

making (1 Thess. 2 : 9), and therefore would have less time for preaching. Besides, on the Sabbaths, he would find the Jews gathered together for worship. Paul did, however, find some opportunities of preaching to the heathen also, for 1 Thess. 1 : 9 speaks of some of the Thessalonian converts as having "turned to God from idols". *Reasoned with them*; conversed with them. Such conversations between the speaker and his hearers were customary in the synagogue services. *Out of the scriptures*; the Old Testament, since no part of the New Testament was then written. *Opening*; making plain the meaning of the scriptures. *Alleging*; showing from the Old Testament, that the Messiah (*Christ*) must needs have suffered. It was hard then, as it is now, to convince the Jews of this, because they looked, as do their descendants to-day, for the Messiah to come as a mighty Conqueror to deliver them from their oppressors. The apostle's argument showed, from such passages as, for example, Isa. 53, that the prophecies foretold a suffering, as well as a conquering Messiah. *Risen again*. The Jews, like our Lord's disciples themselves at an earlier date, did not understand the scriptures, such as Ps. 16 : 10, which pointed to the rising again of the Messiah from the dead. Then Paul tells how Jesus fulfilled these scriptures, and draws the conclusion that *Jesus . . . is the Christ* (Rev. Ver.), the Messiah.

V. 4. *Some . . . believed*; that is, some of the Jews. *Consorted*; cast in their lot with *Paul and Silas*, that is, decided to join the Christian community. *Devout Greeks . . . chief women* (compare ch. 16 : 13, 14). They were proselytes to the Jewish faith, and, like the Jewish converts just mentioned, were reached through the synagogue. *A great multitude*. The proselytes would be less prejudiced against the gospel than those born Jews and therefore more set in Jewish beliefs and opinions; hence the greater number of converts made in Thessalonica were from amongst the proselytes.

V. 5. *Jews . . . moved with envy*; because people in such numbers were being drawn from their party to the Christians. *Levied fellows of the baser sort*. See Light from the

East. *Assaulted*; so bitter was their hatred. *House of Jason*. He was probably a Jew, whose name originally had been Joshua. He had received Paul into his house. *To the people*; before a public meeting of the citizens, who, according to the constitution under which Thessalonica was governed, shared authority with the magistrates who were called "politarchs" (see Light from the East).

Vs. 6-9. *The rulers*. See Light from the East. *Turned the world upside down*. It shows how widely Christianity had spread and how powerful its influence was, that its enemies should so speak of it. *Contrary to the decrees of Caesar*; the Roman Emperor. The charge is treason, in setting up *another king, one Jesus*. The magistrates dared not refuse to examine such a charge. Paul's preaching on the kingdom of Jesus may have suggested this accusation. *They*; the mob. *Troubled the people*; as the waters of the sea are agitated in a storm. *Taken security of Jason and the rest* (Rev. Ver.); required bail of them for the good conduct of the missionaries and their followers.

## II. At Berea, 10-15.

Vs. 10-12. *By night*; for safety's sake. *Berea*. See Geography Lesson. *More noble*; more open-minded, and less envious of the gift of the gospel to the Gentiles. *Readiness of mind*; not afraid of truth because it was new, but willing to accept it from whatever source. *Searched the scriptures daily*; exercising their judgment as to the claim of Paul, that in Jesus were fulfilled the Old Testament teachings about the Messiah. Not even an apostle's word was to be taken without independent study. *Many . . . believed*; of the Jews. *Honourable women . . . Greeks* (Gentiles). Note again the prominence of women in Macedonian society. *Men*; also Gentiles.

Vs. 13-15. *Jews of Thessalonica . . . stirred up the people*; probably bringing forward the old charge of treason. *To the sea*; likely to Dium, the nearest seaport. *Conducted Paul*; went with him as protectors and guides. *Athens*; two hundred and fifty miles distant by sea. *Receiving a commandment*, etc. From 1 Thess. 3 : 1, 2, it appears that Timothy did join Paul at Athens, and was sent back again to Thessalonica.