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GOD ULTIMATELY PROVIDES IN THE RETURN TO THESSALONICA VSS.1-10

TIMOTHY IS THE PROVISION VSS.1-2

EXEGESIS VERSE 1:

GNT 1 Thessalonians 3:1 Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι

NAS 1 Thessalonians 3:1 **Therefore when we could endure it no longer**, Διὸ διό (*infer. conj.; "Therefore"*) στέγοντες στέγω (*circ. ptc./p/a/nm1p; lit. put a roof on; "when we could endure it/bear it"; used 4x; 1Cor.9:12; 13:7; 1The.3:5*) μηκέτι (*adv. of time; "no longer"*) **we thought it best to be left behind at Athens alone**; εὐδοκήσαμεν εὐδοκέω (*viaa--1p; "we considered it good/thought it best/consented to"; same as 2:8*) καταλειφθῆναι καταλείπω (*inf. purp./ap; "to be left behind"; used 24x*) ἐν (pL) Ἀθήναις Ἀθηῆναι (*n-Lf-p*) μόνοι μόνος (*a--nm-p; "alone"*)

ANALYSIS VERSE 1:

1. With a new paragraph of vss.1-5, Paul now relates to his readers the course of action taken by the evangelists to reunite with this local church.
2. He expects his readers to understand the events completely knowing that God is in control over life and opens and closes doors on behalf of +V.
3. This in summation of the underlying teaching of the previous paragraph vss.17-20:
 - A. Persecutors cannot sever God's plan for +V spiritually, only apparently vss.17-18.
 - B. This as it relates to meeting the needs of +V under the doctrine of right P-T/RC per vss.19-20.
 - C. Consensus: Any physical disruption by -V otherwise is temporal, not permanent.
4. The opening inferential conjunction "**Therefore**/διό - dio" assumes these principles governing team Paul's adamant desire to return.
5. While the team had been unnaturally separated from the Thessalonians, it was only temporary in the doctrinal perspective and hence simply a test for all concerned.
6. The gist of testing is seen in the beginning language "**when we could endure it no longer**".
7. The present participle "**endure**/στέγω – stego" literally means to cover closely (as with a roof to keep water out) and has the nuance of "*bearing up under in silence*".
8. It indicates that team Paul kept frustrations or concerns subdued as the doors remained shut.
9. This doesn't mean that their desires to return had not been spoken, only that they were presently isolating any sin fear or complaint verbally.
10. The verb is used with respect to Paul not making money an issue in his evangelizing in 1Cor.9:12 and as a by-product of Divine love of enduring while keeping the STA under wraps in 1Cor.13:7 (*bears all things*).

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11. In spite of the Thessalonian distraction, they kept their eyes focused on God's will otherwise in their ministry.
12. Whereas the verb is plural in our verse, Paul will use it again in the singular in vs.5 as a matter of personal concern with respect to the Thessalonians' spiritual well-being.
13. His dual use of the verb contextually points to two aspects of the test before them:
 - A. The immediate test for the evangelizing team to be reunited with this local church as representation of right P-T/RC (all were commissioned cp.2:6b).
 - B. A personal test for Paul being the highest authority as Apostle not knowing the spiritual condition of his charge.
14. Combined, the term provides a completed picture of the importance of right P-T/RC under face-to-face necessary not only for spiritual matriculation (teaching), but also for the P-T to be in touch with RC's spiritual needs (shepherding).
15. For its immediate use, it highlights the evangelists' desire to return to the Thessalonians as a team, or at the least Paul's return.
16. This was preferred by team Paul.
17. As it was, *Satan thwarted* any endeavors in this vein (2:18) as team Paul patiently endured awaiting God to open doors otherwise.
18. Paul then reveals that the team came to a point that they regarded the present state of affairs unbearable and "**we could endure it no longer**/μηκέτι – meketi".
19. What they could **endure no longer** was the separation from these saints as shepherds to sheep.
20. They obviously recognized the closed doors as to their preference in the matter and looked to another avenue as an alternative.
21. As the remainder of the verse and vs.3 makes clear, the alternative was for Timothy to go it **alone**.
22. Paul's statement and the alternative points to two applications with respect to testing:
 - A. God does not test +V beyond their ability to handle it. Cp.1Cor.10:13
 - B. His deliverance may not be what +V prefers, but will always meet the needs of +V to fulfill His plan otherwise.
23. In this case, team Paul opened themselves for discussion to investigate any legitimate alternatives in application.
24. There is no indication that team Paul is here forging their own plans under energy of the flesh and assumes the readers understand they are seeking God's will.
25. That the alternative mission with Timothy was successful supports this premise.
26. Principle: God directs and guides even legitimate applications by opening and closing doors to suite His purposes. Cf.Isa.46:10
 - A. We should seek God's will in all matters of application.
 - B. We should ensure our applications are legitimate doctrinal pursuits.
 - C. If doors are closed in one course of action for application, use doctrine to seek alternatives (ex., to give financially is closed; are there other avenues to give?).
27. It is no stretch to think that what team Paul asked themselves was "With the shut doors on their previous desires, is God directing them on another course of action?"
28. Paul then relates that upon further consideration, "**we thought it best to be left behind at Athens alone**".
29. The verb "**we thought it best**/εὐδοκέω – eudokeo" carries with it the idea of "consent/approval" and shadows the idea that they consider this avenue God's will.

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30. The verb was translated “*well-pleased*” in 2:8 indicating a complete satisfaction of circumstance trusting in what is right.
31. The plural “**we**” puts emphasis on Paul and Silas as the spiritual heads of the team making the ultimate decision as the sending of Timothy in vs.2 suggests.
32. Obviously, Timothy of necessity was in complete agreement.
33. The consensus was that Paul and Silas would **be left behind at Athens alone** letting Timothy return.
34. There is no further indication of Satan thwarting their decision and God blesses their applications.
35. The adjective “**alone**/μόνος – monos” further suggests that Paul and Silas submitted to God’s will for them to stay behind on this occasion.
36. While Timothy is the one that went on ahead by himself (**alone**), it here plays upon Paul and Silas’ acquiescence in contrast to their preference to go along otherwise.
37. With Paul’s notation in our verses and the Acts narrative we can construct an accurate record of events:
 - A. Paul and Silas were evacuated from Thessalonica. Act.17:10
 - B. Timothy then joined Paul and Silas in Berea. Act.17:14
 - C. Under continued pressure from the Jews, Paul evacuated Berea and moved on to **Athens**. Act.17:13-14,15a
 - D. Silas and Timothy remained behind in Berea seeking to further establish the fledgling church. Act.17:14b
 - E. Paul sent a message to the two men to rejoin him in **Athens**. Act.17:15b
 - F. In the interim, Paul taught his message before the Areopagus Court. Act.17:22-34
 - G. Silas and Timothy then rejoined Paul in **Athens** inferred from the fact they weren’t there before and are present in our verses. 1The.3:1
 - H. The team in agreement sent Timothy back to Thessalonica. 1The.3:2
 - I. Silas was then sent back to Macedonia as Paul went on to Corinth. Act.18:1cp.vs.5
 - J. Both Timothy and Silas upon completing their missions rejoined Paul in Corinth. Act.18:5
 - K. It appears Silas returned 1st as Timothy is said to have rejoined “*us*” in 1The.3:6.
38. It appears that it was God’s will at this point for the missionary team to cover a broader spectrum geographically than their original desires would have permitted.
39. Our verses highlight God’s geographical will for this evangelistic team.

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THE PRIMARY PURPOSE FOR TIMOTHY'S RETURN

EXEGESIS VERSE 2:

^{GNT} 1 Thessalonians 3:2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηριῶν ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν

^{NAS} 1 Thessalonians 3:2 **and we sent Timothy, our brother and God's fellow worker in the gospel of Christ,** καί (cc) ἐπέμψαμεν πέμπω (viaa--1p; "we sent") Τιμόθεον, Τιμόθεος (n-am-s) ἡμῶν ἐγώ (npg-1p; ref. Paul and Silas) τὸν ὁ ἀδελφὸν ἀδελφός (d.a. + n-am-s; "brother") καί (cc) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s; "God's") συνεργὸν συνεργός (ap-am-s; "fellow worker"; used 13x) ἐν (pL) τῷ τό εὐαγγελίῳ εὐαγγέλιον (d.a. + n-Ln-s; "the gospel") τοῦ ὁ Χριστοῦ, Χριστός (d.a. + n-gm-s) **to strengthen and encourage you as to your faith,** εἰς (pa; indicates purpose +) τό (d.a./acns) στηριῶν στηρίζω (inf. purp./a/a/ac; "to firmly establish/fix/strengthen"; used 13x) καί (cc) παρακαλέσαι παρακαλέω (inf. purp./a/a/ac; "to encourage/call along side"; same as 2:12) ὑμᾶς σύ (nra-2p; ref. Thess.'s) ὑπὲρ (pg; "concerning/as to") ὑμῶν σύ (npg-2p) τῆς ἢ πίστεως πίστις (d.a. + n-gf-s; "faith")

ANALYSIS VERSE 2:

1. Having determined God's geographical will for each of the evangelists, Paul says, **"and we sent Timothy, our brother and God's fellow worker in the gospel of Christ"**.
2. What catches this interpreter's attention here is why Paul informs the Thessalonians as to Timothy's dispatch; he has already returned to Thessalonica and returned back to team Paul by the writing of this epistle i.e., they know **Timothy** was **sent**.
3. The significance is found when one continues to draw from the spiritual principles of the preceding paragraph (vss.17-20), here specifically doctrine of RP-T/RC.
4. Paul wants his readers to focus on the esteem Paul and Silas had for **Timothy** as God's steward in this respect.
5. This is suggested in the verb **"sent/πέμπω – pempo"** that focuses on the senders (here Paul and Silas) who are being represented and on the act of sending (to provide P-T).
6. One might regard **Timothy** as less than adequate being young in age (cf.1Tim.4:12) and less in rank than that of the Apostle and prophet.
7. The Thessalonians were in no way being short changed as **Timothy** was fully qualified to shepherd them under his spiritual gift/office.
8. Paul is removing any doubt that God made adequate provision for their +V under a qualified P-T.

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9. While the plural “we” again harks to Paul and Silas as ultimately approving his dispatch, it falls short of them “commissioning” **Timothy** for that purpose as the verb “ἀποστέλλω – apostello/sent” would otherwise imply.
10. The verb (pempo) equalizes **Timothy** with Paul and Silas as adequate before God to fill the role of shepherding.
11. Further, **Timothy** regarded his return as God’s geographical will for himself and was in complete agreement with Paul and Silas on the matter.
12. That Paul and Silas’ considered **Timothy** as adequate is seen in two qualifications attributed to him:
 - A. “**Our brother**” points to his spiritual equality within the team as a communicator (all have the same Lord, same faith/+V, same doctrine).
 - B. “**God’s fellow worker** (συνεργός – sunergos) is a bold statement highlighting his active and intimate involvement in the POG with full cooperation in the work of the ministry (proven fully qualified as a communicator).
13. The work of evangelizing and church founding is a joint work between God and those He calls into service.
14. Paul’s personal regard for **Timothy** is nothing less than sterling in the N.T. Cp.Rom.16:21; 1Cor.4:17; Phi.2:19 cf.vs.22
15. Our verse makes clear that Silas held him with the same high esteem.
16. The sphere of the evangelist’s work is called “**in the gospel of Christ**” stressing both G₁ and G₂ essential to the well being of +V.
17. **God’s** part in this “good news/τό εὐαγγέλιον – to euangelion/**gospel**” is certainly the greater including every spiritual thing necessary to transfer +V from spiritual death to spiritual life and move them from spiritual babes towards maturity.
18. Man’s part is to faithfully communicate His message in this vein.
19. That the **gospel** here is “**of Christ**” is because He is the subject of the message as well as its embodiment, and hence the object of **faith** in the message.
20. “**Of Christ**” can be either a subjective or objective genitive as He both produces the message as “The Word” (Joh.1:1,18) and limits the message as its subject (cp.Rom.1:1-3; *the gospel of God...concerning His Son*).
21. Thus far in the epistle the message of BD has been called:
 - A. “*Our gospel*” (ref. team Paul). Cf.1:5
 - B. “*The gospel of God*. Cf.2:2,8,9
 - C. “**The gospel of Christ**”.
22. Combined, the references illustrate the like-mindedness of BD between +V adjusted communicators, the Father and the Son.
23. This characteristic is what +V churches look for in their RP-T.
24. Paul then employs a two-fold purpose as to the primary reason why **Timothy** was sent, “**to strengthen and encourage you as to your faith**”.
25. “**Your faith** (ἡ πίστις – he pistis/with the d.a.)” is their active **faith** or +V to the content of **faith**/BD. Cf. previous uses with d.a.; 1:3,8
26. The prescribed means for +V to be edified in this respect is via face-to-face teaching under RP-T/RC. Heb.10:25
27. Sound BD is not being taught to meet the needs of +V Ph₁ and Ph₂ apart from the institution of the local church.

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28. Yet, some believers still insist that they do not have to be part in assembly in a local church to flourish spiritually.
29. The articular infinitives “**to strengthen and encourage**” highlight dual constants (aorist tense of infinitives) necessary for sustained +V.
30. The first verb “**to strengthen**/τό στηρίζω – to sterizo” literally means to establish something as immovable.
31. It carries with it nuances of “resolute” (Luk.9:51), “permanently fixed” (Luk.16:26) and “established” (Rom.1:11; 16:25; 1The.3:13; 2Pet.1:12).
32. Its desired affect is to keep the thing or person in view perpetually “stable/unwavering”.
33. The ingredient necessary for +V to maintain perpetual expression is sound BD. Cf.Eph.4:11-14 esp.vs.14; Jam.1:5-6; 1Pet.2:2
34. This comes as a result of consistent face-to-face teaching.
35. The second verb “**encourage**/παρακαλέω – parakaleo” literally means “to call along side” and is used with respect to “exhortation” (see cognate “paraklesis”; 2:3).
36. This term looks to the exhortative nature of BD “rallying” the troops to stand firm in spite of opposition and other testing they may face.
37. This comes as a result of the P-T being physically present with RC and insight as to spiritual needs, etc. employing his teaching in this way.
38. There is no comparison of exhortation face-to-face and hearing it on a tape.
39. The two constants necessary for +V to thrive are consistent sound teaching of BD permeated with necessary exhortations related to the Christian life.
40. Again, this is made possible via RP-T/RC under a face-to-face regiment.
41. Timothy’s return to Thessalonica points to the importance of face-to-face in support of +V already established in BD by the evangelistic team previously.
42. Any intellectually honest believer recognizes that face-to-face is depicted in the NT as superior over other forms of communication. Cp.2Joh.12
43. Paul made it clear that his team’s most ardent desire was “*to see your face*” (vs.17).
44. +V is not meant to be left dry with respect to face-to-face support.
45. The importance of the P-T’s presence is clearly revealed in the current situation between Paul and the Thessalonians and secondarily why **Timothy** was **sent**.
46. This because there was a real possibility that their **faith** was shaken due to continued persecution (vss.3-5).
47. Paul was not physically present with them and all he could surmise for sure was that the church was under persecution.
48. He did not depend upon word of mouth (cf.1:9) or other avenues for insight but the personal presence of a qualified P-T to meet his fiduciary responsibilities (obligations as a trustee in relationship to the Thessalonians and God).
49. Spiritual decline is easy, quick and deadly and only a communicator that is present with his charge can know and deal with corporate and individual needs and growth.
50. Paul’s superfluous mention of sending **Timothy** is designed in principle to highlight the communicative gifts/offices to include the extant P-T (1Cor.12:28; Eph.4:11) as being qualified teaching-shepherds with emphasis on the superiority of face-to-face.

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THE IMPORTANCE OF FACE-TO-FACE EXEMPLIFIED VSS.3-4

EXEGESIS VERSE 3:

^{GNT} 1 Thessalonians 3:3 τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα·

^{NAS} 1 Thessalonians 3:3 **so that no man may be disturbed by these afflictions;** τὸ (d.a.ans; "so that"; intro. following infinitive +) μηδένα μηδεῖς (neg. card. adj./am-s; "not one/no man" +) σαίνεσθαι σαίνω (inf. result/p/p/ac; lit. dog's wagging tail; fig. to be carried away emotionally by circumstances; "may be disturbed/shaken/unsettled"; hapax) ἐν (pI; "by") ταύταις. οὗτος (near dem. pro./If-p; "these") ταῖς ἢ θλίψεσιν θλίψεις (d.a. + n-If-p; "tribulations/afflictions"; same as 1:6) **for you yourselves know that we have been destined for this.** γὰρ (explan. conj.) αὐτοὶ αὐτός (nprnm2p; emphatic; "you yourselves") οἶδατε οἶδα (viPFa--2p; "know [with certainty]") ὅτι (conj. intro. content of knowing; "that") κείμεθα· κείμεαι (vippp--1p; "we have been appointed/destined"; used 24x) εἰς (pa; "for") τοῦτο οὗτος (near dem. pro./an-s)

ANALYSIS VERSE 3:

1. Whereas vs.2 stressed the purpose of face-to-face to sustain +V, vs.3 looks to its intended result.
2. This as exemplified by the pressures believers face living in a world of hostile -V, **“so that no man may be disturbed by these afflictions”**.
3. The designed result of *“strengthening and encouraging (vs.2) +V* is **“so that” +V** is not distressed by the hostile actions of -V.
4. The singular negative adjective **“no man/μηδεῖς – medeis”** looks to the necessity for each individual believer to align with face-to-face to enjoy its benefits.
5. The present tense of the result infinitive **“may be disturbed/τό σαίνω – to saino”** looks to any present point of time during sustained +V (complimenting the constants of the aorist infinitives in vs.2).
6. The hapax **“be disturbed (saino)”** literally means “the wagging of a dog’s tail” and figuratively has the idea of one being carried away emotionally by circumstances set in action by another. *Friberg Lexicon*
7. The means used to stimulate such emotions is here described as **“by these afflictions/ἐν οὗτος ἢ θλίψεσιν – en houtos he thlipsesin”**.
8. The noun **“afflictions”** is the same noun translated *“tribulations”* in 1:6 emphasizing the various pressures that come from being persecuted for the faith.
9. As the infinitive **“be disturbed”** suggests, the tribulations experienced at the hands of -V are designed to incite an emotional response; to react in a way favorable to -V.
10. This may come in the form of outright attacks seeking to incite fear, unrighteous anger, etc. or more deceptive advances such as befriending, flattery, etc.
11. In either case, the goal is to make the +V believer **“see their brand of reason”**.

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12. A potential hazard for believers is leading with emotions in response to adversity.
13. If the enemy cannot bring about change with human viewpoint, maybe they can spark an emotional reaction getting the believer “off balance” and gaining an upper hand.
14. Re-enter the importance of face-to-face under a +V shepherd.
15. The very nature of teaching BD with authority is designed to keep emotions in check.
16. Emotions are a responsive mechanism of the soul and are not designed to lead believers in what they do.
17. This is the role of the FHS and truth of BD. Cf. Joh. 16:13; Rom. 2:18-19
18. The P-T sets the tone for Bible class through his teaching and in turn corrals emotions within doctrinal boundaries.
19. The very demeanor of the shepherd in his teaching and exhorting is designed to help the believer to get a grip on emotions as necessary and otherwise remain emotionally balanced according to BD.
20. With R_B and the discipline of GAP, the believer is exhorted to re-evaluate life with BD and to put aside or check any erroneous emotions that may be the result of pressures and **afflictions** in life.
21. Erroneous emotions running unchecked are signals of STA problems.
22. In this condition, emotions are ruled and colored by the STA and come to have priority over doctrine, rejecting the authority of God ruling the soul.
23. This in turn creates unstable emotions with the believer becoming enslaved as to “how they feel” rather than “what is right”.
24. Enslavement to emotions ruled by the STA is tantamount to reversionism if left unchecked (emotional revolt of the soul).
25. That face-to-face teaching of BD is instrumental in combating “knee jerking” emotionalism is then stated in no uncertain terms by Paul, “**for you yourselves know that we have been destined for this**”.
26. The particular **afflictions** facing the Thessalonians, as we know, are as a result of the persecution of team Paul.
27. With the pressure of persecution, these believers are in need of sober re-enforcement that God’s plan remains on course for all concerned.
28. The emphatic phrase “**you yourselves know**/αὐτοὶ οἶδα – autos oida” is a dogmatic assertion of BD that was taught to the Thessalonians previously by team Paul in a face-to-face setting (cf. vs. 4).
29. The perfect tense of the verb “**know**” indicates their certainty of knowledge and ties in the importance of the teaching with respect to the Thessalonians’ tests.
30. They would again hear and be reminded of **this** teaching by Timothy face-to-face.
31. This in turn would provide both spiritual and emotional stability re-fortifying their resolve to stay the course.
32. For these believers to see and hear first hand from Timothy that the evangelistic team is fine and continuing in their ministries is undeniable evidence that doctrine is true.
33. Paul will hammer this principle home in vs. 4.
34. The present passive verb “**we have been destined**/κεῖμαι – kaimai” looks to the fact that team Paul (and thus +V) have been appointed to suffer for Christ.
35. The principle is that if God has appointed CA believers “to obtain deliverance” via the rapture (cf. 5:9), He has equally appointed them to face affliction in time.

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36. This is the consistent testimony of the O.T. and N.T. Cf.Psa.34:19; Joh.15:20; 16:33; Act.14:22
37. To the extent that a believer adheres to sound BD and to thereby share Christ's suffering, to that degree such a one has certain hope of sharing His Ph₃ glory. Rom.8:17
38. Endurance under such undeserved suffering is not only proof of the reality of their +V, it is the guarantee of the coming glory. Cf.2The.1:4-10

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REPETITIVENESS OF TEACHING A NECESSITY

EXEGESIS VERSE 4:

^{GNT} **1 Thessalonians 3:4** καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.

^{NAS} **1 Thessalonians 3:4** For indeed when we were with you, γάρ (explan. conj.) καί (ascens.; "indeed/even") ὅτε (temp. conj.; "when") ἦμεν, εἰμί (viIPFa--1p; "we were") πρὸς (pa; "with"; indicates face-to-face) ὑμᾶς σύ (npa-2p; ref. Thess.'s) **we kept telling you in advance that we were going to suffer affliction;** προελέγομεν προλέγω (viIPFa--1p; "we repeatedly told in advance/announced beforehand/forewarned"; used 3x; 2Cor.13:2; Gal.5:21) ὑμῖν σύ (npd-2p; ref. Thess.'s) ὅτι (cc; intro. indir. disc.; "that") μέλλομεν μέλλω (vipa--1p; "we are about/we are at the point of" +) θλίβεσθαι, θλίβω (+ compl. inf./pp; lit. rub together/compress; "to suffer affliction/be oppressed"; used 10x) **and so it came to pass, as you know.** καθὼς (cs; "just as/so") καί (adjunct; "both/and"; goes with 2nd kai) ἐγένετο γίνομαι (viad--3s; "it came to pass") καί (cc. "and") οἴδατε. οἶδα (viPFa--2p; "you know")

ANALYSIS VERSE 4:

1. Having established the importance of face-to-face to sustain the spiritual and emotional well-being of +V (vss.2-3), Paul now proves its importance.
2. This as face-to-face is what prepared these believers to handle the tests of persecution set before them.
3. He draws their attention back to **when** the evangelistic team was present with them, **“For indeed when we were with you”**.
4. The emphatic nature of explanation **“for indeed/γὰρ καί - gar kai”** highlights the dogmatic assertions he has made respecting face-to-face.
5. The temporal phrase **“when we were with you”** looks to the ~3 months team Paul taught these believers before they were run out of town.
6. It was during this time that team Paul was able to prepare this church for the tests to follow as he reminds them, **“we kept telling you in advance that we were going to suffer affliction”**.
7. The imperfect verb **“we kept telling in advance/προλέγω – prolego”** looks to the repetition of teaching doctrine as means of warning +V beforehand as to what they would face.
8. This points to the principle that teaching doctrine one time is insufficient and it must be repeated as often as deemed necessary and applicable by the P-T. Cf.1Cor.15:1; 2The.2:5; 3:10; 2Pet.1:12,13; 3:1
9. It is only under a face-to-face regiment that the believer receives full advantage of the dissemination of BD in this vein.

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10. The P-T teaches and exhorts as he determines necessary for personal and corporate advance and needs.
11. This as he is lead by the H.S. and is further acquainted with believers on a personal face-to-face basis.
12. The P-T (and thus believers) void of face-to-face are at disadvantage with respect to God's plan.
13. Paul exemplifies this in vs.5 as he was ignorant of the spiritual conditions of the church being separated from them.
14. At the minimum, a P-T knows that +V is seeking to hang in there by their very presence in Bible class.
15. In contrast, when believers stay away from class, he doesn't have a clue as to what is going on in their lives spiritually (other than MPR takes a back seat).
16. For team Paul, it was imperative that these believers were well grounded in the doctrine of suffering on behalf of Christ.
17. The infinitive "**to suffer affliction**/θλίβω – thlibo" literally means "to compress" and emphasizes the pressures that come about for being a part of an adjusted ministry.
18. The repetitive teaching on suffering became imperative in view of the persecution that was building while team Paul was with them.
19. They could see in turn the storm clouds building for the Thessalonian believers.
20. While the doctrine could have been presented in general otherwise, the personal presence with this church gave their spiritual leaders a heads up to address it a level necessary.
21. In that way, doctrine is tailored for the needs of every local church as the P-T is experientially acquainted with the particular pressures surrounding believers.
22. You can't get this kind of personal attention through tapes, etc.
23. The importance of team Paul's shepherding in this respect is then validated "**and so it came to pass, as you know**".
24. The validity of emphasis in their teaching was proven beyond doubt as the Thessalonians watched the very doctrine taught being played out.
25. This is brought out with the indicative mood, "**it came to pass**/γίνομαι – ginomai".
26. Their words were confirmed in the persecution that followed their departure from the city.
27. Team Paul knew the realities around them coupled with the doctrine of suffering and in affect prophesied in warning.
28. BD gives +V this kind of discernment **when** employed in the proper fashion of right P-T/RC under MPR.
29. Bible class prepares believers **in advance** for what to expect in the CWL and what to do.
30. Any testing unique to the local church is discerned by the P-T and he is able to insert the appropriate doctrine with the proper portions of reference and exhortation.
31. Again, God never puts believers through more than they can handle (1Cor.10:13) and the excellent insight and teaching this church received in the first 3 months of their Christian experience prepared them for what the evangelists said would happen.

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VACANT FACE-TO-FACE EXEMPLIFIED

EXEGESIS VERSE 5:

^{GNT} 1 Thessalonians 3:5 διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἔπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

^{NAS} 1 Thessalonians 3:5 **For this reason, when I could endure it no longer,** *διὰ (pa +)* *τοῦτο οὗτος (near dem. pro./an-s; "Because of this/For this reason")* *στέγων στέγω (temp. circ. ptc./p/a/nm1s; "when enduring"; same as 3:1)* *μηκέτι (adv.; "no longer"; same as 3:1)* **I also sent to find out about your faith,** *καὶ γὰρ (adjunt. + nprn-1s; "I myself also")* *ἔπεμψα πέμπω (viaa--1s; "sent"; ref. to Timothy)* *εἰς (pa +)* *τὸ γινῶναι γινώσκω (d.a. + inf. purpose/a/a/ac; "in order to know/to find out about/ascertain")* *ὑμῶν, σύ (npg-2p; ref. Thess.'s)* *τὴν ἢ πίστιν πίστις (d.a. + n-af-s; "faith"; active faith)* **for fear that the tempter might have tempted you,** *μή (neg. +)* *πῶς (indef. adv.; "lest in some way/not be any means/for fear that")* *ὁ πειράζων πειράζω (d.a. + subs. ptc./p/a/nm-s; "the tempter"; used 38x)* *ἐπείρασεν πειράζω (viaa--3s; "tempted/put to the test")* *ὑμᾶς σύ (npa-2p; ref. Thess.'s)* **and our labor should be in vain.** *καί (cc)* *ἡμῶν. ἐγὼ (npg-1p; ref. team Paul)* *ὁ κόπος (d.a. + n-nm-s; "labor/hard work/labor under hardship"; same as 1:3; 2:9)* *γένηται γίνομαι (vsad--3s; "might become")* *εἰς (pa)* *κενὸν κενός (ap-an-s; "vain/for naught"; same as 2:1)*

ANALYSIS VERSE 5:

1. Paul ends the paragraph on a personal note.
2. This to highlight his Apostolic position among the evangelists and hence the communicator ultimately responsible for this local church (the buck stops with Paul).
3. This in turn to exemplify the very personal nature of the pastoral office with respect to their local church and further **reason** for the importance of face-to-face.
4. This is the emphasis of the opening phrase “**For this reason**/διὰ οὗτος – dia houtos” that draws from the primary cause of Timothy’s return in vss.2-4.
5. That cause was to re-enforce their **faith** to stay spiritually and emotionally balanced by means of face-to-face teaching and exhorting in continuing to field their tests.
6. However, just as important is the fact that in pastoral vacancy, the P-T is void of being in touch with the spiritual condition of his charge and effectually neutralizes his role as a spiritual guardian (cp.Act.20:28).
7. This in turn leaves the church open to satanic attack without recourse of maximum protection greatly increasing the potential of nullifying further spiritual advance.
8. These principles govern Paul’s thoughts as the secondary cause behind “**For this reason**” is explained in the second half of our verse.

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9. Paul's very real concern was that Satan undermined this local church by pressuring them to the point they capitulated repudiating the truth they were previously taught.
10. What is not generally addressed by commentaries is that Paul's concern rests on the fact that he is not with them (face-to-face was severed).
11. It is this fact that exemplifies the negative role of vacant face-to-face.
12. Because Paul is not present with the Thessalonians is why vs.5 is in this epistle.
13. The adjusted P-T has an ever-present concern for his flock lest they should fall away.
14. That concern is greatly multiplied in the event that face-to-face is severed as it places him in a void of knowing at all.
15. Further, his vacancy prohibits any immediate help on his part.
16. In this condition, the local body is without a head and at the most vulnerable for satanic attack and the P-T is defenseless to respond on their behalf.
17. This highlights the very personal nature/concern expressed by Paul in this verse.
18. There are only two alternatives Paul can appeal too in this case: Faith-rest (as always) and seek to re-establish the presence of a shepherd.
19. Enter the additional reason Timothy was **sent** in vs.5.
20. The temporal phrase "**when I could endure it no longer**" looks to the personal nature of testing impacting Paul as the Apostolic head of the Thessalonian church.
21. This as he considered his office as the ultimate spiritual authority in this regards.
22. The words "**endure**/στέγω – stego" and "**no longer**/μηκέτι – meketi" are resumptive of vs.1 adding a secondary aspect to the test overall.
23. In this vein it indicates Paul coming to a point personally that demanded deliverance by God on his behalf and another reason for Timothy's dispatch.
24. That point, as mentioned, is the pressure on him of this local church being without a spiritual guardian.
25. That it is an additional doctrinal aspect as to why God delivers re-uniting this church with a qualified shepherd (via Timothy) is brought out by the compound adjunctive pronoun "**I also**/κάγώ - kago".
26. Paul emphatically declares that the determination to send Timothy is further based on his personal concern as their spiritual head.
27. The verb "**sent**/πέμπω – pempo" is further resumptive of vs.1, though Timothy's name is here omitted.
28. The omission is designed to transfer attention from Timothy contextually (though understood as the object) to Paul's situation of absentia as their guardian.
29. The purpose infinitive "**to find out about**/γινώσκω – ginosko" is literally "*in order to know*".
30. The content of knowledge centers on their volition described as "**your faith**/σύ ἡ πίστις" with **the faith** (with the d.a.) again being active (cf.vs.2).
31. Vacant face-to-face, there is no way a P-T can confirm the existence of +V. Cp.Joh.3:21
32. The remainder of the verse then provides the spiritual pillars upon which Paul's concern stands, "**for fear that the tempter might have tempted you, and our labor should be in vain**".
33. The phrase "**for fear that**/μή πώς – me pos" is literally, "*lest in some way*", though the NAS English captures the essence of thought.
34. Paul has a sanctified **fear** for the spiritual well-being of his congregations.

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35. “**The tempter**/ὁ πειράζω – ho peirazo” is another title for Satan. Cf.Mat.4:3
36. This emphasizes his personage as the primary spiritual force orchestrating the solicitation to evil in the world.
37. How he executes his solicitations is through his agents of –V combating the truth.
38. The dual nature of solicitation is seen in Paul’s play on words, “**the tempter...tempted**”.
39. One of Satan’s nefarious activities is attempting to get +V to give up the faith; here he uses persecution to try to shake and neutralize their **faith**.
40. Coupled with Satan’s activity of “thwarting” team Paul’s attempt to re-unite with the Thessalonians (cf.2:18), he is simultaneously putting pressure on +V to “throw in the towel”.
41. This underscores Paul’s personal concern of a leaderless local church as he knows Satan is using this opportunity for maximum effect.
42. Paul knows our arch enemy is not timid in engaging the tactic to divide and conquer.
43. This principle circles back to the very reason for Satan separating team Paul from the Thessalonians (2:15b) continuing to seek keeping them apart in 2:18.
44. The full blown potential of this satanic attack is that team Paul’s “**labor should be in vain**”.
45. The subjunctive mood of the verb “**should be**/γίνομαι – ginomai (*might become*) highlights Satan’s objective to inhibit +V with respect to embracing the truth.
46. According to the parable of the sower, he is successful where the soil on which the good seed is sown is rocky and the plant/believer does not have deep roots. Cp.Mat.13:5, 21
47. Paul knows this infant local church is a prime candidate for satanic persecution.
48. The noun “**labor**/ὁ κόπος – ho kopos” means “really hard work” and looks to the efforts of the ministry to establish and sustain +V under face-to-face.
49. It further implies the gratification Satan and –V get for wrecking their efforts.
50. There is little more frustrating to the P-T than to see doctrine undermined within his flock.
51. The phrase “**in vain**/εἰς κενός – eis kenos (*unto nothing*) looks at the ultimate affect of wrecking an otherwise *bona fide* ministry.
52. Obviously the “**nothing**” does not mean complete nothingness as these at the least became believers and have obvious SG₃ coming for time in grade.
53. The exaggeration emphasizes the intent of RP-T/RC to facilitate +V to its fullest expression Ph₂ being candidates for the wreath (cp.2:19).
54. A successful ministry does not fall short of the prize.
55. As vs.6 makes clear, Paul’s concern proved groundless.
56. This brings us back full circle to the principle that God provides for and protects +V spiritually where +V exists.
57. This is why God ultimately overruled evil to re-unite this local church face-to-face with Timothy.
58. *Review the Doctrine of P-T.*

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THE IMPACT OF TIMOTHY'S VISIT VSS.6-10

+V + APPLICATION + RIGHT M/A TOWARDS MPR AND THE P-T = CAUSE FOR PASTORAL ENCOURAGEMENT VSS.6-7

EXEGESIS VERSE 6:

^{GNT} 1 Thessalonians 3:6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν καὶ ὅτι ἔχετε μνήαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,

^{NAS} 1 Thessalonians 3:6 **But now that Timothy has come to us from you,** *δέ (ch)* Ἄρτι (*adv.*; "now/at the present/recently") Τιμοθέου Τιμόθεος (*n-gm-s*) ἐλθόντος ἔρχομαι (*gen. abs. ptc./a/a/gm-s*; "after having come") πρὸς (*pa*) ἡμᾶς ἐγώ (*npa-1p*; *ref. Paul and Silas*) ἀφ' ἀπό (*pAbl*) ὑμῶν σύ (*npg-2p*; *ref. Thess.'s*) **and has brought us good news of your faith and love,** καί (*cc*) εὐαγγελισαμένου εὐαγγελίζω (*gen. abs. ptc./a/m/gm-s*; "having himself brought good news") ἡμῖν ἐγώ (*npd-1p*; *ref. Paul and Silas*) ὑμῶν σύ (*npg-2p*; *ref. Thess.'s*) τὴν ἢ πίστιν πίστις (*d.a. + n-af-s*; "concerning the faith"; *ref. active faith*) καί (*cc*) τὴν ἢ ἀγάπην ἀγάπη (*d.a. + n-af-s*; "the love"; *ref. divine love*) **and that you always think kindly of us,** καί (*cc*) ὅτι (*causal conj.*) ἔχετε ἔχω (*vipa--2p*; "you all keep on having"; *ellipsis assumed in the following adverb "always" in NAS*) πάντοτε, (*adv.*; "always") ἀγαθὴν ἀγαθός (*a--af-s*; "good/pleasant" +) μνήαν μνεία (*n-af-s*; "memory/recall"; *translated "think kindly"*) ἡμῶν ἐγώ (*npg-1p*; "of us"; *Paul and Silas*) **longing to see us just as we also long to see you,** ἐπιποθοῦντες ἐπιποθέω (*circ. ptc./p/a/nm2p*; "while longing/strongly desiring/yearning"; *used 8x*) ἰδεῖν ὀράω (*compl. inf./aa*; "to see") ἡμᾶς ἐγώ (*npa-1p*) καθάπερ (*compar. conj.*; "just as") καί (*adj.*; "also") ἡμεῖς ἐγώ (*nprn-1p*; "we") ὑμᾶς, σύ (*npa-2p*; "to you")

ANALYSIS VERSE 6:

1. Vss.6-10 present a new paragraph having two sentences: vss.5-8 and vss.9-10.
2. This divides the paragraph into two main lines of thought.
3. Vss.5-8 look to the impact of Timothy's visit as to pastoral encouragement spurring vss.9-10 in additional thanksgiving tempering team Paul's prayers.
4. Vs.6 begins the paragraph contrasting Paul's former concern (vs.5) with the present.
5. This as the result of fresh 1st hand information from Timothy's visit, "**But now that Timothy has come to us from you**".

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6. The re-uniting of **Timothy** in a face-to-face capacity with this local church results in a courier that could be depended upon providing information to Paul.
7. **Timothy** is a trusted member of the evangelistic team (cp.vs.2) and functioned as an eyewitness on their behalf.
8. This in turn removed any dependency upon hearsay.
9. The prescription to resolve Paul's concerns was through 1st hand observance of a P-T.
10. Paul does not let the reader forget the importance of face-to-face underwriting his thoughts in this paragraph.
11. That importance is observed in the inferences "**has come to us from you**", "**longing to see us just as we also long to see you**" and one final explicit reference "*that we may see your face, and may complete what is lacking in your faith*" ending vs.10.
12. The adverb "**now**/ἄρτι – arti" means "recently" and marks the time lapse between team Paul's dispatch of **Timothy** and his rejoining Paul and Silas.
13. It indicates Paul wasted no time writing this letter after Timothy's return and report.
14. Timothy's arrival is the same as mentioned in Act.18:5 arriving shortly after Silas as the prepositional phrase "**to us**/πρός ἐγώ - pros ego" makes clear.
15. Paul uses 2 genitive absolute participles regarding Timothy's return: "**has come**/ἔρχομαι – erchomai" and "**has brought us good news**/εὐαγγελίζω – euangelizo".
16. The genitive absolutes set **Timothy** parenthetically distinct from Paul and Silas as subjects of the main verb of the sentence in vs.7 "*we were comforted*".
17. A subtle use of the absolutes idealizes **Timothy** as a messenger with a message.
18. This as previously applied to the Thessalonians and **now** to Paul and Silas.
19. **Timothy** was faithful in his communicating to others whether as a shepherd or as a subordinate to higher authorities.
20. This idealizes the true communicator as one that whether he functions in authority or under authority is faithful to report the facts/truth (P-T operates with and under authority).
21. Paul further captures this intent in his use of the term "euangelizo – **good news**" that in its technical sense means "*gospelizing*" (cp. cognate noun "euangelion"; 1:5; 2:2,4,8,9; 3:2).
22. Our verse is a good example of the non-technical use of this word.
23. Paul here employs a play on word to typify a faithful communicator.
24. Most obviously, the participles set apart Paul and Silas as the emphasis of comfort in vs.7 highlighting them as the subjects of "**us**" and "**we**" in the sentence.
25. They are the recipients of **good news from** the Thessalonians via **Timothy**.
26. The "**good news**" that eliminates Paul's previous concern centers on 4 characteristics they displayed and made clear during Timothy's visit:
 - A. "**Your faith**".
 - B. "**And love**".
 - C. "**And that you always think kindly of us**".
 - D. "**Longing to see us just as we also long to see you**".
27. The first two are overt evidence validating the second two dealing with their M/A's.
28. Their "**faith**/ἡ πίστις – he pistis" again refers to active faith (cp.vs.5).
29. They continued to embrace BD under adverse circumstances.
30. This implies a continued favorable response to Timothy's teaching during his visit.

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31. Their **faith** was further evidenced in “**love**/ἡ ἀγάπη – he agape” here pointing to Divine **love** or application of BD (cf.1:3).
32. **Faith** precedes **love** as this highest form of **love** proceeds from true **faith**. Gal.5:6; Eph.1:15; 2The.1:3; 1Tim.2:15
33. Their applications towards others included not in the least their spiritual leaders.
34. This is the emphasis of the next phrase, “**and that you always think kindly of us**”.
35. The mental attitude of the Thessalonians towards their spiritual leaders remained at the highest level of gratitude even in absentia.
36. The NAS omits the present indicative verb “**keep on having**/ἔχω – echo” otherwise in the Greek text that indicates the ongoing reality of their gratitude.
37. The word “**kindly**” is the adjective “**good**/ἀγαθός – agathos” with the adverb “**always**/πάντοτέ – pantote” ending the phrase in the Greek.
38. A more strict translation from the Greek is “**and that you keep on having memory of us, good always**”.
39. The specific idea surpasses any general idea of simply maintaining a fond recollection to being consumed with the thought of Paul and Silas and at no time negatively.
40. Just as the evangelists had developed a fond affection for these believers, they reciprocated (cf.2:8).
41. And it was not just for appearance, but from the heart finding in their absence a void only filled with consuming recollection of when they were present.
42. The proof of their attitudes was overtly evidenced by their inhale/exhale faith.
43. That they missed their guardians to such extent is then made clear in the next participial phrase “**longing to see us**/ἐπιποθέω ὁράω ἐγώ - epipotheo horao ego”.
44. The verb translated “**longing**” means “an intense desire” or “yearning”.
45. Its use is equated with the same **longing** as found in the affection of Christ (Phi.1:8), the Father’s desire for the H.S. (Jam.4:5) and the desire of +V for BD (1Pet.2:2).
46. This phrase emphasizes the Thessalonians’ recognition in priority to be re-united with their spiritual heads across the board in a face-to-face capacity.
47. Their desire for face-to-face had not waned.
48. Paul then assures them that the feeling was mutual, “**as we also long to see you**”.
49. The affectionate reciprocation of +V pastors and +V sheep is evidenced in terms of fellowship under MPR..
50. The teaching of the WOG is closely associated with the communicator (P-T) so that an eager acceptance of the message will go hand-in-hand with a warm and positive relationship to the pastor.
51. These believers could have adopted the attitude of indifference or complaining that they had experienced nothing but tests and persecutions since their evangelizing.
52. However, they evidenced +V that had GAP’d the truth recognizing the significance of an adjusted communicator and that life is inevitably more complicated for +V trying to truly excel in the A/C.
53. Their desire for face-to-face equaled that of their spiritual heads and evidenced their true appreciation and affection for them.
54. For believers that hold less than affection and good will for their P-T and/or contempt for MPR, it is a warning sign of personal problems spiritually. Cp.Gal.4:16
55. Timothy’s report forms the basis for which Paul could write to them in such confident and grateful terms in the opening verses of the epistle (cf.1:4).

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EXEGESIS VERSES 7 – 8:

^{GNT} 1 Thessalonians 3:7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,

^{NAS} 1 Thessalonians 3:7 **for this reason, brothers, in all our distress and affliction** διὰ (pa +) τοῦτο οὗτος (near dem. pro./an-s; "because of this/for this reason") ἀδελφοί, ἀδελφός (n-vm-p; "brothers") ἐπὶ (pL +) πάσῃ πᾶς (a--Lf-s; "over all/in all"; emphasizes position) ἡμῶν ἐγώ (npg-1p; ref. absent Paul and Silas) τῇ ἡ ἀνάγκῃ ἀνάγκῃ (d.a. + n-Lf-s; lit. inward need or necessity; "distress"; used 17x) καὶ (cc) θλίψει θλίψις (n-Lf-s; "affliction/tribulation"; same as 1:6; 3:3) **we were comforted about you through your faith;** παρεκλήθημεν, παρακαλέω (viap--1p; "we were comforted/encouraged/exhorted i.e., 'rallied'; same as 3:2) ἐφ' ἐπί (pL; "about/upon") ὑμῖν σύ (npL-2p; ref. Thess.'s) διὰ (pg; "through") ὑμῶν σύ (npg-2p) τῆς ἡ πίστεως, πίστις (d.a. + n-gf-s; "faith")

+V MAKES THE PASTORAL MINISTRY WORTH IT

^{GNT} 1 Thessalonians 3:8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.

^{NAS} 1 Thessalonians 3:8 **for now we really live, if you stand firm in the Lord.** ὅτι (causal. conj.) νῦν (adv.; "now") ζῶμεν ζάω (vipa--1p; "we keep on living") ἐὰν (part. usually intro. 3rd class cond., here it intro. 1st class assuming the ongoing nature of the verb remains potential) ὑμεῖς σύ (nprn-2p; emphatic; "you yourselves"; ref. Thess.'s) στήκετε στήκω (vipa--2p; "keep on standing firm/steadfast/persevere"; used 11x) ἐν (pL) κυρίῳ. κύριος (n-Lm-s; "the Lord")

ANALYSIS VERSES 7 – 8:

1. The opening phrase “**for this reason**/διὰ οὗτος – dia houtos”, while assuming Timothy’s return and report of vs.6, places emphasis forward to pastoral comfort of vs.7 via the Thessalonians’ **faith**.
2. This recognizes the genitive absolutes in vs.6 as parenthetical to the main idea that was to follow its opening words “*But now*” awaiting vs.7.
3. The main idea would read, (vs.6.) “*But now* (vs.7), **for this reason, brothers...**”
4. Vs.7 assumes Timothy’s return is understood even without the details of vs.6.
5. The main idea is that Paul and Silas are *now* **comforted** in contrast to any previous concerns personally expressed by Paul in vs.5.
6. This based on the single idea of the Thessalonians **faith**.

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7. Paul takes further opportunity of his use of the genitive absolutes to now iterate another subtle reality concerning pastors/communicators (cf. messenger with a message, vs.6).
8. There is one outstanding factor with respect to pastoral comfort from their sheep: continued +V.
9. This recognizes that the parenthetical affect of the genitive absolutes in vs.6 was secondarily intended to describe what constitutes adjusted +V: believing BD, application, right M/A towards the P-T and commitment to MPR (*faith and love, always thinking kindly and longing to see* cf.vs.6).
10. The very sequence of characteristics outlined in vs.6 looks to the steps resulting in true commitment to MPR.
11. As important as it is for communicators of BD to possess all of the characteristics claimed by team Paul in this epistle to illustrate their +V, so it is for sheep to possess certain characteristics in their claim to fame.
12. Paul again addresses these believers as “**brothers**/ἀδελφός – adelphos” (cf.1:4; 2:1,9,14,17).
13. Its use here bounces off its use in 2:17 that emphasized the heart felt solidarity of team Paul with the Thessalonians, now acknowledging their reciprocation.
14. Just as Paul’s words of affection were designed to encourage the Thessalonians in their tests, so is the Thessalonians’ continued +V encouraging to Paul and Silas.
15. Paul states this in no uncertain terms in the rest of vs.7, “**in all our distress and affliction we were comforted about you through your faith**”.
16. The preposition “**in**/ἐπί - epi” is literally “**upon/over**” emphasizing position and looks to the produced comfort prevailing **over** their **distress and affliction**.
17. God provides comfort and encouragement in equal measure to the sufferings of the adjusted, in-FHS believer. Cp.2Cor.1:3-7
18. The testing of the evangelists’ ministries had both a soulish as well as physical impact as seen in the two nouns describing their tests.
19. The first noun “**distress**/ἡ ἀνάγκη – he anagke” literally denotes an inward need or necessity.
20. It is translated “compulsion” in 1Cor.9:16; 2Cor.9:7 and Phm.1:14 to highlight the inward compelling to succumb to an outside force.
21. This aptly describes the soul pressure of the believer under testing affecting both their emotions and psyche.
22. The second noun “**affliction**/θλιψις – thlipsis” is the word for “**tribulation**” (cf.1:6; 3:3) emphasizing the plethora of overt physical pressures with testing.
23. The nouns fall under the Granville Sharp rule hyphenating the concepts to indicate the dual nature of tests in life brought about by persecutions and -V.
24. They are for **all** intents and purposes “**adverse-soul pressures**”.
25. The adjective “**all**/πᾶς – pas” is in the singular (as also the nouns) and indicates “**each**” aspect of **distress and affliction** the evangelists underwent.
26. While the records are scant of Silas’ personal tests apart from being in association with Paul, for Paul the pressures included:
 - A. He was similarly run out of Berea as at Thessalonica. Act.17:13-14
 - B. He received little encouragement in Athens; the response to the gospel being minimal at best. Act.17:16-34

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- C. His arrival in Corinth was characterized as a period of weakness, fear and trembling. 1Cor.2:3
- D. His relationship with the church in Corinth was rocky from its inception. Cp.1Cor.3:1-2
- E. Factor in the daily grind of the ministry and Paul's niche in particular and we see a man that functioned under great pressure. Cf.2Cor.11:23-28
- F. And to top things off as of recent was the void of not knowing the spiritual condition of the infant church at Thessalonica under attack.
27. Yet, in the midst of these pressures in the A/C there was a bright spot of **news** received and Paul says "**we were comforted about you**/παρακαλέω ἐπί σύ - parakaleo epi su".
28. That comfort now replaces Paul's deep concern in vs.5 assumes Timothy's return even if the parenthesis of vs.6 had been omitted..
29. Paul is not saying that the news of the Thessalonians eliminated **all** the other pressures they were otherwise experiencing.
30. What he is saying is that the news of their continued +V eliminated his concern **about** them and in addition provided the tonic necessary to energize them to endure in the face of **all** the other tests.
31. The "rallying" affect of Paul and Silas' spirits is seen in the verb "**comforted**" that is the word used for "**exhorting**" (cf.3:2).
32. The second use of the preposition "epi" (**about**) concerning the Thessalonians indicates their role of encouragement surmounting the aforementioned pressures.
33. The phrase "**through your faith**/διὰ σύ ἡ πίστις - dia su he pistis" looks to the agency of their +V as the fuel used to bring **about** comfort.
34. Their determined will for doctrine functioned in an exhortative way for their spiritual leaders to continue to rise to the occasions of their ministries.
35. It has been noted by sheep that they sometimes find it difficult to exhort the P-T; your +V (faith, love, affection and MPR) does just that without specifically saying so!
36. A local church that embraces sound BD in application without contempt for the communicator in adherence to MPR in essence states "stay, we need you!" (exhort = to call alongside).
37. The reality of the pastoral ministry is that it is an admixture of tests brought about due to -V combined with +V that otherwise supports the ministry.
38. It is +V that continues to provide both the soulish and physical drive for the P-T to continue to endure in the ministry in spite of fallout from those that are -V or otherwise maladjusted.
39. +V of his sheep is the pastoral prescription to look beyond **all distress and affliction** otherwise in his ministry (his focus for balanced emotional well being) .
40. That this is the idea behind Paul's thoughts is made clear in vs.8, "**for now we really live, if you stand firm in the Lord**".
41. The phrase "**for now we keep on living** (p.a.i. of ζάω - zao) is idiomatic; we might say today, "**because we have something to really live for now**".
42. The causative conjunction "**for**/ὅτι - hoti" looks to the far reaching affect of the Thessalonians' +V resulting in an energized morale booster.
43. The adverb "**now**/νῦν - nun" should be taken temporally to indicate a present state of mind.

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44. The +V of the Thessalonians is the incentive for the evangelists to “keep on keeping on” in their ministry.
45. +V is what life in the ministry is about to an adjusted P-T.
46. Paul’s human emotions are evident when dealing with believers: when they were led astray, he was indignant (Gal.1:6; 2Cor.11:29); when they wavered, he was distressed (Gal.4:11); when they held **firm**, he was elated.
47. For the elation to be retained beyond just “**now**” finds its caveat in the final conditional phrase, “**if you stand firm in the Lord**”.
48. Paul again uses a unique grammatical construction employing the particle “**if/ἐάν** – ean” usually reserved for a 3rd class condition here used in a 1st class case.
49. The idea is “assuming you remain +V, as you are **now**”.
50. The present indicative verb “**stand firm/στήκω** – steko” captures the linear requirement assumed under the principle of free will.
51. At any time, this church could become maladjusted or go negative altogether and again become part of the pastor’s stress and tribulation in life.
52. Paul consistently highlights the necessity of being and remaining steadfast to the faith. 1Cor.16:13; Gal.5:1; Phi.1:27; 4:1; 2The.2:15
53. That he here places their anchor of perseverance “**in the Lord**” is to highlight His example of steadfastness in the face of persecution (cf.2:14,15).
54. To **keep on standing firm** demands resisting all forces that seek to dislodge believers from sound doctrine.
55. Resistance to these forces that would otherwise separate RP-T/RC (emotionally/spiritually/physically) is a great morale booster to the RP-T.
56. As with Paul, the life of the P-T is inextricably entwined with the lives of RC.
57. They are the source of his +H and continued motivation to stay his own course when they maintain the characteristics of vs.6; they are a source of lupe/sorrow and pressure when they are otherwise.
58. Paul makes clear that pastoral life goes beyond living grace tests and other physical liabilities, but is inclusive of spiritual pressures placed on him by BD, the nature of his office and personal concern for the saints. Cp.2Cor.11:28
59. Seeing believers under his charge maintaining +V at a sufficient level is the method God uses to encourage the P-T in the face of his daily labors and pressures.
60. +V invigorates the spiritual life of the pastor making the ministry worth it.

1st THESSALONIANS+V INDUCES IMMEASURABLE GRATITUDE BY THE P-T

EXEGESIS VERSES 9 – 10:

^{GNT} 1 Thessalonians 3:9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,

^{NAS} 1 Thessalonians 3:9 **For what thanks can we render to God for you** γὰρ (*explan. conj. of conclusion; "For"*) τίνα τίς (*interr. adj./af-s; "what?"*) εὐχαριστίαν εὐχαριστία (*n-af-s; "gratitude/thankfulness/giving of thanks"; used 15x*) δυνάμεθα δύναμαι (*vipd-1p; "can we/are we able"*) ἀνταποδοῦναι ἀνταποδίδωμι (*compl. inf./aa; "to give back/repay/render in return"; used 6x*) τῷ ὁ θεῷ θεός (*d.a. + n-dm-s*) περὶ (*pg; "for/concerning"*) ὑμῶν σύ (*npg-2p; ref. Thess.'s*) **in return for all the joy with which we rejoice before our God on your account**, ἐπί (*pL; "over/for/upon [in return for]"*) πάσῃ πᾶς (*a--Lf-s; "all"*) τῇ ἡ χαρᾷ χαρά (*d.a. + n-Lf-s; "the joy/+H"*) ἣ ὅς (*rel.pro./If-s; "with which"; ref. the joy*) χαίρομεν χαίρω (*vipa--1p; "we keep on rejoicing"*) ἔμπροσθεν (*pg; "before"*) ἡμῶν, ἐγώ (*npg-1p*) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) δι' διὰ (*pa +*) ὑμᾶς σύ (*npa-2p; "because of you/on your account"*)

^{GNT} 1 Thessalonians 3:10 νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

^{NAS} 1 Thessalonians 3:10 **as we night and day keep praying most earnestly that we may see your face**, νυκτὸς νύξ (*n-gf-s; "of night"*) καί (*cc*) ἡμέρας ἡμέρα (*n-gf-s; "day"*) δεόμενοι δέομαι (*circ. ptc./p/d/nm1p; "as we keep beseeching/urgently asking in prayer"; used 22x*) ὑπερεκπερισσοῦ (*adv.; "most earnestly/exceedingly"; denotes the highest form of comparison imaginable [immeasurably more than]; used 3x*) εἰς (*pa; serves 2 infinitives +*) τὸ ἰδεῖν ὀράω (*inf. purp./aaac; "in order to see"*) ὑμῶν σύ (*npg-2p; ref. Thess.'s*) τὸ πρόσωπον (*d.a. + n-an-s; "the face/countenance"*) **and may complete what is lacking in your faith?** καί (*cc*) καταρτίσαι καταρτίζω (*inf. purp./aaac; "to complete/thoroughly prepare/make ready"; used 13x*) τὰ τὸ ὑστερήματα ὑστέρημα (*d.a. + n-an-p; "that which is deficient/what is lacking/poverty"; used 9x*) ὑμῶν; σύ (*npa-2p; "from"; denotes source of*) τῆς ἡ πίστεως πίστις (*d.a. + n-gf-s; "faith"; active faith*)

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ANALYSIS VERSES 9 – 10:

1. Having received the news of the Thessalonians' perseverance stirs Paul to a final expression in this letter of gratitude for them (cf.1:2; 2:13).
2. The thanksgiving has an air of inadequacy in expressing the full **joy** of what this local church's +V means to their spiritual shepherds.
3. Their gratitude is presented in the form of a rhetorical question, "**For what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account**".
4. The explanatory conjunction "**For/γάρ** – gar" reveals the full extent of relief felt by the evangelists expressed in vss.6-8 in hearing of the Thessalonians' perseverance.
5. This in terms of extreme gratitude and +H.
6. The interrogative "**what/τίς** – tis" is to be understood here as to "degree/how much".
7. The idea is "*to what degree of thanks...*"
8. That degree is expressed in the linear nature of the present indicative of the verb "**are we able (can – NAS)/δύναμαι** – dunamai" that is ongoing and hence, immeasurable.
9. Its immeasurable nature obviously coincides with and is dependent upon these saints continuing to *stand firm in the Lord* (vs.8).
10. The rhetorical nature of the question expects no answer in that there is no earthly measure of complete thanksgiving the evangelists' **can render to God** in this regards.
11. It is a gratitude that will not find its fullest expression until the Bema harking back to the exultation found between RP-T/RC in 2:19.
12. The perseverance of these saints incites the highest emotion possible for their shepherds in gratitude for **God** allotting them to their charge (cf.1Pet.5:3).
13. That **God** was instrumental in bringing +V together is further implied in the infinitive "**render/ἀνταποδίδομι** – antapodidomi" that has the idea "*to give back as an equivalent*". Cf.Rom.12:19; 2The.1:6
14. **God**, who examines our hearts (2:4), knows where +V exists and is able to perfectly match them with their right +V P-T (Act.20:28).
15. For team Paul, the quality of +V found in the Thessalonian church was found to be exceptional (compare in contrast Cor. and Gal. churches) and they have proved to be a blessing in a life of suffering for Christ.
16. The preposition "**in return for/ἐπί** - epi" looks to the following "**joy**" that elevates the thanksgiving to such immeasurable expression.
17. The piling of words "**all the joy with which we rejoice/πᾶς ἡ χαρά ὅς χαίρω** – pas he chara hos chairo" expresses their +H in the superlative degree.
18. Again, the language harks back to the **joy** +V shepherds can expect having +V sheep as candidates for the prize in vss.19-20.
19. The thought of this local church by the evangelists is saturated with complete happiness as to their excellent spiritual condition.
20. They spawn the most pleasurable of emotions from their shepherds.
21. The phrases "**to God** (dative)" and "**before our God** (prep. ἐμπροσθεν – emprosthen)" indicates to Whom the thanksgiving is directed and their MA of **joy** in prayer.
22. Together the phrases recognize that this local church as a blessing is not due solely to themselves, but is the grace of **God** in action (uniting and providing +V).

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23. The phrase “*because of you (on your account)*)/διὰ σὺ - dia su” looks to the Thessalonians +V as the primary cause for pastoral **joy**.
24. The prayer of thanksgiving is to always condition our prayers. Cp.Col.4:2
25. Here, the thanksgiving follows on the heels of intercession (prayer for others) and petition (prayers for self) as to the teams’ concern for this church in absentia.
26. These prayers have been answered with the result of most uplifting good news.
27. That the answer to their prayers was positive, thanksgiving naturally follows.
28. This in turn spurs the evangelists on with further petition and intercession with a renewed zeal, “**as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith**”.
29. The thanksgiving of vs.9 leads up to this prayer report that in turn anticipates the prayer-wish of vss.11-13.
30. Paul now adds the participle “**keep praying**/δέομαι – deomai” that means “beseeching, asking urgently” to convey the thought of petition and intercession.
31. The phrase “**night and day**/νύξ καὶ ἡμέρα – nux kai hemera” is idiomatic indicating both a regimented and spontaneous approach to daily **praying** when thinking of this local church (cf. similar use in 2:9).
32. **Night** is a time that could have been devoted to much needed sleep, but is a time of heightened concern. Cp.Psa.63:6
33. **Day** is also a time for prayer. Cp.Psa.5:3
34. The adverb “**most earnestly**/ὑπερεκπερισσοῦ - huperekperissou” amplifies the urgency indicating a super intense desire behind the prayer.
35. It indicates the highest form of comparison imaginable with the nuance of exceeding abundance. Cp.Eph.3:20
36. The content of the prayer report is two-fold:
 - A. To still be re-united **face-to-face**.
 - B. To provide continued teaching befitting their Ph₂ +V.
37. The fact that **God** initially closed the doors for Paul and Silas’ return, does not diminish the evangelists’ desire to be re-united with the Thessalonians.
38. In fact, the superlative language of petition indicates even a more intense desire to return, especially after Timothy’s report.
39. This is not to diminish their ardent desire initially (2:17), but amps it up even more.
40. The team’s desire and concern for these saints never diminished spurring their drive to be re-united; the fact of the news of their perseverance just added to it.
41. This because there is not much more desirable for a +V P-T in his ministry than to have the grace and privilege of teaching such quality of +V.
42. He knows that the teaching under these conditions will have its maximum affect for spiritual advance and growth.
43. This is the idea of the second purpose, “**may complete what is lacking in your faith**”.
44. The verb “**complete**/καταρτίζω – katartizo” means to thoroughly make ready to meet demands and if necessary to repair what is imperfect.
45. The noun “**what is lacking**/τὸ ὑστέρημα – to husterema” denotes that which is deficient in contrast to abundance indicating poverty, need, destitution (cp.Luk.21:4).
46. **What is lacking** and not yet fully complete is the expression of their +V necessary to secure the wreath. (cp.2:19).

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47. This demands the continued dissemination of BD through the principle of RP-T/RC.
48. The noun “**faith**” (with. the d.a.) again denotes active **faith** and is reference to their +V (7 of 8x **faith** is used with the d.a. with all other 6 referring to active faith; the only use without the d.a. is in 5:8 and there obviously in the passive sense).
49. While passive **faith** (the content of **faith**/BD) is the ingredient necessary to fill the void, it is their +V (soul/heart) that Paul desires to be found as “unblamable” at the Bema (cf.vs.13).
50. To be found “blamable” is volition falling short of completing its course finding itself impoverished (loss of reward) at the Bema. Cp.1Joh.2:28
51. Without further doctrine they will not be able to manifest their +V in terms of its fullest expression.
52. This requires the doctrine necessary to continue to persevere (sustained +V), make the MAJG (+V employed for spiritual advance) and hold to the end (+V receiving ultimate glory).
53. Having received only 3 months of **face-to-face** teaching, the church at Thessalonica is still in need of much more doctrine to run their race.
54. Though having passed severe testing and seen to be holding fast, their continued spiritual success rides on God’s grace providing continued sound doctrine.
55. Certainly the visit of Timothy and the letters to follow were adequate temporarily, but an extended visit is needed to supply further exhortative instruction to stay the course.
56. It is this kind of instruction that characterizes the remainder of the letter in chptrs.4-5.
57. Paul prefers to give them the kinds of things written in the last 2 chapters in person.
58. The prayer serves to remind these saints that they have not arrived, but require further spiritual growth under the doctrine of RP-T/RC.
59. They were strong in the doctrine already received, had a good rapport with their spiritual heads and were persevering, yet they lacked many further things in terms of doctrinal orientation and application.
60. This fact will be graphically demonstrated in the follow-up letter as noted in 2The.2:1-5.
61. A model church is not a church without problems or spiritual deficiencies, but a church where +V, loyal to BD and their RP-T are committed to spiritual advance and excellence.
62. It is not a church that considers themselves “above” certain doctrines or as having “arrived”.
63. That arrival awaits until the end of your course.
64. The designed method to achieve these things is **face-to-face** teaching under a PT whose desire and goal is to teach the entire realm of BD to each believer. Col.1:28
65. All forms of communication media are substitutes for **face-to-face** teaching.

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PRAYER OF BENEDICTION VSS.11-13

PETITION

EXEGESIS VERSE 11:

^{GNT} 1 Thessalonians 3:11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατατεύχουσαι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·

^{NAS} 1 Thessalonians 3:11 **Now may our God and Father Himself and Jesus our Lord direct our way to you;** *δέ (cc/ch; "Now") ἡμῶν ἐγώ (npg-1p; ref. team Paul and Thess.'s) ὁ θεός (d.a. + n-nm-s) καί (cc) πατὴρ πατὴρ (n-nm-s; "Father") Αὐτὸς αὐτός (emphatic/nprnm3s; "He Himself") καί (cc) ἡμῶν ἐγώ (npg-1p) ὁ κύριος (d.a. + n-nm-s; "the Lord") Ἰησοῦς (n-nm-s) κατατεύχουσαι κατατεύχουω (voaa--3s; mood of wish/desire; "cause to go straight/direct/guide"; used 3x; when followed by "hodos/way" = to remove the hindrances that prevent one coming to another) ἡμῶν ἐγώ (npg-1p; ref. team Paul) τὴν ἢ ὁδὸν ὁδός (d.a. + n-af-s; "way/path") πρὸς (pa) ὑμᾶς· σύ (npa-2p; ref. Thess.'s)*

ANALYSIS VERSE 11:

1. Paul closes this chapter in a final paragraph as a sub-benediction.
2. A benediction is a short prayer to invoke **God** for divine help, usually at the end of a letter or worship.
3. Paul will employ this type of prayer again at the end of the epistle in 5:23 before closing with a formal benediction in 5:28.
4. The prayer is presented in the form of wish or desire as seen in the use of the optative mood verbs, “**direct**” (vs.11) and “*cause you to increase and abound*” (vs.12).
5. The idea is presenting a prayer invoking the will of **God** in agreement with the desire of the petitioner.
6. While a benediction in the middle of the epistle may seem unusual, it appears to be a pattern of the Thessalonian epistles.
7. Paul will again employ a similar style in 2The.2:16-17; 3:6,16 before ending formally in 2The.3:18.
8. In all cases of these sub-benedictions, Paul employs verbs of the optative mood (in the formal benedictions there are no verbs).
9. His use of these sub-benedictions is designed to close a section of the epistle introducing a transition of intent and purpose; this creates sub-sections of the epistles.
10. Here its use concludes the ecclesiastical (church/clerical) portion of the letter transitioning into its exhortative and instructive content.
11. In addition, the benediction expands upon further prayer content of the evangelists taking up the thought of prayer in vs.10 in their desire to be reunited with this church.
12. The benediction is present in 2 parts: Petition (vs.11) and Intercession (vss.12-13).
13. The petition invokes **God** to do that necessary for the team to be reunited, “**Now may our God and Father Himself and Jesus our Lord direct our way to you**”.

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14. The use of the plural pronouns “**our**/ἐγώ - ego” and “*we*” in vss.11-12 reconsolidates the entire team (Paul, Silvanus and Timothy) in thought.
15. Their preference is to revisit this church once again together as a unit.
16. This closes the thought beginning the epistle of a united front represented by the evangelists in their ministry to +V in light of opposition by –V (cp.1:1).
17. In the Greek, the wish/desire of the prayer begins with the emphatic use of the pronoun “**Himself**/Αὐτός – autos” to underscore the earnestness of the petition for **God** to personally hear and respond decisively to the invocation.
18. The description “**our God and Father**” is a familiar one in the N.T. (cf.1:3).
19. It highlights the ultimate authority of the Father’s personality within the Godhead as the architect/planner of the POG.
20. This invokes His Personage to fulfill His plan for +V.
21. As to theme, it looks to His sovereign decree with respect to the doctrine of election and calling finding its maximum fulfillment under the doctrine of RP-T/RC.
22. Paul further closely couples the **Father** with “**Jesus our Lord**”.
23. It is in the Personage of Christ as Master over God’s creation to execute God’s plan on the Father’s behalf.
24. To invoke Christ within the doctrinal context is apropos as He is seen to be the One that provides the “gifts” of communicators to men via the H.S. Cf.Eph.4:7,11 cp.Act.20:28; 1Cor.12:11
25. It should be noted that Paul is not here violating the protocol of prayer (praying to Jesus); he is simply recognizing the role of the Godhead in execution.
26. Paul then deliberately associates a plural subject (**Father and Jesus**) with a singular form of the optative verb “**may direct**/κατευθύνω – kateuthuno”.
27. Based on a similar rendition in 2The.2:16,17 where the plural subjects are reversed (*Lord Jesus Christ Himself and God our Father*) and again used with a singular form of the verbs “*comfort and strengthen*”, it is to be concluded that the emphatic “**Himself**” and the singular verb have the common subject i.e., the **Father and Jesus**.
28. For Paul, **God** the **Father** (πατήρ – pater) and **Jesus** the **Lord** (κύριος – kurios) work together in unity; this has clear implications for the supreme position that ascribes equality to the **Father** and the Son. Cf.Joh.10:30
29. Paul assumes the deity of **Jesus** and uses these phrases in such a way it cannot mean anything less.
30. To ascribe Christ any lower position theologically is to follow the spirit of antichrist. Cf.1Joh.2:22; 4:3; 2Joh.7
31. The verb translated “**may direct**” literally means to make straight, make right (to correct).
32. Two other times it is used indicating a correct spiritual direction. Luk.1:79; 2The.3:5
33. When followed with the word “**way/path**/ὁδός – hodos” it means to remove obstacles hindering God’s directive will in one’s life. Cp.Pro.4:26
34. The idea here is the removal of all satanic obstacles so that team Paul can go back to Thessalonica under the principle of RP-T/RC (cf.2:18).
35. That this prayer was eventually answered is deduced from Act.20:1 (June, 56AD; 1The. written in 51AD).

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EXEGESIS VERSES 12 – 13:

INTERCESSION

^{GNT} 1 Thessalonians 3:12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

^{NAS} 1 Thessalonians 3:12 **and may the Lord cause you to increase and abound in love for one another,** δέ (cc/ch; "now/and") ὁ κύριος (d.a. + n-nm-s; "the Lord") πλεονάσαι πλεονάζω (voaa--3s; "may He cause increase/make more than enough"; used 9x) ὑμᾶς σύ (emphatic/npa-2p; ref. Thess.'s) καί (cc) περισσεύσαι περισσεύω (voaa--3s; "go over and above/abound/go beyond/excel"; used 39x) τῇ ἢ ἀγάπῃ ἀγάπη (d.a. + n-Lf-s; "in love") εἰς (pa) ἀλλήλους ἀλλήλων (recipr. pro./am2p; "one another of the same kind") **and for all men, just as we also do for you;** καί (cc) εἰς (pa) πάντας πᾶς (ap-am-p; "all men") καθάπερ (cs; "exactly as"; same as 2:11; 3:6) ἡμεῖς ἐγώ (nprn-1p; ref. team Paul) καί (adjunct.; "also") εἰς (pa) ὑμᾶς, σύ (nra-2p; ref. Thess.'s)

ETERNAL RESULT

^{GNT} 1 Thessalonians 3:13 εἰς τὸ στηρίζαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ[, ἀμήν].

^{NAS} 1 Thessalonians 3:13 **so that He may establish your hearts unblamable in holiness** εἰς (pa +) τό στηρίζαι στηρίζω (d.a. + inf. result/aaac; "resulting that to establish/firmly fix"; same as 3:2) ὑμῶν σύ (npg-2p; ref. Thess.'s) τὰς ἢ καρδίας καρδία (d.a. + n-af-p; "hearts"; same as 2:4,17) ἀμέμπτους ἄμεμπος (a--af-p; "unblamable/blameless/without guilt"; used 5x) ἐν (pL) ἀγιωσύνῃ ἀγιωσύνη (n-Lf-s; "holiness/set apart to God"; used 3x) **before our God and Father at the coming of our Lord Jesus with all His saints.** ἔμπροσθεν (pg; "before/in the presence of") ἡμῶν ἐγώ (npg-1p; ref. team Paul and Thess.'s) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καί (cc) πατρὸς πατήρ (n-gm-s; "Father") ἐν (pL of time; "at") τῇ ἢ παρουσίᾳ παρουσία (d.a. + n-Lf-s; "the coming/appearing") ἡμῶν ἐγώ (npg-1p) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) Ἰησοῦ Ἰησοῦς (n-gm-s) μετὰ (pg; "with") πάντων πᾶς (a--gm-p; "all") αὐτοῦ, αὐτός (npgm3s; ref. Lord Jesus) τῶν ὁ ἁγίων ἅγιος (d.a. + ap-gm-p; "saints/holy ones") [ἀμήν]. (part.; "I believe it"; text variance: attestation with and without are evenly balanced")

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ANALYSIS VERSES 12 – 13:

1. Paul shifts to intercessory prayer for the Thessalonians, “**and (Now) may the Lord cause you to increase and abound in love for one another, and for all men**”.
2. The opening pronoun in the Greek “**you/σύ - su**” emphatically facilitates the change from team Paul to the Thessalonians.
3. This part of the sub-benediction invokes God to intercede on behalf of their +V (cp.vs.10) for maximum application ensuring full reward at the Bema per vs.13.
4. This process demands MPR producing spiritual growth under R_B and MAJG.
5. The language used for application is “**love/ἡ ἀγάπη – he agape**” that looks to divine **love** sponsored by the FHS in application of BD. Cp.Gal.5:22
6. The one that causes the process to come to fruition is “**the Lord/ὁ κύριος – ho kurios**” that in present context (vss.11,13) must refer to Jesus.
7. The Son accomplishes this in the lives of +V via the H.S. who indwells, fill and leads them. Cf.Rom.5:5
8. Christ gave the IHS to the saints so that they might learn to **love** God and “**one another/ἀλλήλων – allelon**”. Cf.Joh.14:15-26; 15:10-17; 17:11-26
9. Since the commandment to **love one another** is linked to the teaching of Jesus (Joh.13:34), it is appropriate the He is the One that should **cause** them “**to increase and abound/πλεονάζω καί περισσεύω – pleonazo kai perisseuo**” **in love**.
10. A direct effective/causative nature is in the power of Jesus’ command that when heard by +V, they respond in obedience utilizing the H.S. according to Divine design.
11. Again, the optative mood expresses God’s directive will and desire of Paul for these believers.
12. For Paul’s desire to see his converts abounding **in love** see Phi.1:9.
13. As noted in Phi.1:9, the key is the continued function of GAP resulting in discernment (how exactly we are to relate to people).
14. This rules out emotionalism that distorts objectivity based on the directives of BD.
15. The transitive use of the verb “**cause to increase**” means that they will go on to a higher corporate level of **love** for others.
16. The transitive use of “**cause to abound**” means that they will, over time, outstrip their current level of **love** for others.
17. The two distinct objects of their ever increasing and abounding **love** placed in order of priority are: first towards fellow +V; second to include **all men/πάς – pas**.
18. The Thessalonians were already showing it toward **one another**. Cf.4:9-10
19. Divine/Christian **love** is not to exclude those outside the Church, but towards all kinds, including one’s enemies. Gal.6:10; Mat.5:43-48; Luk.6:32-36; 10:25-37
20. BD dictates what we are to do, and not to do, in respect to those with which we come in contact.
21. **Love** applications include the things we also think and say.
22. Paul then refers to his own teams’ example to them of their over and beyond **love** for them under difficult circumstances, “**just as we also do for you**”.
23. Obviously Timothy’s return and Paul and Silvanus’ total desire and willingness to return into the teeth of an already aggressive enemy, literally risking their lives, is an example of Christian **love** unmatched. Cp.Joh.15:13

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24. Vs.13 then relates to the eternal result of God responding to the prayer, “**so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints**”.
25. The ultimate goal of RP-T/RC under MPR with maximum application is to stand adjusted at the Bema Seat. Cf.2Cor.5:10
26. The result infinitive literally translated “**so that to establish**/εἰς τό στηρίζω – eis to sterizo” infers Jesus’ continued involvement of bringing this into fruition. Cf.Phi.1:6
27. The **Lord** provides the doctrine and opportunities to apply it, with the result that over a period of time Christian character is developed.
28. The effect of growth in **love** is to “**establish/strengthen**” the “**hearts/ἡ καρδιά**” of +V believers.
29. The verb was used in 3:2 associated with the teaching of Timothy.
30. The “heart” appeals to the unseen spirituality of what the +V soul has produced over time in application (cf.2:4).
31. The idea is that of a steady growth in Christian faith and **love**, with the result that BD becomes the normal manifestation of life of the believer; his/her operating asset.
32. The final result of such a Ph₂ transformation is that when said believer appears before Christ at the Bema, he/she is to be found “**unblamable/ἄμemptος** – amemptos”.
33. This means that one is blameless, with nothing to condemn him having completed his Ph₂ course.
34. Paul associates this quality with the Bema Seat. Cp.5:23; 1Cor.1:8
35. This does not demand reaching a level of sinless perfection, but is comparable to someone that in spite of personal failures, attains success and recognition among his peers in his chosen field.
36. The guiltlessness is the appearing before Christ without “*shame*” in 1Joh.2:28.
37. This condition thrives in the sphere of “**holiness/ἁγιωσύνη** – agiosune” that equates their life quest pursuing God’s +R and +J.
38. It indicates a life effectively isolating the STA pursuing BD. 2Cor.7:1
39. Those believers that qualify as blameless at the Bema are those that attain to a high level of doctrinal and moral **holiness** as a result of the MAJG.
40. These believers will be brought “**before our God and Father**” in connection with “**the coming of our Lord Jesus**”.
41. At the end of the present dispensation the **Lord** Himself will return to our atmosphere to receive the Church via resurrection. 1The.4:17
42. After the rewards ceremony, He will take all of us to His Father’s house in the 3rd heaven where we will appear before the **Father**. Cf.Joh.14:1-4; Rev.3:5; 3:21; chpt.4
43. The scene envisioned in our verse occurs in the 3rd heaven **with Jesus and all His saints**.
44. The words “**with all His saints/μετά πᾶς αὐτός ἡ ἅγιος** – meta pas autos he hagios” means **all** CA believers will be there, but not **all** will be “**unblamable in holiness**”.
45. In 2:19 Paul speaks of being “*in the presence of our Lord Jesus at His coming*”, but here he speaks of their appearance “**before** (ἐμπροσθεν – emprosthen) **our God and Father**”.
46. Some Greek manuscripts end this verse with “**amen/ἀμήν** – amen” that means “I believe” and the textual critique is undetermined.
47. *Review the Doctrine of Prayer.*