

**THE EPISTLES OF ST.  
PAUL FOR  
ENGLISH READERS, I**

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The Epistles of St. Paul for English Readers, I by C. J. Vaughan

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**C. J. VAUGHAN**

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## ADVERTISEMENT.

1. It is the object of this Work, to enable English Readers, unacquainted with the Greek Language, to enter with intelligence into the meaning, connection, and phraseology of the writings of the great Apostle.

2. The plan is as follows :

(1) Each Epistle will be prefaced by an Introduction, containing such information as may be gathered from Scripture itself as to the circumstances, design, and order of its composition.

(2) The Authorized English Version, without alteration of word or letter, occupies the foremost place in each page. It is printed in paragraphs, the verses being indicated in the margin ; and it is accompanied by a brief running comment, marking the chief changes of topic and subject.

(3) Beside it, in smaller type, is a Literal English Version, made from the original Greek, and almost without exception from the text of Tischendorf's 7th Edition (Leipsic, 1859). In this Version elegance has been intentionally sacrificed to exactness, and the English idiom disregarded for the Greek. A few brief notes beneath contain alternative renderings, by one degree less baldly literal than the Version to which they refer.

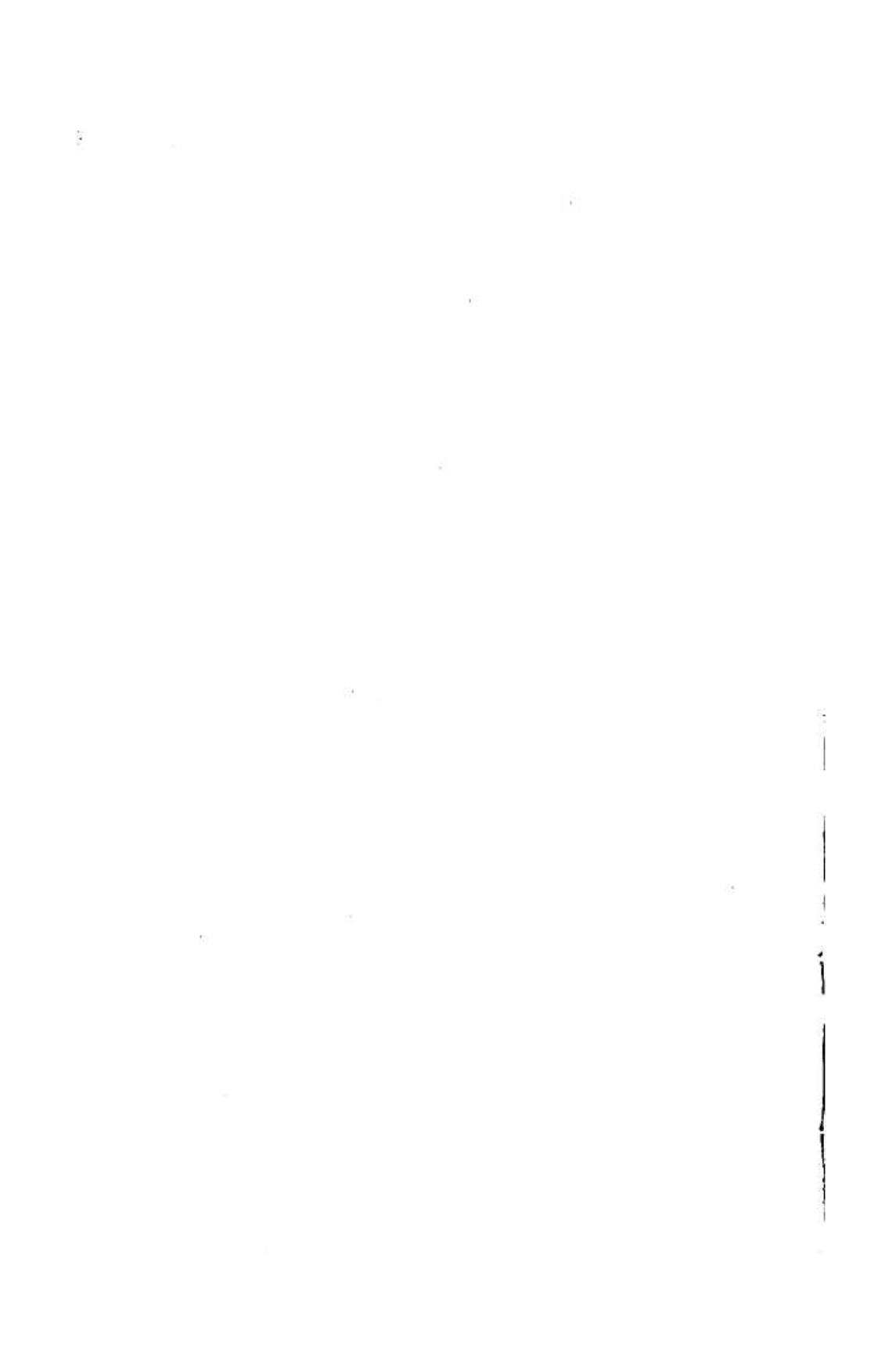
(4) A free Paraphrase stands below, in which it is attempted to express the sense and connection of the Epistle, without adhering to the form in which the inspired Author clothed it. Particles have been expanded, clauses interposed, and sentences supplied, wherever an ambiguity seemed to rest upon the sequence of thought or the connection of ideas.

(5) The Notes are necessarily of a mixed character, including both doctrinal explanation, and verbal illustration. After an anxious consideration of various possible interpretations, that only has been mentioned which was on the whole judged preferable; positive instruction, not controversial discussion, being the end steadily kept in view. Occasionally a brief word of application has been introduced, where this could be done without incurring the risk of tedious moralizing. The more important words have been traced through the Septuagint and the New Testament; especially where a variety of rendering in the Authorized Version has obscured the identity of the term employed in the original Greek.

3. In the arrangement of the Epistles for publication, the chronological order is adopted. Each Epistle will be issued separately, and as quickly as the heavy pressure of ordinary duties may be found to permit. The price of each Part will vary with the length; and the pages will be numbered continuously, so that eventually (if life be spared to finish it) the Work may be had in a complete form. A general Preface and Title-page will be added at the close of all.

THE FIRST EPISTLE TO THE  
THESSALONIANS.







## INTRODUCTION.

**T**HESALONICA was first visited by St Paul in the course of that second Apostolical journey of which we have the record in the 16th and two following Chapters of the Acts of the Apostles.

Starting from Antioch with Silas (Acts xv. 40), and receiving at Lystra or Derbe the additional companionship of Timotheus (xvi. 4), he found his way, after many wanderings, guided from point to point by the intimations of the Holy Spirit (xvi. 6, 7), to Troas, on the extreme margin of Asia. Joined there by St Luke (xvi. 10) his future biographer, he crossed for the first time into Europe; landing at Neapolis, and proceeding from thence to Philippi (xvi. 11, 12).

After the well-known incidents of this his first residence at Philippi, he left St Luke there (xvii. 1), possibly in charge of the new congregation, until that later visit, some seven years afterwards, when he *sailed away from Philippi* in his company (xx. 6), towards those scenes of distress and suffering amidst which the inspired history of his life leaves him in his first imprisonment at Rome.

Meanwhile, accompanied still by Silas and Timotheus, he passes from Philippi, through Amphipolis and Apollonia, to the important city of Thessalonica,

which contained (unlike Philippi) a regular synagogue; designated in the history as *the synagogue*, that is, as we may suppose, the chief and central synagogue of that whole district of Macedonia.

The brief narrative of his stay at Thessalonica is this.

*And Paul, as his manner was, went in unto them, visited the Jews there assembled for worship, and three sabbath days reasoned with them out of the Scriptures; opening and alleging, that Christ, the expected Messiah, must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them before the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also: whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go. And the brethren immediately sent away Paul*

and Silas, and, as it appears from the 14th verse, Timotheus also, *by night unto Berea* (Acts xvii. 2—10).

A single circumstance of this first residence in Thessalonica is learnt incidentally from the Epistle to the Philippians. In acknowledging supplies received from Philippi during his imprisonment at Rome, St Paul carries back their thoughts across an interval of ten years, and reminds them of a similar kindness shown to him in the first days of their Christian profession. *Now ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica, so soon after my departure from among you, ye sent once and again unto my necessity* (Phil. iv. 15, 16).

The hostility of the Thessalonian Jews pursued St Paul to Berea. *When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people* (xvii. 13). Acting still upon his Master's precept, *When they persecute you in this city, flee ye into another* (Matt. x. 23), St Paul yielded to the pressure of circumstances and to the counsel of friends, and pursued his way to Athens (xvii. 14, 15). Silas and Timotheus, left behind now at Berea, receive from those who conducted St Paul to Athens a charge *to come to him with all speed. In the mean time he waits for them at Athens* (xvii. 16).