

widely. He had visited Athens (3: 1), Thessalonica, Macedonia (4: 10), and Achaia (1: 1; 7:8). He had been cruelly treated at Philippi (2: 1); and, similarly treated, had been driven out from Judea by the Jews (2: 15). The man who wrote this epistle was a man of prayer (1: 2). His only hope was in the Lord Jesus Christ (1: 3). He tried to please God and not man (2: 4). He hated flattery and hypocrisy (2: 5). He was so careful of his conduct that others imitated him as they did "the Lord" (1: 6). He loved passionately those to whom he wrote, longing to see them as a father doth his children, as a nurse cherisheth her babe. He was willing to pour out his own soul for them (2: 7, 8, 11, 17; 3: 8, 10). He sought no favor from the hands of those to whom he wrote, because he supported himself, working not only by day but by night (2: 9). He had his own fight for character, his ideals were those of a soldier (5: 8), and he knew his enemy (2: 18).

The letter was written on the spur of the moment, just after Timothy had arrived from Thessalonica with glad news (3: 6). Whatever he tells them in this epistle is based on his own experience, his faith in God, in Jesus Christ, and his hope of salvation. This is perfectly evident from the unconscious change of the pronouns "ye" and "we," especially in 4: 13, 14, 17. No man could write in this fashion with the intent to deceive or to idealize, and we repeat once more before we analyze the teaching of the epistle that Paul, once a Jew but now a Christian, who has suffered for