

# 1<sup>ST</sup> THESSALONIANS

## INTRODUCTION AND GREETING

### EXEGESIS VERSE 1:

<sup>GNT</sup> 1 Thessalonians 1:1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.

<sup>NAS</sup> 1 Thessalonians 1:1 **Paul and Silvanus and Timothy to the church of the Thessalonians** *Παῦλος (n-nm-s; "Paul"; referred to some 156x in the N.T., 127x in Acts) καί (cc) Σιλουανός (n-nm-s; "Silvanus"; name used 4x in N.T.; 3x in the company of Paul and Timothy, 2Cor.1:19; 1The.1:1; 2The.1:1; 1x alone in 1Pet.5:12; He is a.k.a. "Silas" in Acts [13x]) καί (cc) Τιμόθεος (n-nm-s; "Timothy"; referenced 24x in N.T.; a constant companion of Paul's; he is mentioned in most of Paul's epistles [Rom., 1st and 2nd Cor., Philippians; Col., 1st and 2nd The., Philem.] and has 2 epistles to him personally [1st and 2nd Tim.] ) τῇ ἡ ἐκκλησίᾳ ἐκκλησίᾳ (d.a. + n-df-s; "to the 'local church/assembly"; used 114x) Θεσσαλονικέων Θεσσαλονικεύς (n-gm-p; "of the Thessalonians"; used 4x) **in God the Father and the Lord Jesus Christ:** ἐν (pL) θεῷ θεός (n-Lm-s) πατρὶ πατῆρ (n-Lm-s) καί (cc) κυρίῳ κύριος (n-Lm-s) Ἰησοῦ Ἰησοῦς (n-Lm-s) Χριστῷ, Χριστός (n-Lm-s) **Grace to you and peace.** χάρις (n-nf-s; "grace") ὑμῖν σύ (npd-2p; ref. Thess.) καί (cc) εἰρήνη. (n-nf-s; "peace")*

### ANALYSIS VERSE 1:

1. Paul's opening introduction to the saints at Thessalonica is unique among the Pauline epistles.
2. This as it is personalized by the entire evangelistic team of, "**Paul and Silvanus and Timothy**", instrumental in the founding of "**the church of the Thessalonians**". Cf. Act.16:1-3a,b; 17:1,4,10,14,15
3. While **Paul** is the actual author of the letter (cf.2:18) and senior authority in rank, the inclusion of **Silvanus and Timothy** in salutation is no less than a personal acknowledgment on a united front.
4. All 3 share in an equal desire for the church's well-being in accord with the letter's content.
5. Only in 2The.1:1 do we find such a parallel of evangelistic unity repeated.
6. While the opening conforms to standard writing practices (writer, recipients and greeting), it integrates a personal camaraderie directed **to this church**.
7. It reflects the principle that adjusted believers refrain from competition within the Church desiring only for its spiritual good, position and rank aside.
8. It reflects the true principle of camaraderie/brotherhood willing to serve one another for the greater good avoiding the turnoffs of jealousy, approbation, power, etc.

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9. This would send a clear message of stark contrast to these saints that witnessed the competitive and jealous nature of their antagonists (Act.17:5).
10. **Paul** is no other than the Apostle **Paul** with his seniority implied in name sequence.
11. The omission of his apostolic office is due to the fact that his authority was not in question and his identity further corroborated with the inclusion of his two associates. Cp.2The.1:1
12. **Paul** was the last commissioned of the original 12 Apostles being the official replacement for Judas Iscariot.
13. His commission was commensurate with his conversion that occurred on the Damascus road recorded in Act.9:1-19 (~summer 35 AD).
14. Christ personally handpicked **Paul**, as with the other 11, which trumped the disciples' previous attempts at replacing Judas recorded in Act.1:16-26.
15. **Paul** was a Hebrew from Tarsus, a city of Cilicia (Act.21:39) from the tribe of Benjamin (Phi.3:5).
16. He also was a free-born Roman citizen (Act.22:25-28).
17. He was know by two names with "**Paul**/Παῦλος – Paulos" being his Roman name meaning "small" and "Saul/Σαῦλος – Saulos" his Hebrew name meaning "asked for". Cp.Act.13:9
18. There is no Biblical evidence placing any significance to the meaning of his name and dual name reference other than it was logical to utilize **Paul** predominately after conversion as his ministry was directed towards Gentiles.
19. In his pre-conversion he was a Pharisee and son of a Pharisee (Act.23:6), a pupil of Gamaliel under the strictest Pharisaic sect according to the perfect law of the Fathers (Act.22:3; 26:5 cp.Gal.1:14).
20. He was a student of Greek as well as Jewish literature (Act.17:28 cf.vs.22; Tit.1:12).
21. Before his conversion, he became a dominate force bringing persecution upon the young Church to include murdering of believers. Act.8:1-3; 9:1-2
22. Post-conversion lead to a ministry of contrasting suffering of himself for the Faith. Cf.Act:9:16
23. Paul's ministry can be broken down into 4 main travel itineraries:
  - A. His 1<sup>st</sup> missionary journey (Act.13-14; May 48- Sep.49 AD).
  - B. His 2<sup>nd</sup> missionary journey (Act.15:36-18:22; May 51 – Oct.53 AD).
  - C. His 3<sup>rd</sup> missionary journey (Act.18:23-21:16; Spring 54 – May 57 AD).
  - D. His 4<sup>th</sup> missionary journey, 1<sup>st</sup> Roman imprisonment (Act.27:1-28:30), release and continued itinerary after the writing of Acts (Aug.59 – Fall 67 AD).
24. Paul completed his ministry upon a 2<sup>nd</sup> Roman imprisonment in the fall of 67 AD and martyred in the spring of 68 AD.
25. As noted in the introduction, it was during Paul's 2<sup>nd</sup> missionary journey that the **church** at Thessalonica was established.
26. The 2<sup>nd</sup> member of the team in rank "**Silvanus**/Σιλουανος – Silouanos", is a.k.a. as "Silas/Σιλᾶς – Silas" in the book of Acts.
27. Again we see both a Roman and Jewish name (from the Aramaic "Saul") used of one man in the N.T. (the Latin '**Silvanus**' is used exclusively in the epistles [4x] with 'Silas' restricted to Acts [13x]).
28. He too was a Roman citizen. Cf.Act.16:37-38

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29. The Latin name is derived from Roman mythology of the Roman god of fields and forest, protector of flocks and cattle and later came to be identified with the gods Pan and Faunus.
30. His birth, further background and conversion are omitted in Biblical data and his personal record otherwise scant.
31. Tradition states that he was one of the 70 that Jesus sent out in Luk.10:1. *All The Apostles of the Bible*; Lockyer
32. Whatever the circumstances of induction into Christianity and the apostolic circles of hierarchy, Act.15:22-27 places him with great authority in the Jerusalem Counsel.
33. He was commissioned (along with Judas Barsabbas) to accompany Paul and Barnabas to convey the letter of apostolic decree to Antioch. Cf.Act.15:27,32
34. As Act.15:32 makes clear, he was a prophet (assumed commission to CA office).
35. **Paul** chose Silas to accompany him on the 2<sup>nd</sup> missionary journey and helped founding of the churches at Philippi, Thessalonica, Berea and Corinth (cf.2Cor.1:19). Act.15:40
36. It is the same **Silvanus** that assisted Peter in the penning of 1<sup>st</sup> Peter (cf.1Pet.5:12).
37. As Peter's reference to him as "*our faithful brother*" suggests, his +V, orientation to BD and integrity of service to God was without question.
38. The 3<sup>rd</sup> member of Paul's team "**Timothy**/Τιμόθεος – Timotheos" receives the most mention in Paul's letters.
39. He is referred to in 8 epistles (Rom.; 1<sup>st</sup>, 2<sup>nd</sup> Cor.; Phi.; Col.; 1<sup>st</sup>, 2<sup>nd</sup> The. and Phile.) with 2 letters written directly to him (1<sup>st</sup>, 2<sup>nd</sup> Tim).
40. Timothy's father was Greek, his mother Jewish and he was a native of Galatia (Lystra). Act.16:1
41. It may be that he was converted on Paul's 1<sup>st</sup> missionary journey with Barnabas to this area as mentioned in Act.14:6.
42. He was added to Paul's team during the 2<sup>nd</sup> journey per Act.16:1-3.
43. While he was young (cf.1Tim.4:12) and least in authority, he was dedicated to God's service and became one of Paul's closest companions.
44. Based on the two personal epistles addressed to him, it appears **Timothy** was a Pastor-Teacher operating under Apostolic authority. Cf.1The.2:6
45. He was entrusted with difficult and potentially volatile missions demonstrating that **Paul** had complete confidence in him.
46. As example, **Timothy** went back into the hostile region of Thessalonica not long after **Paul** and Silas' previous escape, to recon the churches condition. 1The.3:2ff
47. His worth in assisting Paul's ministry is seen by Paul's own words in Phi.2:20-22.
48. As with all of Paul's earlier letters, he addresses this one explicitly "**to the local church**/ἡ ἐκκλησία – he ekklesia" at Thessalonica. Cf.1Cor.1:2; 2Cor.1:1; Gal.1:2; 2The.1:1
49. The term "**church**" (ekklesia) means an assembly and was a familiar secular word among the Greeks.
50. It literally means "a called out company" and was political denoting the town assembly, citizens called out for the purpose of transacting business.
51. It later came to have a religious connotation among the Jews of the dispersion and pagans that frequented the synagogue to refer to the assembled people of **God**.
52. It served to differentiate between Jewish synagogues and the assembly of Christians.

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53. From this, it became the distinctive designation of a spiritual fellowship that transcended all distinctions: Racial, sexual, economic, class, etc.
54. Contrary to its use today, it is important to understand that a “**church**” is not a building or other physical structure, but believers themselves. Cf.Eph.5:23; Col.1:18,24
55. In this vein, it may refer to the **Church** Universal comprised of all believers that exist from the day of Pentecost to the rapture, or a geographically located *local church* comprised of a microcosm of assembled believers.
56. Of the 114x *ekklesia* is used in the NT, the vast majority is in reference to *local churches*, as here in our verse.
57. According to Act.17:4, this **church** consisted of believing Jews, a large number of Greeks being former Jewish proselytes and several prominent women of social standing within the city. Cp.Act.13:50
58. The following prepositional compound phrase “**in God the Father and the Lord Jesus Christ**”, further qualifies the phrase “**to the church of the Thessalonians**”.
59. The preposition “**in/ἐν – en**” points to the reality of positional truth attached to saving faith.
60. Their incorporation into the **Church** Universal is what makes their existence as a *local church bona fide*.
61. The mechanics for this induction is via the baptism of the Holy Spirit. 1Cor.12:13
62. Paul’s reference to both the **Father** and the Son is unusual in this context.
63. It is a statement that both the **Father and Christ** share equally **in** the Godhead.
64. It denotes that the believer’s position **in Christ** is equally secured **in the Father** ensuring the eternal security of the believer **in God**. Cf.Joh.10:27-30
65. Both the titles of **God the Father and Lord Jesus Christ** are without the definite article as both are treated as proper names and so definite without the article.
66. For **Paul, Christ and God** are placed on the same level.
67. The **Father** and the Son are completely at One in the matters of the **Church**, positional sanctification and the security of believers.
68. **Jesus** taught the unity of Himself with and as **God** as necessary for salvation. Joh.6:37,44,65; 10:30; 14:6; 17:21
69. The theology is that you cannot separate the **Father** from the Son in having a relationship with **God**.
70. 1Cor.8:6 defines this reality, “*yet for us there is one **God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him***”.
71. Salvation for mankind that has been architected by the **Father** is only made possible through the agency of His Son, **Jesus Christ**.
72. A monotheist, like **Paul**, would never place the name of a mere mortal alongside the name of **God**.
73. Believers are inseparably united with deity and with one who is equal with **God** that in resurrection wears a heavenly humanity being invested by **God** with the title “**Lord/κύριος – kurios**”. Cf.Phi.2:9-11
74. The final part of vs.1 is the official greeting, “**Grace to you and peace**”.
75. “**Grace/χάρις – charis**” refers to the unmerited, undeserved goodness and favor of **God** towards mankind.

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76. It is the generosity that **God** has demonstrated toward humanity via the sacrifice of His Son and in spite of the fact we deserve judgment.
77. Not only do we not deserve His kindness, we actually deserve His wrath.
78. The second noun “**peace**/εἰρήνη – eirene” refers to a lack of conflict.
79. To the Jew, “**peace**” was and is a standard greeting with the Hebrew equivalent “שָׁלוֹם – shalom”.
80. For the Jew, **peace** came from a right relationship with **God**.
81. For the Christian, it expresses reconciliation to **God** via the 3 adjustments and consequent blessings of inner **peace** and outward harmony provided through **Christ**.
82. Both desires of **Paul** are Ph<sub>2</sub> desires having a foundation in their Ph<sub>1</sub> faith.
83. They are forever the recipients of Ph<sub>1</sub> **grace and peace**; the Ph<sub>2</sub> aspects remain contingent upon their continued +V to BD. Cp.2Pet.1:2
84. It has been noted that the use of these 2 terms are never reversed in the N.T. as there is no true **peace** apart from the **grace** of **God**.
85. The 3 evangelists that had brought the gospel to Thessalonica and established a **church** there now send a letter reflective of **grace and peace** in their own unity and solidarity together a few months after their departure from that city.
86. Further, it shouldn't be overlooked that in turn they represent the top 3 highest ranking human authorities in the RCOG (royal chain-of-command) as we have an Apostle, prophet and teacher. Cp.1Cor.12:28; Eph.4:11
87. It should be clear to the astute observer that the 4 offices of Eph.4:11 are dependent upon the 3 ranking spiritual gifts of 1Cor.12:28.
88. *Review the Doctrine of the Church.*

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## PAUL AND COMPANY'S PRAYER OF THANKSGIVING VSS.2-4

### THEIR PERSONAL GRATITUDE EXPRESSED

#### EXEGESIS VERSE 2:

<sup>GNT</sup> 1 Thessalonians 1:2 (**Revised**) Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

<sup>NAS</sup> 1 Thessalonians 1:2 **We give thanks to God always for all of you,** *Εὐχαριστοῦμεν εὐχαριστέῳ (vipa--1p; "we keep on giving thanks/expressing gratitude"; used 38x, 5x in Thessalonians [1The.1:2; 2:13; 5:18; 2The.1:3; 2:13]) τῷ ὁ θεῷ θεός (d.a. + n-dm-s) πάντοτε (adv.; "always/at all times") περὶ (pg; "concerning") πάντων πᾶς (a--gm-p; "all") ὑμῶν σύ (npg-2p; "of you"; ref. saints) **making mention of you in our prayers, constantly\*** ποιούμενοι ποιέω (circ. ptc./p/m/nm1p; "while making/doing") μνείαν μνεία (n-af-s; "remembrance/recollection"; idiom; "making mention") ἐπὶ (pg; "upon/at the time of") ἡμῶν, ἐγώ (npg-1p; "our"; ref. Paul and company) τῶν ἢ προσευχῶν προσευχή (d.a. + n-gf-p; "prayers") ἀδιαλείπτως (adv.; "continuously/without ceasing/constantly/always"; used 4x, Rom.1:9; 1The.1:2; 2:13; 5:17; \*added to begin vs.3 in the NAS)*

#### ANALYSIS VERSE 2:

1. Vss.2-10 comprise a single paragraph in the Greek text.
2. It conveys a unified string of thought for thanksgiving by the evangelistic team concerning the local church at Thessalonica.
3. The thanksgiving is dissected into 3 main divisions:
  - A. As it directly affects Paul and company's **prayers** (vss.2-4).
  - B. Its ultimate cause (vs.5).
  - C. As a result in the Thessalonians' witness to others (vss.6-10).
4. This highlights a primary theme of the epistle as one expressing Paul's (and company's) joy at the thought of this local church's tenacious +V in spite of great opposition and in lieu of apostolic absence.
5. This succinctly explains why the church of Thessalonica is often referred to as a "model church" by some interpreters.
6. This local church is self-motivated to application of BD adhering to the necessary virtues for the CWL (cf.vs.3) apart from apostolic enforcement (Paul & company).
7. They GAP'd the doctrine upon its initial teaching and ran with it.
8. They spur a deep satisfaction of a pastor teaching sound BD seeing its results in application with zeal Ph<sub>2</sub> on the part of the congregation. Cf.Tit.2:14 cp.Rev.3:19
9. And this not just when things were pleasant and convenient, but in the face of great opposition (cf.vss.6,14).

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10. Their quality of +V inspires Paul to thus begin the epistle with joy, “**We give thanks to God always for all of you, making mention of you in our prayers**”.
11. Paul’s expression of thanksgiving is in a form that appears in most of Paul’s letters. Rom.1:8; 1Cor.1:4; Eph.1:16; Phi.1:3; Col.1:3; 2The.1:3; Phlm.1:4
12. A notable exception is the letter to the Galatians as news from that church gave Paul nothing to be thankful about.
13. While somewhat standard, it remains fresh and spontaneous and is set apart in our letter as it slides over into Paul’s recollection of his visit to them and their response.
14. The main verb of the sentence (vss.2-5), “**We give thanks/εὐχαριστέω – eucharistéo**” is used 5x in Thessalonians alone, 4x as inspired by these saints. 1The.1:2; 2:13; 2The.1:3; 2:13
15. Its number of uses points to the high level of joy this church brought to Paul.
16. The verb means to have gratitude and is closely akin to praise.
17. The plural “**We**” of the verb indicates that gratitude was found equally with all of the evangelistic team, Silvanus and Timothy included.
18. The present tense of the verb indicates that their attitude of thanksgiving found a continuous momentum i.e., “**We keep on giving thanks**”.
19. There was a period of time after Paul’s enforced departure that he was in limbo as to how these saints fared spiritually (cp.3:4-5)
20. After Timothy’s reconnaissance and return of good news to Paul, any troubling concern was removed evoking great relief and thanksgiving while providing comfort otherwise (cp.3:6-7).
21. The perpetual experience of gratitude is further underscored with the adverb “**always/πάντοτε – pantote**”.
22. This contrasts a vast difference of emotional response of a pastor operating under *lupe*/sorrow/grief because a church is continually maladjusted compared to a church such as at Thessalonica.
23. A local church zealous for BD prompts an attitude of joy within the communicator at all times, unlike a Laodicean or Galatian type of church.
24. A narrower view is to adjusted Ph<sub>2</sub> +V otherwise as the principle remains true, no matter the corporate status.
25. This continuous attitude of thankfulness finds a parallel between the shepherd and sheep in appreciation for one another (cp.3:6)
26. While the Thessalonians are the motivation for thankfulness, the expression is directed “**to God**” (dative of theos), specifically the Father.
27. Their praying recognized God’s role in bringing these +V saints into their ministry.
28. The entire phrase, “**We give thanks to God always**” reflects that Paul and his co-workers always maintained a prayerful attitude as part of their niche (cp.1The.5:17).
29. That all 3 evangelists held pastoral offices (Apostle, prophet, P-T) adds further significance to our verse.
30. The prepositional phrase “**for all of you/περί πᾶς σύ - peri pas su**” highlights the personal concern that shepherds are to have for each of their allotted saints.
31. It reflects the responsibility of prayer the pastor is to have for his sheep, as the remainder of the verse states, “**making mention of you in our prayers, constantly**”.
32. Part of the P-T’s individual role is to set aside a healthy portion of his time for prayer regarding his ministry. Cp.Act.6:4

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33. It is part of the triad of primary responsibilities the P-T is to maintain: Study, teach and pray.
34. The participial phrase “**making mention**/ποιέω μνεία – poieo mneia” is an idiom denoting that these saints were continually on the minds and prayer list of these men.
35. The middle voice of the participle “**making**” (poieo) points to the intercessory aspect of pastoral prayer as they recall each of their sheep.
36. The noun “**mention**” (mneia) literally means “remembrance or recollection” indicating a mental effort to contemplate upon each of the saints in thought.
37. The natural result in prayer is to address their needs.
38. Pastoral **prayers** should include not only thanksgiving **to God** for His provision of +V, but further prayers for their continued spiritual growth and excellence.
39. The phrase “**in our prayers**/ἐπί ἐγώ ἡ προσευχή - epi ego he proseuche” is more literally “*at the time of our prayers*” denoting the more specific periods of concentrated **prayers**.
40. The final adverb “**constantly**/ἀδιαλείπτως – adialeiptos” is strategically placed grammatically to either refer to the **prayers** of vs.2 or introducing the thoughts beginning vs.3, as the NAS so placed it.
41. That it is used concerning prayer see 1The.2:13; 5:17 as the only other 2 uses of this adverb found in Thessalonians.
42. The purpose for its grammatical position is to illustrate that the two activities of “**making mention**” and “*bearing in mind*” in vs.3 are simultaneous and that both relate to prayer.
43. Its emphasis in vs.2 is a forceful indication of how much Paul, Silvanus and Timothy lived in an atmosphere of communion with **God**.
44. Further, it has a force of “continued or continual” (repetitive) rather than continuous (whether prayer or bearing in mind).
45. Paul and associates on a continual basis (daily or otherwise) were thanking **God** for the Ph<sub>2</sub> response of the Thessalonians in intercession as they made mention of them before “the throne of grace”.
46. This done on a regimented and consistent basis.
47. Their thanksgiving first colored their attitude towards these saints in their **prayers**.
48. Vs.2b is the 1<sup>st</sup> of 3 dependent participial clauses supporting the main verb “**We give thanks**”.
49. The next two clauses “*bearing in mind*” and “*knowing*” in vss.3 and 4 will explain the “why” of the thanksgiving.
50. Further, that all 3 participles are verbs that deal with one’s “thoughts” underscores the importance of the MA for all concerned in appreciation of the +V and adjusted.
51. *Review the Doctrine of Thanksgiving.*



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## WHY THEIR GRATITUDE VSS.3-4

### EXEGESIS VERSES 3 – 4:

<sup>GNT</sup> 1 Thessalonians 1:3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

<sup>NAS</sup> 1 Thessalonians 1:3 **constantly bearing in mind your work of faith and labor of love and steadfastness of hope** *μνημονεύοντες μνημονεύω (circ. ptc./p/a/nm1p; "bearing in mind/recollecting/remembling"; used 21) ὑμῶν σύ (npg-2p; ref. Thess's) τοῦ τό ἔργου ἔργον (d.a. + n-gn-s; "work"; we have 3 pairs of genitives with the 1st of each objective and 2nd subjective i.e., the 1st receives the action produced by the 2nd gen.) τῆς ἢ πίστεως πίστις (d.a. + n-gf-s; "of faith") καί (cc) τοῦ ὁ κόπου κόπος (d.a. + n-gm-s; lit. beating; hence, of exhausting physical or mental exertion = "labor/toil"; used 18x, 4x in Thess., 1The.1:3; 2:9; 3:5; 2The.3:8) τῆς ἢ ἀγάπης ἀγάπη (d.a. + n-gf-s; "of love") καί (cc) τῆς ἢ ὑπομονῆς ὑπομονή (d.a. + n-gf-s; patience with regard to circumstances; "steadfastness/perseverance"; used 31x) τῆς ἢ ἐλπίδος ἐλπίς (d.a. + n-gf-s; "of hope/confidence"; used 53x) **in our Lord Jesus Christ in the presence of our God and Father, ἡμῶν ἐγώ (npg-1p; ref. Paul, etc.; gen. of relationship) τοῦ ὁ κυρίου κύριος (d.a. + n-Ablm-s; "Lord"; Abl. of source) Ἰησοῦ Ἰησοῦς (n-Ablm-s) Χριστοῦ Χριστός (n-Ablm-s) ἔμπροσθεν (pg; "before/in the presence of") ἡμῶν, ἐγώ (npg-1p; ref. Paul, etc.) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καί (cc) πατρὸς πατήρ (n-gm-s; "Father")***

<sup>GNT</sup> 1 Thessalonians 1:4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν ὑμῶν,

<sup>NAS</sup> 1 Thessalonians 1:4 **knowing, brothers beloved by God, His choice of you;** *εἰδότες, οἶδα (circ. ptc./PF/a/nm1p; "knowing/discerning") ἀδελφοὶ ἀδελφός (n-vm-p; "brothers") ἠγαπημένοι ἀγαπάω (adj. ptc./PF/p/vm2p; "beloved/constantly loved") ὑπὸ (pg; "by"; denotes agency) τοῦ ὁ θεοῦ, θεός (d.a. + n-gm-s) τὴν ἢ ἐκλογὴν ἐκλογή (d.a. + n-af-s; "the choice/election"; emphasizes the act of choosing"; used 7x) ὑμῶν, σύ (npg-2p; ref. saints)*

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## ANALYSIS VERSES 3 – 4:

1. Having made clear that thankfulness marquee's the prayers of Paul regarding these saints, he now expresses why.
2. The adverb “*constantly*” (adialeiptos) ending vs.2 in the Greek text bridges these two thoughts.
3. Simultaneous with their contemplation of gratefulness for these saints were the thoughts of their Ph<sub>2</sub> evidence of +V.
4. This is the force of the 2<sup>nd</sup> dependent clause underwriting the thankfulness, “**bearing in mind your work of faith and labor of love and steadfastness of hope**”.
5. The present active participle “**bearing in mind**/μνημονεύω – mnemoneuo” parallels the action of the participial phrase “*making mention*” in vs.2 (the cognate of mneia).
6. It denotes one’s thought processes of recall, recollection or remembering.
7. Here, it carries the idea of reflecting upon not only the believers themselves, but also their applications that bring such deserve to the gratitude of the apostles.
8. It highlights adjusted +V believers bringing good thoughts to their shepherd via their applications as encouragement and comfort to his ministry (3:7)
9. For Ph<sub>2</sub>, there is no evidence of +V apart from application. Cp.Jam.2:17,18,26, etc.
10. While we are thankful for all +V in general, the gratitude is especially appreciated in the kind of +V these saints represent (Ph<sub>2</sub> +V unilaterally responding to the teaching).
11. The evidence of their Ph<sub>2</sub> orientation is expressed in 3 pairs of genitive nouns (6), all with the definite article: **Work of faith; labor of love; .steadfastness of hope**.
12. The definite articles render each noun specific as to meaning.
13. The 2<sup>nd</sup> genitive is subjective producing the action of the 1<sup>st</sup> that is objective i.e., **faith** produces **work, love – labor and hope – steadfastness**.
14. We have 3 unseen virtues (**faith, love, hope**) manifested in 3 overt ways (**work, labor, steadfastness**).
15. The noun “**work**/τό ἔργον – to ergon” refers to application of BD.
16. It is a.k.a. as “good **work(s)**” (Eph.2:10; Col.1:10; 2The.2:17; 1Tim.2:10; 5:10; 6:18; 2Tim.2:21; 3:17) and “bearing fruit” (Mat.3:10; 7:17,19; 13:23; Joh.15:2,4,5,8; Col.1:10).
17. The **Father** and Son are the ultimate source for application. Cp.Phi.1:6; Joh.15:4
18. Our “works” are the result of our “**faith**/ἡ πίστις – he pistis”, which here refers to active **faith** Ph<sub>2</sub>.
19. The object of our Ph<sub>2</sub> **faith** is BD via its source, the **Father** and Son.
20. Ph<sub>2</sub> **faith** is only realized (complete) through application of BD.
21. **Faith** expresses itself in action. Gal.5:6; 2The.1:11; Jam.2:14ff
22. The first line of evidence for Ph<sub>2</sub> +V is the orientation to and application of BD.
23. This begins with MPR and extends with the teaching. Cp.Joh.3:20,21
24. The noun “**labor**/ὁ κόπος – ho kopos” indicates work that is exhausting or fatiguing.
25. It has the idea of abounding in application with perseverance and rigidity. Cp.1Cor.15:58; Rev.2:2
26. It includes working under less than desirable conditions often stretching one to the limit. Cp.1The.2:9; 2The.3:8
27. It highlights the “all out” effort they put into their applications.
28. This zealous effort is the result of their “**love**/ἡ ἀγάπη – he agape”.

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29. This is specifically “Divine **love**”, again from the source of the **Father** and Son. Cp.1Joh.4:7,8,9
30. Divine **love** is the product of the filling ministry of the H.S. Gal.5:22
31. The object of our **love** in expression is to be directed towards one another. Joh.13:34,35; Joh.15:12,17; Rom.12:10; Gal.5:13; Eph.4:2; 1The.3:12; 4:9; 2The.1:3; 1Pet.1:22; 4:8; 1Joh.3:11,23; 4:11; 2Joh.1:5
32. Divine **love** is regulated by application of BD. Joh.14:15; 15:10; 1Joh.5:3
33. The second line of evidence of +V is their zeal and tireless application towards the saints.
34. Quality +V is demonstrated by the lengths that believers will go to in service to the POG on behalf of the local church.
35. Simply stated, their **labor of love** was to put the well-being and ultimate good of the saints over their own desires and goals.
36. One more concerned about their own comfort and ease than they are about serving the saints and maintaining camaraderie fall short of this quality of +V. Cp.Phil2:3-4
37. One’s **love** for +V reflects their **love** for **Christ** and the **Father**, or lack. Cp.Mat.10:40; Mar.9:37; Luk.9:48; Joh.13:20
38. The noun “**steadfastness**/ἡ ὑπομονή - he hopmone” means patience with respect to circumstances.
39. It highlights the endurance of application over the long haul with perseverance. Cp.Luk.8:15; Rom.2:7 cf.Heb.10:36; 12:1
40. It includes prevailing even through testing and persecution. Rom.5:3; 2Cor.1:6; 6:4; 2The.1:4
41. Job is a great example of this term. Jam.5:11
42. Patience in the face of all that the A/C throws at us produces character and “**hope**/ἡ ἐλπίς – he elpis”. Cp.Rom.5:4; 15:4
43. In our verse, **hope** is viewed as producing the patience, as in Rom.8:25.
44. Patience and **hope** are reciprocating feeding off each other.
45. The “**hope**” in view is specifically SG<sub>3</sub>. Cf.Eph.1:18; Col.1:5; Tit.3:7
46. It includes the confident expectation of the Lord’s return with His inheritance. Cp.Tit.2:13
47. Again, this **hope** of reward finds its source in the **Father** and the Son. Cf.1Pet.1:4; Rev.22:12
48. The 3<sup>rd</sup> line of evidence and highest quality of +V is found in those that “hang in” to the end of their Ph<sub>2</sub>.
49. SG<sub>3</sub> is a motivator for +V not to “throw in the towel” with respect to the CWL and to continue to endure no matter their tests.
50. Confidence that one has the truth and is on the winning side enables survival of even apparent setbacks.
51. These saints were proving themselves +V as they “stayed the course” in the face of city-wide antagonism towards their church.
52. This is first in Paul’s writings that we find the triad virtues of “**faith, love and hope**”. Cp.1Cor.13:13
53. Here they are listed in their logical order with **hope** last due to its eschatological nature.

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54. Paul then gives recognition that all 3 virtues find their expression in application through the believers' relationship "**in our Lord Jesus Christ**".
55. The pronoun "**our**/ἐγώ - ego" binds the +V of the Thessalonians with the same quality as Paul and company's.
56. Their expression of +V is dependent upon their relationship with **Christ**.
57. While some interpreters' look to **Jesus Christ** as the object of **faith, love and hope** (which He is), He is also the source for these things to exist.
58. The final phrase of vs.3, "**in the presence of our God and Father**" can be understood in one of 2 ways:
- The preposition "**in the presence of (before)**/ἐμπροσθεν – emprosthen" is reference to the apostles' prayers (thankful at the present). Cp. use 1The.3:9
  - It is an eschatological reference to Christ's coming at which the evidence of the **Father** and Son being the source behind the virtues is revealed (thankful looking to the future). Cp. use 1The.3:13
59. There is no reason that Paul is not thinking both as he looks beyond the reality of the prayers of thanksgiving being made evident at the rapture.
60. First, it provides these believers with the encouragement that Paul is ever mindful to bring them before the throne of grace in prayer.
61. Second, that the reality of his thankfulness will be validated at the rapture continues to feed their "**hope**", of which this phrase is syntactically closest.
62. The last phrase could be translated, "**based on our relationship to the Lord Jesus Christ made evident in the presence of (face-to-face with) our God and Father**".
63. At the Bema, **Christ** will reveal Himself as the source and origination of:
- BD as the object of their **faith** (Joh.1:1,14).
  - Their **love** (1Joh.4:16).
  - And** all SG<sub>3</sub> (Rev.22:12).
64. The Parousia is a major theme of the epistle. Cf.1:10; 3:13; 4:13-5:11; 5:23 cp.2The.1:7,10
65. The pronominal construction "**our Lord Jesus Christ...our God and Father**" invokes the Deity of the Godhead as one in essence revealed in the personalities of the Son and **Father**.
66. This highlights the harmony of the **Father** with the Son in provision of the necessary virtues for +V to express itself in accordance with the hierarchy of the Godhead.
67. Unity and harmony is the very principle tying Paul and company to this church.
68. That Paul's thinking extends beyond his prayers is further suggested as he then gives the doctrinal reason for thankfulness in vs.4, "**knowing, brothers beloved by God, His choice of you**".
69. Paul appeals to the doctrine of election ("**choice**") as that which completely satiates his reasoning for thanksgiving.
70. That as it is this doctrine that declares God's predetermination to conform believers to the image of **Christ**. Cp.Rom.8:29
71. As Rom.8:29b implies, the conformity is not complete apart from resurrection.
72. It is the believer's resurrection that will evidence to what degree they have been conformed.
73. The perfect participle "**knowing**/οἶδα – oida" secondarily appeals to Paul's unequivocal certainty to the truth and understanding of this doctrine.

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74. There is absolutely no doubt in Paul's mind that those elect **by God** will experience all associated with the doctrine (calling, justification and glorification; Rom.8:30).
75. In this vein, this 3<sup>rd</sup> verb appealing to the intellect emphasizes the importance of BD in Paul's prayers mitigating his thankfulness in remembrance of these saints.
76. The primary sense of "**knowing**" is the absolute certainty of these saints' salvation.
77. This certainty is derived from the evidence of their Ph<sub>2</sub> +V (**faith, love and hope**).
78. Of the 3 virtues, **love** is the greatest as it transcends time into eternity. Cp.1Cor.13:13
79. It is this virtue, of the 3, which singularly exemplifies their +V (of highest caliber).
80. Without Divine **love**, their **faith and hope** are otherwise misdirected.
81. The phrase "**brothers beloved by God**/ἀδελφός ἀγαπάω ὑπό ὁ θεός – adelphos agapao hupo ho Theos" glues together the relationship believers are to have with one another (**brothers**) based on God's Divine **love** in salvation towards them.
82. His **love** makes possible their induction into God's family through saving faith. Joh.1:12
83. The relationships of the Royal family transcend the earthly relationships as taught explicitly by **Christ**. Mar.3:31-35
84. As we are born into a certain set of earthly, family relationships at physical birth, even so we were born into a new set that supersedes the old relationships when we were born again. Joh.3:3
85. That these believers were willing to make their new spiritual family priority is the evidence of the affection shown to them **by God** under the endearing term **beloved**.
86. They are imitators of **God**. Cf.Eph.5:1
87. If believers are not willing to direct their priorities of application and pursuit of SG<sub>3</sub> towards the Royal family, they have misplaced loyalty to the POG. Cp.Gal.6:10
88. The doctrine of election i.e., "**His choice of you**/ἡ ἐκλογή σου - he ekloge su" looks to God's selecting of +V in the human race in eternity past as benefactors of salvation.
89. The election is based on grace. Rom.11:5
90. It finds its foundation based on saving faith via "calling" in time. Rom.8:30a
91. +R is imputed under the terms of justification. Rom.8:30b
92. All believers have a future destiny of glorification. Rom.8:30c
93. The election was based on God's foreknowledge in eternity past, which is not causative, but predictive. Rom.8:29a; 1Pet.1:1c,2
94. The predetermining (predestined; Rom.8:29b) looks to God's sovereignty as the architect for the plan of salvation in conforming +V to **Christ**.
95. Paul knew these saints were chosen because they responded to the gospel.
96. Election is a call to holiness (Eph.1:4) indicating that the evidence of that response is seen in the virtues possessed by these believers in application Ph<sub>2</sub>.
97. As with the doctrine itself, there is no doubt by Paul as to the salvation of these saints.
98. They represent a sterling example of the fulfillment of the doctrine of election.
99. Further, there is no doubt that they are manifesting the virtues necessary to be recipients of all the glory election has to offer.
100. Their Ph<sub>2</sub> +V validated beyond a doubt their Ph<sub>1</sub> +V.
101. This was represented in their embodiment as a local church in applications towards one another.
102. The church at Thessalonica emulated Paul and company (and Son and **Father**) as a united front (cf.vss.1,6).

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## THANKSGIVING FOR THE HOLY SPIRIT

### EXEGESIS VERSE 5:

<sup>GNT</sup> 1 Thessalonians 1:5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν [ἐν] ὑμῖν δι' ὑμᾶς.

<sup>NAS</sup> 1 Thessalonians 1:5 **for our gospel did not come to you in word only, ὅτι** (causal conj.; "for/because") ἡμῶν ἐγώ (npg-1p; ref. Paul/assoc.) τὸ εὐαγγέλιον (d.a. + n-nn-s; "the gospel/good news"; used 8x in Thess.) οὐκ οὐ (neg. +) ἐγενήθη γίνομαι (viad--3s; "did not come/come into existence) εἰς (pa; directional; looks to the recipients) ὑμᾶς σύ (npa-2p; ref. Thess.'s) ἐν (pI; "by") λόγῳ λόγος (n-Im-s; "word") μόνον μόνος (adv.; "only/alone") **but also in power and in the Holy Spirit and with full conviction;** ἀλλά (strong. advers.; "but") καί (adjunct.; "also") ἐν (pI; "by") δυνάμει δύναμις (n-If-s; "power") καί (cc; could be ascensive, "even" to accentuate the H.S.) ἐν (pI) ἁγίῳ ἅγιος (a--In-s; "Holy") πνεύματι πνεῦμα (n-In-s; "Spirit") καί (cc) ἐν (pI) πολλῇ, πολὺς (a--If-s; "much/great" +) πληροφορίᾳ πληροφορία (n-If-s; "full assurance/complete confidence"; used 4x; Col.2:2; Heb.6:11; 10;22) **just as you know what kind of men we proved to be among you for your sake.** καθὼς (compar. conj. of manner; "just as/to the degree that") οἴδατε οἶδα (viPFa--2p; "you know" [without doubt] is the idea) οἷοι οἶος (rel. pro./nm1p; "what kind of men"; with reference to quality) ἐγενήθημεν γίνομαι (viad--1p; "we became") ἐν (pL; "among") ὑμῖν σύ (npd-2p) δι' διὰ (pa +) ὑμᾶς. σύ (npa-2p; lit. because of or on account of you; "for your sake")

### ANALYSIS VERSE 5:

1. Having addressed the motivation for their thanksgiving (Ph<sub>2</sub> adjusted +V confirming fulfillment of God's plan of election), Paul now directs attention to the cause providing the means or paving the way for thanksgiving.
2. This as it centers on the ministry of the H.S. as the agency making possible the expression of their +V to this end.
3. This is the main thrust of vs.5a,b, **"for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction"**.
4. The causal conjunction **"for/ὅτι – hoti"** relates back to thanksgiving by way of the perfect participle **"knowing"** in vs.4.
5. What Paul knew beyond doubt was the salvation of these saints based on their Ph<sub>2</sub> evidence in application.

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6. Their evidence in application was as the result of their +V to BD taught to them earlier by the evangelists.
7. While certainty rests in part due to their application, it finds further impetus *because* of the **power** adjoining the teaching itself.
8. This appeals to the **conviction** Paul has to doctrine himself implied in vs.4.
9. That certainty is embedded and thus manifested in his ministry based on the ministry of the H.S. in his own life via his teaching and personal applications.
10. This “force” of assurance has its desired effect upon +V brought into the periphery of his teaching producing the unity of +V illustrated by this local church.
11. The “**gospel**/τὸ εὐαγγέλιον – to euangelion” looks to the evangelizing message presented by the evangelists (the pronoun “**our**”).
12. “**The gospel**” (with the d.a.) here is comprehensive to include both Ph<sub>1</sub> and <sub>2</sub> of the good news of salvation.
13. That the foundation for the thanksgiving is based on Ph<sub>2</sub> evidence of these saints indicates that the teaching went beyond apologetics for Christ as Savior (the 3 Sabbaths of reasoning; Act.17:2) to include further teaching as to the CWL (cp.1The.2:9).
14. These evangelists establishing churches did not leave believers in limbo as to all necessary to function as a local church.
15. In fact, pastoral offices to include evangelists are designed to not only bring unbelievers into the fold, but to provide adequate teaching for spiritual advance. Cf.Eph.4:11-13
16. Both Ph<sub>1</sub> and <sub>2</sub> messages of the **gospel** are “good news” of deliverance to include the deliverance from loss of reward at the Bema.
17. Paul states that the teaching “**did not come to you in/by word only**” indicating an additional factor attached to the message.
18. The series of uses of the preposition “**in/ἐν –en**” (4x out of 5 uses in this verse) are best translated as instrumentals denoting “means” or “agency” translated “**by**”.
19. The agencies pertinent to the clear communication of BD are doctrine itself (**word**), **power and God the Holy Spirit and +V**.
20. Paul is here emphasizing the means of communication designed to accompany the communicator himself in affect upon potential +V.
21. His statement in no way is designed to diminish the importance of the teaching itself brought out by the noun “**word/λόγος – logos**”.
22. There must be a reasoned appeal to the intellect.
23. However, human words are useless if the message is not accompanied by “**power/δύναμις – dunamis**”.
24. The **power** of the message finds its source by the words that follow: “**and in/by the Holy Spirit**”.
25. The connective “**and/καί - kai**” is best used here as an ascensive “*even*” to accentuate the Person of the H.S. as the divine source of **power**.
26. 1Cor.2:4 emphasizes the same concept in the founding of the Corinthian church.
27. For this to happen, the communicator must be in fellowship and led by the H.S. Cp.Joh.4:23,24; 16:13
28. Communication of BD does not depend strictly upon words, but is accompanied by **power**. Cf.1Cor.4:20

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29. For the human message to be effective towards the hearers, it must carry a force of **conviction** (produce confidence/certainty).
30. **Conviction** is the evidence of **power**.
31. It is the H.S.'s role to make the words of the communicator powerful vehicles of God's **word** that is "alive and powerful". Heb.4:12
32. The H.S. is the ultimate author of Scripture (2Pet.1:21; inspiration) and the agency by which Scripture is understood (cp.1Joh.4:1-3; cf.2Pet.1:20; interpretation)
33. His **power** as such is exercised beginning with a "convicting" ministry towards unbelievers so they may have a clear read on the Ph<sub>1</sub> **gospel** (Joh.16:8-9) and continues with believers via the GAP system (Grace Apparatus for Perception i.e., FHS/human spirit via regeneration. *See doctrines of...*).
34. In the Apostolic era, the message was often accompanied by miraculous deeds that were seen as divine confirmation of the **word**. Gal.3:5; 1Cor.1:6,7; 2Cor.12:12; Heb.2:3,4
35. As outstanding as those validations were, this is not the appeal made here by Paul.
36. He is relating to the **power** of the H.S. interceding on behalf of the communicator and his listeners.
37. The H.S. is the means for BD in its exchange of communication to have **power**.
38. The H.S. is active in both the witness of BD and those that receive (hear) it.
39. Its causative **power** in affect results in appealing to those that seek **God**, a.k.a. +V, as those that are the object of the phrase "**with/by full conviction**/έν πολύς πληροφορία – en polus plerophoria".
40. This idiom means "**with** complete or fullest of confidence/assurance" and refers to the Thessalonian believers' response.
41. This looks to the compatible agency of their +V that the **power** of the H.S. fuels coupled with the message..
42. The adjective "**full** (polus)" indicates active faith that believes the teaching responding to its fullest measure, whether saving or Ph<sub>2</sub> faith.
43. The noun "**conviction** (plerophoria)" is used 4x always indicating +V's response to the truth of BD. Col.2:2; Heb.6:11; 10:22
44. These saints had a deep inward persuasion of the truth of BD, with the proof of the Spirit's works in their hearts, more impressive and more lasting than any persuasion produced by spectacular or miraculous signs.
45. So the **power** realized **by the Holy Spirit** is both effective and affective:
  - A. It is effective (causative) in stimulating volition (God provides the "fuel" for volition to function coupled with His message of BD).
  - B. It is affective (resultant) in bringing +V to surface.
  - C. Together, BD then finds its source of **power** in message.
46. The last part of the verse "**just as you know what kind of men we proved to be among you for your sake**" is to be understood in light of "knowing **what kind of people** the Thessalonians' **proved to be**" (vss.3-4).
47. The spiritual **power and conviction** with which the message was received matched the spiritual **power and conviction** with which it was delivered.
48. The parallel is brought out with the comparative "**just as**/καθώς – kathos".
49. The perfect verb "**you know**/οἶδα – oida" reemphasizes Paul's "knowing" (PF/ptc) in vs.4.



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50. The parallel reference matches together the +V of shepherd to sheep.
51. The H.S. is the agency producing both **power and full conviction** with both parties.
52. And just as this local church provided evidence of their +V in application, so did Paul and company **prove to be among** them.
53. The relative pronoun “**what kind of men**/οἷος – oios” is qualitative emphasizing the evangelists’ witness in this regard
54. The appeal to their knowledge in this vein will be amplified in 2:1-12 in further defense of Paul’s ministry.
55. The application of +V has a direct effect on other potential +V as the phrase “**for your sake**/διὰ σὺ - dia su” strongly suggests.
56. A message designed to change its hearers’ lives would lack all effectiveness if the communicator’s conduct was manifestly inconsistent with it.
57. It is important when truth is brought to people that have never heard it before, that those people should see it in action via application in FHS.
58. Paul and company were conscious of this responsibility and paid special attention to “their ways in Christ” (1Cor.4:17) as examples for others to follow (vs.6).
59. Vs.5 expresses thankfulness for the H.S.’s intercession on behalf of +V providing the inner **conviction** necessary for +V to have its full affect in embracing God’s **word**.
60. The evidence of that reality is obvious to other potential +V through commitment to and application of BD by existing +V in witness.
61. This verse destroys the fundy notion of having to use human energy gimmicks to persuade volition to belief (ex., impressing with appearance, feats, appeals to emotion, entertainment, social clubs, youth/singles/seniors programs, etc.).
62. The only two ingredients necessary for **conviction** are BD and the H.S.
63. When coupled with +V, they will have the beneficial affect.
64. The witness of the life in application of the doctrine is the evidence that believers are to bring to the table manifesting the effective/affective nature of BD via the H.S.
65. No wonder Paul is so thankful for the H.S.; he is free from any further pressure in the witness of his ministry other than the ministry(s) of the H.S., in the realms of teaching and applying BD.

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## THANKFULNESS AS A RESULT OF THESSALONIAN WITNESS VSS.6-10

### THEIR INITIAL RESPONSE PRODUCING THE WITNESS

EXEGESIS VERSES 6 – 7:

<sup>GNT</sup> 1 Thessalonians 1:6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,

<sup>NAS</sup> 1 Thessalonians 1:6 **You also became imitators of us and of the Lord, ὑμεῖς σύ** (*npr-2p; emphatic*) **καί** (*adjunct.; "also"*) **ἐγενήθητε γίνομαι** (*viad--2p; "became"; to become something previously not*) **μιμηταὶ μιμητής** (*n-nm-p; "imitator/copiers"; used 6x*) **ἡμῶν ἐγώ** (*npg-1p; ref. team Paul*) **καί** (*cc*) **τοῦ ὁ κυρίου, κύριος** (*d.a. + n-gm-s*) **having received the word in much tribulation with the joy of the Holy Spirit,** **δεξάμενοι δέχομαι** (*circ. ptc./a/d/nm2p; "having received/accepted"; action of the ptc. precedes action of the main verb "became"*) **τὸν ὁ λόγον λόγος** (*d.a. + n-am-s*) **ἐν** (*pL; "in/along with"*) **πολλῇ πολὺς** (*a--Lf-s; "much"*) **θλίψει θλίψις** (*n-Lf-s; lit. pressure/pressing together; "tribulation/affliction/oppression"*) **μετὰ** (*pg*) **χαρᾶς χαρά** (*n-gf-s; "joy"*) **ἁγίου, ἅγιος** (*a--gn-s; "holy"*) **πνεύματος πνεῦμα** (*n-gn-s; subjective; H.S. produces the joy*)

### THEIR IMPACT ON OTHER CHURCHES

<sup>GNT</sup> 1 Thessalonians 1:7 ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

<sup>NAS</sup> 1 Thessalonians 1:7 **so that you became an example to all the believers in Macedonia and in Achaia.** **ὥστε** (*ch; "so that/resulting that"*) **ὑμᾶς σύ** (*npa-2p; ref. Thess.'s*) **γενέσθαι γίνομαι** (*inf./ad; "became"; functions as subject*) **τύπον τύπος** (*n-am-s; "an example/model/type"; used 15x*) **πᾶσιν πᾶς** (*a--dm-p; "to all"*) **τοῖς ὁ πιστεύουσιν πιστεύω** (*d.a. + subs. ptc./p/a/dm-p; "those believing"*) **ἐν** (*pL*) **τῇ ἡ Μακεδονία Μακεδονία** (*d.a. + n-Lf-s; "Macedonia"*) **καί** (*cc*) **ἐν** (*pL*) **τῇ ἡ Ἀχαΐα. Ἀχαΐα** (*d.a. + n-Lf-s; "Achaia"*)

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## ANALYSIS VERSES 6 – 7:

1. Vss.6-7 are a new sentence in the Greek text.
2. It denotes a transition from thankfulness for what these believers represented as a church intrinsically to their outward impact.
3. In particular, their impact upon fellow **believers** enduring their own persecution for the faith in the early Church.
4. This force of impact finds its origin based on these Thessalonians' initial response to team Paul's teaching, "**You also became imitators of us and of the Lord**".
5. The words "**You also**/σύ και - su kai" attaches an additional virtue to that characterizing them previously (vss.2-4) as summed up by "power and the H.S. with full conviction" in vs.5.
6. Their resolute +V in adherence to the gospel Ph<sub>1</sub> and <sub>2</sub> produced a quality of **believers** Paul describes as "**imitators of us and of the Lord**".
7. The pronoun "**us**" and the noun "**the Lord**" obviously refer to team Paul and Jesus Christ respectively.
8. The noun "**imitators**/μιμητής - mimetes" is the word from which we get the English "mimic" and means one that copies or imitates another.
9. It does not carry the belittling notion as today of making fun of another, but denotes capturing the spirit of someone and to reflect that reality in your own experience; to follow someone in likeness of thought and action.
10. There is a sense in which the believer under his spiritual authority is to follow his **example** as a role model imitating his divine viewpoint in application. Cp.1Cor.4:15,16; 11:1
11. As 1Cor.11:1 makes clear, the process for copying finds its original (source) in the Person of Christ.
12. Christ is the perfect incarnate copy of God (Joh.1:18; 5:19) and is the perfect **example** for **believers** to follow as **imitators** of God (cf.Eph..5:1).
13. While this is true overall, Paul's emphasis in our verse is more specific as to what these saints imitated, "**having received the word in much tribulation with the joy of the Holy Spirit**".
14. The emphasis is to be understood in addition to the intrinsic virtues these believers' possessed necessary in the imitation process (**having received the word**).
15. It denotes an outstanding circumstance as part of emulating their spiritual heads.
16. The action of the aorist participle "**having received**/δέχομαι - dechomai" precedes the action of the aorist verb "**became**/γίνομαι - ginomai".
17. "**The word**/ὁ λόγος - ho logos" refers to team Paul's teaching during their ~3 months with the Thessalonians.
18. The sequence of action (**having received then became**) is a forceful statement that the only way to be **imitators** in this vein is one's own +V to BD.
19. That which is most noteworthy is the conditions under which this local church expressed its +V i.e., "**in much tribulation**/έν πολύς θλίψις - en polus thlipsis".
20. The founding of this local church and its grounding in doctrine came about under very hostile circumstances.
21. Yet this did not thwart nor diminish +V (God's plan for salvation).
22. The noun "**tribulation**" (thlipsis) looks to the persecution these **believers** faced by -V around them accompanied by a variety of tests this might include.

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23. The early Church leaders, like **the Lord** in his public ministry, came under the persecution of a –V and hostile society.
24. Paul’s acceptance of the truth of BD brought him under intense persecution from the Jews (he was otherwise once highly regarded among his peers in Judaism).
25. The Thessalonians possessed the kind of +V that resulted in their imitating their spiritual leaders from the very beginning of their Christian experience.
26. The Thessalonian experience was not unlike the experience of the 1<sup>st</sup> Christian Jews in Judea. Cp.1The.2:14
27. Jason and other brothers were made an **example** of that which these saints faced. Cp.Act.17:6-9
28. Persecution is the normal lot of Christians and doctrine Paul briefed with respect to new converts. Cp.Act.14:22
29. Jesus’ final words to His disciples before leaving the upper room highlighted this doctrine. Joh.16:33
30. The principle is taught in the parable of the soils and is a reason why some depart from the truth. Mar.4:17
31. After team Paul’s departure, this local church had to face the continued resentment of a hostile city.
32. Yet, in spite of the pressure, what set this church apart is seen in the paradox of their emotional demeanor through it all being “**with the joy of the Holy Spirit**”.
33. Christian “**joy/χαρά** - chara” is inner happiness (+H) as a result of the filling of **the Holy Spirit**. Cf.Gal.5:22
34. The again mentioned “**Holy Spirit**” harks back to His ministry of conviction in vs.5.
35. Because these saints allowed BD to have its full impact in acceptance, they reaped the reward of inner +H even during unpleasant circumstances.
36. God’s happiness is not contingent upon overt situations.
37. Because they did not succumb to STA fear and human viewpoint and chose to be led by the H.S. they were able to experience divine **joy**.
38. They were not downcast and upset, but rather continued to demonstrate a high level of appreciation for what really matters i.e., being in the will of God.
39. None of this would have been possible if they did not have the compatible +V through which the H.S. exercises His power (willingness to acclimate to God’s plan).
40. The participle “**having received**” means literally “to welcome” (Mat.10:14; Luk.16:4) pointing to the attitude or mindset of +V introduced to the truth.
41. The truly adjusted, informed and +V rejoices even under adverse circumstances recognizing the positive things that application in FHS otherwise brings into our lives. Cp.Luk.6:21-23; Rom.5:3,4; Jam.1:2-4
42. Vs.7 then looks to the extrinsic value their acclimation to BD produced, “**so that you became an example to all the believers in Macedonia and in Achaia**”.
43. The conjunction “**so that/ὥστε** – hoste” indicates result and points to the affect they had on other **believers** in Greece.
44. They had become something they were not previously as seen in the use of “**became/γίνομαι** – ginomai”.
45. As team Paul and Christ were examples for them, so they **became** “**an example/τύπος** – tupos” **to other** +V in the face of persecution.

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46. What should not go unnoticed is both the domino and reciprocal affect of +V upon other +V as powered by the ministry of the H.S. and BD.
47. The noun “**example**” means a model or type for others to follow or imitate.
48. This church first followed (**imitators**) and then became **an example** to others.
49. In spite of being in the minority, deprivations and persecutions, these **believers became** a model church.
50. They were characterized by:
  - A. A faithful communicating ministry.
  - B. +V believers responding to and embracing the teaching.
  - C. Submitting to the ministry of the H.S. isolating the STA.
  - D. Tenacity and zeal toward BD.
  - E. Enduring suffering.
  - F. A high level of divine good.
  - G. Loyal camaraderie.
51. What did not characterize them was:
  - A. Exceptionally large numbers.
  - B. Big bucks.
  - C. Years of doctrine.
  - D. Dissension in the ranks.
  - E. Apathy and complaining.
  - F. Lackluster attitude toward BD, its application and isolation of the STA.
52. The Thessalonian church’s high level of +V, coupled with the intense early persecution, put them in a special position to be a model (standard) for **all other believers** to follow in the A/C. (**tribulation** is a given).
53. And as with team Paul in their witness, this church did not have to engage in overt gimmicks to become a witness in this regard; it just happened naturally.
54. The reference to **Macedonia and Achaia** looks to the immediate outside geographical periphery of affect.
55. They were closely linked due to their proximity and the fact that both had been administered as one province until 27 BC.
56. They had been separated by Augustus and Corinth became the seat of government, reunited from 15-44 AD for administrative purposes and separated again after 44 AD.
57. Paul writes in 51-52 AD reflecting upon the political situation since 44 AD.
58. The record in Acts indicates that the preaching of the gospel in these places was accompanied by opposition, especially from the Jews.
59. The **believers in Macedonia** at this time included those in Philippi, Berea and possibly Amphipolis and Apollonia. Act.16:10 - 17:1ff
60. The **believers in Achaia** already included those at Athens and Corinth. Act.17:16-18:1
61. While all believers are to be a model for unbelievers (1Pet.2:12) as well as those maladjusted to truth (1Tim.4:12), a corporate honor comes with being a model or **example** local church of fused/united +V worthy of emulation by other churches.
62. The Thessalonian church is specifically designated in this vein.

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## EXPLAINING THE SCOPE OF THESSALONIAN WITNESS

### EXEGESIS VERSE 8:

<sup>GNT</sup> 1 Thessalonians 1:8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι.

<sup>NAS</sup> 1 Thessalonians 1:8 **For the word of the Lord has sounded forth from you, γάρ** (explan. conj.) ὁ λόγος (d.a. + n-nm-s) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; can be subjective or objective) ἐξήχηται ἐξηχέω (viPFp--3s; "has sounded forth/rang out"; used 1x; passive voice indicates outside agent) ἀφ' ἀπό (pAbl; "from") ὑμῶν σύ (npAbl-2p; ref. Thess.'s) **not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, οὐ μόνον μόνος** (neg. + adv.; "not only") ἐν (pL; of location) τῇ ἡ Μακεδονίᾳ Μακεδονία (d.a. + n-Lf-s) καί (cc) ἐν (pL) τῇ ἡ Ἀχαΐᾳ, Ἀχαΐα (d.a. + n-Lf-s) ἀλλ' ἀλλά (strong. advers.) ἐν (pL) παντὶ πᾶς (a--Lm-s; "each/every") τόπῳ τόπος (n-Lm-s; "place"; with ref. to location) ὑμῶν σύ (npg-2p; "ref. Thess.'s) ἡ πίστις (d.a. + n-nf-s; "faith") ἡ (d.a./nfs; "the one"; not translated in NAS) πρὸς (pa; "toward") τὸν ὁ θεὸν θεός (d.a. + n-am-s) ἐξελέλυθεν, ἐξέρχομαι (viPFa--3s; "has gone forth") **so that we have no need to say anything, ὥστε** (conj. of result; "so that"; intro. a dependent clause) ἡμᾶς ἐγώ (npa-1p; "we"; ref. team Paul) ἔχειν ἔχω (inf. result/pa; "have") μὴ χρεῖαν χρεία (neg. + n-af-s; "no need/no necessity") λαλεῖν λαλέω (compl. inf./pa; "to speak/say") τι. τίς (indef. pro./an-s; "anything")

### ANALYSIS VERSE 8:

1. In vss.8-11, Paul's thanksgiving crescendo's to its peak by explaining the extent to which their witness had impact geographically (vs.8) and in message (vss.9-10).
2. Both verses 8 and 9 begin with the explanatory conjunction "for/γάρ – gar" to highlight the final resonating notes of praise attributed to **God** for this local church.
3. These final verses of chapter one serve to illustrate the degree to which **God** can use a model church as instruments of positive witness towards others.
4. The climax for Paul's thanks is with **God** taking an apparent bad situation (persecution) coupled with +V and advancing His plan for the good and benefit of +V. Cp.Rom.8:28
5. This as it provides witness to unbeliever and believer alike.
6. The scope of impact here finds its targets by the very natural way of communicating between societies, "For the word of the Lord has sounded forth from you".

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7. The singular noun with the definite article “**the word**/ὁ λόγος – ho logos” is collective of the POG both Ph<sub>1</sub> and <sub>2</sub> in message (cp. parallel use vs.6).
8. The POG centers on **faith** in Christ and standing firm in the **faith** of BD within the perils of the A/C.
9. The phrase “**of the Lord**/ἡ κύριος – ho kurios” can be understood as either a subjective or objective genitive, if not both.
10. As “**The Word**”, Christ is the source or origination from which the POG finds its reality (subjective). Cp.Joh.1:1,14
11. Further, He is the object of **faith** and purpose for which BD exists (objective).
12. Christ incarnate was the reality of the POG (1<sup>st</sup> Advent) manifested in the midst of persecution and the object for why persecution against the POG exists (Joh.15:18).
13. He is the example par excellence of the witness of the POG in spite of an intensely hostile environment around Him.
14. Persecution in no way stifled the message of His Person, anymore than stifling the witness of +V otherwise as Paul declares, “**has sounded forth from you** (Thess.’s).
15. The perfect passive of the verb “**has sounded forth**/ἐξηχέω – execheo” indicates an impact of their witness that had a continuing and resonating affect.
16. The purpose of the affect is to appeal to +V, potential or active.
17. The nuance of the verb is of a loud and clear message heard everywhere.
18. It is used in the LXX of warning to the “multitudes” of the impending judgment of the day of the **Lord**. Cp.Joe.3:14 “*The report (like a trumpet blast) sounded forth in the valley of judgment! For the day of the Lord is near in the valley of judgment.*”
19. The idea in our verse is that the Thessalonian witness was all sufficient to provide a clear read upon any outside observer as to the issues of the POG.
20. This is substantiated in the feedback heard by Paul in the following vss.9-10.
21. It points to the fact that the most strident message we can send as to our belief comes from our loyalty to BD in application in spite of opposition.
22. It is here that fundy commentators immediately jump on the “missionary” bandwagon as to the source of witness (i.e., Thessalonians sent out missionaries).
23. This interpretation is derailed with the passive voice of “**has sounded forth**” that denotes an agency outside their local church spreading the news.
24. Other commentaries readily accept the fact that the news of the Thessalonians came by way of their strategic location geographically.
25. Thessalonica being a great commercial and political center of the Via Egnatia highway, transmitters were more than plentiful.
26. The events surrounding this church were a city wide affair and news would spread fast and far. Act.17:5
27. All this local church had to do was apply BD in their niche; **God**, who is in control of all life logistics, provided the means for their witness to have its designed impact.
28. Contrary to the fundy mentality, believers (or churches) do not have to crank things up to evangelize those around them.
29. Through our normal course in life, **God** will open the doors for the message and witness of His **word** to reach out to others.
30. That He is more than able to do so on an individual basis is proven by His interceding with this local church on a grand scale, “**not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth**”.

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31. In our contact with others in our immediate periphery, we may never truly know the far reaching impact it may have on others.
32. **God** is not confined by earthly boundaries and is able to extend our “out reach” ministry at home to whatever degree He wills.
33. This too, in spite of opposition seeking to squelch our message.
34. The news of this local church spread even beyond the boundaries of their immediate and intermediate geography of **Macedonia and Achaia, but also** to other regions as the phrase “**in every place your faith toward God has gone forth**” suggests.
35. The news of the conversion of these predominately Gentile pagans and their fortitude to stand for BD in the face of persecution was the topic of discussion all over the **place** by unbelievers and believers alike.
36. The phrase “**your faith toward God**/σύ ἡ πίστις ἡ πρὸς θεός – su he pistis he pros theos” is literally in the Greek, “**your faith, the one (faith) toward God**”.
37. The singular number attributed to their “**faith**” looks to the collective **faith** of this local church that now has a heavenly focus.
38. They illustrated that they were now living under a new reign of the kingdom of **God**.
39. They as with team Paul presented themselves on a united front.
40. Their **faith** is active including both saving and Ph<sub>2</sub> (inhale/exhale) **faith**.
41. The perfect active indicative of the verb “**has gone forth out from**/ἐξέρχομαι – exerchomai” parallels the perfect tense of “**has sounded forth**”.
42. Their **faith** (+V) found a compatible partner in **the word** of BD producing an ongoing witness exposed through their applications.
43. The active voice of “**has gone forth**” switches the responsibility of witness now to the Thessalonians (contrast to the passive of “**has sounded forth**”).
44. God’s part in spreading the gospel finds its compatible partner in the willingness of +V’s adherence to BD.
45. The responsibility of the believer is here simply stated as being +V to BD.
46. All the believer needs to do is to acclimate to God’s will for their life and He will provide all else necessary for evangelism to occur.
47. In fact, the actions of God on behalf of +V are seen as so complete that even team Paul could make no improvements i.e., “**so that we have no need to say anything**”.
48. The result “**so that**/ὥστε – hoste” of God utilizing the Thessalonians’ +V was such that it was not necessary (μὴ χρεία – me chreia/**no need**) for Paul to recount the occurrence verbally any further.
49. By the time he might reach all of the places otherwise designated, the news and witness of the Thessalonians had preceded him as vss.9-10 further reveal.
50. The fundy mentality that people are dying and going to hell or otherwise missing the boat spiritually because believers are not out knocking on doors, etc, is bogus.
51. God is more than able to take our witness in our niche and use it to impact seekers otherwise separated geographically.
52. The news was such that any potential of +V from unbelievers would be stirred to investigate further and existing +V were being encouraged.
53. Further, that Paul did not find it necessary to bring the issues up insinuates that he was otherwise prepared to discuss the matters.
54. There is a sense in which it is perfectly appropriate for a shepherd to spend time talking about BD to and its reception in his particular neck of the woods.



1<sup>ST</sup> THESSALONIANSTHE CLEAR MESSAGE OF WITNESS REPORTED

## EXEGESIS VERSES 9 – 10:

<sup>GNT</sup> 1 Thessalonians 1:9 αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ

<sup>NAS</sup> 1 Thessalonians 1:9 **For they themselves report about us what kind of a reception we had with you, γὰρ (explan. conj.) αὐτοὶ αὐτός (nprnm3p; emphatic "they themselves"; ref. audience of hearers) ἀπαγγέλλουσιν ἀπαγγέλλω (vipa--3p; "are reporting back/informing publicly") περὶ (pg; "about/concerning") ἡμῶν ἐγώ (npg-1p; ref. team Paul) ὁποῖαν ὁποῖος (qualitative adj. with interr. nuance/af-s; "what kind of") εἴσοδον εἴσοδος (n-af-s; "reception/welcome"; used 5x) ἔσχομεν ἔχω (viaa--1p; "we had") πρὸς (pa; "with") ὑμᾶς, σύ (npra-2p; ref. Thess.'s) **and how you turned to God from idols to serve a living and true God, καί (cc) πῶς (interr. adv.; "how") ἐπεστρέψατε ἐπιστρέφω (viaa--2p; "you turned around"; fig. "changed/repented") πρὸς (pa) τὸν ὁ θεὸν θεός (d.a. + n-am-s) ἀπό (pAbl; "away from") τῶν τό εἰδώλων εἴδωλον (d.a. + n-Abln-p; "idols"; used 11x) δουλεύειν δουλεύω (inf. purp./pa; "to serve/to obey/to be a slave to") ζῶντι ζάω (adj. ptc./p/a/dm-s; "a living") καί (cc) ἀληθινῷ ἀληθινός (a--dm-s; "true") θεῷ θεός(n-dm-s)****

<sup>GNT</sup> 1 Thessalonians 1:10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ [τῶν] νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

<sup>NAS</sup> 1 Thessalonians 1:10 **and to wait for His Son from heaven, whom He raised from the dead, καί (cc) ἀναμένειν ἀναμένω (purp. inf./pa; "to wait for/expect"; used 1x) αὐτοῦ αὐτός (nprgm3s; ref. God vs.9) τὸν ὁ υἱὸν υἱός (d.a. + n-am-s; "Son") ἐκ (pAbl; "out from") τῶν ὁ οὐρανῶν, οὐρανός (d.a. + n-Ablm-p; "the heaven(s)) ὃν ὅς (rel. pro./am-s; "whom"; ref. Son) ἤγειρεν ἐγείρω (viaa--3s; lit. to arouse from sleep; fig. "He raised up/resurrected") ἐκ (pAbl) τῶν ὁ νεκρῶν, νεκρός (d.a. + ap-Ablm-p; "the dead") that is **Jesus, who delivers us from the wrath to come.** Ἰησοῦν Ἰησοῦς (n-am-s) τὸν ὁ ῥυόμενον ῥύομαι (adj. ptc. [used with proper name]/p/d/am-s; "the One delivering/rescuing") ἡμᾶς ἐγώ (npra-1p; ref. believers) ἐκ (pAbl) τῆς ἡ ὀργῆς ὀργή**

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(d.a. + n-Ablf-s; "the wrath/fierce anger") τῆς ἡ ἐρχομένης. ἔρχομαι (d.a. + adj. ptc./p/d/Ablf-s; "the one coming"; ref. the "wrath")

## ANALYSIS VERSES 9 – 10:

1. Having explained the geographical scope of Thessalonian witness (vss.7-8), Paul now explains the clarity and extent of their witness in message (vss.9-10).
2. This with the message not having the advantage of any formal "missionary" involvement or preaching otherwise.
3. He fills in the details of what he did not have to recount when in the company of those having already heard the news in the places he described in vs.8.
4. The feedback received reveals that information necessary for effective evangelizing was made available in transmission.
5. The phrase "**For they themselves report**" is emphatic looking to the eagerness stirred up by those having heard to continue broadcasting of the events.
6. This is brought out by the present active indicative of the verb "**report**/ἀπαγγέλλω – apangelo" meaning "**keep on reporting back**" or "**keep on informing**".
7. Just as **God** is not limited geographically to reach out to +V, neither is He limited in resources and ability to convey His message. Cp.Luk.19:37-40
8. The information of events did not succumb to disinterest or fading from circulation, but found a steady stream of transmission finding its way back to team Paul.
9. By the time of writing, with just a few months in passing with Paul now in Corinth and Timothy returned from his recon, regular reporting has been firmly established.
10. Those that remained stirred up in reporting demonstrate the interest **God** looks for as recipients of evangelistic witness.
11. If there is no interest in the truth, then there is no evidence of +V. Cp.Mat.10:14
12. The content of the reports centered on two primary facets: Team Paul evangelizing in Thessalonica and their response.
13. These two facets can be broken down into 7 emphasis:
  - A. "**About us what kind of a reception we had with you**".
  - B. "**And how you turned to God from idols**".
  - C. Point B. is then further dissected by two purpose infinitives:
    - 1) "**To serve a living and true God**".
    - 2) "**And to wait for His Son from heaven**" (vs.10a).
    - 3) Point 2) is then further identified and defined with pronominal and participial phrases:
      - a. "**Whom He raised from the dead**".
      - b. "*That is Jesus*" (identified).
      - c. "**Who delivers us from the wrath to come**".
14. That God insured a full disclosure of events in the news that spread is seen in the prepositional phrase "**about us**/περί ἐγώ - peri ego" looking to team Paul.
15. The news was generated based on the very beginning of operation Thessalonica with the evangelistic team recognized as those that were instrumental in bringing the gospel to this area (indicates a complete rehash of events).
16. This suggests that team Paul's missionary work was not new news in the regions.

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17. However, the “**reception**/ἐῴσοδος – eisodos” they encountered on this particular mission was exceptional in the face of persecution propelling media attention.
18. This served to provide further impetus to Paul’s ministry as one that was with power (vs.5).
19. Again, this shows the reciprocal affect +V has on other +V (Paul’s ministry was also benefited in witness – free publicity + extenuating impact).
20. The interrogative nuance of the adjective “**what kind of**/ὁποῖος – hopoios” suggests the process in dissemination of the news.
21. As the main parts of the events were related, questions were asked (interrogative); details then followed.
22. This now shows the kind of interest one evangelizing looks for in +V.
23. +V ultimately wants to know the truth and will pursue finding answers.
24. To the contrary:
  - A. Polite –V will often remain silent to show their disinterest (look for “eye-glazing”).
  - B. Direct –V will just tell you they are not interested (don’t cast pearls).
  - C. Hostile –V will take issue and tell you to shut up, if not worse (told you not to cast pearls).
25. The qualitative force of the adjective looks to the positive response inherent in the Thessalonians.
26. They specifically demonstrated the kind of volition sought by **God**.
27. Their +V would then stimulate other +V as a result of impact through their witness.
28. The Thessalonian response centers on 3 specific reactions to the teaching of team Paul:
  - A. Their initial conversion Ph<sub>1</sub>.
  - B. Their Ph<sub>2</sub> orientation.
  - C. Their Ph<sub>3</sub> focus.
29. The initial conversion of the Thessalonians is the subject of interest in the interrogative phrase “**how you turned to God from idols**”.
30. The second interrogative here, the adverb “**how**/πῶς – pos”, strongly suggests that the news hearers questioned as to “**how**” their repentance came about (we might ask, “What made them +V?”).
31. These found a new system of belief that thoroughly convinced them that they had found the truth in contrast to a system of lies to which they previously embraced.
32. They were true seekers of God. Cf.Heb.11:6
33. It harks back to their “faith” in vs.8 as their witness to the surrounding regions.
34. Their new found beliefs are the reason reported for making such dramatic life changes in spite of the onslaught of surrounding hostility.
35. The “**how?**” encompasses their faith as it is directed towards saving faith, Ph<sub>2</sub> faith and the focus of their faith Ph<sub>3</sub>.
36. The aorist active indicative of the verb “**you turned**/ἐπιστρέφω – epistrepho” further points to this new volitional change.
37. Their active faith (active voice) is the voluntary act they responded with to the message.
38. It is a common term used in Acts for conversion. Act.3:19; 9:35; 11:21;14:15; 15:19; 26:18,20; 28:27

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39. Conversion began with saving faith introducing them into a new spiritual world of understanding and belief.
40. By the way, no where in Scripture is it said that **God** the H.S. converts anyone.
41. Their conversion had both a positive, as well as negative aspect as seen in the fact that they “**turned to God away from idols**”.
42. They found a new attraction in life repelling the former allure of idolatry.
43. This illustrates the dynamic of positive volition: +V is attracted to Divine viewpoint abandoning the former human viewpoint approach to life.
44. These now stand in a relationship with **God** characterized as a “face to face” relationship with the preposition “**to/toward**/πρὸς – pros”.
45. This personifies having direct access **to God** establishing fellowship with Him.
46. “**Idols**/τὸ εἰδώλων – to eidolon” in secular Greek referred to that which was an image, shadow or phantom; a mere appearance.
47. **Idols** were considered that which had no real substance, which is true, since the pagan gods that the images represented did not truly exist.
48. However, Paul was keenly aware of the demonic realm with the spirits behind the images. Cf. 1Cor.8:4; 10:19-20
49. Idolatry is a belief system of worship and looks to pursuing the STA as one’s course in life instead of God’s plan, graven image or not. Cp. Col.3:5-7
50. Believers that pursue the things of the flesh at the expense of BD are chasing **idols**.
51. Paul firmly believed that the pursuit and involvement with **idols** precluded any true or full relationship with **God**. Cp. Exo.20:4-5; 34:14; Deu.4:16-19; 8:19
52. The fact that “**God**” is a singular and “**idols**” is plural points to the eclectic nature of their previous religious experience.
53. Eclecticism is the picking and choosing of what is perceived to be the best in terms of doctrine, thought, etc., from what is available, rather than the unified approach to the POG (*epignosis*).
54. Since idolatry was inseparably connected with every phase of the life of the pagan community, a conversion that led to its rejection with the associated activity was indeed noteworthy and revolutionary in the eyes of society.
55. We see a parallel of the Thessalonian society with those at Lystra in Act.14:15.
56. It is plain with this language that the persons addressed in such terms consisted predominantly of converted pagans.
57. From the record in Act.17:1-9, one might assume that the Thessalonian converts were mainly Jews and Jewish proselytes, but evidently more evangelization was carried out in the city than Luke reports.
58. Their Ph<sub>1</sub> conversion then revealed a continuation of +V for these saints as brought out by the infinitival phrase “**to serve a living and true God**”.
59. The purpose infinitive “**to serve**/δουλεύω – douleuo” indicates these new believers further figured out the complete reason for their new found faith.
60. To them it was more than just the minimal “get into heaven”, but provided the best life has to offer.
61. The verb means “**to serve as a slave**” or “one that discharges the duties that are assigned by another”.
62. It looks to their Ph<sub>2</sub> +V in adherence to the continued doctrine made available by team Paul during their ~3 month evangelizing.

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63. These not only enslaved themselves **to God** positionally, but indentured themselves experientially in service to Him.
64. Again the “**how?**” is by remaining +V to BD post-conversion.
65. This means the willingness to GAP and apply the Royal Imperatives incumbent upon believers seeking to perform His will in time.
66. It is in the service of **God** that the believer finds true freedom and fulfillment in life.
67. Ironically, service to oneself produces slavery and misery of the worst kind. Mat.16:24-27
68. Idol worship (polytheism) in the Greco-Roman world did not enforce the concepts of purity, morality and one **God** as there was no place for these concepts in their religion.
69. The Greek concept of a god includes:
- A. Although the gods are a given for Homer and Hesiod they have come into being like men.
  - B. They were perceived to be eternal only in a limited sense.
  - C. They did not create the world out of nothing, but struggled out of chaos and formed and harnessed the forces of being.
  - D. They are not related to the world as Creator to creature.
  - E. Although called immortal, they did not have pre-existence, merely eternal duration, not subject to death.
  - F. They have eternal youth, power, splendor, and live in glory and pleasure far above human distress.
  - G. They had no trace of moral seriousness and holiness was not a concept ever applied to them.
  - H. They are separated from mankind by a gulf and yet originally related to mankind.
  - I. A god is otherwise an infinite being as the same kind as man, not another kind.
70. In summary, their concept of deity was not that of a personal and eternal **God** as espoused in the Scriptures.
71. The adjectives “**living and true**/ζάω και ἀληθινός – zao kai alethinos” ascribed to **God** highlights the impact that their faith had upon themselves.
72. These went from believing in non-entities founded on human viewpoint lies to a life changing experience of pursuing eternal life and truth.
73. The adjectives characterize **God** having E.L. as part of His essence and He is the only genuine **God**.
74. Vs.10a introduces a second purpose attached to their conversion, “**and to wait for His Son from heaven**”.
75. This purpose finds maximum benefit in their service to **God**.
76. The purpose infinitive “**to wait**/ἀναμένω – anameno” means to have “eager expectation”.
77. It is used only here in the N.T., but used in the LXX in this vein in Job 7:2, “...*And as a hired man who eagerly waits for his wages*”.
78. What these new converts now looked forward to in expectation is “**His Son from heaven**”.
79. Their faith (Ph<sub>1</sub> and 2) found a new object and direction of expression or focus.

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80. From the destined death of their pre-salvation state, they now await the eternal future secured for them by the **Son** represented by the kingdom of **God (heaven)**. Cf.Eph.2:1-7
81. The statement is clearly eschatological pointing to the rapture.
82. The vision of Thessalonian faith transcends focus on the earthly and temporal and has its sights set on SG<sub>3</sub> via the reward Distributor. Cp.Rev.22:12
83. It points to the particular doctrine they now believe that stimulates the sustaining of their Ph<sub>2</sub> faith as promise attached to their conversion.
84. This explains the “**how?**” in sustaining their +V in the face of persecution.
85. The plural of “**heaven**/ὁ οὐρανός – ho ouranos” is idiomatic recognizing that a return from the 3<sup>rd</sup> **heaven** would include transport through our stellar **heaven** (2<sup>nd</sup>) before reaching our atmospheric (1<sup>st</sup>) **heaven**.
86. Further it recognizes the ascension and session of the **Son** post-resurrection.
87. The phrase “**His Son**/αὐτός ὁ υἱός – autos ho huios” is none other than the incarnate **Son of the living and true God**.
88. His Person is then further defined specifically as the historical “**Jesus**”.
89. He is now their object and focus of faith personified by BD.
90. He is further characterized in two ways.
91. The first “**whom He raised from the dead**/ὅς ἐγείρω ἐκ ὁ νεκρός – hos egeiro ek ho nekros” looks to the resurrection of Christ.
92. These words tie into the preceding phrase and provide the basis for the future hope.
93. Further, they isolate the name **Jesus** as the one and only one recorded in history as ever being resurrected.
94. It follows that if **God raised Jesus from the dead**, He is where **God** is (**heaven**).
95. It is the resurrection of Christ that is the evidence given to men as to the validity of Who and What He claimed to be; Messiah. Cf.Act.1:3; 17:31
96. And since **God** has set Christ apart in such unique fashion, then it must be through His Person that salvation for men is made possible (His message).
97. Enter the final assertion, “**who delivers us from the wrath to come**”.
98. The salvation term employed here, “**who delivers**/ῥύομαι – hruomai” emphasizes the rescue of mankind in their helpless condition under Satan’s domain. Cp.Col.1:14
99. Predominately the term is used as to experiential conditions. Cp.Mat.6:13; 27:43; Luk.1:74; Rom.15:31; 2Cor.1:10; 2The.3:2; 2Tim.3:11; 4:17,18; 2Pet.2:7,9
100. One time Paul uses it in reference to ultimate deliverance from the STA in Rom.7:24.
101. So this term can have both a spiritual and experiential application.
102. The term “**wrath**/ὀργή - orge” means “severe anger” and is an expression of God’s +R indignation and judgment upon those rejecting the truth. Cf.Rom.2:5
103. The judgment is stated in terms of the future with the participle “**to come**/ἔρχομαι – he erchomai”.
104. The participle denotes that the coming **wrath** is imminent.
105. It is here that commentaries are divided as to which future judgment is in view; eternal condemnation or the tribulation (rapture/2<sup>nd</sup> Advent; setting time parameters).
106. For its use as eternal **wrath** see Mat.3:7; Joh.3:36; Rom.5:9; 9:22; Eph.2:3; etc.
107. With reference to the Christ’s historical return(s) see Luk.21:23; Col.3:6; 1The.5:9; Rev.6:16,17; 11:18.

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108. Contextually, there is no reason Paul does not have both events in view: Believers in the CA escape both the eternal and historical **wrath of God**.
109. The language combines the evangelistic message with the eschatological teaching of the Parousia that is a primary theme of the epistle and emphasized ending each chapter of 1<sup>st</sup> Thes.2:19; 3:13; 4:15ff and 5:23.
110. In this vein, it is clear teaching that CA believers are not destined for this period of history known as Daniel's 70<sup>th</sup> week.
111. The eschatological significance points to the event rendering their hope a reality.
112. 3 times Paul uses the preposition “ἐκ – ek/**from**” in this verse to emphasize separation, not source:
- His return to earth/departs **from heaven** (rapture/2<sup>nd</sup> Advent).
  - His separation from the rest of mankind in resurrection.
  - The deliverance from ever entering eternal or eschatological judgment.
113. The clarity and extent of message in the witness of the Thessalonians is most comprehensive.
114. It incorporates all the pertinent principles necessary for successful evangelism to occur for Ph<sub>1</sub> and 2 +V.
115. Further, it illustrates the sort of +V necessary to have the impact of evangelizing typified by this local church.
116. The news that was spread from Thessalonica included:
- The willingness to give the gospel an unprejudiced hearing (**what kind of a reception we had with you**).
  - If there is no interest, evangelism is only an exercise of culpability.
  - Having the **kind of** interest stimulated by the truth (the interrogative “**how?**”).
  - The willingness to believe/express faith (+V):
    - Ph<sub>1</sub> (**turned to God from idols**).
    - Ph<sub>2</sub> (**to serve a living and true God**).
    - To sustain +V with a Ph<sub>3</sub> focus (**to wait for His Son from heaven**).
  - The object of faith is clearly presented (*that is Jesus*).
  - He is the unique **God – man (living and true God i.e., His Son)**.
  - The evidence of His propitious work on the cross and message of salvation was validated through resurrection (**whom He raised from the dead**).
  - It is through His Person that men avoid God's wrath eternally and historically (**who delivers us from the wrath to come**).
  - This points to the need of men for a Rescuer (salvation).
  - The importance of prophecy as it points to the evidence and validity as to all the spiritual realities of the gospel.
117. The evangelist starting from scratch (unbeliever) would seek to implement these same issues to test the volitional propensity of his hearers and in giving the gospel.
118. That Ph<sub>2</sub> issues are incorporated points to the responsibility for the office of an evangelist as recorded in Eph.4:11-13.
119. Team Paul's thankfulness in essence looks to the POG not being thwarted in any way in evangelizing and further benefiting +V, wherever it may exist.
120. His opening comments to this local church served as assurance that they were doing it right evidenced by the very affect their witness had upon others as orchestrated by **God**.