

1st THESSALONIANS

TEAM PAUL'S EXAMPLE OF EVANGELIZING IN THE FACE OF OPPOSITION VSS.1-12

THEIR MINISTRY WAS NOT IN VAIN

EXEGESIS VERSES 1 – 2:

^{GNT} 1 Thessalonians 2:1 Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,

^{NAS} 1 Thessalonians 2:1 **For you yourselves know, brothers, that our coming to you was not in vain,** γάρ (*explan. conj.*) Αὐτοὶ αὐτός (*nprnm2p; emphatic +*) οἶδατε, οἶδα (*viPFa--2p; "you yourselves know/discern"; PF indicates certainty*) ἀδελφοί, ἀδελφός (*n-vm-p*) ὅτι (*conj. intro.; "that" which was perceived/known*) ἡμῶν ἐγώ (*nrg-1p; ref. team Paul*) τὴν ἢ εἴσοδον εἴσοδος (*d.a. + n-af-s; "coming/access/reception"; same as 1:9*) τὴν ἢ (*dafs; "it/the one"; ref. "coming"*) πρὸς (*pa*) ὑμᾶς σύ (*nra-2p; ref. Thess's.*) γέγονεν, γίνομαι (*viPFa--3s; "was/existed"*) οὐ (*neg. +*) κενὴ κενός (*a--nf-s; "not in vain/not futile/not worthless/without value"; used 18x*)

SPIRITUAL COURAGE NECESSARY

^{GNT} 1 Thessalonians 2:2 ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

^{NAS} 1 Thessalonians 2:2 **but after we had already suffered and been mistreated in Philippi, as you know,** ἀλλά (*strong advers.*) προπαθόντες προπάσχω (*circ. ptc./a/a/nm1p; "having previously suffered"; hapax*) καί (*cc*) ὑβρισθέντες, ὑβρίζω (*circ. ptc./a/p/nm1p; "having been mistreated/physically abused"; verbally = "insulted"; used 5x*) ἐν (*pL*) Φιλίπποις Φίλιπποι (*n-Lm-p*) καθὼς (*compar. conj.; "as"*) οἶδατε, οἶδα (*viPFa--2p; "you know"*) **we had the boldness in our God to speak to you the gospel of God amid much opposition.** ἐπαρρησιασάμεθα παρρησιάζομαι (*viad--1p; "we had boldness/courage"; used 9x*) ἐν (*pI; "by means of"*) ἡμῶν ἐγώ (*nrg-1p*) τῷ ὁ θεῷ θεός (*d.a. + n-Im-s*) λαλῆσαι λαλέω (*inf. purp./aa; "to speak/communicate"*) πρὸς (*pa; indicates face-to-face*) ὑμᾶς σύ (*nra-2p; ref. Thess's.*) τό εὐαγγέλιον (*d.a. + n-an-s; "the gospel"*) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) ἐν (*pL; "in the midst/amid"*) πολλῷ πολὺς (*a--Lm-s; "much"*) ἀγῶνι. ἀγών (*n-Lm-s; "opposition/conflict/fight/competition"; used 6x*)

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ANALYSIS VERSES 1 – 2:

1. Chapter 2 begins the next paragraph of the epistle ending vs.12.
2. Paul now changes focus on the Thessalonians in chapter 1, to his evangelistic team.
3. However, he retains the theme of evangelistic witness as brought out by the explanatory “**For**/γάρ – gar”.
4. The force of explanation centers on team Paul in their example of evangelizing the Thessalonians during their ~3 month stay.
5. He appeals back to vs.5b of the Thessalonian’s knowing “*what kind of men we proved to be among you for your sake*” (team Paul’s evidence in witness).
6. What Paul now seeks to accomplish is to deflate any remaining doubt with this church that when/wherever +V exists, witness in the face of **opposition** triumphs.
7. All that is important in their witness to others is their faithfulness in application and that any opposition otherwise will not deter the impact of witness to other +V.
8. The only added ingredient needed otherwise in their orientation to BD is courage.
9. He begins by calling upon this church to reflect upon his team’s success with them.
10. This to further validate team Paul as examples that these believers followed (1:6,7).
11. The principle is that the success of Thessalonian witness found its foundation of application via team Paul as examples that these believers followed (whose examples were in Christ, vs.6).
12. They now need to look only to their experience with team Paul for complete assurance (team Paul in application validates the premise for evangelizing chptr.1).
13. This is the idea igniting vs.1, “**For you yourselves know, brothers, that our coming to you was not in vain**”.
14. Paul re-addresses the congregation as “**brothers**/ἀδελφός – adelphos” to underscore the parallel between this church and the evangelists in their roles of evangelizing.
15. The parallel was established in a bond of unity as **brothers** through +V on the part of both parties.
16. That the Thessalonians are proven elect through application (cp.1:4), they evidence that they have the kind of faith determined as +V.
17. The Thessalonians should therefore readily recognize their own +V and now are to reflect upon how the opportunity to express it for themselves came to pass.
18. The emphatic expression “**you yourselves know**/αὐτοὶ οἶδα – autos oida” with the verb in the perfect tense indicates with absolute certainty they recognized that their own evangelism **was not in vain**.
19. These saints possessed +V and **God** made sure that the good news reached their ears via team Paul.
20. The phrase “**our coming**/ἐγὼ ἢ εἴσοδος – ego he eisodos” used of team Paul is the same term to describe their reception by the Thessalonians in 1:9.
21. Paul is tying the application of the evangelistic team to the willing embrace by these believers i.e., +V in witness to the truth effecting other +V.
22. The phrase “**to you**/πρός σὺ – pros su” now highlights face-to-face evangelizing.
23. While **God** is not limited in resource for evangelizing as brought out in chapter 1, the normal method is through evangelistic ministry. Cp.Mat.28:19-20
24. As this letter suggests, the spiritual gifts of commissioned evangelizing are Apostles, prophets and P-T’s (Paul, Silas and Timothy). Eph.4:11 cp.1Cor.12:28
25. However, any believer can evangelize in their normal course of life (ex. Thess’s).

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26. That these had the pre-requisite +V, this leg of team Paul's itinerary was fruitful brought out in the phrase "**not in vain**/οὐ κενός – ou kenos".
27. Where potential and/or already existing +V is found, +V in witness to them will result in an effort that spells success.
28. The Thessalonians can look at their own attitude towards team Paul and recognize the kind of attitude they should expect finding other +V.
29. In addition to +V, the effectiveness of team Paul's ministry came from their own due diligence in application as 3:5 makes clear (to "*labor...in vain*").
30. So whether the witness of evangelizing is from the laymen or a commissioned office, +V and application of BD are the ingredients necessary for benefit.
31. Further, in both cases, application is a matter of adhering to God's geographical will for one's niche allowing Him to open doors.
32. Even Paul did not aim wander less in his evangelistic ministry, but was guided by the H.S. Cp.Act.16:6-10
33. And as the Thessalonians' witness was not deterred by **opposition**, so with team Paul.
34. This is the idea of the strong adversative beginning vs.2, "**But/ἀλλά** - alla" denoting a stark contrast to "**coming to you was not in vain**".
35. What is contrasted is any suggestion that team Paul's mission to the Thessalonians was not proven fruitful.
36. This in spite of facing the perils of persecution en route and otherwise (vs.2).
37. The news of their prior persecution accompanied their entrance to Thessalonica as suggested by verse 2a, "**after we had already suffered and been mistreated in Philippi, as you know**".
38. The comparative phrase "**as you know**/καθώς οἶδα – kathos oida" is inserted between the words "**mistreated**" and the phrase "**in Philippi**" in the Greek text to underscore their knowledge of the events there.
39. The perfect tense of the verb "**know**" parallels the certainty of their discernment of "*knowing*" (PF/a/i). in vs.1 (their "*knowing*" is tied together in time).
40. In both cases, their knowledge looks to team Paul's arrival at Thessalonica.
41. The persecution they experienced **in Philippi** is recorded in Act.16:14-24, esp.vs.22-24 (cp.vs.11-12).
42. Why they "**suffered**/προπάσχω – propascho" and were physically "**mistreated**/ὑβρίζω – hubrizo" was apparently for casting out a demon of a slave girl (Act.16:16-18).
43. This pagan fortuneteller was being exploited by her masters (Act.16:16) and her loss of channeling cost them a profitable business.
44. What irritated Paul about the slave girl was the demonic viewpoint that their message was only one of many ways men could be saved (cf.Act.16:17; "...*who are proclaiming to you 'a way of salvation'* [ὁδὸν σωτηρίας – hodon soterias; w/out d.a.]").
45. This event reveals the deeper reason why **opposition** exists in evangelizing.
46. Biblical evangelism proclaims itself as the singular truth concerning the POG.
47. Pagan idolatry appeals to an ecumenical approach to divinity (eclecticism).
48. In spite of Paul and Silvanus being jailed, God delivered them (Act.16:25-40).
49. Paul expects his readers to continue to draw from this knowledge (the existing results of knowing) the fact that God will pull all stops to ensure +V hears the gospel.
50. Team Paul's arrival and their own evangelization is their irrefutable example.

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51. In spite of the apparent set back, it did not obstruct the evangelists in their continued ministry as the Thessalonians knew from first hand experience.
52. God continued to provide the means and way for evangelizing of which team Paul adhered in application i.e., “**we had the boldness in our God to speak to you the gospel of God amid much opposition**”.
53. Paul continues encouraging this church by reminding them they are not unique in facing **opposition** in their own witness.
54. In fact, their situation is seen as part of the norm in standing for the truth.
55. That this is a reality in the A/C, then the ongoing ingredient they need for continued success in emulating team Paul is courage.
56. The aorist verb “**we had the boldness**/παρρησιάζομαι – parresiazomai” is ingressive indicating an action they had to employ when faced with **opposition**.
57. Paul and Co. had to reemerge from their previous persecution and begin their next stage of ministry with resilient determination not to be discouraged by the –V idiots.
58. The verb is used 9x and means “to speak freely, openly, boldly” in a public way. Cp.Act.9:27,28; 13:46; 14:3; 18:26; 19:8; 26:26; Eph.6:20
59. It means not to be shy or secretive in the witness of the truth (007–James Bond type).
60. The prepositional phrase “**in our God**/ἐν ἐγώ ὁ θεός – en ego ho theos” is best translated as instrumental to denote means or agency, “**by our God**”.
61. The courage is made possible **by** the evangelists faith-resting that **God** is in control of all facets of their ministry (just as with the Thessalonian witness; chptr.1).
62. Proof of God’s control was in Him supernaturally springing them from jail.
63. He has the power to overcome any adversity that Satan’s world may throw in attempts to upset the POG reaching the ears of +V.
64. That evangelizing is indeed in view is made clear in the purpose for having courage, “**to speak to you the gospel of God**”.
65. “**The gospel of God**/τό εὐαγγέλιον ὁ θεός – to euangelion ho theos” is the POG both Ph₁ and 2 (G₁ and G₂).
66. The prepositional phrase “**amid much opposition**/ἐν πολὺς ἀγών – en polus agon” places the evangelizing in a vortex of hostility swirling around it.
67. Those representing the truth of BD will face the test of cosmos diabolicus.
68. The noun “**opposition**/ἀγών – agon” is used literally of athletic competition.
69. The spread of Divine viewpoint finds as its competitor cosmic human viewpoint.
70. When the two meet, conflict is primed to ensue.
71. That the Jews were their primary opponents in this case points to religious reversionism as a satanic counterfeit strategy to oppose the truth.
72. Successful evangelizing is having courage in the A/C to “fight the good fight” and stay the course (1Tim.6:12; 2Tim.4:7 cf.Heb.12:1).
73. Team Paul is again the model witnessed by the Thessalonians.
74. Their personal experience with team Paul is proven evidence that God ensures salvation for +V.
75. Exegetes point out that Paul presents first a negative assertion (vs.1) and then positive (vs.2).
76. This supports the doctrine that in spite of negative opposition, +V is still served.

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EXEGESIS VERSES 3 – 4:

^{GNT} 1 Thessalonians 2:3 ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ,

^{NAS} 1 Thessalonians 2:3 **For our exhortation does not come from error or impurity or by way of deceit;** γάρ (*explan. conj.*) ἡμῶν ἐγώ (*npg-1p; ref. team Paul*) ἡ παράκλησις (*d.a. + n-nf-s; lit. to call alongside; "exhortation/encouragement"; used 29x*) οὐκ οὐ (*neg. "is [supplied] not"*) ἐκ (*pAbl*) πλάνης πλάνη (*n-Ablf-s; "error/mistake/delusion"; that which is opposite of truth; used 10x*) οὐδέ (*cc; "nor/or"*) ἐξ ἐκ (*pAbl*) ἀκαθαρσίας ἀκαθαρσία (*n-Abl-s; "impurity/defilement/uncleanness"; used 10x*) οὐδέ (*cc*) ἐν (*pI; "by way of/by means of"*) δόλῳ, δόλος (*n-Im-s; lit. bait for fish; "deceit/trickery/guile"; used 11x*)

^{GNT} 1 Thessalonians 2:4 ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

^{NAS} 1 Thessalonians 2:4 **but just as we have been approved by God to be entrusted with the gospel,** ἀλλά (*strong advers.*) καθὼς (*compar. conj.; "just as"*) δεδοκιμάσαμεθα δοκιμάζω (*viPFp--1p; "we have been examined/put to the test/approved by testing"; used 22x; 2x in this vs.*) ὑπό (*pAbl; "by"; denotes agency*) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) πιστευθῆναι πιστεύω (*inf. purp./ap; "to be entrusted/believed with trust"*) τὸ εὐαγγέλιον, (*d.a. + n-an-s; "with the gospel; object of what was entrusted*) **so we speak, not as pleasing men but God, who examines our hearts.** οὕτως οὕτω (*adv.; "so/in this manner"*) λαλοῦμεν, λαλέω (*vipa--1p; "we keep on speaking/communicating"*) οὐχ οὐ (*neg. +*) ὡς (*compar. conj.; "as/in the manner of"*) ἀρέσκοντες ἀρέσκω (*circ. ptc. manner/p/a/nm1p; "pleasing/ingratiating/accommodating/catering to"; used 17x*) ἀνθρώποις ἄνθρωπος (*n-dm-p; "to men"*) ἀλλά (*strong. advers.*) θεῷ θεός (*n-dm-s*) τῷ

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ὁ δοκιμάζοντι δοκιμάζω (d.a. + adj. ptc./p/a/dm-s; "examining/analyzing/testing")

ἡμῶν. ἐγώ (npg-1p; ref. team Paul) τὰς ἢ καρδίας καρδία (d.a. + n-af-p; "hearts";

emphasizing "intentions deep within")

ANALYSIS VERSES 3 – 4:

1. Appealing to first hand experience by the Thessalonians that opposition cannot thwart evangelism of +V, Paul now appeals to evidence proving the evangelists were operating with "*courage in our God*" (vs.2b).
2. That evidence is provided by way of application in the face of *opposition*.
3. That Paul and associates faith-rest that **God** has complete control over life ensuring that the needs of +V are met, they operate in a realm of freedom in the approach to their ministry foreign to their *opposition*.
4. This as it allows them to avoid the pressures of energy of the flesh tactics with human viewpoint.
5. They clearly recognize that if the truth of BD as evidenced in their application alone does not produce converts, then the kind of volition for salvation is not present.
6. The evidence of their conduct as now presented in this vein sets forth in effect an apologia (defense) for team Paul set against any reproach of their antagonists.
7. While the primary thrust is to further explain "operation courage", it further dispels false accusations the opposition has been or is making in their direction.
8. It may be that Paul picks these particular categories of conduct in light of news Timothy has brought back of the Jews continuing to oppose Paul's ministry.
9. Commentaries generally recognize a type of defense now presented by Paul in contrast to his enemies.
10. This view is supported by a continuation of negative and positive assertions seen throughout vss.3-9 (implying contrasting attacks of -V against their ministry) and the strong appeal to witness of their ministry in vss.10-12.
11. Yet, these same things can be applied to operating with *courage* in **God** or not.
12. In this vein, he is appealing to evidence of his own +V through application.
13. Evidence also eye-witnessed by the Thessalonians complimenting vs.2.
14. This satisfies the need for application as evidence of +V essential as models for these believers to follow while facing *opposition*
15. This in turn reinforces that aspect of their witness in chptr.1 i.e., simply apply BD in their stand for the truth (*courage*) and **God** will ensure its proper impact on other +V.
16. The closest subject contextually for why Paul presents vss.3-12 remains in explanation of "*courage in our God*".
17. This in turn explains the process for why their ministry was *not in vain* (+V applying towards +V).
18. Thus, the affect of any defense arises naturally and is secondary to the main theme.
19. In this way, Paul has no need to crank up any self-vindication in light of those that oppose him.
20. Further, this interpretation does not depend upon any un-documentable assumptions that Paul is responding to specific areas of attacks not otherwise stated (ex.pt.8).

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21. Paul expects the Thessalonians to recall his teams approach to the ministry (cp.vs.9) and draw from it with no uncertainty that team Paul further served as examples in application providing irrefutable evidence of their own +V.
22. Hence, the essential +V in application of BD defining *courage* fulfilling the recipe for successful evangelism (*not in vain*).
23. Team Paul's conduct is broken down into 3 main categories marked by the explanatory conjunction "**For**/γάρ – gar":
 - A. By message (vss.3-4).
 - B. By method and motive (vss.5-8).
 - C. By example (vss.9-12).
24. The first example centers on their intent in ministry.
25. That intent was manifested in their message (teaching).
26. What their message proclaimed was the straightforward truth of BD in representing the POG.
27. Paul first asserts this reality in the negative, "**For our exhortation does not come from error or impurity or by way of deceit**".
28. Paul calls **the gospel** "**our exhortation**/ἐγώ ἡ παράκλησις – ego he paraklesis" that means "to call alongside".
29. The intention for evangelizing is to appeal to souls to join the ranks of +V.
30. The noun has a nuance of a no-nonsense presentation of the truth designed to stimulate the thinking of the hearer in a positive or encouraging way.
31. It is used to denote how God designed Scripture to be communicated. Cp.Rom.15:4,5 "*encouragement*"
32. Christ gave example of this as One that taught with authority. Cp.Mat.7:29; Mar.1:27
33. "**Exhortation**" accompanies the teaching (cf.1Tim.4:13) appealing with further logic and need to line up with BD.
34. The first line of evidence that +V is proclaiming the truth is the willingness to address any matter of contradiction or other need for adjustment candidly in its presentation.
35. The truth **does not** cater or placate, nor is it to be made palatable (sugarcoated).
36. It **does not** cater to human viewpoint, the STA or other hidden agendas.
37. Their +V witness in application is **not** intimidated by these things (shows *courage*).
38. Paul states this fact in terms of:
 - A. "**Not from error**".
 - B. "**Or impurity**".
 - C. "**Or by way of deceit**".
39. That they are presented in the negative "οὐ...οὐδέ...οὐδέ - ou; oude" forms a natural defense against potential accusations while proving the courage team Paul possessed.
40. The noun "**error**/πλάνη – plane" looks to deception or mistake with respect to BD.
41. We relate this in terms of human viewpoint that is any rejection, distortion or other contradiction to the WOG.
42. It is the view point that is endorsed by the –V world. Cf.2The.2:11; 2Pet.2:18
43. It is view point sponsored by those without righteous principles. Cp.2Pet.3:17
44. It is the opposite of Divine viewpoint. Cf.1Joh.4:6
45. Contextually it highlights false doctrine promoted by religious reversionism sponsored by satanic counterfeits (the *opposition* i.e., the Jews and/or paganism).

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46. The noun “**impurity**/ἀκαθαρσία – akatharsia” points to moral defilement. Rom.1:24; 6:19; 2Cor.12:21; Gal.5:19; Eph.4:19; 5:3; Col.3:5; 1The.4:7
47. Literally it denotes that which is worthless or waste.
48. Their message did **not** appeal to the STA.
49. **Nor** was their message lead by the STA.
50. Their **exhortation** included calling the STA to task providing the alternative of righteousness found in BD (the intent of BD).
51. Satan’s world utilizes the STA powered by –V as a vehicle to oppose BD.
52. All that they proclaimed served to advance the hearers spiritually and exploit their salvation under the principle of isolation of the STA operating in the sphere of +R..
53. It should be remembered here, that Paul is enlightening his readers on the principles of evangelism both G₁ and G₂.
54. That both nouns (**error/impurity**) are preceded with the preposition “**from**/ἐκ – ek” (source) in the Greek text unabashedly declares that team Paul avoided these influences in their teaching.
55. This in an opposing world at large that embrace the alternative as a manner of life.
56. The 3rd phrase “**by way of deceit**/δόλος – dolos” employs the instrumental of the preposition “ἐν – en” to denote means.
57. This emphasizes that their **gospel** avoided any path of self-agenda.
58. The noun “**deceit**” looks to a fraudulent abuse of the ministry; here using speech to promote a scheme for self-gain.
59. Paul will focus more on the methodology in vs.5.
60. It emphasizes that their ministry was not fake filled with false promises or ideologies.
61. **Deceit** is characteristic of the devil’s world using pseudo-religion to promote his agenda. Cf.Act.13:10
62. Their *courage* refused to cater to the worldly mindset otherwise, thus proving themselves +V.
63. This is the impact of the contrast of vs.4, “**but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts**”.
64. The comparative “**just as**/καθώς – kathos” now parallels team Paul’s application in message as acceptable to **God**.
65. The phrase “**we have been approved by God**/δοκιμάζω ὑπό ὁ θεός – dokimazo hupo ho theos” emphasizes that their evidence in application had already been tested.
66. The perfect tense of the verb “**have been approved**” points to their prior history of +V handling BD with integrity up to the present.
67. Team Paul did not just make a claim of +V, they had established a reputation of such based on their ongoing fidelity to BD.
68. In spite of consistent *opposition* in their CWL and careers, they stayed the course (*courage* i.e., standing firm in truth, FHS and intellectual honesty).
69. **God** puts to the test the claim of +V by seeing how they fare when confronted by the cosmic system. Cp.Rom.12:2
70. The verb further assumes their fastidiousness in isolation of the STA during their life tests (Cf.1Cor.11:28) as well as standing firm in the faith (Cf.2Cor.13:5).
71. Paul’s emphasis here is that **God** did not send amateurs for them to follow in example in application, but +V tried and true (why they are examples to follow).

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72. This allowed them, for the purpose then, “**to be entrusted with the gospel**”.
73. The purpose infinitive “**to be entrusted**/πιστεύω – pisteuo” is the common verb for “faith/believe”.
74. This equates their +V to their approval **by God**.
75. In the passive voice it looks to God’s critique of them as volitionally acceptable in witness of the truth (believed with full assurance; 1:5).
76. The adverb “**so/οὕτω** – houto (*in this manner*)” then advances the consequence that one can expect of +V with such fortitude and proven endurance in running the race.
77. It of necessity affects how they communicate (**we speak**/λαλέω – laleo).
78. +V teaching of BD grounded in application does not pull any punches in its dissemination (present tense of **speak** = nothing has changed/stay the course).
79. Paul again relates that reality in both negative and positive terms, “**not as pleasing men, but God**”.
80. As with **deceit**, Paul will expound further on this issue as to their motivation in vs.6.
81. The negative/positive assertions illustrates the difference between –V and +V when confronted **with the Gospel**.
82. Further, it illustrates where the eyes of the communicator are focused; on **men** or **God** (on the physical or heavenly).
83. “**Pleasing men**/ἀρέσκω ἄνθρωπος – aresko anthropos” looks to how –V views BD.
84. –V only wants to have their ideologies and STA stroked and apart from that happening, the truth holds no interest.
85. **Men** pleasers are those communicators in the world that approach others seeking to ingratiate themselves at the expense of the truth.
86. This includes watering down or avoiding doctrine that one might think offends another.
87. This hints at a communicator with a hidden agenda complimenting the idea of “**deceit**” (vs.3).
88. These types accommodate human viewpoint and the STA in contrast to the adjusted communicator. Cf.Rom.8:8 cp.1The.4:1
89. You cannot seek the favor of **men** and be a true servant of Christ. Cp.Gal.1:10
90. This is the idea of the adversative phrase “**but God**/ἀλλά θεός – alla theos”.
91. +V is +V because they have chosen to please **God** over **men**.
92. Paul’s final re-assertion of being tested **by God** in the phrase, “**who examines our hearts**”, states with no uncertainty why team Paul holds to such a stringent manner of message (feeds off the present tense of **speak**).
93. This because **God** at all times knows the very depth of a body’s soul and mind and thus knows where and when +V will surface. Cp.Rom.8:27
94. Presently team Paul is applying the same principles to the souls of Corinth (repeat i.e., nothings changed – stay the course – keep courage).
95. One’s “**heart**/ἡ καρδιά – he kardia” looks to the very core of our being.
96. God’s omniscience allows Him to orchestrate evangelism ensuring +V is met.
97. All team Paul has to do is to apply *courage* in adherence to God’s geographical will for them knowing that their evangelizing will serve its purpose.
98. Team Paul evokes **God** as witness that their ministry is aligned with God’s will. Cp.Eph.6:5,6
99. Team Paul’s intentions in ministry are pure and hence successful wherever +V exists.

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EXEGESIS VERSES 5 – 6:

BY METHOD

^{GNT} **1 Thessalonians 2:5** οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς,

^{NAS} **1 Thessalonians 2:5** For we never came with flattering speech, as you know, γάρ (explan. conj.) οὔτε (cc +) ποτέ (indef. adv.; "neither at any time/never") ἐγενήθημεν, γίνομαι (viad--1p; "did we come/come") ἐν (pI; "with/by") κολακείας κολακεία (n-gf-s; "flattery/fawning"; hapax) λόγῳ λόγος (n-1m-s; "word/speech") καθὼς (compar. conj.) οἴδατε, οἶδα (viPFa--2p; "you know") nor with a pretext for greed-- God is witness-- οὔτε (cc; "nor") ἐν (pI) προφάσει πρόφασις(n-1f-s; "a pretext/pretense/cover-up"; used 6x) πλεονεξίας, πλεονεξία (n-gf-s; "greed"; used 10x) θεὸς θεός (n-nm-s) μάρτυς, μάρτυς (n-nm-s; "a witness")

BY MOTIVE

^{GNT} **1 Thessalonians 2:6** οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι.

^{NAS} **1 Thessalonians 2:6** nor did we seek glory from men, either from you or from others, οὔτε (cc; "nor") ζητοῦντες ζητέω (circ. means ptc./p/a/nm1p; "with seeking) δόξαν δόξα (n-af-s) ἐξ ἐκ (pAbl) ἀνθρώπων ἄνθρωπος (n-Ab1m-p) οὔτε (cc+) ἀφ' ἀπό (pAbl; "either from") ὑμῶν σύ (npAbl-2p; ref. Thess's) οὔτε (cc; "or") ἀπ' ἀπό (pAbl) ἄλλων, ἄλλος (ap-Ab1m-p; "others/other men") even though as apostles of Christ we might have asserted our authority. δυνάμενοι δύναμαι (concessive circ. ptc./p/d/nm1p; "even though having ability") ὡς (compar. conj.; "as") ἀπόστολοι. ἀπόστολος (n-nm-p; "apostles) Χριστοῦ Χριστός (n-gm-s) εἶναι εἰμί (inf. purp./pa; "to be/to assert ourselves") ἐν (pI) βάρει βάρος (n-1n-s; lit. a weight; fig. "authority"; used 6x)

ANALYSIS VERSES 5 – 6:

1. Paul continues to define the characteristics of *courage* possessed by his evangelistic team now appealing to their conduct outside the pulpit.
2. Again, this as solid proof that his team satisfied God's approval of being examples of +V for these believers to follow in witness (vs.4).
3. Examples that the Thessalonians **know** from personal observation.
4. He continues to use the negative developing a defense to potential or real accusations.
5. He splinters from their example in teaching not catering to **men** in vss.3-4, to further validate that their methods and motives otherwise were above board.

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6. He again appeals to the issue of their **speech** as obvious evidence, “**For we never came with flattering speech, as you know**”.
7. While the avoidance of this type of verbal ploy obviously characterizes their teaching, the emphasis here spills out into their personal acquaintance and interaction.
8. The linear tie to their **speech** in message is designed to highlight that they practiced what they taught (works evidenced they were straight-shooters/validated teaching).
9. The expanded thought is brought out by the negative phrase “**we never came**/οὔτε ποτέ γίνομαι – oute pote ginomai” literally translated “**nor at any time did we come**”.
10. The verb “**come** (ginomai)” looks to something they did not “**become**” during their appearance in Thessalonica in addition to their teaching.
11. What they avoided was manifesting any obsequious (fawning) air towards those they were evangelizing, showering them with pseudo praise.
12. The instrumental phrase “**with flattering speech**/ἐν κολακεία λόγος – en kolakeia logos” indicates that at no time did they employ words to appeal to the ego or vanity of these to gain their favor as a means of ingratiating themselves.
13. Flattery is a method often used by unscrupulous types to throw the unsuspecting off guard in order to gain their trust. Cp.Rom.16:18; Jud.16
14. Team Paul did not subscribe to this kind of phony, shallow and exterior tactic that the world so often uses on each other.
15. They were not superficial in the pulpit or out.
16. They knew that emphasis on the overt was really a distraction and that it was the importance of Bible doctrine that would net their converts.
17. The more discerning –V can easily see through this type of evangelistic approach.
18. It should be avoided at all costs in our **witness** to others.
19. This points to the importance of application in life matching our gospel message for maximum benefit in **witness** to others (appeal to the soul, not flesh).
20. Another avenue that the Thessalonians could follow to “**know**/οἶδα – oida (pf. tense)” beyond doubt that they were +V and following +V was the simple fact that truth alone sponsored their conversion (teaching evidenced in application).
21. Team Paul’s *courage* is further reflected in that they were not out to make “friends” so to speak, but to appeal to potential +V.
22. Understand, even in evangelizing, team Paul did not violate the doctrine of separation.
23. That team Paul avoided any artificial method in their approach to these gave further evidence that therefore their motives were pure, “**nor with a pretext for greed**”.
24. The principle is: That which proceeds out of the mouth reflects what is in the heart. Cp.Mat.15:18; Luk.6:45 cf.2Cor.6:11
25. The noun “**pretext**/πρόφασις – profasis” means to engage in pretense, charade, sham, or a cover-up.
26. There was no *deceit* in their teaching (vs.3) or in their personal applications.
27. The noun has a nuance of maintaining a façade so as to not appear hypocritical. Cp.Mar.12:40; Luk.20:47 *for appearance’s sake*
28. Simply put, they were not “faking it” in order to hide ulterior motives that Paul here calls “**greed**/πλεονεξία – pleonexia”.
29. This noun emphasizes STA covetousness or cravings/lusts. Mar.7:21

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30. It is used in association with monetary **greed**, though it can include other material trends. Luk.12:15; Eph.4:19
31. Unrestrained **greed** amounts to idolatry. Col.3:5
32. It refers especially to that which belongs to someone else.
33. Those allowing this STA vice to run rampant desire what they should or do not have.
34. They think their desires and appetites and lusts are the most important thing in the world.
35. They then see others as things to be exploited and in affect idolize themselves and their lusts.
36. Team Paul claim they are not so motivated.
37. They were not in the ministry to line their own pockets or take advantage otherwise.
38. That motivations can often be effectively hidden over short periods of time, Paul invokes, “**God is witness**/θεός μάρτυς – theos martus”.
39. For similar appeals by Paul see Rom.1:9; 2Cor.1:23; Phi.1:8.
40. His appeal here harks back to the fact that **God** “reads their tapes” (vs.4c).
41. No matter what others might claim, team Paul’s real concern is what **God** sees.
42. There comes a point in our **witness** to others that we must recognize that no level of application may satisfy the suspicious mind inclined to be skeptical otherwise.
43. For those that do not want to accept obvious applications indicating our integrity to BD, we too can appeal to “**God is witness**” as to what’s in our hearts.
44. The Divine assertion is to fortify the Thessalonians in their own evangelizing to recognize that no matter how others may react, God’s critique trumps.
45. Part of the formula for *courage* is to faith-rest what others may think when we know we are pursuing a “good conscience” Cp.Act.23:1; 1Ti.1:5,19; Heb.13:18.
46. **God** as **witness** will ultimately vindicate. 1Pet.3:16
47. Yet, skepticism itself cannot diminish the evidence of our applications otherwise.
48. Hence, Paul makes a second appeal as to the evidence of pure motivations, “**nor did we seek glory from men, either from you or from others**”.
49. The Thessalonians could further observe that team Paul had no approbation of **men** agenda.
50. The phrase “**seek glory from men**/ζητέω δόξα ἄνθρωπος – zeteo doxa anthropos” means to solicit their approval, praise or esteem.
51. Jesus Christ completely avoided this humanized self-exaltation in His ministry. Joh.5:41
52. It is a common practice among religious reversionists. Joh.5:44
53. To **seek** the approbation of **God** is the proper motive (cf.2:20).
54. Nothing was done so as to make the personality or the accomplishments or reputation of the messengers an issue.
55. They did not allow themselves to be put on “pedestals” as an object of piety or praise seeking converts prone to “idol/hero worship” (read American society).
56. It was the message with which they were entrusted to which they drew attention and they were but “earthen vessels” in which the treasures of BD were placed. Cp.2Cor.4:7
57. They did not parade as “holy **men**” either before the Thessalonians or **others**.
58. This is spite of the fact that they had rights to certain honor based on their evangelistic office.

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59. This he concedes in vs.6b, “**even though as apostles of Christ we might have asserted our authority**”.
60. Team Paul were examples of true humility set in contrast to their authoritative positions.
61. In spite of having the legitimate right to expect respect, honor and privilege among **men** based on office, they refrained from making any demands of such **from** these new converts **or others**.
62. Their *courage* reigned as they let BD bring about the proper applications to them for being spiritual leaders. Cf.1Tim.5:17
63. Team Paul were a great example of not flaunting their **authority**, especially in the company of new converts or those outside the church.
64. The term “**apostles/ἀπόστολος** – apostolos” is used here in a general sense to indicate that **Christ** sponsors those that are commissioned to a communicative office. Cf.Eph.4:8 cp.vs.11
65. This in light of its more restrictive use of the 12 **Apostles**.
66. The noun translated “**authority/βάρος** – baros” is literally “being able to be a weight”.
67. It is generally used to denote a “burden”. Mat.20:12; Act.15:28; Gal.6:2
68. It highlights the refusal of using their offices in an oppressive or abusive way when they were evangelizing virgin territory.
69. Part of refraining from being a burden was that Paul and company refused to ask for financial support from new converts.
70. He will make that clear in vs.9.
71. This was the “Pauline practice” of evangelizing.
72. Evangelism is not about raising money from strangers to doctrine and team Paul further faith-rested their financial concerns otherwise (working or getting money from established churches).
73. The combined applications of vs.5a and 6 should be more than enough evidence for these believers to recognize the importance of application exemplified by team Paul.
74. They evidenced pure motives and any that remain skeptical otherwise are simply paving one of many ways opposition can take form.

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THEIR GRACE TACT IN HUMILITY

EXEGESIS VERSE 7:

^{GNT} 1 Thessalonians 2:7 ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα,

^{NAS} 1 Thessalonians 2:7 (Corrected) **But we became babes among you,** *ἀλλὰ (strong advers.) ἐγενήθημεν γίνομαι (viad--1p; "we became/proved to be") νήπιοι νήπιος (a--nm-p; lit. babes, infants; used 15x; textual variance: alternative is ἥπιος; "gentle/mild/kind"; used in 2Tim.2:24) ἐν (pL+) μέσῳ μέσος (ap-Ln-s; "in the midst/among") ὑμῶν, σύ (npg-2p; ref. Thess.'s) comparatively becoming as whenever a nursing mother tenderly cares for her own children.* ὡς (compar. conj.) ἐὰν (conj.; "whenever; denotes condition) τροφός (n-nf-s; "nurse/nursing mother"; used 1x) θάλπη θάλπω (vsppa--3s; "might impart warmth/tenderly care for/cherish"; used 2x; Eph.5:29) ἑαυτῆς ἑαυτοῦ (reflex. pro./gf3s; "her own") τὰ τὸ τέκνα, τέκνον (d.a. + n-an-p; "children")

ANALYSIS VERSE 7:

1. Inherent in pastoral authority are certain expectations of application of the saints under their charge as implied in the concessive nature of vs.6b, "even though..."
2. Financially this includes support of the pastor that team Paul chose to waive under the Pauline practice of evangelizing new converts to be addressed in vs.9.
3. This to avoid any appearance of *greed* as motivation for evangelizing (vs.5b).
4. However, just as important are unreasonable expectations placed upon new converts in understanding BD and resultant applications.
5. This is often facilitated by actions of intellectual and religious superiority over others.
6. Team Paul avoided any appearance of approbation intellectually exalting themselves seeking *glory* as their motivation (vs.6a).
7. Important to evangelizing new converts is the willingness to communicate at their level.
8. This to further avoid unreasonable demands on new converts to immediately apply at a level otherwise expected of well grounded believers.
9. In the case of evangelizing the Thessalonians, team Paul was dealing with new converts that became born-again believers otherwise ignorant of BD.
10. This demanded certain tact and grace on the part of team Paul not to overwhelm them with expectations in application beyond their understanding.
11. One cannot be expected to apply beyond the knowledge he/she possesses.
12. To expect too much of a child can have the adverse affect of discouragement.
13. Part of their evangelizing tact with a new church (contrasted to an established church) was to ensure their level of teaching matched the needs spiritually of new saints.

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14. In so doing, they avoided abuse of their authority by “flaunting” their knowledge and otherwise predisposed to apply with grace expected towards new believers.
15. Their “service” to these new converts in this vein was evidence of the true humility expected of +V. Cf.Mar.10:42-45
16. Their evangelistic tact recognizes the spiritual growth process of believers and the responsibility to teach immature believers as well as mature. Cp.Joh.21:15-17
17. This is the idea that Paul now brings to bear in vs.7, “**But we became babes among you, comparatively becoming as whenever a nursing mother tenderly cares for her own children**”.
18. Their “*becoming babes*” metaphorically describes their MA in grace with the following comparative clause metaphorically describing the application it produced.
19. This stays the line with Paul seeking to evidence their motivations by application in vss.5-6.
20. In stark contrast to any evidence of abuse of authority as motivation (vs.6b), their very mindset and humble approach in grace should continue to eliminate doubt.
21. The NAS translation “**But we proved to be gentle among you**” clearly reflects a textual deviation associated with this verse.
22. The NAS noun “**gentle**/ἤπιος – epios” is only one letter different from the noun “**babes**/νήπιος – nepios” in the Greek.
23. Metzger in A Textual Commentary on the Greek New Testament, openly admits inconclusive evidence to decipher a scribal error (whether the “ν – nun” at the end of the preceding verb “**became**/ἐγενήθημεν” was mistakenly repeated {dittography} or dropped {haplography; the act of writing once what should be written twice}).
24. Further, both nouns “**gentle** and **babes**” are used in Pauline writings in 2Tim.2:24 (epios) and Rom.2:20; 1Cor.3:1; 13:11; Gal.4:1,3; Eph.4:14 (nepios).
25. Further arguments of Paul’s other contextual uses of the words prove to be just as inconclusive in attempts for remedy.
26. The textual manuscripts appear fairly equal as to divided uses, but the oldest manuscript (p⁶⁵) and external evidence use and support the noun “nepios/**babes**”.
27. The strongest argument given by commentaries opting for **gentle** is that it is the only word that seems to make sense.
28. However, neither do these commentaries advance the theme of evangelism underwriting chapter 2.
29. That we do, Paul’s use of metaphorical terms contextually makes perfect sense.
30. In textual criticism, the older text and most difficult readings are preferred of which the noun “nepios” fits both bills.
31. The textual conflict is almost moot when the interpreter understands Paul’s intent.
32. However, while the noun “**gentle**” captures the general intent, it is the noun “**babes**” that uncovers another level of thought behind the intent.
33. That as to the mechanics (tact used) producing the compassion and grace so obvious in this verse.
34. The aorist verb “**became**/γίνομαι – ginomai” asserts that team Paul “**became**” something they were not.
35. Right off the bat, this snubs the use of “**gentle**” implying they were harsh otherwise.
36. What they “**became**” were metaphorical “**babes**”.

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37. This noun is used 15x in the N.T. and metaphorically used of +V (Mat.11:25; Luk.10:21) and immature believers (Rom.2:20; 1Cor.3:1; Eph.4:14; Heb.5:13).
38. Team Paul were otherwise +V believers with a vast frame of reference of BD and applying at a high level in their Christian lives (more in the adult category).
39. “**But**/ἀλλά - alla” they did not utilize their spiritual status in any self-exalting way.
40. Rather, they opted to put themselves “in the shoes” of the Thessalonians.
41. This is how team Paul “**became babes**”.
42. To clearly communicate for their benefit they had to communicate and exhort to application at a level conducive to brand new +V.
43. This meant they refrained from asserting their spiritual achievements and status as leverage to dominate.
44. This would include refraining from teaching more sophisticated (meat) doctrine and insistence of higher applications otherwise they were privy too and grown accustomed to applying in their own Christian lives.
45. This in turn produced the nurturing effect in application of “*becoming like a nursing mother*”.
46. Robertson’s commentary points out that a comparative clause (e.g., ὡς ἐάν – hos ean) with a subjunctive verb (“**might tenderly care**”) is common in Pauline writings for a sudden change of metaphor.
47. That a level of doctrine is pertinent to the metaphors is brought out in the noun “**nursing mother**/τροφός – trophos” from “τρέφω – trepho” meaning to “feed or nourish”.
48. It indicates a *mother* breast-feeding a new born infant.
49. This immediately conjures up the picture of “milk” doctrine essential for new believers. Cp.1Cor.3:1-2; Heb.5:12,13; 1Pet.2:2
50. Team Paul kept their teaching at a basic level to establish a solid foundation from which these believers could later grow.
51. This established a doctrinal frame of reference of things they could readily GAP and implement in application without being overwhelmed or discouraged.
52. This did not mean that their applications lacked impact as their witness as a local church clearly indicated otherwise.
53. Only that team Paul recognized a necessary “learning curve” that is associated with spiritual advance.
54. The subjunctive phrase “**tenderly cares for her own children**/θάλπω ἐαυτῆς τὸ τέκνον – thalpo heautes to teknon” emphasizes the potential afforded these new believers by taking this approach.
55. That potential was best realized by not leaving them “in the dust” with doctrine beyond their grasp, “**but**” doctrine tailored to their new found faith.
56. What was most important to these were being grounded in the faith with elementary doctrine allowing time and grade to then advance them otherwise and at a reasonable pace.
57. In application, team Paul willingly used “kid gloves” in their approach to evangelizing and exemplified patience, grace and compassion upon their converts.
58. They were “**gentle**” by focusing in on what it meant to be a new believer and assuming the role as “**babes**” in their own thinking to identify with their limitations.

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59. Implied is that team Paul had themselves “been there and done that” as new converts and they related to their own experience as a standard to follow with these.
60. “Milk” doctrine is designed to nurture new believers and communicators sensitive to that need reflect the kind of love between a *mother and her own children*.
61. They dealt with the Thessalonians how they themselves recalled their own spiritual needs when first going on +V.
62. That they did not promote intellectualism or superiority in faith for themselves, they evidenced again that their motivations were pure.
63. They were benevolent, not aggressive or overbearing.
64. They treated the Thessalonians’ +V like it was their **own**.

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PASTORAL AFFECTION AND TRUST ESTABLISHED

EXEGESIS VERSE 8:

^{GNT} 1 Thessalonians 2:8 οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

^{NAS} 1 Thessalonians 2:8 **Having thus a fond affection for you**, οὕτως οὕτω (*adv.*; "thus/in this manner") ὁμειρόμενοι ὁμείρομαι (*circ. ptc./p/d/nm1p*; "having a strong affection for" indicates a strong feeling intensified by an inner attachment; used 1x) ὑμῶν σύ (*npq-2p*; ref. Thess.'s) **we were well-pleased to impart to you not only the gospel of God but also our own lives**, εὐδοκοῦμεν εὐδοκέω (*viIPFa--1p*; "we were well-pleased/delighted in/were glad/considered good"; used 21x) μεταδοῦναι μεταδίδωμι (*compl. inf./aa*; "to impart/to share with"; used 5x) ὑμῖν σύ (*npd-2p*; ref. Thess.'s) οὐ (*neg.* +) μόνον μόνος (*adv.*; "only") τό εὐαγγέλιον (*d.a.* + *n-an-s*) τοῦ ὁ θεοῦ θεός (*d.a.* + *n-gm-s*) ἀλλά (*strong. advers.*) καί (*adjunct.*) ἑαυτῶν ἑαυτοῦ (*reflex. pro./gm1p*; "our own") τὰς ἡ ψυχάς, ψυχή (*d.a.* + *n-af-p*; "souls/lives") **because you had become very dear to us**. διότι (*cs*; "because/in as much as") ἐγενήθητε. γίνομαι (*viad--2p*; "you had become") ἀγαπητοὶ ἀγαπητός (*a--nm-p*; "beloved/very dear") ἡμῖν ἐγώ (*npd-1p*; ref. team Paul)

ANALYSIS VERSE 8:

1. The beginning adverb in the Greek text “**thus**/οὕτω – houto” means “**in this manner**” or “**in this way**” and looks back to vs.7.
2. By identifying with these new converts at their infancy level, team Paul avoided superficial relationships based on unreasonable expectations.
3. This in turn provided a spiritual environment conducive for natural growth and developing bond.
4. “**In this way**”, the Thessalonians manifested their own +V and team Paul readily recognized it as genuine apart from any manufactured coercing.
5. This allowed team Paul to therefore embrace these saints in a most natural way, “**having a fond affection for you**”.
6. The participle “**having a fond affection**/ὁμείρομαι – homeiromai” is a rare Greek word meaning to long for or desire something intensely from within.
7. It feeds off the metaphor of the love of a mother for her infant children (vs.7b).
8. Yet, Paul’s language now takes on another twist as the verb infers a yearning and **affection** seen in a RM longing for his future RW.
9. The language in the remainder of the verse makes this clear.

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10. The evangelists knew going in to expect a positive response to their ministry.
Cp.Act.16:9
11. This is comparable to a man that understands there is a right woman waiting for him.
12. What validated team Paul's expectations was their +V to the **gospel**.
13. RM/RW looks to soul compatibility and reflects the "inner attachment" inherent in the verb "**having a fond affection**".
14. It is +V that produces the natural bond between the shepherd and his sheep.
15. Identifying with their +V (right soulish counterpart), team Paul found great pleasure in their ministry to these saints.
16. This is made clear as the marital language persists in the following clause, "**we were well-pleased to impart to you not only the gospel of God but also our own lives**".
17. Team Paul did not regard the effort of evangelizing these as a chore, but were delighted to communicate the good news regardless of obstacles the couple might face.
18. That their evangelistic efforts were "*amid much opposition*" (vs.2) did not dampen their spirits and zeal in application.
19. Their ministry was compatible with the "*joy*" the Thessalonians' possessed as the recipients (1:6b) picturing the same interests/goals as indication of RM/RW.
20. The imperfect tense of the verb "**we were well-pleased**/εὐδοκέω – eudokeo" looks to the ongoing action of delight they had with these saints beginning with Ph₁ faith.
21. Their relationship then continued to be nurtured and developed with Ph₂ +V.
22. The infinitive "**to impart/to share with**/μεταδίδωμι – metadidomi" compliments their pleasure of evangelizing (the courting process) by giving something while retaining part of the experience for oneself.
23. The evangelists, who themselves had been in the Thessalonians' shoes as new converts, had also experienced the joy and blessings associated with early conversion.
24. They in turn wanted to share that with these converts made available through G₁ and G₂ here simply called "**the gospel (with the d.a. cf.1:5; 2:2,4) of God**".
25. For the loyal evangelist **the gospel** is the thing of highest value.
26. But here team Paul wants to further express the depth of their **affection** for this local church.
27. It reflects (evidences) the "soulish" attachment inherent in the P-T as a result of finding his right congregation (as with RM to RW).
28. This is brought out in the phrase "**but also our own lives**".
29. The noun "**lives**/ἡ ψυχή - he psuche" is literally "*souls*".
30. When a bond in doctrine is established between right P-T and right congregation, the P-T in essence is sharing his own +V with the sheep.
31. This denotes the willingness to offer his life on behalf of the sheep's spiritual well-being in dedication to teaching BD.
32. The language is that of category 2 love (RM/RW) in which the lover wants to share his life with his beloved in an act of self-giving and union.
33. The last clause confirms this, "**because you had become very dear to us**".
34. As a result of their +V response to the doctrine, the Thessalonians had "**become very dear**/γίνομαι ἀγαπητός – ginomai agapetos" or "*beloved*" to team Paul.
35. The adjective "agapetos" is the cognate of the verb "*beloved* (agapao) indicating God's love of these saints based on their anticipated +V to **the gospel** used in 1:4.

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36. The adjective appeals to God's match-making role of right shepherd/right sheep under the principle of Divine love. Cp.Act.20:28
37. Category 2 love evokes the deepest **affection** and devotion in the human realm.
38. From the onset, team Paul were delighted to share **not only** the most important thing in the universe, **but also** their own *souls* so that no act of self-giving was too much for those that had **become very dear** to them.
39. A bond exists between right P-T and right congregation and the thing that nurtures and sustains that bond is their mutual fidelity to **God** and His word (= +V).
40. Team Paul issues a disclaimer of using their authority for the purpose of improperly ingratiating themselves or otherwise coercing these for self-interests.
41. Their pure motivations, while unseen, could be discerned from the very tact, grace and love they afforded these saints while in their company.
42. There was no need of flattery or other human gimmicks for team Paul to appeal to these as the compatibility of their +V provided a natural source of **affection**.
43. The note of maternal and marital **affection** in vss.7,8 are designed to highlight the 2 deepest of affections humans bestow upon another.
44. This translates in the evangelistic realm to ensuring the spiritual needs of new converts are met appropriately which is made possible by the willingness of the evangelist to embrace the new found +V at the highest level of self-giving.
45. This in turn insures that any abuse of authority or self-glory is not the motivational cause behind their ministry.
46. Rather it is "**because**" the highest love (Divine love) of the adjusted communicator finds as its natural attraction the desire *to share with* other +V.
47. That self-giving drives team Paul's ministry is implication of avoiding greed (vs.5b), which hard evidence is next supplied in vs.9.

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OVERT EVIDENCE OF MOTIVATION

EXEGESIS VERSE 9:

^{GNT} 1 Thessalonians 2:9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

^{NAS} 1 Thessalonians 2:9 **For you recall, brothers, our labor and hardship,** γάρ, (explan. conj.) μνημονεύετε μνημονεύω (vipa--2p/vmpra--2p; "you recall/bear in mind"; same as 1:3) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") τὸν ὁ(dams) ἡμῶν ἐγώ (npg-1p; ref. team Paul) κόπον κόπος (n-am-s; "hard work/labor"; same as 1:3) καί (cc) τὸν ὁ μόχθον· μόχθος (d.a. + n-am-s; "hardship/strenuous toil"; used 3x, always with "kopos/labor" indicating work bringing to weariness and exhaustion; 2Cor.11:27; 2The.3:8) **how working night and day so as not to be a burden to any of you,** ἐργαζόμενοι ἐργάζομαι (circ. ptc./p/dnm1p; "while working"; used 41x; 6x in 1,2 Thes.) νυκτὸς νύξ (n-gf-s; "night") καί (cc) ἡμέρας ἡμέρα (n-gf-s; "day") πρὸς (pa; "so as/towards the objective of") τὸ μὴ ἐπιβαρῆσαι ἐπιβαρέω (d.a. + neg. + purp. inf./aaa; "not to be a burden/not to place a weight on"; used 3x; 2Cor.2:5; 2The.3:8) τινα τὶς (indef. pro./am-s; "to anyone") ὑμῶν σύ (npg-2p; ref. Thess.'s) **we proclaimed to you the gospel of God.** ἐκηρύξαμεν κηρύσσω (viaa--1p; "we proclaimed") εἰς (pa) ὑμᾶς σύ (npra-2p) τὸ εὐαγγέλιον (d.a. + n-an-s; "the gospel/good news") τοῦ ὁ θεοῦ. θεός (d.a. + n-gm-s)

ANALYSIS VERSE 9:

1. The conjunction “**For**/γάρ – gar” alters the train of thought from the more subtle evidence of team Paul’s motivations in evangelizing (vss.7,8) to the obvious.
2. This as he addresses the absence of any “greed” (vs.5b) that in turn further validates their claim of self-giving affection (vs.8).
3. The evidence is so apparent that it can be easily attested by these saints brought out by the verb “**you recall**/μνημονεύω – mnemoneuo”.
4. While the verb could be parsed in either the indicative or imperative mood, the indicative best fits as this is the mood of reality that now colors Paul’s intent.
5. The reality is that they not only can remember, but still do, as their experience with team Paul was so recent (~6-7 months).
6. The idea is that there is no excuse not to remember (hints at the imperative).
7. No matter if anyone might still question Paul’s previous words of pastoral fidelity, the example set forth now is undisputed.

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8. The “memory” verb is the same verb used in 1:3 of team Paul’s constant **recall** of these saints and the evidence of their +V.
9. He recites it now as a responsibility of these saints to reciprocate on team Paul’s behalf acknowledging the evidence of their +V.
10. Paul seems to be at the least hinting that sound doctrinal relationships demands effort on both parties to be objective based on evidence of application.
11. Prejudice otherwise places importance on the superficial rather than whether one is +V or not.
12. Paul again addresses the saints as “**brothers**/ἀδελφός – adelphos” (cf.1:4; 2:1).
13. Here, the emphasis is on the hard evidence provided by team Paul that they were true “**brothers**” and not fawning a pseudo relationship for the purpose of profit.
14. The proof to these new converts came by way of the Pauline practice whereas Paul avoided asking for financial assistance from new believers when evangelizing.
15. Rather, he would also work outside “the pulpit” as necessary for financial support.
16. He expresses their over and beyond application in terms of “**our labor and hardship. how working night and day so as not to be a burden to any of you**”.
17. The two nouns “**labor and hardship**/κόπος και ὁ μόχθος – kopos kai ho mochthos” express the hard and tiring nature of the work and its fatigue.
18. Paul maintained himself by manual **labor**, as did presumably the other two men.
19. Tent-making was Paul’s chosen line of work from his days as a Pharisee. Cp.Act.18:3
20. Jewish custom was to teach the son a trade noting the rabbinical saying, “he who does not teach his son a trade does the same as if he taught him to be a thief”.
21. The participial phrase “**working night and day**/ἐργάζομαι νύξ και ἡμέρα – ergazomai nux kai hemera” is idiomatic indicating that he was busy at his trade as an evangelist, teacher and tent-maker probably long into the evenings.
22. The same idea of “**night and day**” is in Act.20:31, “...remembering that **night and day** for a period of three years I did not cease to admonish each one with tears”.
23. Paul will again revisit the issue of **working** in 2The.3:8 as the example that all believers are to follow as part of Christian godliness.
24. The question arises here as to why nothing is said of the financial help Paul received from Philippi during the mission in Thessalonica cited in Phi.4:15,16.
25. The answer falls back on the fact that team Paul did not engage in flaunting doctrinal superiority over new converts to avoid a spirit of unnatural competitiveness.
26. The fact that they were not wealthy (cf.2Cor.8:1-2), he even avoided the overt pressure of others’ applications as a potential source of coercing.
27. The situation that exists with new +V Christians is very different than that with established congregations.
28. The Thessalonians had no problem remembering that it was under these strenuous conditions that “**we proclaimed to you the gospel of God**”.
29. Even under the stress of having to work long and difficult hours, the team faithfully “**proclaimed**/κηρύσσω – kerusso” the realities of BD to this church.
30. They accurately repeated the message that had been given to them by **God** with the appropriate gravity, formality and authority.
31. This sacrifice on the part of the team could be pointed to by the church to dispel any misgivings or attacks otherwise regarding the propriety of their motivations.
32. The mention of “**working**” here paves way for his exhortation in 4:11.

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THE APPLICATIONS OF TEAM PAUL REVIEWED VSS.10-12

UNDER SCRUTINY OF MEN AND GOD

EXEGESIS VERSE 10:

^{GNT} 1 Thessalonians 2:10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὀσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,

^{NAS} 1 Thessalonians 2:10 **You are witnesses, and so is God,** ὑμεῖς σύ (nprn-2p; "You") μάρτυρες μάρτυς (n-Pred.nm-p; "witnesses") καί (adjunct.; "also/and so is") ὁ θεός, (d.a. + n-nm-s) **how devoutly and uprightly and blamelessly** ὡς (comp. conj.; "just how") ὀσίως (adv.; "devoutly"; with ref. to devotion to Divine Service/pleasing to God above all else"; used 1x; Cp. LXX, 1Kgs.8:61 "wholly devoted to the Lord our God") καί (cc) δικαίως (adv.; "uprightly/honestly/with integrity/even-handedly"; "used 5x) καί (cc) ἀμέμπτως (adv.; "blamelessly/without fault"; used 2x, 1The.5:23) **we behaved toward you believers;** ἐγενήθημεν, γίνομαι (viad--1p; "we became/proved by behavior") ὑμῖν σύ (nprd-2p; "to you") τοῖς ὁ πιστεύουσιν πιστεύω (d.a. + adj. ptc./p/a/dm2p; "believers/the ones believing")

ANALYSIS VERSE 10:

1. Vss.10-12 are one sentence in the Greek text.
2. Paul now turns to the most conclusive evidence validating his teams' evangelistic ministry.
3. This as substantiated by the highest standards of critique.
4. The standards of evaluation are in 3 parts:
 - A. By +V and **God** (vs.10).
 - B. Via their teaching (vs.11).
 - C. Fulfilling the spiritual needs for +V (vs.12).
5. Based on these standards, the Thessalonians can draw upon their own experience for complete validation of team Paul as examples for them to follow (cf.1:5b,6a).
6. Further, it exudes an air of confidence and success enjoyed by the adjusted evangelist willing to apply courage (vs.2).
7. He first appeals to the Thessalonians and **God** in the opening phrase, "**You are witnesses, and so is God**".
8. The importance of proper evangelistic application is stated in no uncertain terms as team Paul recognizes that they are under scrutiny by both men and **God**.
9. The words "**You are witnesses and so is God**/σύ μάρτυς καὶ ὁ θεός – su martus kai ho theos" has no "to be" verb and is simply in the Greek, "**You witnesses also God**".
10. This unusual construct is designed more as an appeal than statement.
11. It highlights the tone of defense embedded in this section.

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12. The idea is that the Thessalonians and **God** are in the position to thoroughly review the actions of team Paul at all levels of their ministry in test of its integrity.
13. The Thessalonians in their face-to-face experience with team Paul and **God** by virtue of His omniscience.
14. Both parties can judge for themselves.
15. Team Paul were an “open book” so to speak, to all that could observe them.
16. There was no façade or air of unnatural piousness often observed in religious types.
17. The predicate nominative noun “**witnesses**” equates these believers and **God** as “**eye-witnesses**” to all that the evangelists represented in application.
18. The readers are called to trial because they had to be convinced from their own observations of the truth of Paul’s observations.
19. They in turn are then able to provide first-hand testimony on team Paul’s account without qualm.
20. Based on the testimony of other +V, the ministry finds leverage for its defense and further evangelistic impact.
21. That Paul again invokes “**God** (cp.vs.5c)” looks to the One that examines the very depth of the evangelists’ hearts (cp.vs.4c).
22. **God** is cited because there was always the possibility that they could have been guilty of subtle deception practiced upon the human **witnesses**.
23. Yet, the Thessalonians must faith-rest what is non-observable knowing that **God** who knows all things further is in control of all things.
24. God’s observations trumps man’s as He will give the final testimony and verdict.
25. What believers are able to evaluate with respect to others is based on application and apart from that evidence should put the matters of hidden mental attitudes in God’s hands.
26. That the **witnesses** of these believers and **God** are appealed too together assumes +V in agreement with **God** as the standard for evaluation.
27. Team Paul’s trial by jury is totally dependent upon a caliber of testimony defined by doctrinal and righteous integrity. Cf.Joh.7:24
28. That the manner of conducting their ministry (applications) is being emphasized is made clear in the remainder of the verse, “**how devoutly and uprightly and blamelessly we behaved toward you believers**”.
29. The comparative conjunction “**how**/ὡς – hos (lit. “**just how**”) now assumes the critique of team Paul by comparing their actions to anything less than stated.
30. Paul again uses a unique construction of 3 adverbs, “**devoutly and uprightly and blamelessly**” rather than adjectives to describe their ministry.
31. This to emphasize their applications over their character.
32. This points to the principle that our actions define and evidence our character.
33. The first adverb “**devoutly**/ὁσίως – hosios” is a less common word than its synonym “**holy**/ἅγιος – hagios”.
34. It emphasizes the devotion and commitment of being “**holy**” as service to **God** seeking to please Him above all else.
35. It is used in the LXX in 1Kgs.8:61 in this vein, “*Let your heart therefore be wholly devoted to the Lord our God, to walk in His statutes and to keep His commandments, as at this day.*”
36. This adverb epitomizes the courage of this evangelistic team.

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37. Their ministry held to a standard of higher purpose to please **God** no matter the response or consequences otherwise.
38. This adverb consolidates the evidence that their ministry was approved by **God** and not for the purpose of pleasing men (cf.vss.4-6).
39. The 2nd adverb “**uprightly**/δικαίως – dikaios” emphasizes their actions being just and fair under righteous terms. Cp.Luk.23:41; 1Cor.15:34 “*sober-minded as you ought (righteously), and stop sinning*”; Tit.2:12; 1Pet.2:23 “*righteously*”.
40. This adverb consolidates their applications of dealing with these new converts even-handedly recognizing their doctrinal limits (cf.vss.7-8).
41. The final adverb “**blamelessly**/ἀμέμπτως – amemptos” means without fault or beyond reproach. Cf.1The.5:23
42. This harks back to the Pauline practice of not accepting or making money an issue with new converts in vs.9.
43. Team Paul went over and beyond when evangelizing new converts in order to maintain a sterling reputation of not being in the ministry for greed (cf.vs.5b).
44. As it turned out, the blameless conduct of the missionary team proved to be a critical buffer against the attacks of –V otherwise.
45. Combined, the 3 adverbs evidence the character of the evangelistic team as courageous warriors of the cross pursuing justice and righteousness under grace offering the free gift of salvation with no strings attached to those that would believe.
46. The NAS captures that intent with the verb “**we behaved**/γίνομαι – ginomai”, literally, “**we became**”.
47. Team Paul rose to the occasion of ministering to new converts, which was unique to their ministry compared to existing local churches otherwise.
48. The final phase “**toward you believers**/σὺ ὁ πιστεύω – su ho pisteuo” correctly understands that their manner of ministry was to the benefit of these new converts (dative of indirect object).
49. The reference to these saints as “**believers**” equates to their new found +V.
50. Because they were +V to BD, team Paul could count on their witness in validation of their ministry and thus sets the stage for the next level of critique in vss.10-11.
51. The “trial” motif in this verse further substantiates that team Paul were indeed under attack to undermine this local church.
52. We see a subtle approach Paul has taken to provide defense avoiding any self-serving appearances.
53. Rather than apologetics in the form of open retaliation, Paul takes care of his own by simply implementing doctrine teaching the true principles of evangelism using his ministry as example.
54. Paul’s approach strongly suggests the following:
 - A. His concern is not what –V thinks *per se*, but +V and **God**.
 - B. +V must conclude on their own the integrity of the ministry.
 - C. The evidence of integrity is found in the applications of the evangelists.
 - D. Then and only then will a united front in defense against opposition stand.
 - E. +V is expected to stand on their own two feet in the face of opposition.
55. The Thessalonians can draw from doctrine and experience their own defense and any danger of unwanted emotional over-reactions from a retaliatory response is also avoided.

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EXEGESIS VERSES 11 – 12:

UNDER SCRUTINY OF THE TEACHING

^{GNT} 1 Thessalonians 2:11 καθάπερ οἶδατε, ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ (^{GNT} 2:12a) παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι

^{NAS} 1 Thessalonians 2:11 – 12a **just as you know how we were exhorting and encouraging and imploring each one of you** καθάπερ (*cs*; "just as/exactly as") οἶδατε, οἶδα (*viPFa--2p*; "you know" [with certainty]) ὡς (*comp. conj.*; "just how") παρακαλοῦντες παρακαλέω (*circ. ptc./p/a/nm1p*; "we were exhorting/calling alongside"; used 8x in 1The.; cognate of noun in 2:3) ὑμᾶς σύ (*npa-2p*; ref. Thess.s; not in NAS; indicates them as the object of application) καί (*cc*) παραμυθούμενοι παραμυθέομαι (*circ. ptc./p/d/nm1p*; lit. to come close to someone's side speaking in a friendly manner; "encouraging") καί (*cc*) μαρτυρόμενοι μαρτύρομαι (*circ. ptc./p/d/nm1p*; lit. to make an emphatic affirmation; "imploring/insisting/urging"; used 5x) ἕκαστον ἕκαστος (*a--am-s*; "each") ἕνα εἷς (*card. adj./am-s*; "one") ὑμῶν σύ (*npg-2p*; ref. Thess.s) **as a father would his own children,** ὡς (*compar. conj.*) πατήρ (*n-nm-s*; "father") ἑαυτοῦ (*reflex. pro./gm3s*; "his own") τέκνα τέκνον (*n-an-p*; "children")

MAKING PROVISION FOR +V

^{GNT} 1 Thessalonians 2:12b εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

^{NAS} 1 Thessalonians 2:12b **so that you may walk in a manner worthy of the God who calls you into His own kingdom and glory.** εἰς (*pa+*) τὸ περιπατεῖν περιπατέω (*d.a. + purp. inf./p/a/a*; "so as to walk/toward to goal of walking") ὑμᾶς σύ (*npa-2p*; ref. Thess.s) ἀξίως (*adv.*; "in a manner worthy of/proper to") τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) τοῦ ὁ καλοῦντος καλέω (*d.a. + adj. ptc./p/a/gm-s*; "the One calling/who calls") ὑμᾶς σύ (*npa-2p*; ref. Thess.s) εἰς (*pa*) ἑαυτοῦ (*reflex. pt./gm3s*; "His own") τὴν ἡ (*dafs +*) βασιλείαν βασιλεία (*n-af-s*; "kingdom") καί (*cc*) δόξαν. δόξα (*n-af-s*; "glory"; Granville Sharp; "kingdom-glory")

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ANALYSIS VERSES 11 – 12:

1. Paul continues the standards set forth in evaluation of his team.
2. The second standard in vss.11-12a centers on comparing their applications to their teaching of BD.
3. This to dismiss any questions of hypocrisy driving their ministry.
4. Vs.11 consolidates the evidence of their message being void of deceit camouflaged in a façade of sincerity (cf.vs.3).
5. Further, it evidences absent pretext of self-serving motivations further exhibiting their ministry beyond reproach (blameless vs.10) in all areas (not just financial vs.5b).
6. The perfect indicative verb “**you know**/οἶδα – oida” is inserted between to comparative conjunctions, “**just as**/καθάπερ – kathaper” and “**how**/ὡς – hos”.
7. The conjunction “kathaper” precedes the verb linking their actions in vs.10 to additional support now presented in vs.11 and could be translated “**exactly as**”.
8. The conjunction following the verb “hos”, then sets up the comparison they are to specifically draw from supporting their actions (**just how**).
9. The Greek construct states that the actions and conduct of the evangelistic team were **exactly as** the doctrine taught to the Thessalonians.
10. That they were eyewitness to team Paul, they could with certainty **know** (PF tense) this by comparing their conduct of ministry to the teaching.
11. In other words, the Thessalonians as *witnesses* could further validate the integrity of the missionary team (vs.10) knowing that they practiced what they taught.
12. Team Paul clearly recognized that being under the scrutiny of +V and God meant that their message of BD would be the standard for inspection.
13. Once again, Paul refers to their teaching of the gospel in terms of its instructive nature, “**how we were exhorting and encouraging and imploring each one of you**”. Cf.vs.3a
14. The phrase “**each one of you**/ἕκαστος εἰς σύ - hekastos heis su” denotes the personal interest taken for **each** of the saints and his/her responsibility to the local church corporately to line up with BD.
15. Team Paul in example of BD made it clear that there were to be no exceptions in the need to apply the elementary doctrines they were taught emulating their examples.
16. This to maintain a united defense against opposition and sound evangelistic witness.
17. The 3 participles describing the teaching all indicate a continuous implementation of each of the different ways doctrine is expressed by the communicator.
18. In other words, BD is constantly **exhorting, encouraging and imploring**.
19. Again, the emphasis is on application rather than character brought out in the use of verbs (cf. adverbs vs.10).
20. BD Ph₂ demands application or these participles would be rendered moot.
21. The first verb “**exhorting**/παρακαλέω – parakaleo” is the cognate of the noun “*exhortation*” in vs.3, and means to call alongside.
22. This ties together the importance of the teaching with the teams’ applications designed to appeal to their new found +V as examples to follow.
23. This was not a “do as I say, not as I do” ministry.
24. The verb “**encouraging**/παραμυθίομαι – paramutheomai” is closely akin to **exhorting** conveying the idea of consolation, comfort or support. Cp.Joh.11:19; 11:31; 1The.5:14

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25. This ties BD with the importance of the teams' applications designed to sustain their new found +V, especially in the face of testing and opposition.
26. BD encourages +V via God's promises and team Paul's resolute stand in application and hope served to instill courage for these new believers.
27. The final verb "**implo**ring/μαρτύρομαι – marturomai" would be better translated "**charging**" or "**insisting**" and does not carry a sense of "passive pleading".
28. It means to make an emphatic affirmation or demand and looks to a solemn testimony. Cf. Act.20:26; 26:22; Gal.5:3; Eph.4:17 "**affirm**".
29. This ties BD with the importance of the teams' applications as it affirms their own faith in BD giving greater gravity to their words **insisting** that the saints follow suit.
30. What message does an authority send to expect from others what you yourself are not willing to apply?
31. That thought then stimulates Paul to then follow with another familial metaphor, "**as a father would his own children**".
32. The "**father**/πατήρ – pater" figure completes Paul's vision of the teams responsibilities to this newly established royal family.
33. Not only did they relate to these new believers at their level as infants and provide the spiritual nourishment of milk they so needed and craved (vs.7), they also were the prescribed role models for these believers to follow.
34. While the designation of **father** has no Scriptural warrant (cf. Mat.23:9), the title does reflect the kind of attitude that should be shown by the PT as he cares for **his** sheep.
35. It emphasizes the authority of the communicator not to trespass his doctrinal rights in his exercise of office. Cp. 1Pet.5:3
36. It compliments this teams' evangelistic role towards new believers of not placing unrealistic expectations upon them **as a father** is commanded not to exasperate their children. Cp. Col.3:21
37. Team Paul looked to the importance of their application as if the objects of their teaching (the omitted "**you**/σύ - su" in the NAS) was their "**own children**".
38. The noun "**children**/τέκνον – teknon" looks past the infancy state of their new conversion to the rapid spiritual advancement this local church made in a short time.
39. Vs.12b now brings forth the last standard by which team Paul's ministry could be evaluated.
40. That in the purpose of their ministry applied to +V, "**so that you may walk in a manner worthy of the God who calls you into His own kingdom and glory**".
41. The ultimate purpose for the manner and conduct of this evangelistic team is **so that** +V can lead a life worthy of the One who called them.
42. The purpose infinitive "**walk**/τό περιπατέω – to peripateo" is used in Biblical Greek metaphorically of living one's life.
43. It harks back to team Paul being role models in application while providing Biblical instruction in the **father** to **children** metaphor (vs.11b).
44. It highlights the evangelistic responsibility to provide all that is necessary for believers to grow spiritually.
45. It envisions the parental metaphors of going from the state of infancy to the ability to **walk** and motor around under their own energy.
46. The older the well nourished child becomes with parental example as lead, he/she gains better balance and stamina in turn enhancing their independence.

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47. Eventually, the child no longer depends upon parental help assisting their ability to be mobile.
48. So it is in the Christian growth process.
49. After a time of “milk” doctrine following the lead of their P-T, the believer learns the essentials necessary for spiritual advance and their applications become 2nd nature.
50. Dependency upon the P-T’s application as example becomes less as their confidence in BD (via their own applications) grows.
51. Evidence of this fact is readily seen as the Thessalonians have been holding their own in application apart from team Paul’s presence for some time (walking on their own).
52. Our Christian **walk** in turn provides the evidence of where we are at spiritually.
53. You can tell certain things about a person by the way he/she walks.
54. To **walk** “**worthy of the God**/ἀξίως ὁ θεός – axios ho theos” refers to living the CWL both in thought and in deed. Cf.Col.1:10
55. BD tells you how to **walk**; how you are to conduct yourself in any given situation.
56. BD enables you to function under the directive will of **God** that includes the viewpoint will of **God** (what He wants you to think), His operational will (what He wants you to do), and His geographical will (where He wants you to be).
57. The phrase “**worthy of God**” is found in Greek religion where priests were expected to conduct themselves **in a manner worthy** of the particular god they served.
58. The determining factor is, accordingly, the particular character of the god in question.
59. The Christian **God** expects His followers to live in a way that will bring honor to Him corresponding to His own character. Cf.Lev.11:45 cited in 1Pet.1:16, “*You shall be holy for I am holy*”.
60. In our context, rather than stressing the character of **God**, Paul stresses that to which **God** “**calls**/ὁ καλέω – ho kaleo” believers.
61. Paul revisits the doctrine of election (cf.1:4) now centered on the gospel presentation that occurs in time i.e., being evangelized.
62. As the doctrine of election and calling reveal, the calling finds as its ultimate destiny eternal glorification via resurrection. Cp.Rom.8:30c
63. This is Paul’s focus in the final phrase, “**into His own kingdom and glory**”.
64. Paul uses the present tense of the verb to show that God’s call is continuous propelling the believer **into** a future **kingdom** that is glorious beyond all comparison.
65. The construct of the connective phrase “**kingdom and glory**/ἡ βασιλεία καὶ δόξα – he basileia kai doxa” falls under the Granville Sharp rule making it hyphenated.
66. God’s **kingdom – glory** is united in essence and will be revealed in One Person, Jesus Christ in resurrection **glory**. Cp.Isa.9:6-7
67. Final entry into this **kingdom** awaits the Rapture of the Church for believers of this dispensation.
68. The **kingdom** refers to both the Millennial Age as well as the eternal state that immediately follows.
69. The SAJG insures that all who believe in Christ will have a part in this **kingdom**. Cf.Joh.3:3ff.
70. The present tense of the participle “**calls**” further brings into perspective the consequences of the believer’s Ph₂.

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71. It is our Ph₂ that is the time **God** allots each believer to be fully prepared for the **glory** of the future **kingdom**.
72. **God** will usher in the future **kingdom** through the coming of His Son with great power and **glory**.
73. This **glory** includes the SG₃ that **God** has for those who are +V Ph₂. Cp.Rev.22:12
74. Hence, the urgency of walking according to the character of the One **who calls** us.
75. This can only be realized where the teaching is according to the intent of the author of Scripture.
76. This demands the consistent overruling of the STA and constant intake and application of BD.
77. **God** is preparing +V for the **glory** that is eternal. Cf.2Cor.3:18.
78. The final line of evidence of the integrity of team Paul's ministry is seen in that adequate provision is made for +V to avail themselves of maximum **glory** in God's **kingdom**.
79. The result of emulating team Paul in application of BD will ensure their capture of the prize if they hold to the end.
80. Paul speaks of that reality in terms of the "crown" in vs.19.
81. The spiritual growth process associated with evangelizing in these verses is stated in other words as to the responsibility associated with this office in Eph.4:11-12.
82. *Review the Doctrine of Walking.*
83. *Review the Doctrine of Election and Calling.*

1st THESSALONIANSTEAM PAUL'S GRATITUDE REAFFIRMED VSS.13-16FOR GOD'S PLAN OF EVANGELIZING +V

EXEGESIS VERSE 13:

^{GNT} 1 Thessalonians 2:13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

^{NAS} 1 Thessalonians 2:13 **And for this reason we also constantly thank God** *Καί (cc) διὰ τοῦτο οὗτος (pa + near dem. pro./an-s; "for this reason/because of this") ἡμεῖς ἐγώ (nprn-1p; emphatic; ref. team Paul) καί (adjunct.; "also") ἀδιαλείπτως, (adv.; "constantly/unceasingly"; same as 1:2) εὐχαριστοῦμεν εὐχαριστέω (vipa--1p; "keep on giving thanks"; same as 1:2) τῷ ὁ θεῷ θεός (d.a. + n-dm-s) **that when you received from us the word of God's message,** ὅτι (cs; intro. ind. disc.; explains why the thanks; "that") παραλαβόντες παραλαμβάνω (temp. circ. ptc./a/a/nm2p; "when having received") παρ' παρά (pg; "from") ἡμῶν ἐγώ (nprg-1p; ref. team Paul) λόγον λόγος (n-am-s; "the word") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s; "of God's") ἀκοῆς ἀκοή (n-gf-s; lit. the ability to hear; "which you heard, i.e., message") **you accepted it not as the word of men, but for what it really is, the word of God,** ἐδέξασθε δέχομαι (viad--2p; "you accepted/welcome it"; same as 1:6) οὐ (neg. +) λόγον λόγος (n-am-s) ἀνθρώπων ἄνθρωπος (n-gm-p; "of men") ἀλλὰ (strong. advers.) καθὼς (compar. conj.; "just as/for what") ἀληθῶς (adv.; "really/truly/certainly"; used 18x) ἐστὶν εἰμί (vipa--3s; "keeps on being") λόγον λόγος (n-am-s) θεοῦ, θεός (n-gm-s) **which also performs its work in you who believe.** ὅς (rel. pro./nm-s "which"; ref. WOG) καί (adjunct.; "also") ἐνεργεῖται ἐνεργέω (vipm--3s; "keeps on working/performing its works") ἐν (pL) ὑμῖν σὺ (nprd-2p; ref. Thess.s) τοῖς ὁ πιστεύουσιν. πιστεύω (d.a. + adj. ptc./p/a/dm2p; "the ones believing")*

ANALYSIS VERSE 13:

1. With a new paragraph (vss.13-16), Paul returns to his thoughts of thanksgiving that highlighted chapter one.
2. As with chapter one, the thankfulness iterated in vs.13 (cp.1:2) is threaded into the continuing thoughts of vs.14 (cp.1:3-10).
3. Too, it centers on the +V of this local church relative to team Paul and other +V.

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4. Paul will express his team's immeasurable degree of gratitude overall for these saints in one final explicit revisit of this theme in the epistle in 3:9.
5. In chapter one, the thankfulness highlighted evidence of their +V confirming their salvation and proof they were correctly pursuing God's plan to include:
 - A. Their Ph₂ +V in application (vss.3-4).
 - B. The role of the H.S. and their response (vs.5).
 - C. Their following the lead of team Paul enduring under tribulation (vs.6).
 - D. Their witness to fellow believers (vs.7).
 - E. Their evangelistic witness to regions outside their local church (vss.8-10).
6. Now the focus relates specifically to their +V making their evangelizing possible through an adjusted ministry.
7. It in summary explains the why of the initial statement beginning chapter 2 that team Paul's "coming to you was not in vain" (vs.1).
8. The prepositional phrase "**And for this reason**/καί διὰ οὗτος – kai dia houtos" is literally "**And because of this**".
9. "**This**" is reference to all that team Paul has done to ensure the needs of +V were met summarized in principle in vs.12.
10. However, absent +V the ministry would not have experienced success in spite of its sterling execution.
11. While the evangelistic team correctly represented the voice of God "calling" them into His plan (vs.12b), the success of the "calling" remained dependent upon the hearers' response.
12. It is this issue that explains the conjunction "**also**/καί - kai" that further stimulates team Paul to "**constantly thank God**".
13. In other words, **because** team Paul was prepared to serve +V, that gives further cause to "**also thank God**" for the kind of volition befitting their ministry.
14. The Divine purpose for evangelizing is to "fish" for potential +V. Cp.Mar.4:19; Mar.1:17
15. If +V had not been present in Thessalonica, their evangelistic efforts would have been in vain (cf.2:1).
16. Further, if Paul and his associates had not been +V and adjusted Ph₂, they would have failed in serving the level of +V they found there.
17. Because the Thessalonians were +V both Ph₁ and ₂, as was team Paul, it gave cause for great joy in their ministry.
18. These were not just "flash in the pan" +V believers, but the kind giving evidence of total commitment to the POG.
19. The phrase "**constantly thank**/ἀδιαλείπτως εὐχαριστῶ – adialeiptos eucharisteo" employs the same adverb and verb in Paul's initial expression of thanksgiving in 1:2.
20. This underscores that these believers brought nothing but good thoughts in the prayers of team Paul finding its foundation based on the fact that they were +V.
21. It is +V in time that facilitates **God's** election and calling, the doctrine incorporated by Paul in thankfulness in 1:4 and setting the stage now in vs.13 (cf.vs.12b).
22. +V by nature *seeks God* (Heb.11:6) and are the targets of His choice **because** they are willing recipients of His calling (*See Doctrines of...*).
23. They are willing recipients because they are open to the truth of BD and **believe**.

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24. Paul appeals to that fact as he explains the grounds for gratitude, “**that when you received from us the word of God’s message, you accepted it not as the word of men, but for what it really is, the word of God**”.
25. The participle “**received**/παρалаμβάνω – paralambano” became a technical term in early Christianity for the reception of an authoritative body of teaching to be handed down to others in turn.
26. It is used in this vein in 1Cor.11:23 and 15:3.
27. Here as before, the reference is to both G₁ and G₂.
28. The phrase “**from us**/παρά ἐγώ - para ego” highlights team Paul as the approved ambassadors of **God** to communicate His “**word**/λόγος – logos” (cf.vs.4).
29. The effective transmission of BD is through +V communicators to others.
30. Paul extols that fact in Rom.10:14-15.
31. The noun “**message**/ἀκοή - akoe” is literally “**hearing/heard**”. Cf.Rom.10:17; Gal.3:2,5; Heb.4:2
32. The noun actually proceeds “**from us**” and the Greek rendering would be “**that when you received the word of hearing from us of the God**”.
33. +V gives BD a “**hearing**” and subsequently is willing to accept it as the WOG.
34. The verb “**accepted**/δέχομαι – dechomai” is the same verb used in 1:6 illustrating that they welcomed the truth with open arms and unreservedly.
35. +V has the distinction of being capable of recognizing the truth of **God** as their +V (faith/belief) is the prescription to cure spiritual deafness and blindness. Cp.Mat.13:13-16; Mar.4:11-12
36. The **hearing** of +V comes from their own initiative (free will).
37. They could have **accepted** the teaching as being **the word of men** (ἄνθρωπος – anthropos), as Paul was accustomed to having his **message** dismissed by –V as man-made, something created by himself.
38. These types of accusations produced his solemn protest in Gal.1:11,12 respecting the gospel.
39. –V will always gainsay “**the word of hearing**”.
40. With the Thessalonians, it was starkly different as they embraced the gospel for **what it really was, the word of God**”.
41. The +V behind both the deliverance and reception of the truth was coupled with the internal support ministry of the H.S. (cf.1:5) and the power of **God’s word** was recognized for what it was.
42. The evidence of that power is then seen in the final clause, “**which also performs its work in you who believe**”.
43. The faith verb “**believe**/ὁ πιστεύω – ho pistueo” succinctly captures the essence of thanksgiving as being for +V.
44. The verb “**performs its work**/ἐνεργέω – energeo” looks to the designed nature of BD to be applied **in** faith.
45. Evidential proof of the validity of the **message received** was seen in the transformed lives of these believers through application as already noted in 1:3,4.
46. Because they exercised faith in the content, it had its desired affect.
47. BD does you no good if you do not fully accept it and loses punch if you do not see the reality of **God** as its ultimate author.
48. +V plugs in and believes and watches the transforming power of BD in their lives.

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FOR THE SOLIDARITY OF +V

EXEGESIS VERSE 14:

^{GNT} 1 Thessalonians 2:14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,

^{NAS} 1 Thessalonians 2:14 **For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea,** γὰρ (*explan. conj.*) ὑμεῖς σύ (*nprn-2p*) ἀδελφοί, ἀδελφός (*n-vm-p*; "brothers") ἐγενήθητε, γίνομαι (*viad--2p*; "became") μιμηταὶ μιμητῆς (*n-nm-p*; "imitators"; same as 1:6) τῶν ἢ ἐκκλησιῶν ἐκκλησία (*d.a. + n-gf-p*; "churches") τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) ἐν (*pL*) Χριστῷ Χριστός (*n-Lm-s*) Ἰησοῦ, Ἰησοῦς (*n-Lm-s*) τῶν ἢ οὐσῶν εἰμί (*d.a. + adj. ptc./p/a/gf-p*; "the ones being/that are") ἐν (*pL*) τῇ ἢ Ἰουδαίᾳ Ἰουδαία (*d.a. + n-Lf-s*; "Judea") **for you also endured the same sufferings at the hands of your own countrymen,** ὅτι (*causal conj.*; "for/because") ὑμεῖς σύ (*nprn-2p*; ref. Thess.'s) καί (*adjunct.*; "also") τὰ τό αὐτὰ αὐτός (*d.a. + identical pro./-an-p*; "the same") ἐπάθετε πάσχω (*viaa--2p*; "you all suffered/endured sufferings") ὑπὸ (*pAbl*; "by/at the hands of"; denotes agency) τῶν ὁ ἰδίων ἴδιος (*d.a. + a--Ablm-p*; "one's own") συμφυλετῶν συμφυλέτης (*n-Ablm-p*; "own countryman/fellow citizens"; lit. of the same tribe; hapax) **even as they did from the Jews,** καθὼς (*compar. conj.*; "just as") καί (*ascens.*; "even") αὐτοὶ αὐτός (*nprnm3p*; ref. believers in Judean churches) ὑπὸ (*pAbl*; "from/by") τῶν ὁ Ἰουδαίων, Ἰουδαίος (*d.a. + ap-gm-p*; "the Jews")

ANALYSIS VERSE 14:

1. Paul's thoughts of gratitude now extend to the unilateral solidarity in the kind of +V found in adjusted local **churches**.
2. That as it is epitomized in the willingness for +V to face whatever persecution comes their way for their faith, which is significant.
3. Thankfulness for these believers being +V to Bible doctrine (vs.13), while providing the foundation for gratitude, serves simply to ignite team Paul's appreciation.
4. Full appreciation for their +V comes in recognizing the extent to which they were loyal to the faith (evidencing quality of +V).
5. These believers represent hard core +V undeterred by opposition.
6. As such, they possessed the same quality of +V as their earlier Christian counterparts instrumental in establishing the first local **churches** in the CA.
7. This captures the essence of his continued thanksgiving of vs.14, "**For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea**".

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8. The explanatory “**For**/γάρ – gar” extends the thought of their +V from vs.13.
9. The personal pronoun “**you**/σύ – su” is emphatic and could be translated “**you yourselves**” emphasizing their contribution as +V to the POG.
10. Paul again refers to them as “**brothers**/ἀδελφός – adelphos”, here to highlight the camaraderie and solidarity that +V forms in the Christian brotherhood.
11. For the second time, Paul reflects upon the impact of their +V as they “**became imitators**/γίνομαι μιμητής – ginomai mimetes” (cf.1:6).
12. In 1:6, the emphasis of their imitation centered on a deliberate replication of embracing BD under an environment of persecution as it was delivered by team Paul.
13. Now they are told that they have spiritual solidarity with their positive **brothers** in the **churches in Judea**, simply as a matter of being +V.
14. Their +V was as such that they emulated the kind of courage found in all +V in history in perseverance of the faith.
15. What has been implied previously, Paul now hammers home the fact that their evangelism and establishment as a local church in a vortex of hostility was not unique, but more of the norm (cf.vs.2b).
16. While not all **churches** in the CA may face the same intensity of hostility in their foundation as Thessalonica and **Judea**, these **churches** stand as models of +V facing their share of **sufferings** in the A/C for the faith.
17. Further, by comparing them to the Judean **churches**, Paul provides an immediate link to their Lord, Apostles and O.T. prophets, all whom faced their own persecutions.
18. The imitation of the Thessalonians consisted of the steadfastness of +V enduring in spite of what –V might throw at them otherwise that other local **churches** had been enduring for some time.
19. These **churches** are identified by three descriptive phrases:
 - A. “**Churches of God**/ἡ ἐκκλησία ὁ θεός – he ekklesia ho theos” – as opposed to religious assemblies for false deities.
 - B. “**In** (ἐν – en) **Christ Jesus** – as opposed to the assemblies of Judaism, yet in unbelief.
 - C. “**In Judea**/ἐν ἡ’Ιουδαία – en he Ioudaia” – the cradle of Christianity.
20. The first deals with the fact that local **churches** are not merely human organizations with which men may freely disagree and disregard.
21. Neither are they organizations gathered for just any religious purpose.
22. They represent the true, living **God** (cf.1:9b). Cp.1Tim.3:15
23. The second phrase relates each local church to its position in **Christ**, that which designates a local church as *bona fide*.
24. Regardless of geography or temporal persecutions the local church cannot be separated from that union with **Christ**. Cp.Rom.8:35-39
25. Contextually, its sets the assemblies in view apart from the Jewish synagogues.
26. The specific geography of **Judea** is designed to highlight that the beginning of **sufferings** for the Church found its roots at the very onset of the CA.
27. The **Churches** included the initial church in Jerusalem and the subsequent **churches** formed by the dispersion of believers under persecution. Cp.Act.8:1-4
28. The irony of persecution against the Church was that it served to spread the gospel throughout the world facilitating Christ’s commission of Mat.28:19-20.

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29. This is another proof that opposition to the truth cannot thwart God's plan for +V; in fact He uses it to His advantage.
30. These **churches** represented believing microcosms of the body of **Christ** willing to align themselves and absorb what **sufferings** they are allotted on behalf of **Christ**. Cf. Rom. 8:17; 2Cor. 1:5; 1Pet. 4:13
31. That the Thessalonians' loyalty of +V matched their predecessors is made clear in the second part of our verse, "**for you also endured the same sufferings at the hands of your own countrymen**".
32. The noun "**countrymen**/συμφυλέτης – saphuletes" is a hapax and is best understood as "**fellow citizens**" rather than purely racial.
33. Both Jewish unbelievers and Gentiles opposed the Thessalonians.
34. The point is that it was their friends, neighbors, coworkers, families and acquaintances that were providing the abuse.
35. Paul uses the term "**sufferings**/πάσχω – pascho" rather than "*tribulation* (thlipsis - 1:6)" or "*opposition* (agon - 2:2) to emphasize the plethora of undeserved testing associated with facing those antagonistic to the truth.
36. –V under the STA is the human source of **sufferings** upon mankind.
37. That their **sufferings** were the "**same**/τό αὐτος – to autos" as their Judean counterparts looks to the similarity of verbal and overt attacks used against +V.
38. If history was on tape, we would probably observe today the same kind of accusations and hostilities used as with these early Christians.
39. Disenfranchised by family, loss of jobs, stigmas, name-calling, slander and general misunderstanding are to name just a few.
40. The final phrase, "**even as they did from the Jews**" highlights Judaism as a premier example of religious types that are renowned for instigating persecution against +V.
41. That +V stands for BD as the singular truth concerning God places them in the unique position of being at odds with all forms of religious reversionism.
42. Religiosity (vs. true Christianity) is a satanic counterfeit conspired by Satan for –V to adhere apart from the truth of God's word.
43. He has a regular system of false communicators. 2Cor. 11:13-15; 2Pet. 2:1
44. False religions preach another gospel and system of doctrine. 2Cor. 4:3-4 cp. 11:4
45. This system of religiosity is called the doctrine of demons. 1Tim. 4:1-3
46. His counterfeit righteousness i.e., self-righteousness, is seen in the human viewpoint of religion. Mat. 23:27-28 cf. 2Tim. 3:5
47. Judaism marquees religious reversionism as they have probably the most perverse distortion of the Scriptures entwined in their beliefs.
48. They took God's plan of grace, which they as a peoples were founded, and turned it into a legalistic system of works resulting in an outright denial and need of a Messiah for spiritual deliverance.
49. Their very premise of self-salvation through relative good is a predominate philosophy underwriting false religions.
50. The irony of the chosen people is that when they went negative as a race under a self-righteous religious substitute for the truth, they became a foremost enemy to +V.
51. They serve to prove that even if one believes the Bible is God's word, absent +V, they distort it into man made words (cf. vs. 13).
52. *Review the Doctrine of Suffering.*

1st THESSALONIANS4-FOLD INDICTMENT AND CONSEQUENCE OF JEWISH HOSTILITYVSS.15-16EXEGESIS VERSE 15:

^{GNT} 1 Thessalonians 2:15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων καὶ θεῶ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων,

^{NAS} 1 Thessalonians 2:15 **who both killed the Lord Jesus and the prophets, and drove us out.** τῶν ὁ ἀποκτεινάντων ἀποκτείνω (d.a. [serves 4 ptcs.; 3 vs.15, 1 vs.16] + adj. ptc./a/a/Ablm-p; "who put to death/murdered/killed"; ref. the Jews vs.14) καί (cc+; "both"... "and"/with the 3rd kai) τὸν ὁ κύριον κύριος (d.a. + n-am-s) Ἰησοῦν Ἰησοῦς (n-am-s) καί (cc) τοὺς ὁ προφήτας προφήτης (d.a. + n-am-p; "the prophets") καί (cc) ἡμᾶς ἐγώ (npa-1p; "us"; ref. team Paul) ἐκδιωξάντων ἐκδιώκω (adj. ptc./a/a/Ablm-p; lit. to chase out as if a wild beast; "the drove out/banished"; used 1x; used 16x in LXX) **They are not pleasing to God, but hostile to all men,** καί (cc) μὴ (neg. +) ἀρεσκόντων ἀρέσκω (adj. ptc./p/a/Ablm-p; "are not pleasing/not finding favor") same as 2:4) θεῶ θεός (n-dm-s) καί (cc) ἐναντίων, ἐναντίος (a--gm-p; "hostile/contrary/opposed to"; used 8x) πᾶσιν πᾶς (a--dm-p) ἀνθρώποις ἄνθρωπος (n-dm-p)

ANALYSIS VERSE 15:

1. That religious reversionists oppose the truth and thus those +V to it (vs.14), Paul continues to cite the example of unbelieving Judaism as case and point.
2. As previously noted, Judaism marquee religious reversionism as they represent maximum culpability to the WOG, yet have perverted the truth into a man-made form of religion.
3. This is a consequence of -V to the truth; one opts for another standard of belief. Cf.Rom.1:21-25
4. While not all religious reversionists are equally hostile to +V (anymore than all believers/churches experience equal sufferings), they never-the-less advocate opposition in principle.
5. All religious reversionists are at the least accessories to the fact.
6. They minimally give aid and comfort to the author of false religion – Satan (cp.vs.18 cf.vs.16a).
7. Vss.15-16 is one of the more searing indictments against the religious Jews found in the N.T.
8. Their evaluation by Paul in this vein is not a diatribe of embitterment, but simple recognition of the facts exemplifying their obvious role in religiosity.
9. Paul makes it clear elsewhere in the N.T. of his love for his *countrymen*. Cp.Rom.9:1-5

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10. Paul illustrates the honest evaluation by +V of others, in spite of familiarity or other ties.
11. This is to be our attitude towards -V also, that despite their claims religiously or otherwise, we will not gloss over the evil they believe and practice.
12. It is not anti-Semitic to acknowledge the spiritual failings of the Chosen ones.
13. Paul here considers it important for the Thessalonians to see the depths to which the historically Chosen people had sunk in their repudiation of the truth in favor of religiosity (a legalistic and works-based system).
14. This as implicit warning of trading the Word of God for the word of men (vs.13).
15. Paul's indictment against his own race (and being an ex-Pharisee) serves as further proof that he did not employ any form of flattery or men-pleasing tactics in his associations (cf.vss.4-5a).
16. He earmarks +V as believers prone to "tell it like it is".
17. The repercussions of Jewish -V are summarized with four indictments in vs.15-16a followed with an initial consequence in vs.16b.
18. There is no sentence break in vs.15 as translated in the NAS and vss.15-16a are one complete clause in the long sentence of vss.14-16b in the Greek text.
19. Vs.16c finishes with a separate sentence to underscore both indictments and initial consequence with a final consequence.
20. The four indictments are set apart by four adjectival participles all governed by one definite article (τῶν – ton) beginning vs.15:
 - A. **"who killed"**.
 - B. **"drove out"**.
 - C. **"not pleasing"**.
 - D. **"hindering"** (vs.16a).
21. Each participial phrase employs the connective "καί" establishing a sequence of extenuating actions characterizing their religious reversionism.
22. Their actions then culminate into fulfillment of expressing their -V to the truth bringing about the final consequence of vs.16c.
23. The first charge, **"who both killed the Lord Jesus and the prophets"** looks to the historical guilt associated with the Jews' -V unbelief.
24. The first connective "καί - kai" translated **"both"** is designed to link together the actions of the first two participles, not the two objects of their murders.
25. It sets up the sequence of action that would logically follow (**and [3rd kai] drove us out**) based on their past history.
26. Their antagonism stems from the fact that they hated anyone that stood for the truth in opposition to their own false religion/beliefs.
27. This point is recognized as Paul ties the murder of **Jesus and (2nd kai) the prophets** together.
28. The participle **"killed/ἀποκτείνω – apokteino"** means **"put to death"** and in both cases cited, the death was unjustified and tantamount to murder.
29. That the **Lord Jesus** is mentioned 1st is because He is the fulfillment and embodiment of the truth of God as the Logos/Word. Joh.1:1,14,17,18
30. His murder by the Jews epitomizes their hostility to the truth of BD.
31. It was something anticipated by **prophets** in the O.T. writings. Isa.53 cp.Psa.41:9; 55:12-14

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32. It is a fact born out in the Gospel accounts (in John, “the Jews” are the chief/priestly establishment governed by. the Sanhedrin).
33. In Acts the responsibility is directed to the Jerusalemites and their rulers. Act.2:22-23,36; 3:13-17; 7:52; 13:27,28
34. Here, the indictment is applied to the same Jews that persecuted the churches in Judea.
35. This same spirit was manifest in many of the Jews of the dispersion.
36. While they did not actively participate in the crime, they gave tacit approval to it when they repudiated the gospel.
37. Gentile (i.e., Roman) leaders also are indicted in the crime as secondary accomplices serving as examples (pagan idolaters) of all religious reversionists being enemies of the cross. Cf.Phi.3:18 *even believing religious reversionists*
38. Pilate represented and acted on behalf of the administration in office in the person of Tiberius. Cf.1Cor.2:8
39. The height of their rebellion against **God** is linked together with the earlier murder of “**the prophets**/ὁ προφήτης – ho prophetes”.
40. “**The prophets**” of the O.T. are representative of communicators to Israel proclaiming the truth of BD.
41. More often than naught, they were calling Israel to reversion recovery (both major and minor **prophets**).
42. They stood for the truth in the face of Jewish religious reversionism (embracing idolatry) and were murdered.
43. They were instrumental in proclaiming the need to believe in the coming Messiah for salvation by grace and readily understood the gospel. Cf.1Pet.1:10-11
44. In Mat.23:37; Luk.11:47-52 and 13:33,34, Jerusalem and the religious establishment are more particularly in view as the slayer of **prophets**.
45. Confer also Act.7:52 where the killing of “*the Righteous One*” is the logical outcome to the killing of those that foretold His coming.
46. The deaths of **the Prophets** are largely not documented in the O.T., with Zechariah as exception. Cf.Mat.23:35 cp.2Chr.24:21
47. At a later time they became the heroes of the martyrologies that related for example, how Isaiah was sawn in two under King Manasseh. Ex.Isa.5:1-14 cp.Heb.11:37
48. That the hostility of the religious Jews were so bent on destroying any competition, the 2nd charge should come with no surprise says Paul, “**and drove us out**/καί ἐγώ ἐκδιώκω kai ego ekdioko”.
49. That Paul is referencing the experience of his team in Thessalonica is preferred over Christians in general.
50. The verb is an aorist participle and so refers to a definite event.
51. As the Jews instigated team Paul’s departure, the Thessalonians have a first hand appreciation of what Paul is saying.
52. Further, this view sets precedence for vs.17 that otherwise is unprepared.
53. A forced departure from Berea followed that in Thessalonica. Act.17:13,14
54. The negative Jews of the Diaspora were acting just like their brothers in Judea.
55. The verb “**drove out** (ekdioko)” is from an old verb meaning to “chase **out** as if a wild beast”.

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56. This highlights the Jewish attitude towards outsiders as undomesticated lowlifes picturing their arrogance and condescending self-righteousness. Cp.Joh.4:9
57. The Roman historian Tacitus summed it up: “*toward all others they cherish hatred of a kind normally reserved for enemies*” (Hist.5.5.2).
58. Even within their own race, derisive attitudes were maintained for any that departed from their mainline beliefs.
59. For more than 60 years after the temple’s destruction in 70AD, Jews and Nazarenes (Christian Jews) lived side by side.
60. The final breach came during the Second Jewish Rebellion against Rome (132-135AD), during which time Rabbi Akiba proclaimed the Jewish General Ben Koseba as the Messiah.
61. Jewish Christians still living in the land were expelled and dubbed apostate.
62. For the next 200 years an uneasy tension existed between the two groups.
63. The third charge “**and they are not pleasing to God, but hostile to all men**” further validates their hatred and brings to bear their present standing before **God** (change from the aorist to present tense in the participles).
64. This description is not of their intentions, but how they are regarded by **God**.
65. In fact, they believed they were doing God’s will. Cf.Joh.16:2
66. The negative verb “**not pleasing**/μή ἀρέσκω – me aresko” means **God** finds no pleasure at all in their religious spite against the truth and His ambassadors.
67. One commentary notes that this phrase is a deliberate understatement as the reality is that these religious unbelievers are the very opposite of what **God** desires them to be.
68. A consequence of religious reversionism is that people think they are appeasing **God** **but** in reality are held in contempt: An irony as they hold His word in contempt!!
69. That **God** so views the religious reversionism of even His chosen ones suggests strongly His attitude towards all religious reversionists (with varying degrees). Cp.Rom.1:18
70. The phrase “**hostile to all men**/ἐναντίος πᾶς ἄνθρωπος – enantios pas anthropos” means they oppose mankind at some level.
71. It looks to their false doctrine as the force contrary to truth (“enantios” is literally used of the force of wind and waves, Mat.14:24).
72. Their actions to squelch the gospel does nothing to serve the spiritual interests of **men**, but simply compounds further –V continuing a path to destruction. Mat.23:15
73. That the hostility in view relates to suppressing the gospel message is made clear in vs.16a, which opening participle “*hindering*” relates to their action of opposition.
74. The connective “**but**/καί - kai” ties our final phrase together with the final participle.
75. Paul is providing a valuable lesson on the repercussions of religious reversionism and the depths of depravity and hostility it can attain.
76. –V coupled with religiosity when faced with a truth that violates their cherished sacred cows will reject that truth in order to remain self-justified.
77. These can become so deceived (the Jews case and point) that they resort to violence to any that advocate an opposing view.
78. This places religious reversionists in such a position to stand against the best interests of others (the worst Ph₁ not to diminish also Ph₂) becoming enemies to **all men**.

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EXEGESIS VERSE 16:

^{GNT} 1 Thessalonians 2:16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλήσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

^{NAS} 1 Thessalonians 2:16 **hindering us from speaking to the Gentiles that they might be saved;** κωλύοντων κωλύω (has d.a. beginning vs.15; adj.ptc./p/a/Ablm-p; hindering/preventing/forbidding"; used 23x) ἡμᾶς ἐγὼ (npa-1p; ref. team Paul) λαλήσαι λαλέω (compl. inf./aa; "from speaking") τοῖς τὸ ἔθνεσιν ἔθνος (d.a. + n-dn-p; "to the Gentiles") ἵνα (conj. purp.) σωθῶσιν, σώζω (vsap--3p; "they might be saved/delivered") **with the result that they always fill up the measure of their sins.** εἰς (pa +) τὸ ἀναπληρῶσαι ἀναπληρώω (d.a. + inf. result/aaa; "with the result to fill up to the limit or measure/fill up what was lacking"; used 6x) πάντοτε. (adv.; "always") αὐτῶν αὐτός (nrgm3p; ref. the Jews) τὰς ἡ ἀμαρτίας ἀμαρτία (d.a. + n-af-p; "sins") **But wrath has come upon them to the utmost.** δέ (cc) ἡ ὀργή (d.a. + n-nf-s; "wrath") ἔφθασεν φθάνω (viaa--3s; "has come/arrived") ἐπ' ἐπί (pa; "upon") αὐτοὺς αὐτός (nram3p) εἰς (pa +) τέλος. (n-an-s; "unto completion")

ANALYSIS VERSE 16:

1. The opening phrase “**hindering us from speaking to the Gentiles that they might be saved**” finishes the thoughts of hostility “*to all men*” ending vs.15.
2. It points to the action of the Jews opposing the spiritual well-being of mankind.
3. The final charge is the Jews seeking to impede the evangelizing of those **speaking** the truth as here represented by team Paul.
4. While Paul was obviously not their only target, their experience with the Thessalonians solidifies his indictment.
5. The verb “**hindering**/κωλύω – koluo” is a good translation as it means to delay or hamper, keeping the Jews short of being an insurmountable obstruction.
6. God would not permit the Jews from keeping +V **Gentiles** from hearing the message of salvation.
7. No one by their hostile action can or will ever prevent even one +V person from hearing the gospel, as God implements His overruling will as necessary.
8. The Jewish action was of such to try and prevent the **Gentiles** from being “**saved**/σώζω – sozo” or “**delivered**” looking to the base meaning of this verb.
9. The deliverance is found in opportunity to hear the truth of BD, both Ph₁ and 2.
10. The purpose (conj. “**that**/ἵνα – hina”) of evangelizing is so +V may be **saved** from eternal condemnation and loss of reward.
11. The irony is found in the only realized **result** of Jewish opposition to the apostles; “**that they always fill up the measure of their sins**”.

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12. While religious reversionists think they are doing good before God, the reality is that they are in disobedience to Him and thus sinning.
13. The phrase “**always fill up the measure**/πάντοτε τό ἀναπληρώω – pantote to anapleroo” looks to the continued history of religious reversionism among the Jews coming to a saturation point.
14. This is due to their –V and STA calling the shots under religious reversionism.
15. Over time it finds a certain level, known only by God, that God removes grace and implements judgment.
16. This current generation of Jewish reversionists was adding their portion of **sins** against God by withstanding the truth.
17. This was articulated by Jesus in Mat.23:29-32 and echoed by Stephen just before his martyrdom in Act.7:51-58.
18. The phrase modifies the entire statement concerning Jewish hostilities from their murder of the prophets, Messiah and persecution of the Church including team Paul.
19. The initial consequence of unabated religious reversionism is that those adhering to false teaching are only perpetuating their STA under –V.
20. And sooner or later, God will respond adversely.
21. It is a condition the Church ultimately finds itself Ph₂, in the last days, causing God to “vomit” her out of His mouth. Cp.Rev.3:16
22. For the Jews, the depth of their religious reversionism in antagonism to the truth is enough to warrant historical judgment upon them as a race.
23. This is the force of the final consequence and separate sentence, “**But wrath has come upon them to the utmost**”.
24. God’s “**wrath**/ἡ ὀργή - he orge” relates to the expression of His anger based on all of the preceding charges.
25. The verb “**has come**/φθάνω – phthano” when followed by a preposition as here (ἐπί - epi) indicates a state of arrival or attainment indicating a previous progressive action.
26. Suggested interpretations of this sentence include:
 - A. **Wrath** had fallen before it was expected.
 - B. **Wrath** had fallen long ago.
 - C. **Wrath** has come upon them at long lost.
 - D. As a prophetic aorist; future **wrath** that would certainly fall.
 - E. As an ingressive aorist; the **wrath** was already in progress with the remaining manifestation of it still undisclosed.
27. Point E. is the idea here in mind.
28. **Wrath** was in continued pursuit of the Jews with more to come.
29. Their future **wrath** is instilled in the prepositional phrase “**in the utmost**/εἰς τέλος – eis telos” or literally, “*into/unto completion*”.
30. The directional force of the preposition “eis” strongly suggests **wrath** yet to be fulfilled.
31. Paul is saying that because of their ongoing pursuit of religious reversionism in unbelief accompanied with their acts of hostility to the truth, the Jews that had come under historical **wrath** previously have yet to experience its fullest demonstration.
32. The OT history of the Jews is replete with warning and references that Israel fell under God’s temporal **wrath** for their reversionism. Deu.4:25; 6:15; Jos.23:16; Jdg.2:12; 1Kgs.15:30; 22:53; Eze.8:22; Psa.74:1; 78:21, 31; Jer.7:20; 42:18

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33. As their history reveals, their national reversionism of the past was mostly preceded with religious reversionism (idolatry).
 34. Israel has the distinction of flopping in their religious reversionism going from a liberal approach to now at the time of Paul, a legalistic works approach.
 35. Either approaches to religious reversionism are equally destructive and both called God's **wrath** down **upon them**.
 36. His continued historical **wrath** was surely recognized in the destruction and dispersion of Israel in 70AD. Cp.Luk.21:20-24
 37. As Christ teaching states, the continued **wrath** is destined to extend in time "*until the times of the Gentiles be fulfilled*", which is reference to the 2nd Advent.
 38. God used and uses evil people and nations to discipline the negative Jews.
 39. While the Jews generally enjoyed the upper hand of persecuting Christians into the 4th Century, with the rise of the Roman Emperor Constantine and the establishment of Christianity as the official state religion, the tide began to turn.
 40. In the 4th and 5th centuries theological anti-Semitism can be traced to theologians like Augustine and other church fathers.
 41. It was called replacement theology (i.e., all of the promises to Israel have been inherited by the Church) and today the system is called covenant theology, sometimes called amillennialism.
 42. From Augustine forward, the persecutor became the persecuted.
 43. As the so-called church gained secular power, the Jewish people were condemned to eternal servitude for the death of Jesus, and various secular laws were designed to keep them inferior to Christians.
 44. During the period from 590 – 1000AD, the Church fathers saw it as their duty to preach against the Jews; they were called "close-minded", an "ever-incredulous race", and a "wicked and perfidious nation".
 45. In Spain in 613, Jews who refused baptism were expelled from the country, and their children over seven years of age were taken to be reared as Christians.
 46. All over Europe the attitude was to restrict and humiliate the Jews; the exception were Jews living in Carolingian Europe where they enjoyed favorable status, which led to rapid multiplication of their settlements (in these areas bishops, kings, and nobles granted them broad autonomy, allowing them to administer their own communities and live according to their own laws).
 47. 632 - 638: King Dagobert expelled all Jews from France.
 48. 694 - 711: Jewish property was confiscated, Judaism was outlawed, and Jews were enslaved by Visigothic rule in Spain.
 49. 717 - 720: Caliph Omar II imposed a heavy head tax on Jews and forced Jews to wear distinctive headdresses.
 50. 795 - 816: Pope Leo II introduced public disputations between Jews and Christians, resulting in forced conversions to Christianity.
 51. 843: Agovard of Lyons tried to abolish all privileges established by Charlemagne.
 52. 1012: Henry II of Germany expelled all Jews from Mainz.
- Middle Ages Period
53. 1073 - 1085: Pope Gregory VII prohibited Jews from holding office in Christian Europe.

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54. 1096: The first Crusade in Germany along cities of the Rhine River resulted in the killing of 12,000 Jews.
55. 1121: Jews were driven out of Belgium until they repented of killing Christ.
56. 1144: Norwich, England, reported blood libel (the charge that Jews kidnapped Christian children and sacrificed them and used their blood in the Passover ritual).
57. 1146: Church decreed that all Christians volunteering to fight in the Crusade would be released from all debts owed to Jews.
58. 1145 - 1153: Second Crusade; Jews who purchased protection in fortified castles of barons and noblemen in the Rhineland were betrayed to ravaging mobs.
59. 1147: Jews in North Africa were persecuted by the Almohades and fled the area, then were converted to Islam or were forced to wear distinctive clothing.
60. 1170: Third Crusade; Jews accused of blood libel and massacred.
61. 1182: King Philip of France expelled Jews, confiscated property, turned synagogues into churches, and forced Jews to wear identification badges.
62. 1189: At the coronation of Richard the Lionhearted, unexpected persecution of Jews broke out in England. Many Jews in London were killed, their houses burned, and their property confiscated by the Crown.
63. 1198 - 1216: Pope Innocent III promoted a Fourth Crusade against Jews, demanding Christian rulers make Jews atone for the sin of deicide. In 1215 the Fourth Lateran Council introduced the idea that the Jews wear special badges.
64. 1226 - 1274: King Louis IX demanded all Jews be baptized; burned 24 cartloads of the Talmud in Paris, with the approval of Pope Gregory IX. Many blood libels carried out in Germany and England.
65. 1290: Edward I banished Jews from England, forcing 16,000 to leave.
66. 1298 - 1299: German Knight Rindfleisch alleged he had received divine orders to kill all Jews. Persecution broke out in Franconia, Bavaria, and Austria, resulting in 140 Jewish communities being destroyed and 100,000 Jews killed.
67. 1306: Philip the Tall expelled 100,000 Jews from France and seized all their property. Jews denied right to hold public office, keep Christian servants and work or eat meat on Christian holidays; accused of desecrating the Host (wafer of communion) and poisoning wells. Mobs incited to violence by false accusations destroyed Jewish villages. From 1322 to 1359 France was officially without a Jewish population.
68. 1336 - 1338: "Armleder" a systematic campaign by German peasants in Alsace and the Rhine country to murder, rob, and annihilate whole Jewish communities was perpetrated.
69. 1348 - 1350: Jews accused of poisoning wells and causing Black Death. (Bubonic plague swept across Europe, killing at least one third of the population. It was so called because it caused the victim's skin to turn black. This epidemic did not infect the Jewish population so severely because of their strict sanitary practices, but their immunity from it led to rumors that lepers and Jews had plotted against Christians by poisoning their wells. Mobs, known as "flagellants", moved without restraint throughout Europe, destroying Jewish communities. Emperors granted immunity from prosecution to anyone who murdered a Jew.)
70. 1391: In Spain Jews were forced to leave or be massacred and have their bodies dismembered; 70 communities destroyed.

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71. 1411 - 1412: Jews were forced to listen to Christian preaching in synagogues and be converted.
72. 1421: Jews in Vienna had possessions confiscated and children forcibly converted; 270 were burned at the stake.
73. 1453: Jews of Poland had all civil rights withdrawn.
74. 1483 - 1492: Spanish Inquisition, under direction of General Tomas de Torquemada (1483), perpetrated against Jews. He devised ingenious forms of torture to wring confessions from innocent people, resulting in heavy fines, confiscation of property, banishment and often death; 300,000 Jews were expelled from Spain in 1492.

Reformation Period

75. 1516: First ghetto established in Christian Europe in Venice.
76. 1542: Martin Luther tried to convert Jews to Christ. Failing in his effort, he turned against them and wrote a pamphlet entitled, Against the Jews and Their Lies, with 200 pages of anti-Semitic rhetoric calling Jews children of the devil and condemning them to hell. Four days before his death (Feb. 18, 1546) he delivered his last sermon entirely devoted to the obdurate Jew. To Luther, a dead Jew was a good Jew. He even used extreme profanity against them.
77. 1593: Pope Clement VII banished them from the Vatican State.
78. 1624: Ghettos established in Italy.
79. 1648 - 1656: Jews massacred during Poland's wars against Sweden and Russia.
80. 1670: Blood libel charges excluded Jews from voting and holding office.
81. 1719: Rhode Island law excluded Jews from voting and holding office.

Enlightenment Period

82. 1768 - 1788: Haidamack massacred Jews of Poland.
83. 1791: Russia established "Pale of Settlements", limiting places where Jews could reside in 25 provinces of Czarist Russia. In 1794 Jews had to pay double the taxes that were imposed on Christian merchants.
84. 1827: Compulsory military service imposed on Jewish minors under 18 years of age in Russia. Men made to serve 25 years in the military; many were abused.
85. 1835: Nicholas I, known as the "Iron Czar" and "Russian Haman", considered Jews to be parasites on society and sought to destroy them because they were inassimilable.
86. 1861 - 1865: Jews, both South and North of the U.S., were accused by newspapers and political leaders of aiding the enemy, smuggling, profiteering, and draft dodging during the Civil War.
87. 1877: Jews refused accommodations at Grand Union Hotel in Saratoga Springs, New York, during the summer session.

Modern Period

88. 1878 - 1879: In Germany Adolf Stecher preached anti-Semitism; Heinrich von Trirtschke brought anti-Semitism into learning circles; Wilhelm Marr coined the word anti-Semitism (1879).
89. 1880: In America signs appeared saying, "We prefer not to entertain Hebrews". Jews were denied entrance into clubs, private schools, institutions and associations.
90. 1881 - 1884: Pogroms (destruction) swept over southern Russia against Jews living in the Pale, causing emigration of Russian Jews to the West.
91. 1893: Karl Lueger, Mayor of Vienna, introduced the anti-Semitic Christian Social Party. Adolf Hitler influenced toward anti-Semitism by Lueger.

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92. 1895: In France Captain Alfred Dreyfus falsely accused of treason and sentenced to life in prison.
93. 1899: Houston Stewart Chamberlain (racist and anti-Semitic author) published Foundations of the 19th Century, which became a basis of National Socialist ideology. It postulated pseudo-racist theories of a superior Aryan race, which permeated and poisoned German minds and were embodied in the philosophy of Nazism.
94. 1904: Protocols of the Elders of Zion was produced by the secret police of Russia's Nicholas II. The book tried to make the Jews the scapegoats for Russia's problems and implied they had a conspiracy to conquer and rule the world. Henry Ford published the work in America under the title The International Jew.
95. 1906 - 1913: Pogroms and boycotts against Jews in Russia and Poland.
96. 1915: Ku Klux Klan, a white supremacy organization, was reorganized and espoused anti-Semitism.
97. 1917 - 1921: Pogroms in the Ukraine, Poland, Siberia, Mongolia and Hungary resulted in death of thousands of Jews.
98. 1933: Hitler began boycotts against Jews and started to build concentration camps.
99. 1935: Hitler enacted Nuremberg Laws, depriving Jews of German citizenship and setting in motion a systematized plan for complete isolation and extermination of European Jewry.
100. 1920 - 1930s: Eastern U.S. colleges established a quota system for Jews under a variety of guises. Christians were preferred over Jews for office, sales, and executive positions. Jews entering teaching were excluded from faculty positions. Jews were unwelcome in fashionable sections of the cities and suburban developments in America.
101. 1938: Charles E. Coughlin (Roman Catholic priest) began weekly anti-Semitic broadcast in Detroit, Michigan.
102. 1939: Holocaust of WWII began with German occupation of Poland.
103. 1940: Extermination of Jews began with the use of Zyklon B gas. Jewish Warsaw Ghetto was formed.
104. 1942: "Final Solution" to exterminate Jews of Europe originated in Berlin on January 20th. Jews were transferred from Belgium, Holland and other European countries to death camps at Auschwitz.
105. 1945: Holocaust ended with an estimated 6,000,000 Jews killed during WWII.
106. Anti-Semitism remains alive and well in the 21st century.
107. Historical notes cited from Ballinger's commentary of 1st Thessalonians.
108. Paul sets forth the Jews in their religious reversionism as examples to the Thessalonians as to the extent Satan's world will go to suppress the truth.
109. The world's ruler uses counterfeit religion under -V in opposition to sound BD to combat the potential expression of +V.
110. Religious reversionism throughout history is only a warm-up for his big lie in this regard via the anti-Christ. Cp.2The.2:1-12 esp.vss.11-12
111. What the Thessalonians experienced with team Paul is thus the norm, not the exception and thus no reason for alarm.
112. Any religious organization that denies deliverance from eternal condemnation and/or loss of the prize is a reversionist religion. Cf.Mat.23:15; Col.2:18; 2Joh.7-11

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OUT OF SIGHT, NOT OUT OF MIND

EXEGESIS VERSE 17:

^{GNT} 1 Thessalonians 2:17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

^{NAS} 1 Thessalonians 2:17 **But we, brothers, having been bereft of you for a short while-- in person, not in spirit--** δέ, (cc; "But/Now") Ἡμεῖς ἐγώ (nprn-1p; emphatic; "we ourselves"; ref. team Paul) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") ἀπορφανισθέντες ἀπορφανίζω (circ. ptc./a/p/nm1p; lit. having been made an orphan; "having been bereft/having been unwillingly separated") ἀφ' ἀπό (pAbl.; "from/of") ὑμῶν σύ (npg-2p; ref. Thess.'s) πρὸς (pa; "for") καιρὸν καιρός (n-am-s +) ὥρας, ὥρα (n-gf-s; lit. for an hour's time i.e., "a short while") προσώπῳ πρόσωποι(n-Ln-s; "in countenance/face/person") οὐ (neg. +) καρδίᾳ, καρδιά (n-Lf-s; "not in heart/spirit") **were all the more eager with great desire to see your face.** περισσοτέρως (compar. adv.; "all the more") ἐσπουδάσαμεν σπουδάζω (viaa--1p; "we were eager") ἐν (pI; "with") πολλῇ πολύς (a--If-s; "much/great") ἐπιθυμίᾳ. ἐπιθυμία (n-If-s; "desire") ἰδεῖν ὀράω (inf. purp./aa; "to see") ὑμῶν σύ (npg-2p; ref. Thess.'s) τὸ πρόσωπον (d.a. + n-an-s; "face")

ANALYSIS VERSE 17:

1. Vss.17-20 are a single paragraph linking both the preceding and following chptr.3.
2. The paragraph serves a two-fold purpose:
 - A. It appeals to the current conditions of team Paul and the Thessalonians as a result of the opposition by the Jews.
 - B. It sets preface for the events of Timothy's visit that follows.
3. It acts as a hinge with final thoughts on persecution of +V while introducing thoughts leading up to Timothy's visit.
4. While the latter purpose of the paragraph is most obvious (what led to Timothy's visit), it's more subtle purpose is just as important.
5. This as it reflects upon the depth and impact of persecution as being limited only to the physical, not the unseen or spiritual, exemplified in the attitudes of team Paul.
6. The premise of vs.17 stands upon the doctrine that man cannot effectively alter the spiritual essence (soul/mind/**spirit**) of men reserved only for God. Cp.Mat.10:28
7. That which is spiritual is consigned to spiritual law. Cf.Joh.3:6
8. This governs the limits placed upon -V in their persecution of +V.
9. His final thoughts in this vein further recognize that while conflict exists in the physical realm, its underlying (unseen) force is spiritual. Cp.Eph.6:12
10. That the real conflict centers on the spiritual rather than physical, is brought out with the mention of **Satan** in vs.18 and why +V endures in vss.19-20.

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11. These principles and language in the paragraph itself makes distinct the physical from the spiritual underwriting Paul's tandem thoughts
12. Vs.17 openly declares that in spite of team Paul's forced departure by the Jews; this in no way deprived them with respect to the spiritual realities within.
13. The opening phrase, "**But we, brothers, having been bereft of you for a short while**" looks to the physical impact of the persecutors.
14. Paul's address here to the Thessalonians as "**brothers**/ἀδελφός – adelphos" is designed to remind them that no matter their current separation, it in no way separates their spiritual relationship as +V believers and comrade at arms.
15. This re-appeals to the solidarity of +V in the face of persecution no matter their geographical or historical existence from back in vs.14.
16. In other words, there is an indivisible force inherent in God's plan for +V.
17. Further it looks forward contextually to the **heart** felt camaraderie between the evangelists and their congregation and hence, the expressed desires to be re-united.
18. It is the participle "**having been bereft**/ἀπορφανίζω – aporphanizo" that grammatically ties this section back to the preceding context.
19. This hapax means a "forced or unwilling separation from".
20. It is used literally of making one an orphan and in classical Greek the tearing away from a loved one including RM from RW.
21. The verb harks back to vs.15 and the fact that the Jews were the ones that "*drove* team Paul *out*" from Thessalonica.
22. It was that phrase in vs.15 making preparation for our paragraph.
23. It emphasizes not only the fact of the separation, but an unnatural nature of the separation.
24. The idiom "**for a short while**/πρός καιρός ὥρα – pros kairos hora" (lit. "**for an hour's time**") refers to the ~3 month period between their inopportune departure and the writing of this letter.
25. The result of the persecution was separating right P-T (evangelists) from right congregation.
26. This highlights the physical objective of –V's attack against +V: Separating them from (or keeping them from) sound teaching of their right P-T/communicator (cp.Joh.10:1-5).
27. In addition, the language has wrapped in it the parental and marital motifs Paul used regarding the relationship between the evangelists and their sheep (cf.vss.7, 8,11).
28. It is flagrant disregard of God's plan for mankind to forcibly separate what He has otherwise ordained under these Divine institutions.
29. This highlights their spiritual objective to thwart God's plan of salvation for +V otherwise provided in the gospel (cp.vs.15c – 16a).
30. The "**heart**" of their strategic aim is to deprive +V of their God given right to chose with whom they wish to align.
31. This in turn points to the issue of the A/C: Volition.
32. That +V chooses not to be –V, the opposition resorts to physical measures to deter the believers choice.
33. –V hates +V. Cp.Joh.15:19 (note the reference to "election")
34. This is why persecution exists against +V.
35. Yet in spite of apparent success physically by opposition, +V continues to thrive.

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36. This is the inherent force of the parenthetical phrase “**in person, not in spirit**”.
37. The locative noun “**in person**/πρόσωπον – prosopon” is set in contrast to the negative impact “**not in spirit**/οὐ καρδία – kardia (lit. *heart*).
38. While team Paul’s enemies might have separated them from +V physically, in no way did it terminate the spiritual realities found in their hearts concerning their sheep.
39. The “**heart**” of the evangelists refers to the spiritual life force of their being; the invisible attributes of soul, mind and **spirit** fused together in a singular concept.
40. It pictures those things in human existence of upmost importance to +V.
41. From it comes the core of what man is, whether good or bad. Cp.Mat.6:20-21; Luk.6:45
42. The figurative “**heart**” pictures the spiritual realities of men and is accountable before God. Cp.Mat.5:8; 15:8; Rom.2:5; Eph.4:18 1The.3:13
43. Paul says that their forced separation by the persecutors was not applicable with respect to their “**heart**”.
44. The applied principle is that men cannot effectively sever spiritual realities with physical force.
45. Paul’s expression “**not in heart**” serves to validate that men of their own power are impotent in thwarting God’s plan for +V; they cannot touch that which is spiritual affecting our soul/mind/**spirit** *within*”.
46. These things are sanctified to the hegemony/control of God.
47. It is a final reminder that all +V will be taken care of under the doctrine of election and calling (per 1:4; 2:12).
48. This establishes the boundaries of limitation in Satan’s world in their persecution of the saints.
49. No matter the current physical situation of +V, God remains in control and will ensure that the needs of +V are met with their right shepherd(s) and truth of BD.
50. Paul is exemplifying his missionary team in this regards as further encouragement for the Thessalonians that they had not been forsaken as +V, no matter appearance.
51. Team Paul models God in that +V is never forgotten or dismissed as to their needs.
52. It further serves as continued ammunition against any charges otherwise thrown in the faces of the Thessalonians by their persecutors.
53. Still, the substance of encouragement remains in the fact that God *who* is able to examine *our hearts* (cf.2:4) trumps any opposition to the **heart** possessing +V.
54. Therefore Paul’s converts (+V) had not been forgotten nor abandoned.
55. Paul’s further teaching on persecution of +V summarized:
 - A. The physical objective of the attack of -V is to separate +V from the teaching of truth under the RCOC.
 - B. Their spiritual objective is to thwart God’s plan of salvation (whether they recognize it or not).
 - C. The **heart** of their target is to deny +V the freedom to pursue the truth.
 - D. Their attack is limited only to physical consequences.
 - E. They cannot effectively sever the spiritual realities of God’s plan using physical force.
 - F. God ultimately ensures the freedom for +V to function in time overruling evil otherwise as previously inferred under election and calling (cf.1:4; 2:12).

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- G. Rule of thumb: In times of persecution keep courage for God will always provide according to His timing and will (cf.vs.2).
56. Paul's thoughts are exhortative to the Thessalonians that there was not at any time any reason to lose *heart* in their own situation.
 57. The current situation physically does not control the spiritual realities of God's plan unseen behind the scene.
 58. While out of sight (visible), the presence of their +V and their spiritual needs remained on God's itinerary of support via team Paul and thus not out of mind (invisible).
 59. The fact was that team Paul during the temporary absentia was making every effort to re-unite with the Thessalonians.
 60. This fact underwrites the emphasis of vs.17b completing the thought preceding the parenthesis, "**were all the more eager with great desire to see your face**".
 61. It is here that Paul's direction of thought shifts to absorb the intention of the paragraph to further set preface for Timothy's visit.
 62. This piling up of words expressing their eagerness (σπουδάζω – spoudazo) emphasizes an ardent **desire** to be re-united with this local church.
 63. The phrases "**all the more**/περισσότερως – perissoteros" and "**with great desire**/ἐν πολὺς ἐπιθυμία – en polus epithumia" highlights the physical element of being "**bereft**".
 64. With the special circumstances that led to their sudden and unannounced departure, "**all the more**" they are driven "**with great desire**" as +V shepherds to be face-to-face (**see your face**/ὄράω σύ τό πρόσωπον – horao su to prosopon) with their sheep.
 65. This reflects the doctrine in their hearts of the unnatural situation of +V being separated from their right P-T.
 66. The embellished depiction of their readiness and want to return points to their recognition of the importance of God's plan for +V in this regards.
 67. Their motivation for being re-united was not just for social fellowship.
 68. Paul's overriding concern was the continued spiritual well-being of this church (cp.3:5).
 69. As we will see, though doors may be closed in one way, God opens another to ensure the needs of these +V believers were met (cp.3:2).

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SATAN IS THE ULTIMATE ENEMY

EXEGESIS VERSE 18:

^{GNT} 1 Thessalonians 2:18 διότι ἠθελήσαμεν ἔλθειν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἄπαξ καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

^{NAS} 1 Thessalonians 2:18 **For we wanted to come to you-- I, Paul, more than once-- and yet Satan thwarted us.** *διότι (causal conj.; "because of that/for") ἠθελήσαμεν θέλω (viaa--1p; "we wanted/wished/desired") ἐλθεῖν ἔρχομαι (compl. inf./aa; "to come") πρὸς (pa) ὑμᾶς, σύ (npa-2p; ref. Thess.'s) ἐγὼ (nprn-1s +) μὲν (intensive part.; "I myself/I indeed"; part. is elliptic) Παῦλος (n-nm-s) καί (cc +) ἄπαξ (+ adv.; "once" +) καί (+ cc +) δὶς, (adv.; "twice"; i.e. idiom for "more than once") καί (ch; "and yet") ὁ Σατανᾶς. (d.a. + n-nm-s; "the Satan/the Adversary") ἐνέκοψεν ἐγκόπτω (viaa--3s; "thwarted/impeded"; used 5x) ἡμᾶς ἐγὼ (npa-1p; ref. team Paul)*

ANALYSIS VERSE 18:

1. Vs.18 reveals the full intensity of team Paul's desire to be re-united with this local church beginning with the causal conjunction "**For**/διότι – dioti" that is literally "**Because of that**" harking back to vs.17.
2. Their intensity is then contrasted to a continued intensity of opposition.
3. As noted, the primary cause is in recognition that it is not God's directive will for +V to be severed from their right doctrinal teacher(s).
4. Doctrine insists that the evangelists be restored face-to-face with the saints (vs.17b).
5. As such, the missionaries made literal attempts to return says **Paul**, "**For we wanted to come to you—I, Paul, more than once—**".
6. The verb "**we wanted**/θέλω – thelo" means they had "**determined**" to do so.
7. The aorist tense compliments the aorist of their "eagerness" in vs.17 and suggests they had come to a determination to return at first opportunity after their departure.
8. "Thelo" is the primary word for "**will**" as in "volition" (cf.Joh.5:40; etc.) and is the cognate of the noun "**will**/θέλημα – thelema" (cf.Joh.5:30; etc.)
9. **Paul** uses this term to further compliment their physical "want/desire/ἐπιθυμία – epithumia" in vs.17 to keep afloat the underlying elements of these verses.
10. In other words, the volitional impact strongly suggests that team **Paul** was seeking God's **will** in provision for them to return.
11. Team **Paul** is not here pursuing energy of the flesh.
12. They were looking for God to open doors providing the logistics for their return knowing the importance of right P-T/right congregation in fulfillment of God's plan.
13. Paul's terms "eagerness/desire/**willed**" in vss.17,18 are designed to capture both the human and spiritual elements contextually illustrating the dual nature of his teaching.
14. It is this idea that makes preparation for the final close of the paragraph in vss.19-20 not possible without right P-T and right local church (God's will exemplified).

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15. The terms combine the spiritual realities behind +V with the physical love and affection seen between them, here as pastor to sheep.
16. “**Paul**” then emphatically singles himself out initiating efforts “**more than once**/καί ἅπαξ καί δίς – kai hapax kai dis”, an idiom literally reading “**and once and twice**”.
17. On an indefinite number of occasions, **Paul** sought to return, even if on his own.
18. The elliptic particle “μέν – men” intensifies this personal effort on his part.
19. His personal efforts to return further provide defense as to any accusations of cowardice or fear directed towards him by his enemies.
20. As the Apostolic authority of the evangelistic team, he would logically assume ultimate responsibility to return to enemy territory for the benefit of their converts.
21. However, on these occasions, it was not God’s will for **Paul** or his team to return.
22. He then identifies the culprit used to shut doors, “**and yet Satan thwarted us**”.
23. **Paul** is not stating that the Devil physically appeared in confrontation.
24. He is continuing to thread the emphasis of teaching on persecution.
25. The very name “**Satan**/Σατανᾶς – Satanas” means “**Adversary**”.
26. He represents the ultimate opposing spiritual power behind the scenes as the arch-enemy of God.
27. While –V is a physical force of obstruction, it is **Satan** orchestrating their actions.
28. He does so by providing the human viewpoint STA stimulation for their antagonism.
29. **Paul** ties **Satan** together with his persecutors with the terms “hindrance” (16a) and “**thwarted**” (vs.17) exemplifying the unholy union of –V in antagonism to +V.
30. The verb “**thwarted**/εικόπτω – enkopto” literally means to “cut into” and used of placing sharp obstacles in a path to impede travelers.
31. It highlights the ultimate spiritual “obstruction” of Satanic force seeking to handicap +V from doing God’s will using hostile –V as his weapons.
32. Some commentaries tend to isolate **Paul** in the satanic attack, but the text clearly states that he obstructed the entire team with the plural pronoun “**us**/ἐγώ - ego”.
33. How **Satan** impeded their efforts on these occasions is not stated.
34. We do know that after leaving Thessalonica and going to Berea, the Jews continued to hound the missionaries keeping **Paul** on the run. Cp.Act.17:10-15
35. No matter the circumstances, the basic idea is not to be lost upon the readers; the unseen spiritual force behind opposition towards +V is **Satan** himself.
36. This reality highlights God’s permissive will allowing evil in the world to exist.
37. If God overrules on behalf of +V (and He does), He of necessity must possess permissive will for persecution (-V) to exist.
38. This then brings the readers back full circle to the real issue behind persecution in the A/C; volition (cf.vs.13 that began context of persecution).
39. Though –V may do the physical persecuting of +V, the real enemy behind the scene is spiritual, **Satan**, and thus all obstruction to +V is relegated to spiritual realities.
40. **Satan** as a created being, is only capable of what God permits him to do and while successful on occasion is still subject to God’s overruling will.
41. God permits evil to exist to display His almighty power on behalf of +V. Rom.9:17
42. God is free to permit evil to close doors for +V in as much that He uses the H.S. in this regards (cp.Act.16:6)
43. Both avenues can test the resolve of +V, but it is the former that additionally provides opportunity to give evidence of his overruling will in the face of opposition.

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EXEGESIS VERSES 19 – 20:

^{GNT} 1 Thessalonians 2:19 τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως- ἢ οὐχὶ καὶ ὑμεῖς- ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

^{NAS} 1 Thessalonians 2:19 **For who is our hope or joy or crown of exultation?** γάρ (explan. conj.) τίς (interr. pro./nf-s; "who?") ἡμῶν ἐγώ (npg-1p; "our"; ref. team Paul) ἐλπὶς (n-nf-s; "hope"; same as 1:3) ἢ (cc; "or") χαρὰ (n-nf-s; "joy"; same as 1:6) ἢ (cc; "or") στέφανος (n-nm-s; lit. "wreath" i.e. "crown") καυχήσεως- καύχησις (n-gf-s; "of glorying/exultation/boasting"; used 11x) **Is it not even you, in the presence of our Lord Jesus at His coming?** ἢ οὐχί (disjunct. ptcl. + interr. neg. ptcl.; "is it not?") καὶ (ascen.; "even") ὑμεῖς- σύ (nprn-2p; ref. Thess.'s) ἔμπροσθεν (pg; "before/in the presence of") ἡμῶν ἐγώ (npg-1p; ref. both parties) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "Lord") Ἰησοῦ Ἰησοῦς (n-gm-s) ἐν (pL of time; "at") αὐτοῦ αὐτός (nprgm3s; ref. Lord Jesus) τῇ ἢ παρουσίᾳ; παρουσία (d.a. + n-Lf-s; "the coming/arrival"; ref. the rapture)

^{GNT} 1 Thessalonians 2:20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.

^{NAS} 1 Thessalonians 2:20 **For you are our glory and joy.** γάρ (explan. conj.) ὑμεῖς σύ (nprn-2p; ref. Thess.'s) ἐστε εἰμί (vipa--2p; "keep on being") ἡμῶν ἐγώ (npg-1p; ref. team Paul) ἡ δόξα (d.a. + n-Pred.nf-s; "glory") καὶ (cc) ἡ χαρὰ. (d.a. + n-Pred.nf-s; "joy")

ANALYSIS VERSES 19 -20:

1. Paul finishes the paragraph by answering why to the preceding vss.17-18.
2. This as underwritten by the doctrine of right P-T and right congregation.
3. Team Paul's strong desire to be re-united with this local church coupled with God's plan to ensure their needs as +V exist so that God's plan for +V can be fulfilled.
4. The foundation for fulfillment resides in the doctrine of election and calling having maximum benefit in +V's conformity to Christ (Rom.8:29).
5. Vss.19-20 summarily ties all of these concepts together as a matter of logical explanation.
6. This is made clear by the explanatory "for/γάρ – gar" initiating both verses.
7. Vs.19 is in the form of two rhetorical questions with vs.20 following as an assertion.
8. Vs.19 is designed to peak the readers interest in their role of fulfilling God's plan while vs.20 is designed as a dogmatic affirmation of their conclusions.
9. Both verses together emphatically declare that both P-T/RC are dependent upon each other to successfully fulfill God's plan.

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10. With the two sets of questions, Paul stimulates the +V Thessalonians to consider what they have become to the evangelists: **“For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?”**
11. This first question is designed to set the premise of what they have become while the second points to why.
12. What they had become is divided into 3 categories defined as **“hope/ἐλπίς – elpis”**, **“joy/χαρά – chara”** and **“crown of exultation/στέφανος καύχησης – stephanos kauchesis** (lit. **“wreath of boasting”**).
13. The divisions are separated with the connective **“or/ἢ – e”** denoting a parallel of terms manifested both physically and spiritually.
14. **“Hope”** and **“joy”** are manifestations of being party to the **“wreath of boasting/exultation”** that comes about based on spiritual realities.
15. What this body of believers had become to their spiritual leaders is realized in the immediate present and **in the presence of our Lord Jesus at His coming”**.
16. Assumed in Paul’s comments here presuppose that the team and the church will remain +V to the end arriving at the BEMA with a completed course.
17. This is significant as his thread of teaching has centered on +V.
18. The **“hope”** in view is that the work which they have done in teaching Bible Doctrine to RC will have its expected fulfillment.
19. It carries with it a sense of confident expectation based on their past history.
20. It is team Paul’s anticipation that this group will continue to believe, apply, and adhere to that doctrine until the end. Cp 2Cor 1:6-7
21. Whatever else may happen in the evangelists’ life, the Thessalonians are living proof that their efforts have not been in vain (cf. vs.1 cp.3:5-6).
22. The PT has only one real goal: to teach believers the POG so that they can exploit the grace of God for themselves and complete their course.
23. It is the adjusted PT’s **hope/confident** anticipation, that they will do so.
24. As that is fulfilled, **“joy/+H”** becomes a reality in time finding its fullest expression at the BEMA seat: The goal of the PT for himself and his flock.
25. The third element in the future is that of the **wreath**, which had as its historical background the laurel **wreath** given to the victor in ancient athletic games. 1Cor.9:24-27
26. Here the **wreath** itself is perceived as being this body of +V.
27. The focus on their +V is made clear in the disjunctive phrase of the 2nd question, **“is it not even you/ἢ οὐχί καί σύ – e ouchi kai su?”**
28. The disjunctive nature of the phrase points to their +V that has been set apart in the world by God for the very purpose of conformity to Christ.
29. This is made a reality at the Bema seat judgment inherent in the phrase **“in the presence of our Lord Jesus at His coming”**.
30. Their +V is why they have become the things listed.
31. The expression **“crown of exultation”** occurs only here in the N.T. and ties the participation of P-T with congregation as equal and necessary participants to be recipients of the ultimate prize/**wreath** given at the Bema.
32. The sanctified boast of the pastoral **wreath** finds as its counterpart the +V of his right congregation receiving their own **wreath**.

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33. This is the importance of right P-T/RC as it takes the combination of both for the eternal wreaths distributed at the Bema to be a reality.
34. Upon realization that we did it right, the Bema will be a time of much celebration and rejoicing coupled with sanctified glorying **in the presence of Jesus** Christ and the other saints. Cf. 1Pet 4:13 *“but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.”*
35. The **wreath** can be forfeited by any believer or PT who does not stay the course until the end, a fact which ought to produce sanctified fear in all. Col 2:18
36. It is also possible to forfeit the great **joy** of that time and experience nothing but loss and shame. 1Joh.2:28
37. The term **“coming/ἡ παρουσία – he Parousia”** is here technical for the rapture.
38. It is used only in this way in 1st Thessalonians. 1The.2:19; 3:13; 4:15; 5:23
39. It looks beyond just Christ’s arrival to the inauguration of His new eternal **presence** with us in resurrection **glory**.
40. That we are with Him in our own resurrection **glory** fulfills our conformity with Him.
41. The adjusted communicator does his work with a view to this future day and must refuse to be deterred by opposition in time or unfavorable assessments of his ministry by those that reject the Truth.
42. +V sheep in turn must hold fast to the importance of their part in the ministry and adherence to their MPR.
43. Vs.20 underscores what Paul previously affirmed rhetorically, **“For you are our glory and joy”**.
44. Here Paul reverses the physical and spiritual aspects to the spiritual first and then physical.
45. The +V of the Thessalonians finds its ultimate effect in resurrection **“glory/ἡ δόξα – he doxa”** for team Paul at the Bema producing the eternal **joy** that follows.
46. At the Bema, **hope** is no longer relevant as it becomes reality.
47. However, this reality has a beginning in time brought out by the present verb **“are/εἰμί - eimi”**, literally **“keep on being”**.
48. One must first bring honor/**glory** to the teaching in adherence to their right P-T for the **joy** to exist and be realized to the fullest extent in eternal **glory**.
49. No matter how much **joy** the PT receives from his flock in time, the **joy** and **boasting** at the Bema will surpass all imagination for a completed course from both sides.
50. It is of interest that only of this group and the Philippians are such things said (the Corinthians were said to cause Paul **hope** {2Co 1:7}, but he does not call them his **crown**). Cf. Phi.4:1
51. The reality of these 2 verses is why God ensures the fulfillment of His election and calling of +V and in turn is the objective of +V.
52. Persecutors of +V cannot effectively sever God’s plan for +V in this regards.
53. The virtual reality is depicted as Paul’s anticipation and assertions are in absentia.
54. *Review the Doctrine of Satan and Satanic Counterfeits.*
55. *Review the Doctrine of Surpassing Grace/SG₃.*