rest of the journey, seeing that therein also they shall do him their Apostle a great pleasure.

7 Therefore, brethren, we had consolation in you, in all our affliction and necessity through your faith.

8 For now are we (a) (*) alive, if ye (♣) stand fast in the Lord.

(a) For now you cannot otherwise think me safe and in good case, unless you go forward in religion and faith.

(*) If ye remain constant in faith and true doctrine, I shall think that all mine afflictions be so many pleasures, and shall be restored from death to life.

(♣) If you persevere in faith.

9 For what thanks can we recompense to God again for you, for all the joy wherewith we rejoyce for your sakes before our God,

10 Night and day, (*) praying exceedingly that we might see your face, and might (b) (♣) accomplish that which is lacking in your faith?

(*) Romans 1:10; Romans 15:23 .

(b) Paul was constrained through the importunate dealing of the enemies to leave the building which he had scarce begun; and for that cause he had left Silas and Timothy in Macedonia, and when Timothy came to Athens to him, he sent him back again straightways. So that he desireth to see the Thessalonians, that he may thereby thoroughly accomplish their faith and religion, that was as yet imperfect.

(♣) We must daily grow from faith to faith.

11 Now God himself, even our Father, and our Lord Jesus Christ, guide our journey unto you,

12 (3) And the Lord increase you, and make you abound in love one toward another, and toward all men, even as we *do* toward you;

(3) Another part of the Epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charity toward all men, and inward purity of the heart, the accomplishment whereof notwithstanding is deferred to the next coming of Christ, who will then perfect his work by the same grace, wherewith he begun it in us.

13 (*) To make your hearts stable and unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints.

(*) 1 Thessalonians 5:23; 1 Corinthians 1:8 .

1 Thessalonians 4

1 He exhorteth them 3 to holiness, 9 and brotherly love, 13 He forbiddeth them to sorrow after to manner the infidels. 15 He setteth out the history of our resurrection.

1 And (1) furthermore we beseech you, brethren, and exhort you in the Lord Jesus, that (*) ye (a) increase more and more, as ye have received of us, how ye ought to walk, and to please God.

(1) Divers exhortations, the ground whereof is this, to be mindful of those things which they have heard of the Apostle.

(*) And as it were, ever come yourselves.

(a) That you labor to excel more and more, and daily pass yourselves.

2 For ye know what (*) commandments we gave you by the Lord Jesus.

(*) The Greek word signified such commandments as one receiveth from some man to give them in his name to others.

3 (*) (2) For this is the will of God *even* your (b) sanctification, (♣) *and* that ye should abstain from fornication,

(*) Romans 12:2; Ephesians 5:17 .

(2) This is the sum of those things, which he delivered them, to dedicate themselves wholly to God. And he condemneth plainly all filthiness through lust, because it is altogether contrary to the will of God.

(b) Look at John 17:17 .

(♣) That is, that you should dedicate yourselves wholly unto God.

4 (3) That everyone of you should know, how to possess his (*) vessel in holiness and honor,

(3) Another reason, because it defileth the body.

(*) That is, his body which is profaned by such filthiness.

5 (4) *And* not in the lust of concupiscence, even as the Gentiles which know not God;

(4) The third, because the Saints are discerned from them which know not God, by honesty and purity.

6 (*) (5) That no man oppress or defraud his brother in any matter, for the Lord is avenger of all such things, as we also have told you before time, and testified.

(*) 1 Corinthians 6:8 .

(5) Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will revenge such wickedness.

7 (*) For God hath not called us unto uncleanness, but unto holiness.

(*) 1 Corinthians 1:2 .

8 He therefore that (c) despiseth (♣) *these things*, despiseth not man, but God who hath even given (*) you his holy Spirit.

(c) These commandments which I gave you.

(♣) By these precepts of godly life it appeareth what were the commandments which Paul gave unto them.

(*) 1 Corinthians 7:40 .

9 (6) But as touching brotherly love, ye need not that I write unto you, (*) for ye are taught of God to love one another.

(6) Thirdly, he requireth a ready mind to all manner of lovingkindness, and exhorteth them to profit more and more in that virtue.

(*) John 13:34; John 15:12; 1 John 2:8; 1 John 4:21 .

10 Yea, and that thing verily ye do unto all the brethren, which are throughout all Macedonia; but we beseech you, brethren, that ye increase more and more,

11 (7) And that ye study to be quiet, and to meddle with your own business, (8) and to work with your (*) own hands, as we commanded you,

(7) He condemneth unquiet brains, and such as are curious in matters which appertain not unto them.

(8) He rebuketh idleness and slothfulness, which vices whosoever are given unto, fall into other wickedness, to the great offence of the Church.

(*) And not be idle.

12 That ye may behave yourselves honestly toward them that (*) are without, and that nothing be (♣) lacking unto you.

(*) As strangers and infidels.

(♣) But that ye may be able by your diligence to supply your want and necessity.

13 ¶ (9) I would not, brethren, have you ignorant (10) concerning them (11) which are asleep, that ye (*) sorrow not even as others which have no hope.

(9) The third part of the Epistle, which is interlaced among the former exhortations (which he returneth unto afterwards), wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day.

(10) We must take heed that we do not immoderately bewail the dead, that is, as they used to do which think that they are utterly perished.

(11) A confirmation: for death is but a sleep of the body (for he speaketh of the faithful) until the Lord cometh.

(*) He doeth not condemn all kind of sorrow, but that which proceedeth of infidelity.

14 (12) For if we believe that Jesus is dead, and is risen, even so them which sleep in (d) (*) Jesus, will God (e) (♣) bring with him.

(12) A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the virtue of God.

(d) They die in Christ, which continue in faith, whereby they are grafted into Christ, even to the last gasp.

(*) Or, have continued in the faith of Christ.

(e) Will call their bodies out of their graves, and join their souls to them again.

(♣) By raising their bodies out of the grave.

15 (13) For this say we unto you by the (f) word of the Lord, (*) that (g) we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep.

(13) The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep, at the sound of the trumpet of God; Christ himself shall descend from heaven. The Saints (for he speaketh properly of them) which shall then be found alive together with the dead which shall rise, shall be taken up into the clouds to meet the Lord, and shall be in perpetual glory with him.

(f) In the Name of the Lord, as though he himself speak unto you.

(*) 1 Corinthians 15:23 .

(g) He speaketh of these things, as though he should be one of those whom the Lord shall find alive at his coming, because that time is uncertain, and therefore every one of us ought to be in such a readiness, as if the Lord were coming at every moment.

16 For the Lord himself shall descend from heaven with a (h) shout, *and* with the voice of the Archangel, and (*) with the trumpet of God, and the dead in Christ shall rise first;

(h) The word which the Apostle useth here, signifieth properly that encouragement which mariners use one to another, when they altogether with one shout, put forth their oars and row together.

(*) Matthew 24:31; 1 Corinthians 15:52 .

17 Then shall (*) we which live and remain, be (i) (♣) caught up with them also in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

(*) Meaning them which shall be found alive.

(i) Suddenly and in the twinkling of an eye.

(♣) In this sudden taking up there shall be a kind of mutation of the qualities of our bodies which shall be as a kind of death.

18 Wherefore, comfort yourselves one another with these words.

1 Thessalonians 5

1 Condemning the curious searching for the seasons of Christ's coming, 6 he warneth them to be ready daily to receive him; 11 And so giveth them sundry good lessons.

1 But (1) of the (*) times and (a) seasons, brethren, ye have no need that I write unto you.

(1) The day that God hath appointed for his judgment, we know not. But this is sure, that it shall come upon men when they look for nothing less.

(*) So much the more we ought to beware of all dreams and fantasies of men which weary themselves and others in searching our curiously the time that the Lord shall appear, alleging for themselves a

vain prophecy, and most falsely ascribed to Elijah that 2000 years before the Law, 2000 years under the Law and 2000 years after the Law the world shall endure.
(a) Look at Acts 1:7 .

2 For ye yourselves know perfectly, that the (*) day of the Lord shall come, even as a thief in the night.

(*) Matthew 24:44; 2 Peter 3:10; Revelation 3:3; Revelation 16:15 .

3 For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the (*) travail upon a woman with child, and they shall not escape.

(*) That is, suddenly and unlooked for.

4 (2) But ye, brethren, are not in darkness, that that day shall come on you, as *it were* a thief.

(2) Returning to exhortations he warneth us which are lightened with the knowledge of God, that it is our duties not to live securely in deliciousness, lest we be suddenly taken in a dead sleep in pleasures, but contrariwise to have an eye to the Lord, and not suffer ourselves to be oppressed with the cares of this world, for that is meet for the darkness of the night, and this for the light.

5 Ye are all the children of light, and the children of the day; we are not of the night, neither of darkness.

6 Therefore let us not (*) sleep as do others, but let us (♣) watch and be sober.

(*) Here sleep is taken for contempt of salvation, when men continue in sins and will not awake to godliness.
(♣) And not be overcome with the cares of the world.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 (3) But let us which are of the (♣) day, be sober, (*) putting on the breastplate of faith and love, and of the hope of salvation for a helmet.

(3) We must fight with faith and hope, much less ought we lie carelessly snoring.
(♣) That is, lightened by the Gospel.
(*) Isaiah 59:17; Ephesians 6:17 .

9 (4) For God hath not appointed us unto wrath, but to obtain salvation by the means of our Lord Jesus Christ,

(4) He pricketh us forward by seeing most certain hope of victory before us.

10 (5) Which died for us, that whether we wake or (*) sleep, we should live together with him.

(5) The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or virtue, yea even while we live here.
(*) Here it is taken only to die, and is meant of the faithful.

11 (6) Wherefore exhort one another, and edify one another, even as ye do.

(6) We must not only watch ourselves, but we are also bound to stir up and to confirm one another.

12 (7) Now we beseech you, brethren, that ye (b) know them which labor among you, and are over you in the (c) Lord, and (*) admonish you,

(7) We must have great consideration of them which are appointed to the ministry of the word, and the government of the Church of God, and do their duty.
(b) That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you.
(c) In those things which pertain to God's service; so is the Ecclesiastical function distinguished from civil authority, and true shepherds from wolves.
(*) As the flock is bound to love the shepherd, so is it his duty to teach them and exhort them in true religion.

13 That ye have them in singular love for (d) (*) their work's sake. (8) Be at peace among yourselves.

(d) So then, where this cause ceaseth, there must the honor cease.
(*) Where this cause ceaseth, that they work not; the honor also ceaseth, and they must be expelled as wolves out of the flock.
(8) The maintenance of mutual concord is especially to be looked unto.

14 (9) We desire you, brethren, admonish them that are (e) unruly, comfort the feebleminded, bear with the weak, be patient toward all men.

(9) We must have consideration of every man, and as the disease is, so must the remedy be used.
(e) That keep not their rank or standing.

15 (10) (*) See that none recompense evil for evil unto any man, but ever follow that which is good, both toward yourselves, and toward all men.

(10) Charity ought not to be overcome with any injuries.
(*) Proverbs 17:13; Proverbs 20:22; Matthew 5:39; Romans 12:17; 1 Peter 3:9 .

16 (11) (*) Rejoice evermore.

(11) A quiet and appeased mind is nourished with continual prayers, respecting the will of God.
(*) Have a quiet mind and conscience in Christ which shall make you rejoice in the midst of sorrows, Romans 5:3; 2 Corinthians 6:10 .

17 (*) Pray continually.

(*) Luke 18:1 .

18 In all things give thanks; for this is the (f) will of God in Christ Jesus toward you.

(f) An acceptable thing to God, and such as he liketh well of.

19 (12) Quench not the (*) Spirit.

(12) The sparks of the Spirit of God that are kindled in us, are nourished by daily hearing the word of God; but true doctrine must be diligently distinguished from false.

(*) God that hath given his Spirit to his elect, will never suffer it to be quenched, but hath revealed by what means it may be maintained, that is, by such exhortations as these, and by continual increase in godliness.

20 Despise not (g) prophesying.

(g) The expounding of the word of God.

21 Try all things, *and* keep that which is good.

22 (13) Abstain from all (h) appearance of evil.

(13) A general conclusion, that we waiting for the coming of Christ, do give ourselves to pureness both in mind, will, and body, through the grace and strength of the Spirit of God.

(h) Whatsoever hath but the very shew of evil, abstain from it.

23 Now the very God of peace (i) sanctify you throughout; and *I pray God* that your (*) whole spirit and soul and body, may be kept blameless unto the coming of our Lord Jesus Christ.

(i) Separate you from the world, and make you holy to himself through his Spirit, in Christ in whom only you shall attain unto that true peace.

(*) Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soul, that is, his understanding and will, covet nothing; neither his body doeth execute anything contrary to the will of God.

24 (14) (*) (k) Faithful *is he* which calleth you, which will also (l) do it.

(14) The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witness in our vocation.

(*) 1 Corinthians 1:9 .

(k) Always one and ever like himself, who performeth indeed whatsoever he promiseth; and an effectual calling is nothing else but a right declaring and true setting forth of God's will; and therefore the salvation of the elect, is safe and sure.

(l) Who will also make you perfect.

25 (15) Brethren, pray for us.

(15) The last part of the Epistle, wherein with most weighty charge, he commendeth both himself and this Epistle unto them.

26 Greet all the brethren with a holy kiss.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Jesus Christ *be* with you, Amen.

The first Epistle unto the Thessalonians written from Athens.