

Chapter 1

He thanketh God for them, 4. and gathereth that they are elect, because his preaching at their first conuerfion was with diuine power, and they on the other fide receiued it with al ioy, not withftanding the great perfecution that was raifed againft them.

Paul and Syluanus and Timothee to the Church of the Theffalonians in God the Father, and our Lord IESVS Chrif. Grace to you and peace.

² We giue thanks to God alwaies for al you; making a memorie of you in our praier without intermiffion, ³ mindful of the worke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord IESVS Chrif, before God and our Father: ⁴ knowing, Brethren beloued of God, your election: ⁵ that our Ghofpel hath not been to you in word only, but in power & the holy Ghof, & in much fulneffe, as you know what manner of men we haue been among you for your fakes. ⁶ And you became ⁴followers of vs, & of our Lord; receiuing the word in much tribulation, with ioy of the Holy Ghof: ⁷ fo that you were made a paterne to al that beleue in Macedonia & in Achaia. ⁸ For from you was bruted the word of our Lord: not only in Macedonia and in Achaia, but alfo in euery place, your faith which is to God-ward, is proceeded, fo that it is not neceffarie for vs to fpeake any thing. ⁹ For they themfelues report of vs what manner of entring we had to you; and how you are turned to God ^a)from Idols, to ferue the liuing and true God, ¹⁰ and to expect his Sonne from Heauen (whom he raifed vp from the dead) IESVS, who hath deliuered vs from the wrath to come.

^a In this & the like places the Heretikes maliciously and moft fallfely tranflate, conftrue, and apply al things meant of the Heathen idols, to the memories and images of Chrif and his Saints, namely the English Bibles of the yeares 1562. 1577. See the *Annotation 1. Io. 5, 21.*

ANNOTATIONS

6 Followers of vs.) S. Paul is bold to commend them for imitation of him, yea and to ioyne himself in that point with Chrif, to be their paterne to walke after. Where without curiofitie he nameth himself firft, and our Lord afterward, becaufe he was a more neer and ready obiect then Chrif, who was not nor could not be followed but through the preaching and conuerfation of the Apofle, who was in their fight or hearing. And this imitation of fome holy man or other, hath made fo many Religious men of diuers Orders and Rules, al tending to the better imitation of Chrif our Lord. See the like words of the Apofle, *1. cor. 11, 1.* and *Philip. 3, 17.*

Religious perfons
imitation of diuers
holy men is the
imitation of Chrif
himfelf.