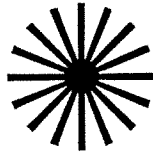


An Outline Commentary
on the book of
FIRST THESSALONIANS



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Introduction

1. Paul is the author. 1:1; 2:18. He is:
 - a. A Jew with flawless credentials of heritage and position. PHI 3:4 "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."
 - b. A leader with a high educational background. ACT 22:3 "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."
 - c. Paul was filled with both zeal and religious fervor, even when he was persecuting the Christians. GAL 1:14 "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."
 - d. One who did not defile his conscience. Acts 23:1, "I have lived in all good conscience before God until this day."
 - e. Therefore honest and willing to listen. ACT 26:19 "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:"
 - f. One who made a decision, although unpopular. Phil 3:7 "But what things were gain to me, those I counted loss for Christ."
 - g. One who, after his conversion, worked just as hard for the church as he formerly worked against it. Acts 20:31; I Thess. 2:9
 - h. As a Roman citizen, after his conversion he wore his Roman name Paul.
 - i. He never gave up his trade as a tentmaker as a source of livelihood. His hometown of Tarsus was well known for its goatskin cloth, out of which there was great demand for making tents.
2. The city of Thessalonica:
 - a. Had an illustrious history – well known in the Grecian world.
 - b. Was the largest city of Macedonia in the time of Paul.
 - c. Was once known as Therma because of the hot springs there.
 - d. Was composed of mixed religious groups – Jews, Greeks, chief women, idol worshippers, etc.
 - e. Thessalonica was built in 315 B.C. by Cassander (brother-in-law of Alexander the Great) in honor of his wife whose name was "Thessalonica." Today, it is called "Salonika," and is still a prosperous, important Greek city.
 - f. The territory of Macedonia was conquered by the Romans in 168 B.C.

- d. "Timotheus," or Timothy, is in all of Paul's letters except Galatians and Ephesians.
 - 1). Timothy is the son of a Jewish Christian mother and a Gentile father. Acts 16:1
 - 2). Paul and Timothy, with maturity and youth, had a godly association with each other.
2. "Unto the church of the Thessalonians"
 - a. "Church" means the called out. From ek, out of, and kaleo, I call. Therefore, literally, a company called out.
 - 1). The gospel had called them. II Thess. 2:14
 - 2). They heard the call and obeyed. Acts 17:1-4
 - 3). Now these free men and women in Christ are transacting the business of God in this world.
 - b. The word ekklesia is used in the following ways in the scriptures:
 - 1). It is used of Israel. Deut. 18:16; Neh. 13:1 (LXX); Acts 7:38.
 - 2). An assembly of Greek citizens. Acts 19:39
 - 3). A mob of rioters. Acts 19:32,41
 - 4). An assembly or body of believers in a certain area. I Cor. 1:2; Cf. Acts 5:11,14
 - 5). The entire body of believers. Mt. 16:18; Eph. 1:22,23
 - 6). All the congregations in Palestine. Acts 9:31
 - c. "Unto the church of the Thessalonians" is not the usual form of address.
 - 1). Usually, it is to "the saints," or "the brethren," etc.
 - 2). "Of the Thessalonians" simply identifies the city in which they live.
 - d. The church is important because:
 - 1). Jesus is the spiritual head. Eph. 1:22,23; Col. 1:18
 - 2). Jesus purchased the church. Acts 20:28; Eph. 5:25-27
 - 3). In this relationship Christians enjoy reconciliation and forgiveness. Eph. 1:7; 2:16
 - 4). The church stands as a reflection of man's commitment to Christ in the world.
 - 5). We are the ones who take the gospel to the whole world. Eph. 3:10
3. "Which is in God the Father and in the Lord Jesus Christ:"
 - a. "In God" and "in the Lord Jesus Christ," is elsewhere "of God," etc. The preposition "in" governs both of these phrases, and emphasizes a unity of God and the Son. Cf. Gal. 1:1 and I Tim. 6:13.
 - b. The church is grounded and exists "in" the spiritual sphere and power of God.
 - c. Apart from God, and Christ, there is no saving spiritual relationship.
 - d. "God the Father" is emphasized by Paul often. Gal. 4:4-7; Rom. 8:12-17
 - e. "Kurios," Lord, is translated variously in the N.T.: Lord, Master (Mt. 6:24), owner (Mt. 20:8), Sir (a title of wide significance)(Mt. 21:30).
 - 1). "Kurios" is used for Jehovah in the Old Testament (LXX).
 - 2). When it is so used, it appears as all capital letters, LORD in the KJV.
 - 3). "Adonay" is the Hebrew word for Lord the Masoretes used instead of Jehovah.
 - f. "Jesus" (a transliteration of the Hebrew Joshua) means saviour.
 - g. "Christ" (Hebrew, Messiah) means one who has been anointed.
4. "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ."
 - a. This is the normal and usual greeting with small variations.
 - b. The favor of God is the fountain of peace for Christians.

- c. Notice the close relationship of God and Jesus, and "the Lord Jesus Christ" is an extremely vital concept. Peter said God had made Jesus both "Lord and Christ." Acts 2:36.

Paul's thanksgiving for the Thessalonians 2-4

1:2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

Vs. 2 We give thanks [PAI] to God always for you all, making [PMPart] mention of you in our prayers;

1. "We give thanks to God always for you all,"
 - a. Giving thanks and remembering in his prayers is a habit of Paul.
 - 1). By "we" he means Paul, Silas, and Timothy.
 - 2). Prayer is a powerful tool that Christians need to use.
 - 3). An awareness of someone praying for you is strengthening and unifying.
 - 4). "Always," an adverb meaning continually – a constant attitude, on all occasions..
 - b. Eucharisteo - εὐχαριστέω, "I give thanks" is not used of the Lord's Supper in the New Testament.
2. "Making mention of you in our prayers;"
 - a. "Making mention" is almost always used in connection with prayer.
 - b. This expression indicates Paul is remembering.
 - c. Paul often specifically mentioned by name those who were in his prayers.
 - d. This is the first of three participles which modify the expression "we give thanks." This participle tells when they gave the thanks.

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,

Vs. 3 Remembering [PAPart] without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1. "Remembering without ceasing your work of faith,"
 - a. "Remembering" is a present participle, and so, constantly bearing in mind your work – the working reality of their faith.
 - 1). This is the second of the three participles modifying "we give thanks."
 - 2). This points out the grounds upon which the thanks were given.
 - b. "Without ceasing" means without leaving off, or without letting up.
 - c. "Your work of faith." This work was in harmony with faith which came by hearing the Word of God.
 - 1). "Work" is the act, or the process, and the result of faith. Heb. 5:8,9; 11:6
 - 2). Wherever there is true faith there is a working faith. James 2:18
 - 3). They were showing their faith. This is described in verse 9. Cf. Heb. 11.
 - d. In a real sense this and the other items in verses 3 and 4 are the reasons for his thanksgiving.
2. "And labour of love,"
 - a. The word "labour" suggests a painful laborious exertion, strenuous toil, or toil result-

- ing in weariness. Cf. John 4:6, 38
- b. Gal. 5:6 tells us that faith works by love. When faith does not work, James says it is dead. James 2:14-26
 - c. Love demonstrates itself in not only loving God, but one's neighbor. Mt. 22:39
 - d. One who works little loves little. Cf. I John 5:3
3. "And patience of hope in our Lord Jesus Christ,"
- a. "Patience" is steadfastness, patient endurance, faithful persistence.
 - b. "Hope" is the desire with full expectation of receiving that which is desired.
 - 1). It is compared to a soldier's helmet and a sailor's anchor. I Thess. 5:8; Heb. 6:19
 - 2). Hope causes us to wait with patience for that which we have not seen. Rom. 8:24, 25
 - c. We understand that their faith, love, and hope were producing the activities designated – work was being produced by their faith, labor by their love, and patience by their hope.
 - 1). For example, Abraham's faith was working with his actions. James 2:22
 - d. This great triad of Christian graces is spoken of often in the N.T. Gal. 5:5,6; I Cor. 13:13; Eph. 4:2-5; Col. 1:4,5; Heb. 10:22-24; I Pet. 1:21,22; I Thess. 5:8.
4. "In the sight of God and our Father;"
- a. Or, in his presence.
 - b. Knowing that God is always there, is a great comfort and encouragement to the Christian.

1:4 εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,

Vs. 4 Knowing [**PerfAPart**], brethren beloved, your election of God.

- 1. "Knowing, brethren beloved,"
 - a. "Knowing" is eidotes (εἰδότες), a perfect participle.
 - 1). It is a perceived knowledge. It produces confident assurance.
 - 2). It often comes through the empirical senses.
 - 3). This is the third participle that modifies "we give thanks," and points to the cause of the giving of the thanks.
 - b. This knowledge is the fountain from whence true faith, love and hope springs forth.
- 2. "Your election of God."
 - a. God's "choice" of you, chosen.
 - 1). "Election" is composed of two words which mean "to say," or "to speak out." Therefore, to express one's choice.
 - 2). What one speaks forth indicates his will, his choice, his preference.
 - 3). God has selected, chosen, picked out what his will is.
 - a). God chooses, selects his people on the basis of this spoken word.
 - b). This choosing is always in harmony with his spoken word. Acts 10:34,35
 - 4). This election is:
 - a). By the grace of God. ROM 11:5 "Even so then at this present time also there is a remnant according to the election of grace."
 - b). Embraced by faith. TIT 1:1 "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;"

- c). By obedience to God's commands. 1PE 1:2 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."
 - d). By continuing doing the goodness of God. ROM 11:22 "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."
 - e). By manifesting the qualities and virtues of a faithful Christian life. Col. 3:12-17
 - f). It is important to notice that we are elected **in him**. Eph. 1:4
- 5). Election then, is conditional upon man's willingness to be chosen, and also on his willingness to believe and obey.

Proof that God had chosen them 5-8

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 οἱ οἱ ἐγενήθημεν [ἐν] ὑμῖν δι' ὑμᾶς.

Vs. 5 For our gospel came [API] not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know [2Perf] what manner of men we were [API] among you for your sake.

1. "For our gospel came not unto you in word only, but also in power,"
 - a. "For" ὅτι, is more the idea of "how that."
 - 1). This, now, is the reason for the certainty claimed in the "knowing" that they had been elected (chosen) by the Lord.
 - 2). Paul uses this same word in 2:13; II Thess. 1:3 and 2:13.
 - b. "Our gospel" means the one Paul, Timothy, and Silas preached.
 - c. This is an explanation of the election of verse 4.
 - d. "Came" is literally became, or came to be "into you."
 - e. Not just words, but powerful words, capable of persuasion and conviction.
 - f. The gospel has drawing power. Rom. 1:16; John 12:32
2. "And in the Holy Ghost, and in much assurance;"
 - a. Proof (no doubt miraculous) that the message was divine.
 - 1). Not just the words of Paul.
 - 2). But with similar proof as stated in 2 Cor. 12:12, "with signs and wonders and mighty works." Only a true apostle could do something like this.
 - b. "Much assurance" or in full conviction. This filled the hearts of these preachers.
3. "As ye know what manner of men we were among you for your sake."
 - a. "As" or "just as," you know how we lived among you.
 - 1). This comparative clause suggests "the gospel was presented to you in the manner above, just as you know what kind of persons we were when we were there."
 - 2). So, you "know" how we proved ourselves.
 - 3). "Oida," know, as in verse 4.
 - b. The apostle Paul and his companions practiced what they preached.

- 1). But this is not the only evidence presented.
- 2). Read on into the next verses:

1:6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,

Vs. 6 And ye became **[API]** followers of us, and of the Lord, having received **[AMPart]** the word in much affliction, with joy of the Holy Ghost.

1. "And ye became followers of us, and of the Lord,"
 - a. "Followers" is from the word mimic or imitators. I Cor. 11:1; Phil 3:17
 - b. The behavior of the Thessalonians was to follow the teaching of Paul, and in turn to follow the Lord, who is the perfect example. I Cor. 11:1
2. "Having received the word in much affliction, with joy of the Holy Ghost."
 - a. This actually tells when they became the imitators.
 - 1). They became imitators when the "received the word."
 - 2). "Received" means to embrace, make one's own, approve. - Thayer
 - 3). So, they embraced Paul and his teaching, as well as the Lord.
 - b. "In much affliction" or tribulation, or severe suffering, pressure.
 - 1). This probably referred to the persecutions of the Jews.
 - 2). Any person embracing Christianity must be ready to face trials. II Tim. 3:12
 - c. What joy comes from the Holy Spirit, our comforter, and author of the scripture!
 - 1). This is what enabled Paul and Silas to sing while in prison. Acts 16:25
 - 2). This is what enabled the apostles to rejoice while suffering. Acts 5:41
 - 3). Compare Rom. 5:1-5.

1:7 ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

Vs. 7 So that ye were **[AMInf]** ensamples to all that believe **[PAPart]** in Macedonia and Achaia.

1. "So that ye were ensamples to all that believe in Macedonia and Achaia."
 - a. "So that you were" is "so as to become" or "you became."
 - b. "Ensamples" or examples. This is the result of having become imitators.
 - 1). We need to make impressions for good on others.
 - 2). By our good example we need to influence others. We never know the extent of our example, good or bad.
 - c. "Ensamples" is from tupon (τύπον), form, pattern.
 - 1). This word comes from a word which means a die, to stamp, shape.
 - 2). Compare our word for type. When the truth is stamped on our hearts and lives, we become an example to others.
 - 3). Notice also the order: imitators, then examples. Cf. Acts 1:1
 - d. Other places where this word is used: Phil 3:17; I Tim. 4:12; I Pet. 5:3.

1:8 ἀφ' ὧν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις ὧν ἢ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε μὴ χρειᾶν ἔχειν ἡμᾶς λαλεῖν τι·

Vs. 8 For from you sounded [**PerfPI**] out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad [**PerfPI**]; so that we need not to speak [**PAInf**] any thing.

1. "For from you sounded out the word of the Lord not only in Macedonia and Achaia,"
 - a. The Lord's message rang out from you. The perfect verb indicates it still is.
 - 1). It sounded out, or went forth, like sound from a trumpet, or from lightening.
 - 2). This is the proof that the words these writers used in verse 7 are not too strong.
 - b. "The word of the Lord" is the gospel.
 - c. This sounding forth, or preaching, is the primary work of the church. Mat. 28:18-20
 - d. This information could have come by way of Aquila and Priscilla, who had just come from Rome to Corinth, or from some other traveler.
2. "But also in every place your faith to God-ward is spread abroad;"
 - a. "In every place" or everywhere they had gone.
 - 1). "Every place" is no doubt hyperbole.
 - 2). Cf. COL 1:23 "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;"
 - b. "Your faith to God-ward" or your faith toward (pros) God. This indicates a new direction given to their minds which were formerly occupied with idols.
 - 1). Their faith was spread abroad.
 - 2). No doubt that anything so powerful as to cause them to give up idolatry would also cause them to tell others about it.
 - 3). "Your faith" or the report of your faith.
 - c. "Is spread abroad;" This is what happens when Christianity is taken seriously.
3. "So that we need not to speak any thing."
 - a. "Speak" or say any thing.
 - b. These people were not "half-way" converted.
 - c. Further, the reason is stated in the next verse.

Paul's assessment of the Thessalonians 9-10

1:9 αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεῦειν θεῷ ζῶντι καὶ ἀληθινῷ,

Vs. 9 For they themselves shew [**PAI**] of us what manner of entering in we had [**AAI**] unto you, and how ye turned [**AAI**] to God from idols to serve [**PIInf**] the living and true God;

1. "For they themselves shew of us what manner of entering in we had unto you,"
 - a. "They" are the people wherever Paul went.
 - b. They volunteer testimony to your (the Thessalonians) faith.
 - c. "They themselves shew" or keep on reporting what kind of reception we had.
2. "And how ye turned to God from idols to serve the living and true God;"
 - a. "Turned from idols" would indicate these were pagans and not Jews, although there were Jews there.
 - 1). Everyone needs to turn, both Jew and Gentile.
 - 2). "Turned" means they changed the direction of their life to worship, serve, and

love God. (This word is often used when one is literally turning around, as in Mk. 5:30)

- b. "To serve" is the first of two present infinitives that show the purpose of this turning.
 - 1). "Serve" is a verb form that means to be a slave, to obey, to submit to, to discharge the duties of a purchased slave, in which there is no limitation either to the kind of service rendered, or in time of its performance..
 - 2). This service was to a living God, and not some false god of paganism.
- c. "Living and true" in contrast to dead and lifeless stone and wood idols. False gods.
- d. These people had been won over to the power of Christianity. Cf. Acts 9:34,35
- e. So, the report that kept on being mentioned, contained two things:
 - 1). The enthusiastic welcome they had given to Paul and his company.
 - 2). How they had turned to God from idols.

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

Vs. 10 And to wait [PInf] for his Son from heaven, whom he raised [AAI] from the dead, even Jesus, which delivered [PPPart] us from the wrath to come [PPart].

- 1. "And to wait for his Son from heaven,"
 - a. "To wait" is a patient, confident, expectant waiting. This is the second present infinitive that shows the purpose of their turning.
 - b. This strikes a keynote of this letter.
 - c. There are many passages which teach the Lord's return. John 14:1-6; Acts 1:9-11
 - d. To wait in hope is a characteristic of the true believer.
 - e. It is interesting to note that the "coming of the Lord" is mentioned toward the end of every chapter in this book.
- 2. "Whom he raised from the dead, even Jesus,"
 - a. The writer asserts the historical fact that Jesus was raised from the dead.
 - b. Being raised is the absolute proof of his deity. Rom. 1:4
 - c. Jesus Christ now occupies the position of being the risen Saviour.
- 3. "Which delivered us from the wrath to come."
 - a. "Delivered" or rescued.
 - 1). This is actually a present tense verb.
 - 2). So, "Jesus, the one delivering us."
 - b. "Wrath to come," or, better, the wrath which is coming, or the coming wrath. This is that from which Jesus delivers, or rescues us.
 - 1). The wrath of God was preached from the very beginning. Mt. 3:7
 - 2). It continued to be a vital part of preaching. Acts 17:31; Rom. 2:5; 5:9
 - 3). There is no question this is the wrath or vengeance of God. Cf. II Thess 1:7-9.

Chapter 2

That which characterized Paul's ministry at Thessalonica 1-12

2:1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,
 Vs. 1 For yourselves, brethren, know [2PerfI] our entrance in unto you, that it was [2PerfAI]

not in vain:

1. "For yourselves, brethren, know our entrance in unto you,"
 - a. "For" is an explanation.
 - b. You "know" indicates they have obtained this knowledge in the past.
 - c. "Our entrance," or our coming, our visit and reception. This is the same word as "entering in" in 1:9.
2. "That it was not in vain:"
 - a. "In vain," means empty, meaningless; literally, that it has not become empty.
 - b. So, the idea is, it was not a failure. It became, or came to be accepted in them.
 - c. Compare I Cor. 15:14,17; 2 Cor. 4:2.
 - d. Neither the subject matter Paul preached was vain or idle speculation (and therefore fruitless), nor was his reception by the Thessalonians vain. (These are the two explanations of what "not in vain" means.)

2:2 ἄλλὰ προπαθόντες καὶ ὕβρισθέντες καθὼς οἴδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

Vs. 2 But even after that we had suffered [2APart] before, and were shamefully entreated [APPart], as ye know, at Philippi, we were bold [AMI] in our God to speak [AAInf] unto you the gospel of God with much contention.

1. "But even after that we had suffered before,"
 - a. "But" is a strong adversative.
 - b. Paul and Silas were beaten and thrown in jail before they ever came to Thessalonica. Acts 16:23
2. "And were shamefully entreated, as ye know, at Philippi,"
 - a. "Shamefully entreated," or mistreated, insulted.
 - b. "As you know" means that they knew personally of Paul's treatment.
 - 1). Not only did Paul suffer bodily suffering, but personal indignity.
 - 2). Acts 17:1-11 is the background for the establishment of the church.
 - 3). Acts 16:16-40 is a good background for the church in Philippi.
3. "We were bold in our God to speak unto you the gospel of God with much contention."
 - a. They were able to boldly preach the gospel.
 - 1). "Bold." They were still courageous.
 - 2). They still had the courage and confidence needed.
 - b. Think about this. Paul and Silas had just suffered a beating and were jailed at Philippi, yet they came to Thessalonica and preached with as much boldness as ever.
 - c. "With much contention" or with strong opposition.
 - 1). The NASB says, "amid much opposition."
 - 2). The NIV says, "in spite of strong opposition."
 - 3). "Contention" is from the background of an athletic contest where the struggle of competition preceded every prize.

2:3 ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ,

Vs. 3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

1. "For our exhortation was not of deceit,"
 - a. "For" is an explanation.

- b. "Our exhortation," our appeal and encouragement, admonition, comfort.
- c. "Was not of deceit," or was not of error or being deluded.
- d. This was a matter of great comfort to the apostle - knowing his own sincerity, and that he was preaching an uncorrupted, or pure, gospel. Cf. James 1:27
- 2. "Nor of uncleanness,"
 - a. His encouragement was not of impurity, or from impure motives.
 - b. Many of the popular religions of the day were grossly immoral. This word is often associated with sexual immorality. Rom. 1:24; Gal 5:19; Col. 3:5
- 3. "Nor in guile:"
 - a. Deceit, not trying to trick you.
 - b. Literally, this word means to catch with bait.
 - c. One can see that Paul was keenly sensitive against the charges concerning the correctness of his message and the purity of his life.
 - d. "Not of deceit" denies a wrong message. "Not of uncleanness" denies a wrong motive. "Nor in guile" denies a wrong method.

Gal. 1:10 2:4 ἀλλὰ καθὼς δεδοκίμασμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.
 Vs. 4 But as we were allowed [PerfPI] of God to be put in trust [APInf] with the gospel, even so we speak [PAI]; not as pleasing [PAPart] men, but God, which trieth [PAPart] our hearts.

- 1. "But as we were allowed of God to be put in trust with the gospel,"
 - a. "Allowed" or approved of God, to be put to the test, so tested and approved of God.
 - 1). The perfect tense indicates a past act as well as a present continuous state.
 - 2). The word is translated "prove" (test) in 5:21; "prove" (examine) in Luke 14:19.
 - b. This approval is "of God," so it is true.
 - c. "Put in trust" or entrusted with the gospel. Pisteuthenai, πιστευθῆναι
 - 1). They were stewards, and stewards are required to be faithful.
 - 2). This is the gospel of God - not Paul's gospel.
 - 3). The basic qualification for any service is trustworthiness. Cf. Mt. 25:21; I Cor. 4:2
- 2. "Even so we speak;"
 - a. This is the principle statement of the verse. All else in the verse relates to this:
 - 1). We speak because God allowed us to speak.
 - 2). We speak because God entrusted us with the gospel.
 - 3). We speak, but not to please men.
 - 4). We speak to please God who tests our hearts.
 - b. They spoke the pure message of the gospel.
 - c. We cannot get away from the fact that the message of the New Testament is to be taught. Mat. 28:19; I Cor. 2:13
- 3. "Not as pleasing men, but God, which trieth our hearts."
 - a. There is no evidence they manipulated the gospel so as to please someone. Cf. Gal. 1:10
 - b. It is so easy to yield to the temptation to please men. Plus, in our circumstances today, there is so much pressure put on us to cater to men.
 - 1). Pleasing God is one of the reasons, then, that Paul spoke.

- 2). This shows clearly Paul's primary concern to be loyal to God.
- c. "Which trieth" or examines, tests, our hearts.
 - 1). This is the same word as allowed (approved). Dokematzō, δοκιμάζω
 - 2). This suggests Paul believed in the omniscience of God who sees all, knows our hearts, and searches our hearts. Cf. Heb. 4:13

2:5 οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, θεὸς μάρτυς,

Vs. 5 For neither at any time used [API] we flattering words, as ye know [2Perf], nor a cloke of covetousness; God is witness:

1. "For neither at any time used we flattering words, as ye know,"
 - a. "For," gar, resumes the "for" of verse 3. A further explanation of the service and presence of Paul and company while they worked in Thessalonica.
 - b. Literally, "for neither then in a word of flattery we came."
 - c. They never used flattery, or speech of flattery or fawning.
 - 1). Fawning means to court favor.
 - 2). Flattery is insincere, or excessive praise or attention, a common device of false teachers.
 - d. They simply preached Christ and him crucified.
 - 1). They had no goal to reach that was to be reached by flattery.
 - 2). They had no interest in gaining men's affections for themselves.
2. "Nor a cloke of covetousness;"
 - a. "A pretext for greed." NASB
 - b. They never used a mask to cover up greed.
 - 1). "Cloak" means a covering. There was never any pretense.
 - 2). So the idea is the charge of self-interest, rather than simply the desire to please people.
 - c. "Covetousness" is from a word that simply means "having more," with the result of the desire for more. "Greed" is an excellent word.
 - 1). Especially in preachers is this sin fatal.
 - 2). Compare II Peter 2:3.
3. "God is witness:"
 - a. God knows that what I am telling you is true. He knows my motives.
 - b. God knows that there was no greed in Paul. He had no ulterior or selfish motive.
 - c. Notice: in reference to flattery he appealed to his readers; in reference to covetousness, a matter of the heart, he appealed to God.

2:6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,

Vs. 6 Nor of men sought [PAPart] we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

1. "Nor of men sought we glory, neither of you,"

- a. They were not looking for the praise of men, or of human beings.
- b. If one is sincere about repudiating covetousness, then surely one ought to be sincere about repudiating worldly fame or ambition, or even material gain.
 - 1). Compare the sincerity of Paul. Acts 20:19; II Cor. 4:5.

John 5:44

- 2). In no way can we claim that Paul tried to extract praise or glory out of men.
- c. So, Paul speaks, not to please men (verse 4), nor to have the glory of men.
2. "Nor yet of others,"
 - a. They did not seek praise from the Thessalonians or from anyone else.
 - b. Paul neither sought the purses nor the praises of men.
3. "When we might have been burdensome, as the apostles of Christ."
 - a. "Burdensome" means men of weight, or a position of weight.
 - b. They could have asserted their authority as apostles, and been a burden.
 - 1). They could have made demands. They could have insisted that the church support them.
 - 2). They were, as Christ's apostles, worthy of being paid, or supported, even though they had not requested such.
 - 3). They could have expected, maybe even demanded, greater esteem.
 - c. "Apostles" here is used in the sense of missionaries. Ones sent.
 - d. This last part of the verse is included in the next verse in Greek.

Note: The apostle categorically denies seven charges made by enemies as to their actions and motives: deception, sensuality, fraud, false advisers, flattery, covetousness, material advantage. In the next verses, the apostle describes what their life had actually been.

2:7 δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι, ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν. ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα,

Vs. 7 But we were [API] gentle among you, even as a nurse cherisheth [PSubj] her children:

1. "But we were gentle among you,"
 - a. "But" is a strong contrast, with the charges with which he just dealt. The apostle now shows the real manner of life that had characterized him and his companions.
 - b. They showed great mildness and tenderness, when they could have acted with authority. II Tim. 2:24
 - c. When we conduct ourselves in this way, great things can be accomplished.
 - d. This is the same attitude stated in the phrase, "he became all things to all men." I Cor. 9:22
2. "Even as a nurse cherisheth her children:"
 - a. Lightfoot says this is really the mother-nurse "who suckles and nurses her own children." What love, and tender care is given!
 - b. So, perhaps better, "as one nursing, tenderly caring for her children." This verb form is used of birds warmly covering their young with their feathers. Deut 22:6 LXX
 - c. When one shows this degree of kindness, he has found the way to win people. II Tim. 2:24
 - d. This gentleness of Paul is expressed in several ways in the following verses:

2:8 οὕτως ὁμιρούμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

Vs. 8 So being affectionately desirous [PMPart] of you, we were willing [PAImperf] to have imparted [AAInf] unto you, not the gospel of God only, but also our own souls, because ye were [PerfPI] dear unto us.

1. "So being affectionately desirous of you,"

- a. "Affectionately" means Paul had a fond affection, or longing for them.
- b. This shows a very deep care for them.
 - 1). He sought them, not for what they had, not their goods.
 - 2). He sought to gain them, not to make merchandise of them.
 - 3). It was their eternal salvation that he earnestly desired.
2. "We were willing to have imparted unto you,"
 - a. We were well pleased, or delighted to impart to you.
 - b. Many versions use "we were well pleased," including the ASV and the NASV.
 - c. The "meta" (with) suggests the idea of sharing rather than merely giving.
3. "Not the gospel of God only, but also our own souls,"
 - a. They not only wished to preach the gospel, but to share their own lives as well.
 - b. They were willing to give their life and energy for the Thessalonians.
4. "Because ye were dear unto us."
 - a. Paul and his company held nothing back.
 - b. This shows the strong bond that had been formed. The Thessalonians were souls, not statistics.
 - c. They had become very dear or beloved to Paul, Titus, and Timothy.
 - d. There is no question that Paul had a sincere affection for these people.

2:9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.

Vs. 9 For ye remember [PAI], brethren, our labour and travail: for labouring [PMPart] night and day, because we would not be chargeable [AAInf] unto any of you, we preached [AAI] unto you the gospel of God.

1. "For ye remember, brethren,"
 - a. "For" further indicates that they did not seek the glory of men.
 - b. You are able to recall.
2. "Our labour and travail:"
 - a. "Labor and travail." Travail is a harder word than labor, or work.
 - 1). "Travail" is a word for difficult labor, or wearisome toil.
 - 2). So, our toil and hardship (drudgery).
 - 3). These same two words are translated "in weariness and painfulness" in II Cor. 11:27; see also II Thess. 3:8.
3. "For labouring night and day,"
 - a. The history of Paul bears this out. Cf. Acts 20:31
 - b. To save souls he was willing to forego sleep and rest.
 - c. Every Jewish boy was taught two things: the law, and a trade.
 - d. "Night and day." Continuously, consistently, not spasmodically.
4. "Because we would not be chargeable unto any of you,"
 - a. We did not want to be a burden, or chargeable.
 - b. He denied himself the liberty he had of taking wages from the churches.
5. "We preached unto you the gospel of God."
 - a. Proclaiming the gospel was their main focus and goal.
 - b. Paul was known to preach publicly **and** from house to house. Acts 20:20

2:10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,

Vs. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved [API] ourselves among you that believe [PAPart]:

1. "Ye are witnesses, and God also,"
 - a. The Thessalonians had seen Paul with their own eyes, and of course God had seen Paul (and his companions).
 - b. The Thessalonians could judge Paul's conduct, and God could judge his motives.
2. "How holily and justly and unblameably we behaved ourselves among you that believe:"
 - a. "Holily" (ὁσίως) or devoutly. Set apart and dedicated to the service of God. Carefully discharging one's duties to God.
 - b. "Justly" or uprightly. Doing right, or conforming to God's way.
 - c. "Unblameably" or blameless. The absence of reproach. No charge can be maintained against one.
 - d. Notice that Paul uses three adverbs here to show his attitude and work toward men, of which he says these people were witnesses.
 - e. Every Christian ought to live so that his life might bear close inspection.

2:11 καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ

Vs. 11 As ye know [2Perf] how we exhorted [PAPart] and comforted [PPart] and charged [PPart] every one of you, as a father doth his children,

1. "As ye know how we exhorted and comforted and charged every one of you,"
 - a. Three participles here show three phases of the preacher's work.
 - 1). Exhorting (advising and warning earnestly, encouraging, maybe even pleading and admonishing). This word is sometimes translated "beseeching."
 - 2). Comforting (consoling, and also encouraging).
 - 3). Charging (to cite a witness, imploring, urging, insisting, the solemn declaring of serious words).
2. "As a father doth his children,"
 - a. This is a change from the figure of a mother-nurse in verse 7 to that of a father.
 - b. One can often get more done with a father's love, than with a father's authority. However, a father's love often shows the sterner aspects of love.
 - c. It is a mother who nurses and nurtures a child, but in this verse it is the father who also trains a child. It is necessary to use all the ways described above.

1:2 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

Vs. 12 That ye would walk [PInf] worthy of God, who hath called [PAPart] you unto his kingdom and glory.

1. "That ye would walk worthy of God,"
 - a. "That" or to the end that. Literally, into the fact of walking around worthily....
 - 1). This is the purpose of the three participles in verse 11.
 - 2). Some translations say for "walk," "to lead a life."
 - b. That is, walk in a manner, or live, or conduct yourself in a manner worthy of God.

- c. Practically speaking, how can one walk worthily of God? The Bible has much to say about being counted, or accounted, worthy:
 - 1). LUK 20:35 "But they which shall be accounted worthy to obtain that world."
 - a). More literally, having been accounted worthy to obtain that world. Aorist passive participle.
 - b). The passive voice indicates that the accounting worthy is something God does and not man.
 - 2). LUK 21:36 "That you may be accounted worthy of escape." Aorist passive subjunctive.
 - a). This is the subjunctive mood, so it is said in prospect.
 - b). But it is still the passive voice which indicates something done to them.
 - 3). Acts 5:41 "Rejoicing that they were counted (deemed) worthy to suffer shame."
 - a). This is aorist active indicative.
 - b). This refers to the fact that in this one episode that they rejoiced because they were counted worthy to suffer shame.
 - 4). II Thess. 1:5 "Counted worthy of the kingdom of God." Aorist passive infinitive.
 - a). Notice that this is an articular infinitive.
 - b). Therefore, into the fact of being accounted worthy.

NOTE:

- a. All of the passages except Acts 5:41 are passive. Acts 5:41 is active because they were the ones rejoicing that they were counted worthy.
 - b. In all the other passages the passive voice is used which denotes something being done to or for the subjects.
 - c. These passages do not teach that any man is worthy, in and of himself, to be saved, or to go to heaven.
 - d. A man is counted worthy (on the part of God, or from the viewpoint of God) because of the forgiveness of sins, and because he is continuing to be forgiven on account of his faithfulness.
 - e. It would be proper to pray that we are thankful to be accounted worthy by the Lord, but not proper to say that we are worthy on our own merit.
2. "Who hath called you unto his kingdom and glory."
 - a. We are called by the gospel. The present participle indicates the continual calling of God.
 - b. We are called "unto" (into) his kingdom and glory (his majestic presence).
 - 1). "Kingdom" and "glory" are objects of the same preposition.
 - 2). Kingdom and glory are very closely related. Cf. Mat. 20:21 and Mark 10:37
 - c. The kingdom of God is the sphere of God's rule, the sphere where his rule must be acknowledged.
 - d. Note: how could these be called into his kingdom if it did not exist in the first century?

How the Thessalonians responded to Paul 13-16

2:13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες

λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθὺς λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

Vs. 13 For this cause also thank [PAI] we God without ceasing, because, when ye received [2AAP] the word of God which ye heard of us, ye received [AMI] it not as the word of men, but as it is [PAI] in truth, the word of God, which effectually worketh [PMI] also in you that believe [PAPart].

1. "For this cause also thank we God without ceasing,"
 - a. For this reason (dia - on account of this) Paul and company were constantly thanking God.
 - 1). "Also" may be simply another point, or it may be said in reaction to the Thessalonians saying, "we give thanks to God."
 - 2). "Without ceasing" is an adverb modifying "we give thanks." Literally, "we unceasingly give thanks."
 - b. He was thankful because he was successful.
 - c. That success is based on several reasons, stated in the following words:
2. "Because, when ye received the word of God which ye heard of us,"
 - a. When the gospel was preached, they received it.
 - 1). Literally, "the word of hearing." Genitive singular noun.
 - 2). So, the word of the message.
 - b. This is one reason for Paul's success.
 - c. The gospel is designed to be preached by man. II Cor. 4:7
3. "Ye received it not as the word of men, but as it is in truth,"
 - a. They received it as it actually is, the Word of God (the word of the one who cannot lie).
 - 1). They not only received it in the sense of hearing it, but also obeying it.
 - 2). "Received" here is a different word than the word in the previous phrase, and is more the idea of accepted. "Received" refers more to the ear, and "accepted" refers more to an obedient heart.
 - b. Paul is thankful that the Thessalonians, when they heard his preaching, accepted it.
 - c. "As it is in truth." Paul had no doubt that the message he proclaimed was in fact God's message, and so it was not the word of men.
 - d. This is another reason they were successful.
4. "The word of God, which effectually worketh also in you that believe."
 - a. This word effectively and adequately did what was intended.
 - b. It "works" in you, or is set in operation in you that believe. It is living and active in you. ("Worketh" is probably the middle voice).
 - c. It does good to those who walk uprightly. Psalms 19:7,8
 - d. This is a third reason for their success.

2:14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίῳ συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,

Vs. 14 For ye, brethren, became [API] followers of the churches of God which in Judaea are [PPart] in Christ Jesus: for ye also have suffered [AAI] like things of your own countrymen, even as they have of the Jews:

1. "For ye, brethren, became followers of the churches of God"
 - a. "Followers" is from the Greek *mimic*, or imitators. Compare 1:6; I Cor. 11:1. It suggests reproducing attitudes and conduct of others.
 - b. "Became" is from *ginomai*, to become, to be made, to come to pass. Aorist Passive.
 - c. The expression "churches of God" indicates ownership. Compare with the next expression, "in Christ Jesus," indicating a spiritual relationship.
2. "Which in Judaea are in Christ Jesus:"
 - a. These churches were in Christ, showing that church membership is a spiritual covenant relationship with Christ.
 - b. "In Judaea" tells us of the geographical location.
3. "For ye also have suffered like things of your own countrymen,"
 - a. They endured the same sufferings from the hands of their own people.
 - b. These were not unlike those instigated against Paul, and other Christians.
 - c. This is still another reason Paul knows he is successful. These Thessalonians are suffering persecution. II Tim. 3:12
4. "Even as they have of the Jews:"
 - a. The persecution by Jews in Judea was well known everywhere.
 - b. "Even as" or in the same manner the Jews, their own countrymen, persecuted the churches in Judaea.
 - c. Is it not interesting, yet so sad, that the Jews were the fiercest enemies of Christianity? Cf. Acts 17:5

2:15 τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἄρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,

Vs. 15 Who both killed [AAPart] the Lord Jesus, and their own prophets, and have persecuted [AAPart] us; and they please [PAPart] not God, and are contrary [PAPart] to all men:

1. "Who both killed the Lord Jesus, and their own prophets,"
 - a. The same attitude of the Jews referred to in the previous verse killed our Lord and the prophets. This is the ultimate result of the Jewish persecution.
 - 1). Before they killed Jesus, they killed the prophets.
 - 2). ACT 2:23 "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:"
 - b. Such was the character of many unbelieving Jews. Acts 20:22,23; Acts 7:52, "Which of the prophets have not your fathers persecuted?"
 2. "And have persecuted us;"
 - a. "Persecuted" means "they drove us out," and is so translated in some versions. Think of what all they did to Paul, and his companions.
 - b. Their persecution seemed to reach everywhere.
 - 1). Cf. Paul being chased out of Thessalonica. Acts 17:5-10
 - 2). These are doing what Paul once did, but now he knows better.
 3. "And they please not God, and are contrary to all men:"
 - a. All of this is displeasing to God.
 - b. Further, they are hostile to all men; they bitterly oppose all men. Antagonistic.
 - c. These two participles describe the attitude of many of those Jews.
- NOTE: There are many today that would not agree that we should be this direct and

pointed with our denunciation of those in error. But just remember, this was said by the direct help of the Holy Spirit.

2:16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

Vs. 16 Forbidding [PAPart] us to speak [AInf] to the Gentiles that they might be saved [APSubj], to fill up [AAInf] their sins alway: for the wrath is come [AAI] upon them to the uttermost.

1. "Forbidding us to speak to the Gentiles that they might be saved,"
 - a. This clause shows what those who "oppose" in the previous verse means.
 - b. They put forth an effort to try to keep Paul and company from preaching the saving message.
 - c. Consider some countries today where the gospel cannot be preached.
 - 1). Consider some places in this country where it is hard to be a Christian.
 - 2). Prejudice still runs rampant in our world.
2. "To fill up their sins alway:"
 - a. "To fill up their sins." That is, they fill (heap) up their sins to the brim (the measure of their sins).
 - b. They heap up their sins to the limit.
 - c. They not only are doing what their fathers did (following in their footsteps), but they have set themselves against the salvation of all men.
3. "For the wrath is come upon them to the uttermost."
 - a. "The wrath" of God has overtaken them. Past tense in Greek.
 - 1). God's judgment and displeasure has already been activated toward these who oppose.
 - 2). It is entirely possible that this verb states the certainty of this judgment.
 - b. "To the uttermost" is sometimes translated forever, or altogether.
 - c. They do this to the end (uttermost), or until the ultimate wrath of God comes on them.

Paul's continued relationship with the Thessalonians 2:17-3:8

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

Vs. 17 But we, brethren, being taken [APPart] from you for a short time in presence, not in heart, endeavoured [AAI] the more abundantly to see [AInf] your face with great desire.

1. "But we, brethren, being taken from you for a short time in presence,"
 - a. "But we." This adversative pronoun and the emphatic "we" shows a stark contrast between these opposing Jews, and Paul and other Christians.
 - b. They were taken away, or torn away from their physical presence.
 - c. Paul does not want them to think he has forgotten them.
 - d. "Taken from you" is literally being orphaned from you. Aporphanitzo - ἀπορφανίζω.
 - e. He changes the figure again: in verse 7 it was a mother-nurse, baby; in verse 11 it was a father; now an orphan.

2. "Not in heart,"
 - a. Or, not in thought. They were not taken out of Paul's thoughts.
 - b. Paul always had them in his heart.
3. "Endeavoured the more abundantly to see your face with great desire."
 - a. "Endeavored" means to endeavor, to give diligence. The comparative adverb, "more abundantly," only strengthens the idea of the verb.
 - b. Paul and company had an intense longing to see them.
 - c. "With great desire" means in much longing, to yearn after.

2:18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δῖς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

Vs. 18 Wherefore we would [AAI] have come [2AInf] unto you, even I Paul, once and again; but Satan hindered [AAI] us.

1. "Wherefore we would have come unto you,"
 - a. They wanted to come and see the Thessalonians.
 - b. "Wherefore" is used here in the sense of because.
2. "Even I Paul, once and again;"
 - a. We would probably say, "more than once." Literally, "both once and twice."
 - b. Paul desired to come to them often.
3. "But Satan hindered us."
 - a. "But" is kai, a strong adversative.
 - b. "Hindered" is from a road cut in two to make it impassable. Paul charges Satan with cutting his path in two parts.
 - 1). This is the explanation as to why Paul had not come.
 - 2). Satan thwarted, or stopped their efforts to see the Thessalonians.
 - 3). This hindrance could have been because of illness. Gal. 4:13
 - 4). Or, it could have been on account of opposition in Athens that made it impossible to leave the young group of Christians there. 3:1

2:19 τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

Vs. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

1. "For what is our hope, or joy, or crown of rejoicing?"
 - a. The interrogative pronoun "what" can be translated "who."
 - b. "Crown of rejoicing" or the crown in which we glory. Stephanos - στέφανος
 - 1). "Crown" here is a wreath or garland of victory, or chaplet of glorying, in winning games, and sometimes given to distinguished public servants when the king came to visit.
 - 2). This is not the royal crown, diadem - διάδημα
 - 3). "Crown of rejoicing" or exultation, or the crown in which we will glory.
2. "Are not even ye in the presence of our Lord Jesus Christ at his coming?"
 - a. Is it not you? "You" is emphatic.
 - b. These are all expressions of great and endearing affection.
 - c. "His coming" surely refers to the second coming of the Lord. "Coming," parousia,

indicated the coming of some very important person in the language of that day.
- Thayer

2:20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

Vs. 20 For ye are [PAI] our glory and joy.

1. "For ye are our glory and joy."
 - a. The Thessalonians will be Paul's crown, joy, and glory when Jesus comes.
 - b. Just remember, all men will appear before him when he comes again.
 - c. The present tense shows the continuing reality of Paul's feelings.

Chapter 3

3:1 Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

Vs. 1 Wherefore when we could no longer forbear [PAPart], we thought [AAI] it good to be left [APIInf] at Athens alone;

1. "Wherefore when we could no longer forbear,"
 - a. "Wherefore," in view of, or on account of 2:17-20.
 - b. "Forbear" is to endure. When we could stand it no longer. The participial clause in Greek shows the cause or the reason for the action Paul takes.
 - c. This intolerable emotion of Paul indicates a strong feeling toward the church in Thessalonica. Paul must have felt, "I need to know about them." See verse 2
2. "We thought it good to be left at Athens alone;"
 - a. That was the best thing to be done.
 - b. "We" indicates a joint decision. Paul and Silas. "Alone" is plural.
 - c. We do not know exactly why they thought it good that Paul was left behind.
 - 1). It could have been health.
 - 2). More likely, either the weakness of the church, or the threat of false teachers toward the church at Athens.

3:2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξει ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν

Vs. 2 And sent [AAI] Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish [AIInf] you, and to comfort [AIInf] you concerning your faith:

1. "And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ,"
 - a. So Timothy is sent to the Thessalonians.
 - b. He is described as:
 - 1). A "brother." Certainly an affectionate term.
 - 2). "Minister." The revised Greek text does not have "minister." This word means "servant," a highly complimentary term. (diakanos is from a verb which is used of someone who renders service of whatever character to another.)
 - 3). "Fellowlaborers" is a fellow worker. sunergon - sunergovn.
2. "To establish you, and to comfort you concerning your faith:"
 - a. His work among them is described as:
 - 1). "Establish (strengthen or confirm) you."

- 2). "Comfort (encourage) you." These two ideas show the purpose of sending Timothy.
- 3). This is said to be "concerning your faith," literally, "in behalf of your faith."
- b. This, then, becomes the stated reason why Paul sent Timothy.
- c. Paul wants to prevent or minimize the ever present danger of their falling away.
- d. Here, as well as throughout the epistle, the concern is not for their physical, but their spiritual welfare.

3:3 τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα·

Vs. 3 That no man should be moved [PMInf] by these afflictions: for yourselves know [2Perf] that we are appointed [PMI] thereunto.

1. "That no man should be moved by these afflictions:"
 - a. "Moved" or disturbed, or become unsettled, shaken in mind, and thus apostatize. This shows a further purpose of sending Timothy added to, and growing out of, the ones already mentioned.
 - b. Paul did not want them to be "moved" or troubled, or disheartened by tribulations, or trials.
 - 1). "Afflictions." The trouble that is the common lot of mankind. The noun "afflictions," and the verb "to suffer tribulation" (affliction), refers to the pressure that came upon them from without. This word came out of a background of pressing, as pressing hard upon grapes to squeeze out the juice.
 - 2). For other passages that use this word, see II Cor. 1:6; 4:8; 7:5; Acts 7:11; Mt. 24:21; Rev. 1:9.
 - 3). Trials are especially suffered by Christians, because of their Christianity.
2. "For yourselves know that we are appointed thereunto."
 - a. "Appointed" is destined.
 - b. It is appointed of God that all who live godly in Christ Jesus shall suffer persecution. II Tim. 3:12
 - c. How else would the Christian know the kind of faith he has? Unless tested?

3:4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδατε.

Vs. 4 For verily, when we were [ImperfAI] with you, we told [ImperfAI] you before that we should suffer tribulation [PMInf]; even as it came to pass [2AMI], and ye know [2Perf].

1. "For verily, when we were with you, we told you before that we should suffer tribulation;"
 - a. "We told you before" or in advance.
 - 1). They warned ahead of time.
 - 2). Therefore, they were not surprised when they suffered trials.
 - b. The imperfect active verb means they continued to tell them, in past time, so "we were telling you before."
2. "Even as it came to pass, and ye know."
 - a. The prediction of Paul and his companions came to pass.
 - b. The verb "it came to pass" indicates not mere prediction but divine prophecy.

c. Being a Christian does not exempt one from hardship.

3:5 διὰ τοῦτο καὶ γὰρ οὐκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

Vs. 5 For this cause, when I could no longer forbear **[PAPart]**, I sent **[AAI]** to know **[2AAInf]** your faith, lest by some means the tempter have tempted **[PAPart]** you, and our labour be **[2ASubj]** in vain.

1. "For this cause, when I could no longer forbear,"
 - a. He returns to what was said in verse 1.
 - b. "For this cause," or for this reason.
 - c. "No longer forbear," or could not any longer endure.
2. "I sent to know your faith,"
 - a. Paul wanted to find out about their faith. "Know" indicates progress in knowledge.
 - b. When he could not stand it any longer, he sent Timothy to find out what was going on.
3. "Lest by some means the tempter have tempted you, and our labour be in vain."
 - a. It is so easy to fall into the temptation of the tempter, and then all the works done is in vain. Cf. I Cor. 3:12-15.
 - b. Paul had a fear the tempter might have gotten to them.
 - c. Then, all of his efforts might have been useless.
 - d. "Have tempted" is a present participle which indicates the continuing tempting by the devil.

3:6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,

Vs. 6 But now when Timotheus came **[2AAPart]** from you unto us, and brought us good tidings **[AMPart]** of your faith and charity, and that ye have **[PAI]** good remembrance of us always, desiring **[PAPart]** greatly to see **[2AInf]** us, as we also to see you:

1. "But now when Timotheus came from you unto us,"
 - a. "But now," or just now, the present time as contrasted with past or future time.
 - b. Timothy has returned and Paul is going to hear the good news.
 - c. It is always great to bring good news.
2. "And brought us good tidings of your faith and charity,"
 - a. Paul is thrilled with the good news.
 - b. Timothy "brought good tidings" (all one word) or good news:
 - 1). Of their faith. Their trust and confidence in the truth of the gospel.
 - 2). Of their love. "Charity" is love.
 - a). They loved the gospel, as well as Paul and company.
 - b). Paul's concern now changes from concern to confidence.
 - c. "And that ye have good remembrance of us always," They remembered Paul always.
 - 1). You think kindly of us always, or have pleasant memories.
 - 2). This is the third of several elements of good news in Timothy's report.
 - d. "Desiring greatly to see us, as we also to see you:"

- 1). "Desiring" or longing to see him, in the same way Paul and company wanted to see them.
- 2). No wonder Paul is thrilled!
- 3). Don't you wish every congregation and the preacher felt this way toward each other?

3·7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,

Vs. 7 Therefore, brethren, we were comforted [API] over you in all our affliction and distress by your faith:

1. "Therefore, brethren, we were comforted over you in all our affliction and distress"
 - a. "Therefore" or for this reason.
 - b. "We were comforted," or encouraged, reassured. Their faith had sustained them, and that was a comfort to Paul and company.
 - c. "In all our affliction and distress."
 - 1). "Affliction" has to do with pressure that presses in on people when persecuted.
 - 2). "Distress" is pressing anxieties that come from persecution, especially when there are physical hardships and constraints to endure.
2. "By your faith:"
 - a. Literally "through" your faith.
 - b. This comforted Paul, or encouraged (re-assured) him.

3·8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.

Vs. 8 For now we live [PAI], if ye stand [PASubj] fast in the Lord.

1. "For now we live, if ye stand fast in the Lord."
 - a. We continue to live. Some say "For now we really live if you stand firm...."
 - b. "Stand fast" or stand firm.
 - 1). It is easier for Paul to endure what he is having to endure because of Timothy's report.
 - 2). He lives with the satisfaction that his work has not been in vain.
 - 3). This is quite a contrast between his state of apprehension that existed before Timothy's report, and the comfort and ease of mind produced by this good news.
 - c. "In the Lord" is the sphere in which this standing must take place.
 - 1). When this expression is used, it always means a Christian, a member of the church. In five case Greek, this preposition takes the dative case.
 - 2). In eight case Greek, "in" is in the locative case. The root meaning is "within."

Paul's thanksgiving and prayer 9-13

3·9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,

Vs. 9 For what thanks can [PMI] we render [AAInf] to God again for you, for all the joy wherewith we joy [PAI] for your sakes before our God;

1. "For what thanks can we render to God again for you,"
 - a. How can we thank God enough for you?

- b. He was full of joy, praise, and thanksgiving.
- c. "Render to God again" means to give back to God in return for such a good report.
- 2. "For all the joy wherewith we joy for your sakes before our God;"
 - a. In return for all the joy we have because of you.
 - b. "Before our God," or in the presence of God. This emphasizes the one to whom all our thanksgiving should be given.

3·10 νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

Vs. 10 Night and day praying [PMPart] exceedingly that we might see [2AInf] your face, and might perfect [AInf] that which is lacking in your faith?

- 1. "Night and day praying exceedingly that we might see your face,"
 - a. "Exceedingly" or earnestly, more abundantly.
 - 1). This is a double compound adverb which is the Greek way of expressing abundance.
 - 2). So, praying as earnestly as possible.
 - b. They kept on praying to see them; he continually prayed for them.
- 2. "And might perfect that which is lacking in your faith?"
 - a. "Perfect" or complete, supply, restore, mend (originally as in mending nets)
 - 1). This is the stated purpose why they wish to see them.
 - 2). This word came out of the background of mending nets, or repairing nets.
 - b. "That which is lacking" is the shortcomings, deficiencies (plural).
 - 1). The best of us have something lacking in our lives - in our faith.
 - 2). We all need more encouragement, more commitment, more faith (trust, confidence). Most of the time this is needed in a number of facets of our lives.

3·11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·

Vs. 11 Now God himself and our Father, and our Lord Jesus Christ, direct [AAOpt] our way unto you.

- 1. "Now God himself and our Father, and our Lord Jesus Christ,"
 - a. Here, Paul begins a very earnest prayer, and wish.
 - b. In his absence, about the only thing he could do for them was to pray for them.
- 2. "Direct our way unto you."
 - a. "Direct" expresses a petition, a function of this mood.
 - b. It means to "clear the way" or make it possible to come to you. Remove all obstacles.
 - c. Paul will rely on God.

3·12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

Vs. 12 And the Lord make you to increase [AOpt] and abound [AOpt] in love one toward another, and toward all men, even as we do toward you:

- 1. "And the Lord make you to increase and abound in love one toward another,"
 - a. "Increase and abound" is to increase and overflow. Synonyms, with abound

- perhaps a bit stronger.
- b. These two things (verses 12,13) are things we should desire for ourselves and every Christian.
- c. The love here is agape love, the highest type of love.
- 2. "And toward all men, even as we do toward you:"
 - a. "Even as we do toward you," or just as ours does for you. A comparative clause.
 - b. In a way this is much like I Cor. 11:1.

3·13 εἰς τὸ στηρίξαι 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.]

Vs. 13 To the end he may stablish [AInf] your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1. "To the end he may stablish your hearts unblameable"
 - a. "Stablish" or strengthen, confirm, support.
 - b. The more we grow and abound in the grace of love (vs. 12), the more we are established and confirmed in it.
 - c. The adjective, "unblameable," describes the kind of heart and life Paul wants.
2. "In holiness before God, even our Father,"
 - a. The prepositional phrase, "in holiness," indicates that if one is to have an unblameable heart, he must be set apart completely in the service of God. Cf. 2:10
 - b. That is, set apart "before," or in the presence of God.
3. "At the coming of our Lord Jesus Christ with all his saints." See 4:14.
 - a. Again, a chapter closes looking to the second coming.
 - b. "With all his saints," or holy ones. Cf. Matt. 25:31. It is not unlikely that angels are meant here.
 - 1). The LXX translates the word applied to angels with this word. Psalms 89:5; Zechariah 14:5
 - 2). The Dead Sea Scrolls have examples in which angels are called "holy."
 - 3). Paul elsewhere associates angels with the second coming. II Thess. 1:7-9

Chapter 4

Lessons in morality and holiness 1-12

4·1 Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

Vs. 1 Furthermore then we beseech [PAI] you, brethren, and exhort [PAI] you by the Lord Jesus, that as ye have received [2AI] of us how ye ought to walk [PInf] and to please [PInf] God, so ye would abound [PASubj] more and more.

1. "Furthermore then we beseech you, brethren,"
 - a. "Furthermore" or finally, or as for the rest. This marks a transition in subject matter.
 - b. "Beseech," beg, or make an urgent request, ask.

2. "And exhort you by the Lord Jesus,"
 - a. "Exhort" is encourage, urge, admonish.
 - b. "By the Lord" is literally, in the Lord.
 - c. This encouragement comes as a result of the great love Paul has for them.
3. "That as ye have received of us how ye ought to walk and to please God,"
 - a. "How you ought to walk and please God." How to live in order to please God; how to conduct yourselves.
 - b. "Received" means they had been instructed in how to walk, and they had accepted it.
 - c. "To please God." Cf. 2:4,15 This is what happens when we do what has been suggested.
4. "So ye would abound more and more."
 - a. "Abound more and more" means to excel still more, please God even more than you are presently.
 - b. Paul wanted them to attain an even higher degree of perfection in living the Christian life.
 - c. As suggested, they are doing well, but Paul wishes them to do even better.

4:2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

Vs. 2 For ye know [2PerfI] what commandments we gave [AAI] you by the Lord Jesus.

1. "For ye know what commandments we gave you by the Lord Jesus."
 - a. "What commandment" or what charge, precept, imperative instruction (something which must be done).
 - b. No doubt these commandments involve something positive to do, and something negative, something not to do.
 - c. They know the instructions, so they cannot plead ignorance.
 - d. He taught them by the authority of the Lord. Cf. Col. 3:17
 - e. These commandments were given "by," literally "through" the Lord.

4:3 τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

Vs. 3 For this is [PAI] the will of God, even your sanctification, that ye should abstain [PMInf] from fornication:

1. "For this is the will of God, even your sanctification,"
 - a. "Sanctification" saint, holy, sanctify, hallow, are all from the same root word.
 - 1). This word was earlier used of consecration to a god or goddess, and did not include holiness of life.
 - 2). But Paul uses the word here in pointed and sharp contrast for the Christian view of sanctification as being the will of God.
 - 3). There are several synonyms for ἁγιασμός in the N.T. ἁγιότης, which suggest the abstract quality of holiness, II Cor. 1:12; Heb. 12:10; ἁγιωσύνη, the manifestation of the quality of holiness in personal conduct, Rom. 1:4; II Cor. 7:1; ὁσιότης, devoutness, piety, holiness; Eph. 4:24; Luke 1:75
 - b. So, this is your setting apart.
2. "That ye should abstain from fornication:"

- a. Paul further explains that the Christian must abstain from fornication. Remember the heathen surroundings.
- b. This is in sharp contrast to the pagan religions, which did not demand sexual purity, and in fact, were grossly immoral.
- c. "Fornication" is a general word for many types of sexual impurity.
 - 1). Fornication, in particular, is sharply opposed to a life of sanctification.
 - 2). Compare I Cor. 6:18-20; II Cor. 7:1.

4:4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,

Vs. 4 That every one of you should know [PerfInf] how to possess [PMInf] his vessel in sanctification and honour;

- 1. "That every one of you should know how to possess his vessel"
 - a. "Should know how" implies to learn how, or learn the habit of purity.
 - b. "How to possess" was sometimes used in the sense of acquiring the mastery over.
 - c. "To possess his vessel" is literally, "to possess the of himself vessel," that is, the vessel belonging to him. His body. Cf. I Cor. 9:27
 - 1). The NIV: "that each of you should learn to control his own body."
 - 2). The NRSV: "that each of you know how to control your own body."
 - d. There are some versions that take this to mean one's wife.
 - 1). If this is the case, then it is the idea of I Cor. 7:1-5.
 - 2). In other words one is to acquire his own wife in sanctification and honor, elevate her, and be with no other woman.
 - 3). Paul demands sexual purity here. When the husband comes to the marriage bed, he should come as a chaste man to a chaste wife.
- 2. "In sanctification and honour;"
 - a. In harmony with being set apart, and in an honorable way.
 - b. "Sanctification" means either:
 - 1). He is set apart and dedicated to the Lord with his body, (Cf. II Cor. 4:7; 5:1)
 - 2). Or, the relationship with his wife is one in which he is dedicated and set apart only to her. (Cf. I Pet. 3:7)
 - c. "Honor" is saying his conduct must be honorable.
 - d. One who prostitutes his body to uncleanness covers it with infamy and disgrace.

4:5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,

Vs. 5 Not in the lust of concupiscence, even as the Gentiles which know [PerfPart] not God:

- 1. "Not in the lust of concupiscence,"
 - a. This verse further defines verse four.
 - b. "Lust of concupiscence" is lustful passion, or lust of passion, or a passion of lust.
 - 1). Concupiscence is ardent desire, especially sexual lust, lustful.
 - 2). The Gentiles often indulged their fleshly lusts and appetites; but Christians must not walk in this lifestyle. Cf. I Pet. 4:3
 - 3). "Lust" is the diseased condition out of which "concupiscence" (passion) springs.
 - c. This puts what the Christian is to do in stark contrast to the heathen, who know not God.
 - 1). The heathen have gods as full of lust as some of these people are.

2). But not God!

2. "Even as the Gentiles which know not God:"

- a. Gentiles act like that just described. But God will judge them. Heb. 13:4
- b. One of the reasons for such an upsurge of paganism (immorality) in the 1980s and 90s is that Americans want to get rid of the inhibitions against licentiousness that God has, and that he teaches us to have.
- c. The pagans know gods, but they do not know God. Cf. Psalms 79:6

4:6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

Vs. 6 That no man go beyond [PInf] and defraud [PInf] his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned [AAI] you and testified [AMI].

1. "That no man go beyond and defraud his brother in any matter:"

- a. "To go beyond" means to transgress the commandment.
- b. "Defraud" is to wrong one's brother.
 - 1). To take more, or to take advantage of.
 - 2). For example, if one took advantage of a brother's wife, he would be transgressing the command of God, as well as taking advantage of his brother.
 - 3). "In any matter" would include whatever he may have done wrong to defraud one's brother.

c. "In any matter" is literally in the matter.

2. "Because that the Lord is the avenger of all such,"

- a. "Avenger" means the Lord will take vengeance, or punish.
- b. "Avenger" in the papyri was a legal avenger. The one who takes vengeance (inflicts punishment) on the one who has wronged another, or oneself.
 - 1). The revenger will exact satisfaction. He is the one who deals justice.
 - 2). That is, the Lord will punish man for such sins.
 - 3). Compare Gal. 6:7,8

3. "As we also have forewarned you and testified."

- a. He had told them already, and warned them before.
- b. Compare Rom. 1:18.
- c. "Testified," meaning bore witness, is an intensified form of the verb.

4:7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ.

Vs. 7 For God hath not called [AAI] us unto uncleanness, but unto holiness.

1. "For God hath not called us unto uncleanness,"

- a. "For" is gar - γάρ. Normally introduces a reason. This is another reason for what has been said in verses 3-6.
- b. "Unto uncleanness" means upon the basis of. epi - ἐπί.
- c. "Uncleanness" or impurity. This is in marked contrast to the uncleanness of the pagan lifestyle of that day.

2. "But unto holiness."

- a. He has called us to live a holy life, a set apart life.
- b. "Unto" here is en - ἐν, and means in the sphere of holiness.

- c. God has called Christians to lead a decent sex life in harmony with his aims and purposes.
- d. Compare Heb. 13:4, "marriage is honorable among all and the bed undefiled."

NOTE: There are some who describe vss. 3-7 as an instance of chiasmus:

- a. "Your sanctification." v. 3
- b. "That you should abstain from fornication:" v. 3
- c. "Every one of you should know...." v. 4
- d. "Not in the lust of concupiscence" (lustful passion). v. 5
- d. "Even as the Gentiles which know not God." v. 5
- c. "That no man go beyond...." (transgress) v. 6
- b. "God has not called us to uncleanness." v. 7
- a. "But unto holiness" (sanctification). v. 7

4·8 τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

Vs. 8 He therefore that despiseth [PAPart], despiseth [PAI] not man, but God, who hath also given [PAPart] unto us his holy Spirit.

1. "He therefore that despiseth, despiseth not man, but God,"
 - a. Better, the one who rejects these commandments, or instructions.
 - 1). The background of this idea is to annul or to set aside, to treat as worthless.
 - 2). Many, in order to justify their lust and sin, do not hesitate to set aside God.
 - b. When one rejects the commandments, he is not rejecting man, but God. Compare what God said to Samuel, when Samuel was displeased with Israel for wanting a king. I Sam. 8:7.
 - c. Compare I Jn. 5:3, "this is the love of God, that we keep his commandments...."
2. "Who hath also given unto us his holy Spirit."
 - a. The Holy Spirit was promised to guide the apostles to all the truth.
 - b. This statement is comparable to Acts 2:38.
 - c. The teachings, the benefits and blessings of the Holy Spirit are given to us to arm us against these sins.
 - d. If one continues to be led by the Holy Spirit, then he does not live a lifestyle of sin. Cf. I John 3:9; Rom 8:13,14
 - e. Besides, it is the Holy Spirit that gives power to the word. We have not been given an impotent word.

4·9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·

Vs. 9 But as touching brotherly love ye need [PAI] not that I write [PInf] unto you: for ye yourselves are [PAI] taught of God to love [PInf] one another.

1. "But as touching brotherly love ye need not that I write unto you:"
 - a. "Touching" is peri, concerning.
 - b. "Brotherly love" or love of the brothers (and sisters) in Christ.
 - c. Only those taught of God would keep on loving one another.
2. "For ye yourselves are taught of God to love one another."
 - a. God has taught us to love one another.

b. This is one of the great duties and responsibilities of Christians. Mt. 22:39

4:10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ.
παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον,

Vs. 10 And indeed ye do **[PAI]** it toward all the brethren which are in all Macedonia: but we beseech **[PAI]** you, brethren, that ye increase **[PInf]** more and more;

1. "And indeed ye do it toward all the brethren which are in all Macedonia:"
 - a. "You do it," or you practice it.... You have not only been taught it.
 - b. This is good evidence that the Thessalonians had been taught to love, because they practiced love.
2. "But we beseech you, brethren, that ye increase more and more;"
 - a. "Beseech" is urge.
 - b. "Increase more and more" is to excel still more. Continue to grow. Cf. verse 1, where this same word is translated abound.
 - c. The semicolon at the end of the sentence links what is in verse 11 with this verse.

4:11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς [ιδίαις] χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,

Vs. 11 And that ye study **[PMInf]** to be quiet **[PInf]**, and to do **[PInf]** your own business, and to work **[PInf]** with your own hands, as we commanded **[AAI]** you;

1. "And that ye study to be quiet,"
 - a. Find out, or make it your ambition, aspire, to lead a quiet life.
 - 1). Make it you ambition, which is inherent in the word.
 - 2). This ambition is to do good. Not as meddlesome people, or busybodies.
 - b. Make it your goal in life to lead a calm and quiet life.
 - 1). A calm and quiet temper is something most desirable.
 - 2). Strive earnestly, or restlessly to be quiet is a paradox.
2. "And to do your own business,"
 - a. Or mind your own business, or mind (tend to) your own affairs.
 - b. NASV: "Attend to your own business." That is, to develop the habit of attending to one's own affairs.
 - c. Most of us have our hands full, minding our own business. If we do not do this we become busy-bodies, meddlers, and generally have little peace and quiet in our own minds.
3. "And to work with your own hands,"
 - a. We always seem to have some pious idlers.
 - b. This instrumental case means to work by means of one's own hands.
 - c. Christianity has never proposed to free us from work.
4. "As we commanded you;"
 - a. Or, as we instructed, or charged you.
 - b. He had commanded them to do this while he was with them.

4:12 ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.

Vs. 12 That ye may walk **[PASubj]** honestly toward them that are without, and that ye may have **[PASubj]** lack of nothing.

1. This is how to be credible toward those that are outside the church. Two clauses here express the purpose of the previous exhortation.
2. "That ye may walk honestly toward them that are without,"
 - a. "Walk honestly toward" is to behave properly toward outsiders, to walk becomingly, decently.
 - 1). The background of this word is honest financial transactions.
 - 2). But it means more, especially before outsiders. Walk honestly in business, domestic life, social life, politics.
 - 3). If outsiders knew nothing of the salvation and spiritual blessings in Christ, they could at least see the difference in the Christian's life.
3. "And that ye may have lack of nothing."
 - a. This means not to need anything at all. Do not be dependent on others.
 - b. Some men by their slothfulness bring themselves into deep trouble and become a burden themselves.

Events at the second coming of the Lord 13-18

4:13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

Vs. 13 But I would [PAI] not have you to be ignorant [PInf], brethren, concerning them which are asleep [PPPart], that ye sorrow [PMSubj] not, even as others which have [PAPart] no hope.

1. "But I would not have you to be ignorant, brethren,"
 - a. "Ignorant" or uninformed, not to know. Either they did not know, or needed to know how to answer some who were troubling them.
 - b. God, who cannot lie, has promised something better for His children.
2. "Concerning them which are asleep,"
 - a. Or about those who fall asleep, or die. Some were concerned and feared that those who had died would not receive the same blessings as those who were alive when the Lord came again. They may have lost one of their own members to death.
 - b. "Asleep" was used often by the Greeks for death. Cf. John 11:11
 - c. This teaches that we still exist after death.
3. "That ye sorrow not, even as others which have no hope."
 - a. "Sorrow not" is do not grieve. He is not saying, "do not have any type of personal grief." It is natural to mourn the loss of good friends and family members.
 - b. "No hope" or no expectation, no desire.
 - 1). There are those who die and there is no desire, nor expectation of salvation.
 - 2). It is really sad to lose someone that has no hope of heaven. Eph. 2:12

4:14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

Vs. 14 For if we believe [PAI] that Jesus died [AAI] and rose [AAI] again, even so them also which sleep [APPart] in Jesus will God bring [FAI] with him.

1. "For if we believe that Jesus died and rose again,"
 - a. Our hope rests upon the DBR of Jesus. I Cor. 15:1ff
 - b. This is to Christianity what the hub is to the wheel.

2. "Even so them also which sleep in Jesus will God bring with him."
 - a. Those who die as faithful Christians.
 - b. "Will God bring with him."
 - 1). Some suggest that this means God will raise up and bring back to heaven those in Christ Jesus.
 - a). "With him" means that God will gather his saints through the agency of Jesus.
 - b). The verb ago (bring), means to bring forth, lead, take away, or take along.
 - c). God will bring the dead into the eternal state of glory.
 - d). Note: This is said from the standpoint of God. "God will bring with Jesus."
 - 2). Others think this means that God will bring the Christians with him from heaven.
 - a). How could it mean this when all Christians are either in the grave and will be raised, or they are still alive on the earth?
 - b). If we are either in the grave, or alive when the Lord returns, we will not be able to come from heaven with the Lord.
 - 3). So, Jesus will lead those who are saved into glory with him.
 - c. Our word cemetery (a Greek word) means a sleeping chamber.

4:15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

Vs. 15 For this we say **[PAI]** unto you by the word of the Lord, that we which are alive **[PPart]** and remain **[PPart]** unto the coming of the Lord shall not prevent **[AASubj]** them which are asleep **[APPart]**.

1. "For this we say unto you by the word of the Lord,"
 - a. "By the word of the Lord" means this is what the Lord teaches. It is even possible that it refers to the recorded teaching of Jesus while he lived here on earth. Mt. 24:36ff; 25:31ff.
 - b. This is possibly an additional direct revelation, or it might be something the Lord taught while here on earth.
2. "That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."
 - a. The ones who "are alive and remain" are the ones who have not died.
 - 1). This is an elaboration, and more specific information on what will actually happen.
 - 2). "We which are alive" is literally "we the living ones." "We which are alive," verse 17, is a further explanation of who these living ones are.
 - b. "Prevent" is an old word for precede. The ones alive will have no advantage over those who have died.
 - c. Those alive will not precede those who have died in being reunited with Christ.

4:16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

Vs. 16 For the Lord himself shall descend **[FMI]** from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise **[FMI]** first:

1. "For the Lord himself shall descend from heaven with a shout,"
 - a. "Shall descend from heaven" inasmuch as he ascended into heaven. Acts 1:9-11; John 20:17
 - b. "A shout" or a loud command, or order (as a military command).
 - c. This also teaches that there is such a place as heaven.
2. "With the voice of the archangel, and with the trump of God:"
 - a. "Archangel" in our language means chief angel.
 - 1). The only one named in the N.T. is Michael in Jude 9.
 - 2). There is no definite article before either trump or archangel.
3. "And the dead in Christ shall rise first:"
 - a. The first thing to happen is that the dead in Christ will rise.
 - b. Christians who have died in this life will rise first.
 - c. Here, only Christians are discussed. Elsewhere, the Bible teaches all will be raised. John 5:28,29

4·17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἄρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα.

Vs. 17 Then we which are alive **[PAPart]** and remain **[PMPart]** shall be caught up **[FPInd]** together with them in the clouds, to meet the Lord in the air: and so shall we ever be **[FMI]** with the Lord.

1. "Then we which are alive and remain shall be caught up together with them in the clouds,"
 - a. The next step is the ones alive and remain will be caught up together with them (with the Christians that have died, and have just been resurrected).
 - 1). Those of us alive on earth will be changed. I Cor. 15:51,52.
 - b. "In the clouds" in the air. There is no indication that the Lord will ever step foot on the earth.
2. "To meet the Lord in the air:"
 - a. As the previous phrase indicates, this meeting will take place in the air.
 - b. This makes sense, since the earth will be destroyed (II Pet. 2:10f), and saints will be going to heaven with Jesus.
3. "And so shall we ever be with the Lord."
 - a. We will be with the Lord forever. Jn. 14:3
 - b. "So" means in this manner.
 - c. We will be given the crown of life, and the fulfillment of all of the other wonderful promises God has made to the faithful.

4·18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Vs. 18 Wherefore comfort **[PAImper]** one another with these words.

1. "Wherefore comfort one another with these words."
 - a. We are to encourage each other with these words.
 - b. "With these words" is literally "in these words."
 - c. How many people have been comforted with these words!

Chapter 5

In view of the coming of the Lord, we need to watch 1-11

5:1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειάν ἔχετε ὑμῖν γράφεσθαι,
Vs. 1 But of the times and the seasons, brethren, ye have [PAI] no need that I write [PMInf] unto you.

1. "But of the times and the seasons, brethren,"
 - a. "Times" is length of time signifying the chronological time to lapse before the second coming. "Times" is χρόνος, an extended or indefinite period or duration of time.
 - b. "Seasons," or dates, is from καιρός, a definite span of time, as the season of harvest.
 - c. We do not know when the Lord will return, so it is useless to write about it.
2. "Ye have no need that I write unto you."
 - a. There is no need to write. The Thessalonians knew the teaching that only God knows when the end of time will be.
 - 1). Jesus said, "It is not for you to know times or seasons which the Father has fixed for his own authority." Acts 1:7
 - 2). The ones God has revealed Christians need to know. Cf. 4:9
 - b. Since no man knows that day and hour, it is useless to speculate about it.
 - c. Why would we need to know this anyhow?

5:2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.
Vs. 2 For yourselves know [2PerfI] perfectly that the day of the Lord so cometh [PMI] as a thief in the night.

1. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."
 - a. Since we "know" (ἀκριβῶς οἶδατε, accurately know) that we cannot know when the Lord is coming the second time, there is no need to write about it.
 - b. Whenever he does come, it will be as a thief comes (when least expected - Rev. 16:15).
 - 1). He will come suddenly, unexpectedly. This is the element of uncertainty.
 - 2). That is all they need to know.
 - c. "The day of the Lord" here means the second coming.
2. Mat. 24:44; Mk. 13:35,36; I Cor. 5:5; II Pet. 3:12; Jn.6:39f; Jude 6.

5:3 ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

Vs. 3 For when they shall say [PASubj], Peace and safety; then sudden destruction cometh [PMI] upon them, as travail upon a woman with child; and they shall not escape [AASubj].

1. "For when they shall say, Peace and safety;"
 - a. Paul describes what those who do not believe, and are not prepared, are saying.
 - b. Like many today say, "all is well," or "everything is all right," or "Let us entertain ourselves some more with our (vain) amusements."
 - c. The false prophets are crying "peace and safety," and how sad so many will have

been deceived. Cf. Jer. 6:14; II Pet. 2:1

2. "Then sudden destruction cometh upon them,"
 - a. When people have this feeling of security, destruction will come suddenly, and there will be no escape.
 - b. What a sudden and terrible thing the coming will be for the ungodly.
3. "As travail upon a woman with child; and they shall not escape."
 - a. "Travail" or birth pangs, or labor pains of a woman about to give birth.
 - b. Destruction for the heedless is as certain as labor pains on a woman who is about to give birth.
 - c. As with a woman having birth pains, once the process of the end of time has started, nothing can stop it.
 - d. "They shall not escape" has a double negative for emphasis.

5:4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃ καταλάβῃ,

Vs. 4 But ye, brethren, are [PAI] not in darkness, that that day should overtake [2AASubj] you as a thief.

1. "But ye, brethren, are not in darkness,"
 - a. "But" emphasizes a strong contrast between these believers and the unbelievers.
 - b. This is because they have been taught, and have the light of God's word.
 - c. These Thessalonians were not in a state of sin and ignorance as were the heathen.
 - d. "Darkness" represents the sphere of wickedness. Those who live in this realm do not know God, nor the teaching of his second coming.
2. "That that day should overtake you as a thief."
 - a. We should be ready. This statement means the unbelievers will be surprised.
 - b. We cannot afford to let the second coming slip up on us, and we are not prepared.
 - c. "Thief" is from κλέπτος.

5:5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

Vs. 5 Ye are [PAI] all the children of light, and the children of the day: we are [PAI] not of the night, nor of darkness.

1. "Ye are all the children of light, and the children of the day:"
 - a. "Children" is sons in the Greek. "Sons of light" and "sons of the day."
 - b. Compare II Tim. 1:10.
2. "We are not of the night, nor of darkness."
 - a. We are not in the darkness of heathenism and worldliness. Notice how a double negative follows a double positive in this verse.
 - b. All of this has a spiritual application.
 - c. Notice how he repeats the same idea changing from "you" to "we."
 - d. This is simply stating positively what is stated negatively in verse 4.

5:6 ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

Vs. 6 Therefore let us [PASubj] not sleep, as do others; but let us watch [PASubj] and be sober [PASubj].

1. "Therefore let us not sleep, as do others;"

- a. "Therefore" is accordingly therefore, two connective and inferential particles.
- b. "Let us not sleep." Present tense. This is an appropriate figure to describe the conduct and attitude of those who do not know what is going on in the world.
 - 1). We must always be on guard. Responsible alertness is necessary.
 - 2). We must not be so careless as to fall asleep spiritually.
- c. "As do others" are those who have no hope, as in 4:13.
- 2. "But let us watch and be sober."
 - a. "But" indicates what is about to be said is the antithesis of "sleep."
 - b. "Let us watch" is present tense. We need to be alert and self-controlled, aware of what is going on. Determined wakefulness - staying awake in order to watch.
 - c. Sins of intemperance and excess keep men from being sober.
 - d. "Sober" in a spiritual sense is comparable to being sober (mentally awake and aware) physically.
 - 1). This word comes out of a background of not being drunk.
 - 2). We need to be in full possession of our faculties in order to exercise self-control.

5·7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·
 Vs. 7 For they that sleep [PAPart] sleep [PAI] in the night; and they that be drunken [PPPart] are drunken [PAI] in the night.

- 1. "For they that sleep sleep in the night;"
 - a. A vivid illustration: the night is a wonderful time to sleep physically, but we are children of the day, so, spiritually we must not sleep.
 - 1). Particularly in that day and time the night was the time to sleep.
 - 2). Those in darkness sleep. That is, they are insensitive to spiritual values.
 - b. All of us detest lazy, gluttonous type of persons who sleep away the day.
 - c. We must make sure we do not do that spiritually.
- 2. "And they that be drunken are drunken in the night."
 - a. A characteristic that persists till this day.
 - b. Alcohol takes away our sobriety and alertness, so that we do not know what is taking place. It simply adds to the spiritual insensitivity.
 - 1). "Be drunken" is from μεθύσκω, to get drunk.
 - 2). "Drunken in the night" is from μεθύω, to be drunk. (There is not any real difference in the two words, except the one noted.
 - c. However, it is just as bad to be drunk with pride, passion, self-conceit, gratifications of the flesh, etc.

5·8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

Vs. 8 But let us, who are [PAPart] of the day, be sober [PASubj], putting on [AMPart] the breastplate of faith and love; and for an helmet, the hope of salvation.

- 1. "But let us, who are of the day, be sober,"
 - a. Christians belong to the day. Same idea as verse 6.
 - b. We must by good sense live by faith, love and hope.
 - c. "Be sober" emphasizes the calm life of self-control.
- 2. "Putting on the breastplate of faith and love;"

- a. The proper attire (or equipment) is faith, hope and love.
 - 1). Therein lies our protection. We must be able to defend ourselves.
 - 2). "Breastplate" was an article of protection. (Cf. our bullet-proof vests).
- 3. "And for an helmet, the hope of salvation."
 - a. "Helmet." These are the same as in Ephesians 6, where there is a fuller description of the Christian's armor.
 - b. Hope protects our sobriety just as surely as a helmet protects one in war.
 - c. Hope is the desire, with the expectation to receive that which is desired.

5·9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Vs. 9 For God hath not appointed [AMI] us to wrath, but to obtain salvation by our Lord Jesus Christ,

- 1. "For God hath not appointed us to wrath,"
 - a. "Appointed" is destined.
 - 1). God did not destine us to wrath. This is the reason for our hope.
 - 2). The destiny that God has provided for the faithful is salvation.
- 2. "But to obtain salvation by our Lord Jesus Christ,"
 - a. "But" means rather, that is, rather to the obtaining of salvation.
 - 1). Cf. the active use of this word also in II Thess. 2:14.
 - 2). We are to actively keep awake to fulfill God's purpose in calling us.
 - 3). We need to choose salvation, because otherwise we are destined to be lost.
 - 4). God chooses us in Christ. Eph. 1:4,5
 - b. This is our final hope.

5·10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

Vs. 10 Who died [2APart] for us, that, whether we wake [PASubj] or sleep [PASubj], we should live [AASubj] together with him.

- 1. "Who died for us, that, whether we wake or sleep,"
 - a. Christ died for us to make it possible for us to live with him.
 - 1). This is the reason he died for us.
 - 2). This purpose is, whether we are dead when the Lord comes, or still alive, we are to live with him.
 - b. "Whether we wake or sleep" means whether we are alive or dead.
- 2. "We should live together with him."
 - a. If we die in Christ we will live together with him.
 - b. If we are alive in Christ when the Lord returns we will live together with him.
 - c. This is an endless fellowship that the righteous will have.

5·11 Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

Vs. 11 Wherefore comfort [PMImper] yourselves together, and edify [PMImper] one another, even as also ye do [PAI].

- 1. "Wherefore comfort yourselves together,"
 - a. Encourage one another.

- b. "Together" we can really help each other out, especially in tough times.
- c. Yes, we are our brother's keeper.
- 2. "And edify one another, even as also ye do."
 - a. Build up one another. Literally, build up one the one. cf. 4:18
 - b. Mutual comfort and edification sustains God's people.
 - c. The work of edification is a great work ordained for Christians.

Practical Duties of Christians 12-22

5:12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νοουθετοῦντας ὑμᾶς,

Vs. 12 And we beseech [PAI] you, brethren, to know [PerfInf] them which labour [PAPart] among you, and are over [PMPart] you in the Lord, and admonish [PAP] you;

1. "And we beseech you, brethren,"
 - a. "Beseech" is request, ask, beg, urge.
 - b. "Brethren," indicates Paul's constant awareness of the importance of an affectionate relationship with the Thessalonians.
2. "To know them which labour among you,"
 - a. "To know," is to recognize and acknowledge; respect, appreciate, and value.
 - b. "Labour" is to toil, even if one is weary.
 - c. These are our leaders in the Lord, or in the church.
3. "And are over you in the Lord,"
 - a. These are the elders, or pastors of the church.
 - b. "Over you" does mean to give "rule," "direct," etc., but the lexicons also define this word as "to be a protector, or guardian; to give aid." - Thayer. Arndt and Gingrich defines this word as "to be concerned about, care for, to give aid."
 - c. Compare I Tim. 5:17.
4. "And admonish you;"
 - a. This is an old verb that meant putting sense into one's head.
 - 1). Often, a thankless, but necessary task.
 - 2). Therefore, we are to respect those who instruct and encourage us in the commandments of the Lord.
 - b. This can be done both publicly or privately.

5:13 καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

Vs. 13 And to esteem [PMInf] them very highly in love for their work's sake. And be at peace [PMImper] among yourselves.

1. "And to esteem them very highly in love for their work's sake."
 - a. "Esteem." That is, hold them in the highest regard.
 - b. There must be proper regard and support of the leadership.
 - c. "For their work's sake," or because of their work. This is that, out of which our esteem should and must arise.
2. "And be at peace among yourselves."
 - a. Christians are to live in peace with each other.

- b. Dissensions will be a hindrance to any work, or any relationship.
- c. This implies a cordial cooperation among Christians, and particularly between followers and leaders.

5:14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

Vs. 14 Now we exhort **[PAI]** you, brethren, warn **[PImper]** them that are unruly, comfort **[PMImper]** the feebleminded, support **[PMImper]** the weak, be patient **[PImper]** toward all men.

1. "Now we exhort you, brethren, warn them that are unruly,"
 - a. "Exhort" or urge you, encourage one another.
 - b. "Warn" is to admonish.
 - c. "Unruly." Everywhere there are those who walk disorderly.
 - 1). One who breaks rank must be warned in order to keep military order.
 - 2). This word can mean idle, and that is the reason why some versions have "warn those who are idle." NIV
 - 3). So, warn those who are out of line, the disorderly (or warn the loafers).
2. "Comfort the feebleminded,"
 - a. Encourage the timid, or the faint-hearted.
 - b. Also may be included here are the dejected and the sorrowful, timid, feebleminded.
 - 1). Conditions sometimes cause these to lose heart and quit.
 - 2). Even those who are strong in the faith can be discouraged.
3. "Support the weak,"
 - a. Help them (middle voice). Some are not able to perform their duties by themselves.
 - 1). These are the spiritually frail.
 - 2). The weak are those who are tempted to sin more easily.
 - b. The load gets mighty heavy sometimes.
4. "Be patient toward all men."
 - a. We must be longsuffering toward all. Literally, long tempered.
 - b. These sometimes try our patience, especially that of the leaders. But, do not give up easily.

5:15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.

Vs. 15 See **[PAImper]** that none render evil for evil unto any man; but ever follow **[PAImper]** that which is good, both among yourselves, and to all men.

1. "See that none render evil for evil unto any man;"
 - a. Do not repay evil for evil.
 - 1). Jesus taught not to retaliate. Mt. 5:38-42
 - 2). Cf. Paul, Rom. 12:17.
 - b. If others do us wrong, we will not be justified by responding in kind.
2. "But ever follow that which is good,"
 - a. Good is everything God has commanded.
 - b. We must study. We simply cannot do what we do not know - regardless of how good it is.

- c. We need to do good regardless of what others are doing. Cf. Mt. 7:12
- 3. "Both among yourselves, and to all men."
 - a. These are the things which represent proper treatment of each other.
 - b. We need to respond correctly, whether to other Christians, or the people in the world.

5·16 Πάντοτε χαίρετε

Vs. 16 Rejoice [**PAImper**] evermore.

- 1. "Rejoice evermore."
 - a. Rejoice always, or always be joyful. Keep on rejoicing.
 - b. This we understand of spiritual joy, and not creature-comforts, etc. Cf. Luke 12:16
 - c. Even with so many things in this life to make us sad, there are, at the same time, so many positive aspects to Christianity about which to rejoice.

5·17 ἀδιαλείπτως προσεύχεσθε,

Vs. 17 Pray [**PMImper**] without ceasing.

- 1. "Pray without ceasing."
 - a. Pray continually, or always have a prayer in your heart. Lk. 18:1
 - b. One way to rejoice evermore (previous verse) is to pray.
 - c. All things would be better if we prayed more.

5·18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

Vs. 18 In every thing give thanks [**PAImper**]: for this is the will of God in Christ Jesus concerning you.

- 1. "In every thing give thanks:"
 - a. Always give thanks, in all circumstances.
 - b. This is probably the most neglected area by Christians as well as others.
- 2. "For this is the will of God in Christ Jesus concerning you."
 - a. It is God's wishes for us to be thankful.
 - b. This ought to be the nature of Christians, especially those who recognize what it means to have been saved from our sins.

5·19 τὸ πνεῦμα μὴ σβέννυτε,

Vs. 19 Quench [**PAImper**] not the Spirit.

- 1. "Quench not the Spirit."
 - a. "Quench not" means to stop doing it, or not to have the habit of doing it.
 - 1). Do not put out the Spirit's fire.
 - 2). Some were trying to put out the fire of the Holy Spirit as he then worked miraculously, just as they do today with his word.
 - b. We must always be guided by the Holy Spirit through his instructions.
 - 1). When we turn away from Bible teaching, it is like throwing water on a fire.
 - 2). To say that the Holy Spirit does not work miraculously today, is not to say he does not work.

5·20 προφητείας μὴ ἐξουθενεῖτε·

Vs. 20 Despise [**PAImper**] not prophesyings.

1. "Despise not prophesyings."
 - a. Do not treat with contempt prophetic utterances.
 - 1). "Prophesying" is forth-telling.
 - 2). We are not to despise what the inspired teachers have set forth.
 - b. In the first century this was the spiritual message of the prophets backed up by miraculous power. Now, it is the message of those prophets as we have it in the New Testament.
 - c. "Despise" means making a thing of no account, utterly disregarding.
 - d. We can violate this rule today by neglecting or opposing the preaching of the word.

5:21 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,

Vs. 21 Prove [**PAImper**] all things; hold fast [**PAImper**] that which is good.

1. "Prove all things;"
 - a. "Prove" is examine, test everything. A word in the N.T. times that was used of testing money to find out whether it was genuine.
 - b. Teaching is to be tested, and when it is true, it is to be followed.
 - 1). It is always necessary to test.
 - 2). This is the same word as found in I Jn. 4:1. dokimatzete - δοκιμάζετε.
 - c. "All things" would be all things that are taught.
2. "Hold fast that which is good."
 - a. "Hold" is a present imperative that means to hold or keep in memory, possess, retain, seize on, take.
 - b. "Good" is excellent, precious, useful, suitable.
 - c. Whatever is right and true is good.

5:22 ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

Vs. 22 Abstain [**PMImper**] from all appearance of evil.

1. "Abstain from all appearance of evil."
 - a. Better, abstain from every form of evil (as in the ASV), or avoid every kind of evil. Compare "and such like" in Gal. 5:21.
 - b. "Abstain" is to hold one's self away from and was used of the steadfast refusal of Gentile Christians to be involved in idolatry, fornication, things strangled and blood. Acts 15:20, 29
 - c. Peter used this word to show the need of resisting fleshly lusts. I Pet. 2:11
 - d. "Evil" is probably best understood as a noun.

Paul prays for the sanctification of the Thessalonians 23-24

5:23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

Vs. 23 And the very God of peace sanctify [**AAOpt**] you wholly; and I pray God your whole spirit and soul and body be preserved [**APOpt**] blameless unto the coming of our Lord Jesus

Christ.

1. "And the very God of peace sanctify you wholly;"
 - a. God is a God of peace and the author of peace.
 - 1). He is so characterized because of his nature.
 - 2). God is the source of all true peace.
 - b. "Sanctify you wholly" is to set you apart completely - through and through.
 - 1). This is aorist active optative, a strong wish for these in the future.
 - 2). His wish is that they separate from things which are profane, and so to be holy, consecrated.
 - c. Compare John 17:17.
2. "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."
 - a. Paul's prayer shows we are a triune being - spirit, soul, and body.
 - b. "Be preserved" (the entire man) shows that Paul views man as an "undivided whole."
 - 1). This is more specific and indicates the whole nature is to be preserved.
 - 2). This prayer is for the sanctification and preservation of these.
 - c. "Without blame" means there is to be no deficiency in any part. Nothing blameworthy can be attached to them.
 - d. "Unto the coming" is the second coming, which was always a sustaining hope.

5:24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

Vs. 24 Faithful is he that calleth **[PPart]** you, who also will do **[FAI]** it.

1. "Faithful is he that calleth you,"
 - a. There is a need to always remember the faithfulness of God.
 - b. There is no instance where God does not keep his word.
 - c. God calls us (II Thess. 2:14), and he will carry through (Phil. 1:6).
2. "Who also will do it."
 - a. He will bring it to pass; he will do what he says he will do.
 - b. God will always do what he has promised.

Paul's farewell request and hope 25-28

5:25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.

Vs. 25 Brethren, pray **[PMI]** for us.

1. "Brethren, pray for us."
 - a. We should pray for one another.
 - b. Look what praying for one another did in relation to Paul and the Thessalonians.
 - c. The present verb means to continue to pray for us.
 - d. We always need the prayers of others.

5:26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

Vs. 26 Greet **[AMImper]** all the brethren with an holy kiss.

1. "Greet all the brethren with an holy kiss."
 - a. The customary and usual form of greeting in that day. It was a token of friendship and brotherly love.

- b. Why would we not want to greet our holy brethren.

5:27 Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

Vs. 27 I charge [PAI] you by the Lord that this epistle be read [APInf] unto all the holy brethren.

1. "I charge you by the Lord"
 - a. Even though it is in the indicative mood, it has the force of a solemn command.
 - b. I adjure you, or put you under oath.
2. "That this epistle be read unto all the holy brethren."
 - a. All Christians need what Paul has written in this letter.
 - b. This implies all the brethren can benefit and learn from reading.

5:28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

Vs. 28 The grace of our Lord Jesus Christ be with you. Amen.

1. "The grace of our Lord Jesus Christ be with you. Amen."
 - a. This is the final wish of Paul for the Thessalonians.
 - b. Compare the close of II Thess. 3:18.
 - c. There is an even fuller benediction in II Cor. 13:14.

Key to Abbreviations in the Verses

1. Tense. The first letter in the brackets is the tense of the verb.
 - a. "P" means present tense. Present time, continuing action.
 - b. "F" means future tense. That which will happen in the future.
 - c. "A" means aorist tense. Simple past tense, or point action in the indicative mood.
 - d. "Imperf" means the imperfect tense. Continuous action over a period of time in the past, without reference to when it began or ceased.
 - e. "Perf" means perfect tense. A present state resultant upon past action.
 - f. "Pluperf" means the Pluperfect tense. The same as the perfect tense, except that the results of the action are in existence at some point in past time.
2. Voice. The second letter (not always given) is the voice.
 - a. "A" means active. The active voice represents the subject as acting.
 - b. "M" means middle. The middle voice represents the subject acting in a way that concerns itself.
 - c. "P" means Passive. It represents the subject as being acted upon.
3. Mood. The last letter in the bracket is the mood.
 - a. "I" means indicative. The indicative mood makes a statement, or an assertion, etc.
 - b. "Subj" means the subjunctive. This contemplates something that might be, or is wished for.
 - c. "O," or "Opt" is Optative. This expresses a strong wish.
 - d. "Imper" means imperative, or a command.
 - e. The last letter may also be "Inf," an infinitive, or "Part," meaning a participle.

FIRST THESSALONIANS IN SERMON FORM

THE TRUTH IS WHAT TURNS MEN TO GOD

Acts 17:1-4; I Thess. 1:1-10

Introduction

1. Paul preached a life changing message, and planted the church at Thessalonica. 17:1-4
2. Now, some years later, he summarizes the spiritual status of these members, 1:9,10:
 - a. They turned from idols to God.
 - b. They began serving the true God.
 - c. They began to wait for the return of Jesus from heaven.
 - 1). This is Jesus whom God raised from the dead.
 - 2). This Jesus is the one who delivered us from the wrath to come.
3. This kind of service was not some cheap mumbled creed, or repetitious ceremony, but the experience of life changing power in forgiveness and spiritual relationship with God.

THREE FACTS WHICH WERE PRESENT IN PAUL'S LIFE-CHANGING MESSAGE TO THE THESSALONIANS:

- A. The truths of the Old Testament were declared.
 1. His first sermon was in a synagogue. Acts 17:1-4.
 2. His message:
 - a. He reasoned from the scriptures. 17:2
 - 1). "Reasoned" means to converse, discuss, argue.
 - 2). This word meant to speak entirely through a subject, giving full explanation and examination to the subject.
 - 3). This was a common practice of Paul. Acts 18:4,19; 19:8,9; 20:7
 - 4). This reasoning had its origin in the scriptures.
 - 5). This is as far removed from the light, anemic, and useless "so-called" preaching today in many pulpits, as heaven is from the earth.
 - b. He opened the meaning. 17:3
 - 1). "Opened" means he explained it thoroughly.
 - 2). The word also indicates a distinguishing (to recognize and discriminate the truth from error).
 - 3). Compare Jesus: Luke 24:45 "Then opened he their understanding, that they might understand the scriptures,"
 - 4). Paul wrote about the vail of confusion by some. II Cor. 3:14-16
2CO 3:14-16 "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away."
 - c. He proved the conclusion. 17:3
 - 1). He "alleged" or proved that Christ had arisen and that he is the Christ.
 - 2). This word means to place one thing along side another (when he placed the

preaching along side the facts (the O.T., the D.B.R.), he proved the preaching.

- 3). Today if our preaching is not placed along side the scriptures, we are not doing what Paul did.

- d. He evidenced Jesus as the Christ. 17:3,4
 - 1). The evidence presented clearly established his case.
 - 2). The scriptures were clearly made known, and a decision had to be made by the hearers.
 - 3). The true test in whether this is obeyed is the honesty of the heart.

B. The truths of the N.T. were declared.

1. He preached the gospel. I Thess. 1:5; 2:2,4,8,9
 - a. This is the plan of salvation presented as the fulfillment of the O.T. truth.
 - b. This was a gospel which originated with God.
2. He declared the word. 1:6,8; 2:13; 4:15
3. He gave the commandments. 4:2
 - a. "Commandments" or charges as in a "chain of command."
 - b. This is a word used for the passing of orders from a superior to a subordinate. Cf. the use of the word in I Tim. 1:5; 1:18.
 1TI 1:5 "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."
 1TI 1:18 "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;"
4. He wrote this epistle. 1:1; 5:27
 - a. This somewhat adds a permanency to instructions.
 - b. The epistle (letter) was to be read to all the brethren.

C. The message was received.

1. They received the word. 1:6; 2:13
 - a. They were not physically coerced in any way.
 - b. They received it because of the moral and spiritual power of God exerted on them through this word.
 - c. Other places where this word is used. Luke 8:13; James 1:21.
 LUK 8:13 "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."
 JAM 1:21 "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."
2. They were persuaded. Acts 17:4
 - a. "Persuaded" means to bind, or to allow oneself to be bound by, the cords of the truth presented by Paul.
 - b. Compare the use of this word in Luke 16:31 where Abraham expressed the view that they would not be persuaded even if one arose from the dead.
 LUK 16:31 "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

- 1). The force of the evidence would not be allowed to penetrate their stubborn hearts.
- 2). What a contrast to the Thessalonians who accepted the truths presented by Paul!

Conclusion:

1. Review the key points.
2. Why will this same procedure not work today? It will if we use it.

WHAT ACCEPTING THE GOSPEL DID FOR THE THESSALONIANS

I Thess. 1:1-10

THEIR ACCEPTANCE OF THE GOSPEL:

1. Made them the church in Thessalonica. 1:1
 - a. The word "church" means "the called out."
 - b. The gospel had called them. II Thess. 2:14
 - c. They heard the call and obeyed.
 - d. These are the free men and women in Christ that transact the business of God in the world.
 - e. The church is important because:
 - 1). Jesus is the spiritual head. Eph. 1:22,23; Col. 1:18
 - 2). Jesus purchased the church. Acts 20:28; Eph. 5:25-27
 - 3). In this relationship Christians enjoy reconciliation and forgiveness. Eph. 1:7; 2:16
 - 4). The church stands as a reflection of man's commitment to Christ in this world.
 - 5). We take the gospel to the whole world. Eph. 3:10
2. Enabled them to receive the positive prayers of Paul (and other good people). 1:2
 - a. Paul prayed for these converts, as was his habit.
 - b. Prayer is a very powerful tool that Christians need to use.
 - c. An awareness of someone praying for you is strengthening and unifying.
3. Caused them to be active in faith, hope, and love. 1:3
 - a. We understand that their faith, love, and hope were producing the activities designated - work was being produced by the faith, labor by the love, and patience by the hope.
 - 1). For example, Abraham's faith was working with his actions. James 2:22
 - b. This great triad of Christian graces is spoken of often in the N.T.
 - 1). Here in I Thess 1:3
 - 2). Gal. 5:5,6 "For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
 - 3). I Cor. 13:13 "And now abideth faith, hope, charity, these three; but the greatest of these is charity.
 - 4). Eph. 4:2-5 "forbearing one another in love; one hope of your calling; one faith,
 - 5). Col. 1:4,5 "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;"
 - 6). Heb. 10:22-24 "Let us draw near with a true heart in full assurance of faith, having

our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works:"

- 7). I Pet. 1:21,22 "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:"
 - 8). I Thess. 5:8 "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
4. Caused them to know their election of God. 1:4
 - a. "Election" is composed of two words which mean "to say," or "speak out," therefore to express one's choice.
 - b. What one speaks forth indicates his will, his choice, his preference.
 - c. God has selected, chosen, picked out what his will is.
 - 1). God therefore chooses, or selects, on the basis of this spoken word, his people.
 - 2). This choosing is always in harmony with his spoken word. Cf. Acts 10:34,35.
 - d. This election is:
 - 1). By the grace of God. Rom. 11:5
ROM 11:5 "Even so then at this present time also there is a remnant according to the election of grace."
 - 2). Embraced by faith. Rom. 11:20; Tit. 1:1
TIT 1:1 "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;"
 - 3). By the obedience to God's commands. I Pet. 1:2
1PE 1:2 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."
 - 4). By continuing doing the goodness of God. Rom. 11:22
ROM 11:22 "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."
 - 5). By manifesting the qualities and virtues of a faithful Christian life. Col. 3:12-17
 5. Caused them to be followers of Paul and the Lord. 1:5,6
 - a. Paul taught, "Be ye followers of me, even as I also am of Christ." I Cor. 11:1
 - b. "Followers" is from a word that has been transliterated into our language as mimic. It means imitators.
 - c. The gospel has drawing power. Rom. 1:16; John 12:32
JOH 12:32 "And I, if I be lifted up from the earth, will draw all men unto me."
 6. Caused them to be examples. 1:7
 - a. "Example" here indicates a pattern formed by a blow or impression - therefore, an example to be imitated.
 - b. Phil. 3:17; I Tim. 4:12; I Pet. 5:3
PHI 3:17 "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."

1TI 4:12 "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

1PE 5:3 "Neither as being lords over God's heritage, but being ensamples to the flock."

7. Caused the spread of the gospel. 1:8
 - a. This is the primary work of the church. Mat. 28:18-20
 - b. If we fail in this, something is wrong with our foundation.
8. Caused them to turn to God from idols. 1:9
 - a. These people were pagans, and practiced idolatry.
 - b. They had been won over to the power of Christianity.
 - c. Cf. Acts 9:34,35.
ACT 9:34 "And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord."
9. Caused them to serve the true and living God. 1:9; John 4:24; I Tim. 2:5; Acts 17:22f
10. Caused them to wait for the Lord's return. 1:10 Cf. John 14:1-6; Acts 1:9-11

THE MISSION WORK OF THE CHURCH

First Thessalonians

Introduction

1. A book may be studied from a number of standpoints.
2. Our present study will emphasize the mission work of the church as found in the book of First Thessalonians.

SOME OF THE PRINCIPLES INVOLVED IN MISSION WORK:

1. The motive or reason behind such work. I Thess. 2:4
1TH 2:4 "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."
 - a. It was a sense of responsibility, as well as privilege that motivated Paul.
 - b. He had a deep and abiding resolve to spread the gospel. Cf. Thessalonica, Acts 17:4
ACT 17:4 "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."
2. The gospel is for all men. Acts 17:1,4; Matt 28:19-20; I Thess. 5:10; cf. Heb. 2:9; II Cor. 5:15.
 ACT 17:1 "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:"
 ACT 17:4 (see above).
 Mat. 28:19-20
 1TH 5:10 "Who died for us, that, whether we wake or sleep, we should live together with him."
 HEB 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."
 2CO 5:15 "And that he died for all, that they which live should not henceforth live

unto themselves, but unto him which died for them, and rose again."

- a. God's love was for all. Jn. 3:16
 - b. Still, today, there is no limit to God's love.
3. The gospel saves and transforms people. 1:9,10; 2:16; 4:7; 5:9
- 1TH 1:9-10 "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."
- 1TH 2:16 "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."
- 1TH 4:7 "For God hath not called us unto uncleanness, but unto holiness."
- 1TH 5:9 "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,"
- a. Who would not want to be saved?
 - b. The gospel is God's power to save. Rom. 1:16
 - c. Spiritual change is produced by the gospel. 2:9, 13
- 1TH 2:9 "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."
- 1TH 2:13 "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."
4. The preaching of the gospel produces the church. 2:12,14
- 1TH 2:12 "That ye would walk worthy of God, who hath called you unto his kingdom and glory."
- 1TH 2:14 "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:"
- a. When we establish a church, we preach the gospel.
 - b. Whatever the language, political and regional loyalty, culture, the gospel cuts across and saves.
 - c. The gospel centers life in the Christian triad of faith, hope and love. I Thess 1:3; 5:8
- 1TH 1:3 "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;"
- 1TH 5:8 "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."
- 1). Faith is a central theme in First Thessalonians. 3:2,5,6,10
- 1TH 3:2 "And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:"
- 1TH 3:5-6 "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good

tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:"

1TH 3:10 "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?"

- 2). They showed their love by serving God and man. 4:8-10

1TH 4:8-10 "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;"

- 3). Their hope was in the coming of the Lord. 3:13; 4:17; 5:1-9

1TH 3:13 "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

1TH 4:17 "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

5:1-9.

5. The gospel is often hindered by the work of Satan and his followers. 2:14-16, 18.

1TH 2:14-16 "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

1TH 2:18 "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."

- a. The gospel teaches us how to resist temptation. 3:5; 4:3

1TH 3:5 "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain."

1TH 4:3 "For this is the will of God, even your sanctification, that ye should abstain from fornication:"

PREACHING THE GOSPEL OF GOD

I Thessalonians 2:1-12 (2,8,9)

Introduction

1. Much is said in the New Testament about the preaching and teaching of the gospel.
 - a. Go and preach it to all the world. Mk. 16:15
 - b. The men who preach it must be qualified. II Tim. 2:2
 - c. They must be willing. Jn 7:17; Rom. 1:14-16
 - d. Every Christian must feel this responsibility. Heb. 5:12; Mt. 28:19,20
2. The gospel is so important because it is God's power to save. Rom. 1:16
3. Our motive and design, as well as our presentation of the gospel should be correct.
 - a. What is our motive in preaching the gospel?

- b. We need to be consciously aware of it.
- c. By looking at Paul's (and that of Silas and Timothy) motive and design in preaching, perhaps we can determine what ours ought to be.

A. How should we present the message?

1. With boldness (with great courage). v. 2
 - a. Even after suffering.
 - 1). "But" is a strong adversative.
 - 2). Paul and Silas had been beaten and thrown in jail. Acts 16:23
 - b. Even after they had been shamefully mistreated.
 - 1). Not only bodily suffering, but personal indignity and insult.
 - 2). Acts 16:16-40 presents the background.
 - c. Even with, and in spite of, strong opposition.
 - 1). NASB says, "amid much opposition."
 - 2). "Contention" (opposition) is from the background of an athletic contest where the struggle of competition preceded every prize.
 - 3). Is it not a shame how much abuse was heaped upon these early preachers?
 - 4). Compare some of our own preachers of days gone by.
 - 5). Compare some of our current preachers.
2. With encouragement, but without deceit, uncleanness, or guile. v. 3
 - a. "Exhortation" is encouragement, admonition, comfort.
 - b. "Not of deceit" means void of error or delusion.
 - c. "Not of uncleanness" means that which is not of impurity, or from impure motives.
 - 1). Compare some of the popular religions of the Paul's time.
 - 2). Compare some of the religions of modern day times.
 - d. "Not of guile" means trickery. Literally, the word means to catch with bait.
3. We need to speak as someone God can trust. v. 4a
 - a. "Allowed" or approved of God to be trusted with the gospel.
 - 1). These men need to be faithful men.
 - 2). Men whose faith and devotion has been tested and they have passed the test.
 - 3). These men were stewards of the gospel, and stewards must be faithful. I Cor. 4:2
 - b. Nowhere are we able to get around the fact that the message is to be taught. Mat. 28:19,20; I Cor. 2:13
4. We must not be men who are merely men-pleasers. vss 4b-6
 - a. It is so easy to yield to the temptation to please men.
 - 1). It is so easy to allow this to happen.
 - 2). To bow to pressure – especially young people (preachers).
 - b. We must recognize that God examines, tests, our hearts for true motives.
 - 1). He can do this because he is omniscient.
 - c. Paul did not use flattering words.
 - 1). Flattery is using insincere, excessive praise, or attention.
 - 2). Paul had no intention of gaining men's affection merely for himself.
 - 3). There is no evidence Paul manipulated the gospel so as to please anyone. Gal. 1:10

- d. Paul did not have a cloak (covering) of covetousness (a pretext for greed).
- 5. With gentleness as a "mother-nurse." v. 7
 - a. Paul showed great mildness and tenderness, when he could have acted with authority.
 - b. Paul became all things to all men. I Cor. 9:22
 - c. He could have been burdensome.
 - d. This gentleness is expressed in several ways:
 - 1). They were willing to give their very lives. v. 8
 - 2). They would not take anything from the Thessalonians. v. 9
 - 3). Their conduct showed their gentleness. v. 10
- 6. Recognize that it is our duty to exhort, comfort, charge, as a father does his children. v. 11
 - a. These three participles show three phases of the preacher's work.
 - 1). Exhorting (advising and warning earnestly, encouraging).
 - 2). Comforting (consoling, and also encouraging).
 - 3). Charging (imploring, urging, insisting).
 - b. This was done as a father does this to his children.
 - 1). This is a change from the figure of a mother-nurse in vs. 7, to that of a father.
 - 2). One can often get more done with a father's love, than with a father's authority.
 - 3). It is a mother who nurses and nurtures a child, but in this verse it is the father who trains the child.
- 7. As one who walks worthy of God. v. 12
 - a. "That" means to the end that.
 - b. That is, walk in a manner, or live, or conduct yourself in a manner worthy of God.
 - c. We need to understand that man is not worthy, in and of himself, of the glory of heaven.
 - d. A man is counted worthy (on the part of God, or from the viewpoint of God), because of the forgiveness of sins, and because he is continuing to be forgiven on account of his faithfulness.
 - e. It would be proper to pray that we are thankful to be accounted worthy by the Lord, but not proper to say that we are worthy on our own merit.

B. We need more men today like the apostle Paul.

- 1. He was willing to present the gospel to the people of his day. 2:2; Acts 9:15
- 2. He encouraged the people. 11
- 3. Paul felt it was a great privilege to preach the gospel.
- 4. His heart told him it was his great duty to preach the gospel. Cf. I Cor. 9:16
- 5. It is our responsibility to support and uphold those who preach the gospel.
- 6. What is our motive and design in preaching the gospel?

OVERCOMING PERSECUTION AND TRIALS

I Thess. 2:14 - 3:8

Introduction

1. The church has always been faced with problems:
 - a. Being faithful to God.
 - b. Falling away.
 - c. False teachers.
 - d. Being persecuted by non-believers.
 - e. Actual trials inflicted upon the church.
 - f. Temptation to do wrong.
 - g. Pressure to go along with the crowd. Etc., etc.
2. In the verses of our text we learn how the Thessalonians were taught to meet and overcome these problems.

A. Three problems confronting the Thessalonians:

1. Suffering from oppressive people. 2:14-16
 - a. The churches suffered from their own countrymen. 14
 - b. These men had done three things: 15
 - 1). They had killed Jesus.
 - 2). They had killed the prophets.
 - 3). They had persecuted those who preached the truth.
 - a). Forbidding preaching which would have saved the Gentiles.
 - b). They filled up their lives with sin to the limit.
2. Pressure was brought to bear upon the Thessalonians. 3:3,4
 - a. The noun "afflictions," and the verb "to suffer tribulation" (affliction), refers to the pressure that came upon them from without.
 - 1). This word came out of a background of pressing, as pressing hard upon grapes to squeeze out the juice.
 - b. Other uses of this word in the N.T.:
 - 1). Paul often mentioned the grinding pressures in his work of preaching. II Cor. 1:6; 4:8; 7:5.
2CO 1:6 "And whether we be afflicted, it is for your consolation and salvation."
2CO 4:8 "We are troubled on every side, yet not distressed; we are perplexed, but not in despair;"
2CO 7:5 "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears."
 - 2). Acts 7:11 describes the pressures of affliction on Israel due to a famine.
ACT 7:11 "Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance."
 - 3). Jerusalem would experience this pressure in A.D. 70. Mt. 24:21
MAT 24:21 "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."
 - 4). The Apostle John experienced this pressure on the isle of Patmos. Rev. 1:9
REV 1:9 "I John, who also am your brother, and companion in tribulation,

and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

- 5). Ancient England practiced putting weights on the chests of criminals who refused to confess their crimes.
- 6). The danger to the Thessalonians from all these pressures was that they might be moved from the faith. 3:3
3. The temptation to give up. 3:5
 - a. Paul knew how easy it was to be tempted.
 - 1). Those new people in the church who did not as yet have a firm foundation.
 - 2). Even those who were older in the faith could be tempted.
 - b. Paul did not want his work to be in vain. 5
 - c. Our temptation comes in three principle ways: I Jn. 2:15-17
 - d. We need to pray, "Lead us not into temptation...."

B. What can we do about these sufferings, pressures, and temptations?

1. Recognize that the word of God can work powerfully in us. 2:13; Cf. Heb. 4:12
 - a. This is what the Thessalonians did.
 - b. This is what was practiced (working in) them.
 - 1). "Worketh," is literally to work in. So, it displayed itself as a powerful tool as it "worked in" or, operated in their lives.
 - 2). It became their strength and encouragement.
 - 3). We have this same power available to us today – however, we must allow the word in our hearts and let it grow. I Pet. 2:1,2.
1PE 2:1 "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"
2. Follow those who have endured. 2:14
 - a. If others can overcome, then so can we.
 - b. The Thessalonians became followers (imitators) of the churches of God.
 - c. We not only have faithful churches today, but we have the examples of faithful churches in the Bible.
3. Turn to the great leadership of Paul, Timothy, and those who follow God. 2:17
 - a. Paul cared deeply for the truth and for the church.
 - b. Timothy was a servant and a fellow-laborer, and could be trusted to lead, and teach them correctly. 3:2
4. Be established in the faith. 3:2
 - a. This is what much of our teaching and preaching does.
 - b. We must grow in the grace and knowledge of God. II Pet. 3:18
 - c. This is what Jesus told Peter to do for the brethren. Lk. 22:32; Cf. I Pet. 5:10
LUK 22:32 "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."
1PE 5:10 "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."
 - d. Paul desired this for the Romans. Rom. 1:11; 16:25

ROM 1:11 "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;"

ROM 16:25 "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,"

- e. Paul wanted the Thessalonians to increase and abound in love to the end that they might be established. 2:12,13
- f. We must be established to resist evil, and determined to do right.
- 5. Do not discount the influence of faith. 3:2,5,6,7,10
 - a. Paul sent Timothy to comfort them in their faith. 2
 - b. Paul wanted to know the strength of their faith. 5
 - c. When Paul knew of the faith of the Thessalonians, he characterized it as good tidings. 6
 - d. The faith of the Thessalonians comforted Paul. 7
 - e. What was lacking in their faith could be perfected. 10
- 6. Recognize the wisdom of forewarning. 3:3,4
 - a. Do we not do that to our children?
 - b. People who are forewarned are not caught up in unexpected trouble.
 - c. Paul had warned the Thessalonians that they could expect to suffer trials. 4
 - d. We need to be aware that we will be laughed at, scorned, ridiculed, called narrow-minded, a cult, etc.

Conclusion

- 1. You have started on a journey with a wonderful faith — the power to see your journey through to the end.
- 2. Do not allow anyone to destroy that faith. "Do not let the devil puff it out."
- 3. You will be persecuted. II Tim. 3:12
- 4. Do not be surprised; rather rejoice that you are a child of God, and that you have had the opportunity on earth to learn, live, and share your faith with others. 1PE 4:13
1PE 4:13 "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."
- 5. Remember, whatever your struggle, God is with you.

COMPLETING WHAT IS LACKING IN YOUR FAITH

I Thess. 3:10

Introduction

- 1. Faith is the most basic element of Christianity.
- 2. Faith is emphasized almost everywhere in the scriptures: John 8:24; Heb. 11:6; James 2:24; I Thess. 3:2,5-7,10.

A. HOW IS FAITH COMPLETED IN THE CHRISTIAN?

- 1. By recognizing that perfect faith does not come all at once. 10
 - a. We must continue to hear the word. Rom. 10:17

- b. We must grow in knowledge. II Pet. 3:18
- c. "That which is lacking" is a verb which means to come late, to come short, want:
 - 1). Compare the use of this phrase in Heb. 4:1; John 2:3; Luke 15:14
 - HEB 4:1 "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."
 - JOH 2:3 "And when they wanted wine, the mother of Jesus saith unto him, They have no wine."
 - LUK 15:14 "And when he had spent all, there arose a mighty famine in that land; and he began to be in want."
- d. The word "perfect" (complete) comes out of a background of putting in order, restoring to a former condition (as cleaning and mending a fishing net.)
 - 1). Compare Mat. 4:21. καταρτίζω "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them."
 - 2). Heb. 13:21 – "make you perfect (complete) in every good work."
 - 3). I Cor. 1:10 – "perfectly joined together in the same mind...."
 - 4). I Pet. 5:10 – "make you perfect" (complete, put you into proper condition.)
- e. We must add to our faith. II Pet. 1:5-7

Commentary on the verse in II Peter 1:5

- Vs. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- 1. "And beside this, giving all diligence,"
 - a. "Beside this," or for this very cause.
 - b. "Giving all diligence"
 - 1). "All diligence" means making every effort possible; hasten, be eager to add to your faith.
 - 2). "Giving" is literally "bringing in by the side of." παρεισφέρω – I bring, into, by the side of.
 - 3). To bear alongside, i.e., introduce simultaneously.
 - 2. "Add to your faith virtue;"
 - a. "Add" is to furnish besides, supply, provide.
 - 1). Add or supply - In the development of this word, it had to do with keeping in tune with, as in a chorus. epichoregeo (ἐπιχορηγέω).
 - 2). So, to found and support a chorus, to lead a chorus, keep in tune, to supply or provide.
 - 3). Therefore, all of these Christian character qualities are to be chorused (supplied or provided) into a grand symphony to the delight of God.
 - b. Someone has observed that we have here eight graces, which form an octave (in musical terms, from do to do, or c to c, etc.)
 - 1). Man, then, contributes to his salvation.
 - 2). Man brings in by the side of what God does.
 - 3). Think of what it would be like if we were all in tune with God, and one another.
 - 4). All of the things listed are to be brought in by the side of what God has done,

as well as by the side of faith, and all of the other qualities listed.

Lesson continued

2. By standing fast (steadfastness) in the Lord. 8
 - a. It is obvious that their faith is not only an encouragement to the Thessalonians but to Paul also. Notice "we were comforted," and "we live." 7,8
 - b. The background of "standing fast" was of placing something somewhere so that it would be in place – then to stand firm, or continuing to persist in the Lord.
 - 1). I Cor. 16:13 – "Stand fast in the faith."
 - 2). Gal. 5:1 – "Stand fast therefore in the liberty wherewith Christ has made us free."
 - 3). Phil. 4:1 – "Stand fast in the Lord."
 - 4). 2TH 2:15 – "Stand fast"
 - c. Do we today have that steadfastness of soul and determination to be true to God in all of life's activities?
 - 1). What if someone hurts our feelings?
 - 2). What if someone you have a great amount of confidence in does something un-Christian?
 - 3). What if someone you trust takes advantage of you?
 - 4). What happens when trials come along? (sickness, death, persecution).
3. By realizing that prayer increases our faith. 9-11
 - a. Paul prayed for the Thessalonians (1:2,3), and continued to have them in his prayers. 3:9-11
 - b. What does it do to you to know that another faithful Christian is praying for you? as Paul did toward the Thessalonians?
 - c. Prayer is expressive of one's faith, but it is also a means of building up and completing our faith.
4. By building Christian Character qualities into our lives. 12,13
 - a. Love and holiness are specifically mentioned (along with faith, vs. 6).
 - 1). I Cor. 13
 - 2). II Cor. 6:14 - 7:1
 - b. Other qualities are mentioned in other lists. cf. II Pet. 1:5-7
 - c. Having these qualities strengthens every aspect of a life of faith.
 - d. These also point us away from the vain pleasures of life and the world. I Jn. 2:15-17
 - e. This is of great value to us, as it was to the Thessalonians.
5. By hope and anticipation of the second coming of our Lord. 13
 - a. Living by faith would produce the best possible world, even if Jesus did not come again.
 - b. But, he is coming again! Jn. 14:1-6; Acts 1:11; Rev. 1:7
 - c. Will you be ready to meet him when he comes?

"YOU OUGHT TO WALK TO PLEASE GOD"

I Thess. 4:1-12

Introduction

1. One of the reasons this letter was written was to teach the Thessalonians proper knowledge and conduct.
2. In this section the Christian life is compared to a man who continues to walk.
 - a. Many figures of speech are found in the writings of Paul.
 - b. We are like a tree bearing fruit. Gal. 5:22
 - c. We are like lights shining in the world. Phi. 2:15
 - d. We are like men going to war. Eph. 6:11f
3. These great lessons can be beneficial to us.
4. Since we are the light of the world, it is important to make sure we let the pure light shine.

FOUR ASPECTS OF THIS CHRISTIAN WALK:

- A. In this world we walk (live the Christian life) in the presence of others.
 1. In the presence of God. 4:1; cf. Pro. 15:3; Heb. 4:13.
 PRO 15:3 "The eyes of the LORD are in every place, beholding the evil and the good."
 HEB 4:13 "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."
 - a. Therefore, our lives are open to the knowledge of God.
 - b. He is omniscient.
 2. In the presence of our brethren. 4:6,10
 - a. Of course, these do not see everything (as does God).
 - b. But others do see our works. Mt. 5:16
 - c. We must live in front of our brethren in such a way as not to be a stumbling block to the weak, nor a disappointment to the strong.
 3. In the presence of outsiders. 4:12
 - a. People have a way of knowing what kind of people we are.
 - b. Children, for example, seem to have the ability to spot hypocrisy a mile away.
 - c. How sad to be the one who is a stumbling block to outsiders.
 - 1). "He will not pay his debts."
 - 2). "He will not keep his word."
 - 3). "He is a pretty nice guy, but he sleeps with every woman who is willing."
 - 4). "He curses a blue streak."
 - 5). "They are honest, good neighbors, but we never see them going to worship."
 4. In the presence of one's self. 4:4,9
 - a. We must strive to be the best we can be.
 - b. We need to realize we are the sons and daughters of God. Illustration: "Are you God's wife?"
- B. Our Christian walk (life) abstains from:
 1. Immorality. 4:3
 - a. This sin was very prevalent in the pagan world of N.T. times, even involved in pagan

worship.

- b. Gentiles were warned of this sin. Acts 15:19,20; Cf. I Cor. 6:9-11,18-20.
ACT 15:19,20 "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."
 2. A life controlled by the passion of lusts. 4:5a
 - a. II Peter 2:14 speaks of those who have eyes full of adultery, and that cannot cease from sin.
 - b. James explains how temptation and sins works. James 1:13-15
JAM 1:13-15 "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."
 - c. We must live a life of decency and restraint so that our lives are not shameful and debasing.
 3. Being ignorant of God. 4:5b
 - a. Ignorance can destroy. Hos. 4:6
 - b. Knowledge can make us free. Jn. 8:31,32
 4. Forgetting the wrath of God. 4:6
 - a. Our world does not want to hear about the wrath of God.
 - b. However, the Bible presents God as one who will take vengeance. II Thess. 1:7-9
 - 1). "Avenger" means that God's punishment comes from his righteousness.
 - 2). Justice cries out against sin.
 - 3). Love and mercy provided an escape.
 5. Despising (rejecting) God. 4:8
 - a. We reject God when we reject his word.
 - b. We reject God when we reject his church.
 - c. We reject God when we reject his worship.
 - d. We reject God when we reject his "walk."
- C. How may we advance the spiritual development of this Christian walk? By:
1. Having a receptive heart.
 - a. The Thessalonians began in a marvelous way. 1:9
 - b. They must now continue. 4:1
 - 1). Past accomplishments will not meet present needs.
 - 2). The Christian must ever be willing to grow and develop.
 2. Recognizing and obeying the commands that were given. 4:2,11
 - a. The Lord has designated a specific lifestyle.
 - b. Christianity is more than words. Cf. I Cor. 7:19.
1CO 7:19 "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."
 - c. It is obvious God wants of us certain things – thus a series of commandments.
 3. Knowing what the will of God is. 4:3
 - a. The specific command here is to abstain from fornication.

- b. This is said to be our sanctification.
 - c. Men have to choose.
 - 1). Moses chose. Heb. 11:25
 - 2). Joseph chose. Gen. 39:9
 - 3). Joshua chose. Josh. 24:14f
 - 4). We must choose.
 - 4. Understanding that the gospel calls us to holiness, not impurity. 4:7
 - a. We are called by the gospel. II Thess. 2:13,14
 2TH 2:13-14 "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."
 - b. Our life is one completely set apart and dedicated to God.
 - 5. Allowing God to teach us how to live and love. 4:9
 - 6. Appreciating the exhortation of Paul to increase more and more in the love the Thessalonians were already showing toward the brethren. 4:10
 - a. The word "beseech" in verse one is the word for ask, or request.
 - b. In verse 10, the word "beseech" is to exhort (which also appears in vs. 1).
 - c. These words simply encourage the Thessalonians to walk or live as Christians.
 - d. We must encourage people continually today.
- D. What are the results of such Christian living?
- 1. Such Christian activity pleases God. 1
 - a. How radically different from those who killed Jesus, killed the prophets, and persecuted Christian people. 2:15
 - b. It pleases God to walk worthy of him. 2:12
 - 2. Such Christian activity develops one's own sanctification. 4:3-4,7
 - a. We do this by being set apart from profane things, being dedicated to the service of God.
 - b. Cf. John 17:17 where Jesus emphasizes the same idea as Paul.
 - 3. Such Christian activity calls on Christians to use restraint. 4:3
 - a. It isn't that a Christian is not tempted.
 - b. It is that Christians refuse evil a place in their lives so that it does not gain control of their lives.
 - 4. Such Christian activity will emphasize Christian love. 4:9,10
 - 5. Such Christian activity will cause the Christian to grow.
 - a. "Abound more and more" 1
 - b. "Increase more and more." 10
 - c. Notice all the present tense verbs which denote continuous action. 1, 6, 8-10

THE RESURRECTION AND THE SECOND COMING OF CHRIST

I Thess. 4:13-18

Introduction

1. Our Lord has promised to come again. John 14:1-3; Acts 1:11
 2. The hope of every Christian in the world is the second coming of the Lord.
 3. If there is no resurrection, there will be no second coming.
- A. There are and have been many mistaken ideas about the Lord's return.
1. The conclusion is sometimes drawn that because he has not come back in 2000 years, he is not coming back.
 2. He has already come back.
 3. Setting dates for the Lord's return. See attached information:
 4. Mistaken ideas about the resurrection.
 - a. There will be no bodily resurrection. (Sadducees)
 - b. The Thessalonians were confused about the resurrection of those who had died.
I Cor. 15:35-44
- B. Principles we should know concerning the future.
1. We should not be ignorant about the future of those who have died. vs. 13
 2. If we know the truth about those who have died as faithful Christians, there is cause for reduced sorrow. vs. 13
 - a. We rejoice because there is hope.
 - b. There is hope because of the resurrection. I Cor. 15:12-22
 - c. Where there is no hope, there is no sense of peace and well-being.
 - d. Not having this affects our service to Christ, and our spiritual growth.
 3. Believing in the resurrection of Jesus gives us confidence in our own resurrection. vs 14
 - a. Such belief gives the Christian courage to face death.
 - b. If death seemed a defeat for Jesus, the resurrection proclaimed a great victory!
 - c. Indeed, the resurrection of Jesus broke the bonds of death forever.
 - d. These Thessalonians will as surely be raised from the dead as was Jesus.
 - e. So, our focus for the future should be on the coming again of Jesus.
 4. A reason is given for such confidence and hope. vs. 15
 - a. Those who are alive when the Lord comes again, shall not precede those who have died, thus leaving them behind.
 - b. Those who have died then, will not be separated (maybe forever), or left behind (maybe forever).
 5. Specifically what will happen at the end. vss. 16,17
 - a. The Lord will descend from heaven with a shout.
 - 1). Therefore, the return will be emphasized:
 - a). With the voice of the archangel.
 - b). With the trump of God.
 - b. The dead in Christ will be raised. This will be the first thing to happen.
 - c. Then the ones alive (the ones remaining) shall be caught up together to meet the Lord in the air.

- 1). "Together" means no faithful child of God, living or dead, will be left behind.
- 2). Meeting him in the air certainly shows the Lord has no plans to come back to the earth.
- d. All of these faithful Christians will be with the Lord forever.
6. These are the words whereby we may comfort one another. vs. 18
 - a. This truth brought reality into focus.
 - b. This truth brought comfort to the heart.
 - c. This truth was something they could understand.
 - d. This truth was something that could be shared with fellow-Christians of a like-minded faith.

THE LORD IS COMING BACK! HOW SHOULD THE CHRISTIAN LIVE?

I Thess 5:1-11

Introduction

1. I Thess. 4:13-18 is a rich background to this study.
2. I Thessalonians often mentions the fact that Jesus is coming again. 1:10; 2:19; 3:13; 4:15,16; 5:2,23.
3. Do we allow the fact that Jesus is coming again to influence the way we live?
 - a. Do we allow his will to govern our lives?
 - b. Do we allow his truth to direct us?

IN VIEW OF THE LORD'S RETURN WE SHOULD:

1. Have the proper knowledge about future events. 1,2
 - a. The Thessalonians knew the Lord would return.
 - b. They knew he would come as a thief in the night.
 - 1). This means we do not know when he will come.
 - 2). It will be sudden, unexpected.
 - 3). Therefore, man ought always to be ready. Mt. 24:44; Mk. 13:35,36
 MAT 24:44 "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."
 MAR 13:35,36 "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping."
 - c. They knew this so well they did not need Paul to write it to them.
 - 1). "Times" refers to the stream of time, the progress of which is without human influence (no man has any influence on the second coming of Christ.)
 - 2). "Seasons" refers to particular periods or points of time, dates.
2. Realize that those who do not live according to this knowledge "shall not escape." 3,4
 - a. "When they shall say" refers to matters about which there is not proper knowledge, and therefore wrong.
 - b. They are saying, "peace and safety," but there is no peace and safety for the unprepared.
 - 1). Like many today who say "all is well," "Everything is all right."

- 2). "Let us entertain ourselves some more with our (vain) amusements."
- 3). How sad to be so completely deceived.
- c. Sudden (unanticipated) destruction comes upon them.
 - 1). Notice, "cometh" is present tense.
 - 2). This indicates that their destruction is so certain that it may be spoken of as already present.
 - 3). The graphic illustration of birth pains of a woman is used. (Once the process of the end has started, nothing can stop it.)
- d. These "shall not escape." The double negative emphasizes forcefully that these shall not escape the wrath of the second coming.
- e. The brethren at Thessalonica were not in such darkness.
 - 1). "But" emphasizes a strong contrast between believers and unbelievers.
 - 2). "Darkness" means the heedless did not know what they were talking about, were unprepared, and did not appreciate the impending danger of destruction.
 - 3). Christians are just the opposite.
 - 4). "Overtake" means the coming of the day of the Lord will not seize them with hostile intent (as does a thief). Cf. II Thess. 1:7-9; Mat. 7:21-28

IN VIEW OF THE LORD'S RETURN WE SHOULD:

3. Not sleep in darkness 5-7
 - a. There is a great contrast between children of the light (and day), and those of the night (and darkness).
 - 1). Children of the day understand and are walking in the light. I Jn. 1:7; II Tim. 1:10
 1JO 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
 2TI 1:10 "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:"
 - 2). Children of the darkness do not understand or appreciate what the future holds.
 - b. This is no time to be asleep spiritually.
 - 1). To be asleep means we do not understand; we are careless and indifferent.
 - 2). We cannot afford to be indifferent spiritually. Responsible alertness is necessary.
 - c. Christians are to watch and be sober.
 - 1). "Watch" means to give strict attention to what is going on, alert, aware of.
 - 2). "Sober" means to be clear in our thinking, mentally awake and aware, especially here as regards the future.
 - d. Christians must never stop thinking about the second coming of our Lord.
 - 1). Those not prepared are represented as one who is asleep or drunk.
 - 2). This is why they will be unprepared, and will never know, until it is too late, of the vengeance of God.
4. Be children of the day, clothed with the proper Christian equipment. 8
 - a. Again Paul uses the word "sober."

- 1). The present tense indicates continuous action.
- 2). This is the first thing that should characterize those who "are of the day."
Christians belong to the day.
- b. "Putting on the breastplate of faith and love" is an aorist middle participle, which indicates that this "putting on" had already occurred.
- c. In view of this they are to continue to be sober and watchful.
- d. The breastplate is a defensive device.
 - 1). Our faith protects us by causing us to be what we should be. Rom. 10:17; II Cor. 5:7
 - 2). Our love protects us from certain destruction by providing victory through obedience. Gal. 5:6; I Jn. 5:3,4
1JO 5:3,4 "For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."
- e. The helmet protected the head.
 - 1). It is said to be the hope of salvation.
 - 2). Hope is the desire with the expectation of receiving that which is desired — eternal salvation with God in heaven.
 - 3). We must have the good sense to live by faith, hope, and love.

IN VIEW OF THE LORD'S RETURN WE SHOULD:

5. Ever be aware of our destiny. 9,10
 - a. God's purpose for Christians is:
 - 1). That they be appointed. "Appoint" is to set or make some decree, destine.
 - 2). Not to wrath. Mat. 25:41; II Thess. 1:7-9
MAT 25:41 "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:"
 - 3). But to salvation by our Lord. I Tim. 2:4
1TI 2:4 "Who will have all men to be saved, and to come unto the knowledge of the truth."
 - b. God's purpose was for us "to obtain salvation by our Lord."
 - 1). We need to choose salvation because otherwise we are destined to be lost.
 - 2). God chooses us in Christ. Eph. 1:4,5
 - c. God's purpose was also that "we should live together with him."
 - 1). If we die in Christ we will live together with him.
 - 2). If we are alive when he returns we will live together with him.
6. Comfort and edify one another. 11
 - a. "Wherefore" means this should be done on the basis of what has just been said.
 - b. "Comfort" (meaning to exhort, admonish, encourage, entreat, instruct) is found eight times in this letter.
 - c. "Together" shows we can really help each other out, especially in tough times.
 - d. "Edify" means to build up one another.
 - 1). This word came originally out of the idea of building a house.
 - 2). We are to build the character qualities of wisdom, love, grace, virtue, holiness,

etc., not only in our lives, but in the lives of others.

Conclusion

1. How wonderful to have these insights into the way we ought to live in view of the Lord's certain return.
2. Will this make us more alert to our own behavior?
3. Do we anticipate the Lord's return and long to live with him forever?

THE WAY WE OUGHT TO TREAT EACH OTHER

I Thess. 5:12-15

Introduction

1. Treating each other with respect and dignity is of utmost concern.
2. Husbands-wives, employers-employees, officials-citizens, church leaders-followers, etc.
3. "Beseech" means to request, ask, beg, urge.

A. How we ought to treat the church leadership. vss 12,13

1. The church cannot grow without proper leadership.
2. The church cannot grow without proper support of the leadership.
 - a. It is a reciprocal relationship.
 - 1). If there is no respect or assistance, there is no effective leadership.
 - 2). If the leadership refuses to lead responsibly with the proper concern for the followers, the followers will lose heart.
 - b. Verses 12 and 13 reflect primarily the responsibility of followers.
 - c. Rather than command, he puts the thoughts forward in the form of a humble request.
3. There are three duties requested in verses 12 and 13.
 - a. Know them which labor among you, and are over you in the Lord, and admonish you.
 - 1). The word "know" means to have a regard for, to cherish, pay attention to.
 - a). "To know" is to respect, appreciate.
 - b). The emphasis is "to know them that labor among you." (The job of church leadership is not to serve so much time, or positions of ceremony and flattery, or a figurehead position; rather they are to be engaged in the toil and difficulty of teaching and leading others to Christ.
 - 2). "And are over you in the Lord" means they rule, direct, manage, conduct.
 - 3). "And admonish you" means to lay to the heart and mind our responsibilities and encourage the proper fulfillment of those responsibilities.
 - b. "Esteem them very highly in love for their work's sake."
 - 1). "Esteem" means to account, to give proper appraisal. Cf. Moses, Heb. 11:26
HEB 11:26 "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."
 - 2). "Very highly" shows the high regard in which they are to be held.
 - 3). "In love" shows a genuine bond of respect.

- 4). "For their work's sake" is the service rendered in the Lord's domain.
- c. "And be at peace among yourselves."
 - 1). The absence of strife, but more, wholeness and well-being with God and others.
 - 2). It is the result of effort made in genuine love and service.

B. How should we treat each other? Vss 14,15

1. "Warn the unruly."
 - a. We are encouraged (urged) to do this. To "warn" is to admonish (cf. v. 12 where the same word is used), to see to it that the proper truth is placed in the minds of those receiving the instruction.
 - b. "Unruly" means to be out of order, or out of step.
 - c. There is always a risk in warning about forbidden ways, but we are under responsibility from God to do it.
2. "Comfort the feebleminded."
 - a. "Comfort" here means to speak by way of admonition, to calm, soothe. Such speech may arouse and stimulate, or calm and console.
 - b. "Feebleminded" is more properly the fainthearted (anxious, discouraged, sorrowful, timid, and maybe even the dejected and sorrowful).
3. "Support the weak"
 - a. "Support" indicates holding one up, aid, care for.
 - b. The "weak" here are those weak in the faith.
 - c. Some of them may not be able to perform their duties by themselves.
 - d. These are the spiritually frail.
 - e. The load gets mighty heavy sometimes.
4. "Be patient toward all men."
 - a. "Patient" means long of spirit, particularly in bearing the offenses and injuries of others. Longsuffering.
 - b. We must not become impatient to others and resort to wrath and revenge.
 - c. Do not give up easily.
5. "See that none render evil for evil unto any man;"
 - a. "See" means giving due regard.
 - b. "Render" is repay; sometimes that which is given back because we feel an obligation.
 - c. "Evil for evil" is that which must not be repaid.
 - 1). If others do us wrong, we will not be justified by responding in kind.
6. "But ever follow that which is good, both among yourselves, and to all men."
 - a. "Follow" means to pursue or seek earnestly.
 - b. This verb is sometimes translated "persecute," as in Acts 26:9-11. (Those who persecuted Christians pursued and sought them earnestly.)
 ACT 26:11 "And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."
 - c. Now we are admonished to earnestly endeavor to acquire good.
 - 1). Good is everything God has commanded.
 - 2). We must study and pursue those, both among our own group, and with outsiders, that which is good.

Conclusion

1. Such living as prescribed above will lead to unity and peace.
2. Such will cause us to grow as individual Christians.

THE CHRISTIAN'S ATTITUDE TOWARD LIFE

I Thess. 5:16-28

Introduction

1. This is a very practical section of I Thessalonians.
2. We also stressed how we ought to treat each other.
3. In this lesson we continue with the list of I Thess. 5.

A. As a Christian my attitude will cause me to:

1. Rejoice evermore. 16
 - a. The trials, immaturity, and lack of understanding could have caused the Thessalonians to be discouraged.
 - b. But, for the Christian there is too much about which to rejoice.
 - 1). We have a God who loves us.
 - 2). We have a Christ who died on a cross to save us.
 - 3). We have a Holy Spirit who provided a New Testament for us.
 - 4). We have a plan of salvation that saves from all of our sins.
 - 5). We have been saved from all of our past sins.
 - 6). We have the church and a great brotherhood.
 - 7). We have the truth about how to live.
 - 8). We have the fellowship and support of Christian brothers and sisters.
 - 9). We have the promise and hope of a glorious and indescribable future.
 - c. Is there any doubt about why Paul would say always be joyful?
2. Pray without ceasing. 17
 - a. We are to pray continually, or always have a prayer in our heart.
 - b. The word for pray here is the word for prayer in general, as distinguished from specific requests.
 - 1). This suggests a healthy and full life of prayer.
 - 2). The Christian includes every aspect of life in his prayers.
 - c. "Without ceasing" refers to the continued devotion to God, and dependence upon him.
 - d. All things would be better if we prayed more.
3. Give thanks in everything. 18
 - a. Giving thanks is a specific part of prayer.
 - b. We are to be thankful, always, and in all circumstances.
 - c. God is the source of everything we have. James 1:17
JAM 1:17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."
 - d. How thankful we ought to be that God has provided us with all we need. Phil. 4:19
PHI 4:19 "But my God shall supply all your need according to his riches in glory

by Christ Jesus."

- e. It is the will of God that we do this, and not be neglectful.
4. Not quench the Spirit. 19
 - a. Do not put out the Spirit's fire.
 - b. We must be guided by the H.S. through his instructions, and when we turn away from these instructions it is like throwing water on a fire.
 - c. There may be a deeper thought here.
 - 1). There was the absence of the written word.
 - 2). In this absence there was the miraculous.
 - 3). This was needed to reveal and confirm all the truth, and to stabilize the church.
 - 4). These gifts could be misused.
 - 5). When so misused, or not used, would be to extinguish the Spirit's fire.
 - 6). In principle we can do the same thing today in regard to the written word.
 - d. We must allow the Spirit to guide us today through his word. Eph. 6:17
 EPH 6:17 "And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
 - 1). We must not suppress the truth, nor refuse to allow it to operate as it should.
 - 2). We must allow it to develop us as Christians.
 - e. Stephen charged the Jews who resisted the word of the prophets of resisting the Spirit. Acts 7:51-53
 ACT 7:51-53 "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it."
5. Not despise prophesying. 20
 - a. This, like verse 19, may have had a first century miraculous application.
 - b. It means for us not to treat with contempt prophetic utterances.
 - c. "Despise" means making a thing of no account, utterly disregarding.
 - d. We can violate this rule today by neglecting or opposing the preaching of the word.
6. Prove all things; hold fast to that which is good. 21
 - a. "Prove" is to examine, test – everything.
 - 1). This word was used to test money to find out whether it was genuine.
 - 2). In the same way teaching ought to be tested. Cf. I Jn. 4:1
 1JO 4:1 "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."
 - b. Today it is easy for us to test any teaching by comparing it to our perfect standard.
7. Abstain from all appearance of evil. 22
 - a. Better, abstain from every form of evil.
 - b. "Abstain" is to hold one's self away from, and was used of the steadfast refusal of Gentile Christians to be involved in idolatry, fornication, things strangled, and blood. Acts 15:20,29
 ACT 15:20 "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."
 ACT 15:29 "That ye abstain from meats offered to idols, and from blood, and from

things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

- c. "Evil" is probably best understood as a noun, meaning every form is to be avoided.

B. Paul prays for the sanctification of the Thessalonians. 23,24

1. Paul wishes the very God of peace to sanctify them wholly. Cf. Jn. 17:17
2. He prays that their whole spirit, soul, and body, (their whole nature) be preserved.
3. Paul mentions the faithfulness of God. He will do what he says he will do.

C. Paul's farewell request and hope. 25-30

SOME OF THE GREAT DOCTRINES OF I THESSALONIANS

A. Great emphasis is placed on the doctrine of God.

1. He is called God the Father several times. 1:1; 3:11,13
2. He elects men. 1:4
3. The true and living God as contrasted with the false gods. 1:9
4. God is looked upon as the source of the gospel. 2:2ff
5. He calls men to his kingdom and glory. 2:12
6. He tests our hearts. 5:23
7. He is a God of peace. 5:23
8. He is the source of all our needs. 5:23,24

B. The great exalted view of Christ.

1. He is God's son. 1:10
2. He is deity (he is equal with God). 1:1; 3:11
3. He is Lord. 1:1; 2:15
4. He is the Christ. 3:13; 4:17
- e. He is our Saviour. 5:9,10
- f. He died for us. 4:14,15; 1:10
- g. He arose from the dead. 4:14
- h. He is coming again. 4:16; 2:19; 5:23
- i. He will take the faithful to be with him forever. 4:17

C. What I Thessalonians teaches us concerning the Holy Spirit.

1. The transmission of the Gospel was through the Holy Spirit. 1:5,6
2. He causes joy in the Christian, even when the Christian is persecuted. 1:6
3. The Spirit which we receive is from God. 4:8
4. We are not to quench the Holy Spirit. 5:19

D. The great doctrine of salvation.

1. Christ is the one who delivers us from the wrath to come. 1:10
2. This salvation is available to those who believe. 2:13
3. The preaching of the gospel saves us. 2:16

4. At the heart of salvation is the death and resurrection. 4:14
5. The goal of the Christian life is eternal life. 4:17
6. Christ died for us that we might live with him. 5:10

E. The Gospel in the book of I Thessalonians

1. The gospel originated with God. 2:2, 8, 9
2. Paul was entrusted with the gospel. 2:4
3. Paul preached that gospel. 2:4
4. The gospel effectively works in believers. 2:13
5. As its subject, it is the gospel of Christ. 3:2

F. The second coming of Christ receives great emphasis in this letter.

1. The assurance of his coming. 4:13ff
2. We will be caught up together with him.
3. We do not know when he will return, so we must be ready always. 5:1-11
4. The writer anticipates a future life with Christ. 5:10
5. 1:10; 2:19; 3:13; 4:15-17; 5:23 all refer to the second coming.

G. The Christian's conduct must be moral and ethical.

1. There is the fruit of faith, the labor of love, the steadfastness of hope. 1:3
2. A sanctified life is the ultimate goal of God's will. 4:3; 5:23
3. A sanctified life involves maintaining certain standards. 4:3-8
4. Christians are to maintain a unique life. 4:9-12

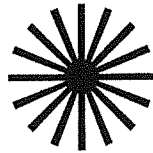
H. Believers (Christians) in this letter

1. God chooses them. 1:4; 5:9
2. Believers are to walk worthily of God. 2:12
3. Both the dead in Christ and those alive at his second coming shall be caught up together with Christ. 4:16,17
4. Believers will praise him when he comes again. II Thess. 1:10
5. Sudden destruction will come upon those who are not Christians. 5:3; 1:10; 2:16

Conclusion:

1. There are many other important issues in I Thessalonians: Mission work, prayer, love and appreciation, etc.
2. A great book, and a great message!

An Outline Commentary
on the book of
SECOND THESSALONIANS



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An Outline Commentary of SECOND THESSALONIANS

Introduction

1. Paul is the author. 1:1; 3:17
 - a. A Jew with a flawless pedigree. PHI 3:4-6 "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."
 - b. A leader with a high degree of training. ACT 22:3 "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."
 - c. Extremely zealous. GAL 1:14 "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."
 - d. One who did not defile his conscience. Acts 23:1
 - e. Therefore honest and willing to listen. ACT 26:19 "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:"
 - f. Though unpopular, his decision was made. Phil. 3:7
 - g. After his conversion he worked just as hard for the church as he formerly worked against it.
 - h. Paul's companions continue to be Silas and Timothy.
2. The city of Thessalonica:
 - a. It had an illustrious history – well known in the Grecian world.
 - 1). Once known as Therma because of the hot springs.
 - 2). The largest city of Macedonia in the time of Paul.
 - b. Composed of mixed religious groups – Jews, Greeks, chief women, idol worshippers, etc.
3. Background: ACT 17:1-4 "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."
4. It is clear that the first letter did not clear up every difficulty among the Thessalonians.
 - a. There is still some opposition to Paul's authority and even defiance.
 - b. Somehow Paul received the information about the conditions still prevailing, and therefore prompted this second letter.
 - c. The purpose of this second letter can said to be at least fourfold:
 - 1). To express Paul's appreciation for their steadfastness in view of their trials.
 - 2). To encourage them to continue steadfastly in the teachings of the Holy Spirit.
 - 3). To correct false teaching about the Lord's return.
 - 4). To admonish the disorderly, and to point out what the church must do in regard to

these disorderly people.

5. The date could have been in the early 50s, perhaps about 51 or 52 A.D.

THE TEXT

Chapter 1

A chapter of encouragement

Salutation and Greeting 1, 2

1:1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·

Vs. 1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

1. "Paul, and Silvanus, and Timotheus,"
 - a. This introduction is almost exactly like the one in I Thessalonians 1:1,2.
 - b. "Our" is added here in the third part of the verse, a word not in the I Thessalonian greeting.
2. "Unto the church of the Thessalonians"
3. "In God our Father and the Lord Jesus Christ:"
 - a. The church is grounded and exists "in" the sphere and power of God.
 - b. God is designated as "Father" in other places: Rom. 1:7; I Cor. 1:3; II Cor. 1:2. He is often called "Father" in relation to Jesus.
 - c. "Our Father" indicates the writer and the readers have a common Father.

1:2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.

Vs. 2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

1. "Grace unto you, and peace,"
 - a. This is the usual greeting. It is longer than in the first letter.
 - b. "Grace" is good will, loving-kindness, favor, and "peace" is harmony with God and other Christians that arises from the tranquil state of the soul.
2. "From God our Father and the Lord Jesus Christ."
 - a. "From" is the fountain head and source of all grace and power.
 - b. Notice that Jesus is put on the same level as God the Father. Both the Father and the Son is put on the same level as the source of grace and peace.
 - c. Also notice the emphasis of God as Father. Cf. 2:16

Paul is thankful for their faithfulness in spite of continued persecution 3-4

1:3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους,

Vs. 3 We are bound [PAI] to thank [PInf] God always for you, brethren, as it is [PAI] meet,

because that your faith groweth **[PAI]** exceedingly, and the charity of every one of you all toward each other aboundeth **[PAI]**;

1. "We are bound to thank God always for you, brethren,"
 - a. "Bound" is debt, to feel a sense of obligation for what is due.
 - b. This is a personal obligation that Paul feels, and expresses to the Thessalonians.
 - c. Paul feels a sense of obligation to keep on giving thanks [present infinitive] to God.
 - d. This same word is translated "owe" in Rom. 13:8.
2. "As it is meet,"
 - a. Or, as it is fitting, worthy, appropriate, or right.
 - b. "Meet" is from an old word, "to drag down the scales," so weighty, worthy, worthwhile, appropriate.
3. "Because that your faith groweth exceedingly,"
 - a. This is the first of two reasons stated here as to why he gives thanks. ὅτι
 - b. Things have changed with the Thessalonians because in the first letter Paul said that there is something "lacking in your faith." I Thess. 3:10
 - c. "Groweth exceedingly," or greatly enlarged, or grows more and more, or grows abundantly, or flourishes.
 - d. It is the kind of growth described in the parable of the mustard seed. Mt. 13:31f
4. "And the charity of every one of you all toward each other aboundeth;"
 - a. This is the second reason why he gives thanks. Literally, "the love of every one of all of you abounds into (toward - εἰς) one another."
 - b. Great emphasis seems to be placed on this "charity" or love. ἀγάπη
 - c. "Aboundeth" is to grow even greater, increase.

1:4 ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἱ εἰς ἀνέχεσθε,

Vs. 4 So that we ourselves glory **[PMInf]** in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure **[PMI]**:

1. "So that we ourselves glory in you in the churches of God"
 - a. Paul sometimes praised one church to another to encourage or provoke them to good works. Cf. I Thess. 1:8; 2:19; II Cor. 9:2
 - b. We "glory in you" or speak proudly, or even boast.
2. "For your patience and faith in all your persecutions and tribulations that ye endure:"
 - a. They patiently and constantly endured persecutions. They persevered steadfastly.
 - b. And they had faith (or were faithful because of their trust of, and reliance upon, the message of truth) as they endured these tribulations (trials, oppressions, distresses, afflictions, even mental anguish. On these two words see: Mat. 13:21; Mark 4:17
 - 1). "Persecutions," a specific word, indicating sufferings, brought on from external sources.
 - 2). "Tribulations" is a more general word for difficult trials, and describes more the various forms of injury to body and mind suffered by those who are persecuted.
 - c. "Endure" means to bear with, forebear, suffer. (Present tense). This is the remarkable thing about the faith and patience of these Thessalonians.

The judgment of God is righteous 5-10

1:5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,

Vs. 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy **[AInf]** of the kingdom of God, for which ye also suffer**[PAI]**:

1. "Which is a manifest token of the righteous judgment of God,"
 - a. Their patience and faith in persecution was an evidence that God's righteous judgments are right.
 - 1). Their ability to endure is proof that God is with them.
 - 2). God has not left his people alone, but equips them to endure the hardships of life.
 - b. "Manifest token" is sometimes translated "plain indication," or, "evidence."
 - c. "Of the righteous judgment of God." This is the heart of this chapter.
 - 1). It is a "token" (or evidence) of the righteous judgment of God.
 - 2). It is righteous from the standpoint of the glory God will bestow on the righteous. It is for the sake of the kingdom that the righteous suffer.
 - 3). (What God will bestow on the unrighteous is also righteous.)
 - 4). Trials may seem like a hardship from a human viewpoint; however, to endure such is an indication of the righteous judgment of God.
 - a). One must keep in mind that God is with Christians and strengthens them.
 - b). Is it not true also that he does not allow us to be tempted above that we are able to bear? I Cor. 10:13
2. "That ye may be counted worthy of the kingdom of God,"
 - a. This is the result of their faith and patience.
 - b. "Counted" or considered, or made worthy. (Aorist passive infinitive).
 - c. Man is made worthy, not on his own merit, but through the forgiveness of sins.
3. "For which ye also suffer:"
 - a. "Suffer" or endure. The present tense suggests "you are enduring."
 - b. The present tense indicates that they are continuing to suffer sadly.
 - c. So, it is for the sake of the kingdom that man suffers these persecutions.
 - d. The fact that they are able to endure these persecutions shows that God is with them, and is giving them strength.

1:6 εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν

Vs. 6 Seeing it is a righteous thing with God to recompense **[AInf]** tribulation to them that trouble **[PAI]** you;

1. "Seeing it is a righteous thing with God to recompense tribulation"
 - a. "Righteous" or just. It is the right thing.
 - b. "Seeing it is a righteous thing with God."
 - 1). "With God" is παρὰ θεῷ and means by the side of God, and so from God's standpoint.
 - 2). "Seeing," or literally, "if so be that."
 - 3). God's righteousness demands that he condemn sinners for their sin. Rom. 2:5
 - c. "Recompense" or repay, or pay back.

- 1). God will recompense (repay, pay back) tribulation with tribulation.
- 2). God deems it just to repay with affliction those who afflict you.
- 3). This is God taking vengeance, which is his prerogative to take. Rom. 12:19
"Vengeance is mine; I will repay, saith the Lord." "Repay" is the same word as recompense in this verse.
- d. "Tribulation" or affliction, suffering.
2. "To them that trouble you;"
 - a. "Trouble" is afflict. So to them that afflict you, or bring tribulation upon you.
 - b. God's justice demands that this be done. Cf. Rom. 2:5

1:7 καὶ ὑμῖν τοῖς θλιβομένοις ἀνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ

Vs. 7 And to you who are troubled [PPPart] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

1. "And to you who are troubled rest with us,"
 - a. "To you who are troubled" is a present participle which shows that the affliction is now in progress, and that Paul understands that.
 - b. "Rest," to grant rest, or relief, will be given to those who are afflicted.
 - 1). "Rest" is liberty, rest, relief from persecutions. Cf. Heb. 4:9; Rev. 14:13
 - 2). This word also indicates freedom from tensions; always in contrast with afflictions. Cf. II Cor. 2:13; 7:5; 8:13
 - c. "With us" means that relief will be given to us (Paul, Silas, Timothy, and perhaps the other apostles, and faithful brethren) as well.
2. "When the Lord Jesus shall be revealed from heaven with his mighty angels,"
 - a. This is when the relief will be given.
 - 1). Does God send affliction on people right now?
 - 2). Of course when we violate the natural laws! We will always reap what we sow!
 - 3). But the eternal vengeance seems to be when he comes again – when he is revealed (ἀποκαλύψει) from heaven. This is when the righteous judgment of God will take place.
 - b. "Revealed from heaven" refers to the second coming.
 - c. "With his mighty angels" are his powerful angels.
 - d. Notice that this revealing from heaven of Christ is described with three prepositional phrases.
 - 1). "From heaven" is the place from which Christ will come.
 - 2). "With his mighty angels" are the attendants who will come with the Lord.
 - 3). "In flaming fire" is an awesome accompaniment. vs. 8

1:8 ἐν πυρὶ φλογός, δίδοντας ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,

Vs. 8 In flaming fire taking [PAPart] vengeance on them that know [PerfAPart] not God, and that obey [PAPart] not the gospel of our Lord Jesus Christ:

1. "In flaming fire taking vengeance on them that know not God,"
 - a. "Flaming" or blazing fire.
 - b. "Taking," or literally, giving.

- c. "Taking vengeance" is the punishment inflicted on those who do not obey.
 - 1). Vengeance is to meet out justice, or punish by dealing out retribution.
 - 2). It is interesting that "vengeance" is from the same root word as "righteous" and "just." Both have to do with the administration of justice, not vindictive retaliation. It is the full awarding of justice to all.
 - 3). The word for vengeance is translated "vindicate" in Luke 18:7 (RSV), and "punishment" in II Cor. 7:11 (RSV).
- d. "Know" here refers to perceived knowledge. εἰδόσιν from οἶδα.
 - 1). To the ones not knowing God is one class of people.
 - 2). Although this would be true of the pagans or Gentiles (I Thess. 4:5), it would also be true of all who do not know or acknowledge God. Cf. Rom. 1:28
- 2. "And that obey not the gospel of our Lord Jesus Christ:"
 - a. Those that obey not the gospel is another class. (Repetition of the definite article seems to indicate another class.)
 - b. "Obey" has to be more than simply believing. What was it that these people did not do that will get them in this trouble? Cf. Mark 16:15,16

1·9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

Vs. 9 Who shall be **[FAI]** punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

- 1. "Who shall be punished with everlasting destruction"
 - a. The penalty is eternal destruction and ruin. This penalty will be paid.
 - b. These will be punished by paying the penalty of eternal destruction.
 - 1). "Destruction," which is the punishment, does not mean annihilation. That is not a part of the meaning of this word.
 - 2). Rather it means separation from God, or ruin, as the text shows. I Tim. 6:9
 - 3). It is further interesting that "punishment" is also from the same root word as vengeance, just, and righteous. (The proceedings of justice considers punishment from the viewpoint of an unbiased judge.)
 - c. This separation will be everlasting.
- 2. "From the presence of the Lord,"
 - a. Or, from before his face (πρόσωπον, the very presence of the Lord.)
 - b. "From" suggests exclusion. This further shows that the destruction is not annihilation, but separation from the Lord. cf. Mat. 25:41
- 3. "And from the glory of his power;"
 - a. "Glory of his power," or majesty of his might.
 - b. This power is the indwelling strength and might that is inherent with God.
 - c. All of this, then, vividly describes the tribulation (or affliction) of verse 6.

1·10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Vs. 10 When he shall come **[2APSubj]** to be glorified **[APIInf]** in his saints, and to be admired **[APIInf]** in all them that believe **[APart]** (because our testimony among you was believed **[API]**)

in that day.

1. "When he shall come to be glorified in his saints,"
 - a. That is, whenever he comes "to be glorified" in or by his holy people, at the second coming. Cf. I Thess. 5:4 This is the first of two infinitives expressing purpose.
 - b. Why would he not find glory in the very saints who glorified him on earth?
 - c. "His saints," or the "set apart for his service" ones.
2. "And to be admired in all them that believe"
 - a. "To be admired" or to be marvelled at. The second infinitive.
 - b. Christ deserves to be made wonderful, and to be glorified by his holy people.
3. "(because our testimony among you was believed)"
 - a. The reason is made clear by this parenthetical expression. All of this will come about because they believed what Paul preached.
 - b. "Testimony" is the evidence, the eye-witness testimony, and the direct information from the Holy Spirit that Paul presented (preached) to them.
4. "In that day."
 - a. Or, in the great judgment day, when the Lord comes again.
 - b. What great wonder and awe will be in Christians in that day!

NOTE: The things concerning the righteous recompense of God in verses 7-10

1. The time of the recompense – at the revelation of the Lord Jesus from heaven.
2. The circumstances surrounding this recompense – with his powerful angels in flaming fire.
3. The purpose of the recompense – rendering vengeance.
4. The object of the recompense – upon those who do not know God, and upon those who do not obey the gospel.
5. The character of the recompense – punishment; eternal destruction from the face of the Lord and from the glory of his power.

Paul's prayer for the Thessalonians 11-12

1:11 εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρῶσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

Vs. 11 Wherefore also we pray **[PI]** always for you, that our God would count you worthy **[AASubj]** of this calling, and fulfil **[AASubj]** all the good pleasure of his goodness, and the work of faith with power:

1. "Wherefore also we pray always for you,"
 - a. To this end we pray for you was always a constant prayer.
 - b. Paul gets specific about what he means in this prayer.
2. "That our God would count you worthy of this calling,"
 - a. Counting them "worthy" is something God does to us, and it is based on righteousness and the forgiveness of sins.
 - b. There is no way that man, within himself, and without the forgiveness of God, could be worthy.
 - c. This puts a burden of responsibility on us to do what is right.
3. "And fulfil all the good pleasure of his goodness,"

- a. Or, fulfill every desire, or purpose (resolve) for goodness.
- b. This is what God wants.
 - 1). He said he would save us.
 - 2). He wants to save us.
 - 3). Now he has!
- 4. "And the work of faith with power:"
 - a. This is every act prompted by faith.
 - b. Works springs from faith and is sustained by faith. Cf. I Thess. 1:3
 - c. It is a powerful thing when our faith is strong enough to produce obedience!

1:12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Vs. 12 That the name of our Lord Jesus Christ may be glorified [API] in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

- 1. "That the name of our Lord Jesus Christ may be glorified in you,"
 - a. "That is so that. ὅπως is a conjunction or adverb with the subjunctive.
 - b. "Glorified" is like a product which bears one's name. If it is a good product, it brings honor to one's name.
- 2. "And ye in him,"
 - a. Likewise, it is a privilege to bring honor and to glorify the name of Christ. This is what we call an ellipsis, "and that you may be glorified in him."
 - b. To do that, we must be in Christ, and obediently conforming to his will.
- 3. "According to the grace of our God and the Lord Jesus Christ."
 - a. "Grace" here is put for and includes the gospel.
 - b. All glory must come from the gospel which has its source in God and Christ.

Chapter 2

A chapter of instruction

The problem was that some were teaching that the day of the Lord was already present.

1, 2

2:1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,

Vs. 1 Now we beseech [PAI] you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

- 1. "Now we beseech you, brethren,"
 - a. "Beseech" means to ask, beg, request.
 - b. It is a strong word that implores the brethren to listen to what he has to say.
- 2. "By the coming of our Lord Jesus Christ,"
 - a. "By the coming" or with regard to the coming, or concerning the coming.
 - b. "Coming" is παρουσίας and means coming or presence of the Lord for his people.
 - c. "A coming, an arrival, and advent; the future visible return from heaven of Jesus,

to raise the dead, to hold the last judgment...." — Thayer.

3. "And by our gathering together unto him,"
 - a. "Gathering together" is a word for assembly, or gathering with.
 - b. "By our gathering together" refers to what we will do when he comes again.
Compare I Thess. 4:16,17 for more specifics of what will happen.

2:2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.

Vs. 2 That ye be not soon shaken [APInf] in mind, or be troubled [AMInf], neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand [Perfl].

1. "That ye be not soon shaken in mind,"
 - a. "Soon shaken" or quickly shaken, or easily unsettled, thrown off of the course of sound thinking and good sense.
 - b. "In mind," or from your composure, from your sense. Sober sense, i.e., "Keep your head."
 - c. Literally, "into the not quickly to be shaken."
 - 1). Shaken is to cause to totter like a reed. So, unsettled or alarmed.
 - 2). Mt. 11:7, "What went you out to see? a reed shaken by the wind?"
 - 3). Heb. 12:26, "Whose voice then shook the earth."
2. "Or be troubled,"
 - a. "Troubled," or alarmed, disturbed, terrified, frightened (an old word "to cry aloud.")
 - b. It is a continuous state of nervous excitement and agitation.
 - c. Paul now proceeds to show the possibilities of how the shaking of mind, and troubling might take place.
3. "Neither by spirit,"
 - a. This could be translated "a spirit," meaning some spirit teaching otherwise than has been taught by Paul. Some individual, person, or prophet.
 - b. Such spirits invariably claim the authority of divine revelation. cf. I John 4:1
4. "Nor by word,"
 - a. Any message, oral report, or what anyone might say, especially one not under the guidance of the Holy Spirit, as was Paul.
 - b. These may have been words falsely attributed to Paul.
5. "Nor by letter as from us,"
 - a. Someone writing a letter, as did Paul, but not telling it truthfully.
 - b. It is possible this refers to some actual written epistle, claiming to have been written by Paul.
 - c. "As from us," or claiming or purporting to be from us (Paul and his companions).
6. "As that the day of Christ is at hand."
 - a. They are saying in effect that the second coming of the Lord is already here, or that he has already come.
 - b. "At hand" means to come, be at hand, present, or close at hand.
 - 1). "To the effect that the day of the Lord has come." NASB
 - 2). "Saying that the day of the Lord has already come." NIV
 - c. Paul had plainly taught that Jesus would come as a thief in the night, and exactly

what would happen when he did come. I Thess. 4:13ff

The answer: No! Do not be deceived; something must take place first. 3-12

2:3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,

Vs. 3 Let no man deceive [AASubj] you by any means: for that day shall not come, except there come [AASubj] a falling away first, and that man of sin be revealed [APSubj], the son of perdition;

1. "Let no man deceive you by any means:"
 - a. Do not let anyone "deceive you" in any way.
 - b. "Deceive" means beguile, trick.
 - 1). It is amazing how gullible some people are when some person comes along with some stunt.
 - 2). So, do not allow anyone to lead you astray, or trick you (into thinking that the Lord has already come).
 - 3). This seems to broaden his warning beyond even spoken words or written words, and includes tricks of any kind.
2. "For that day shall not come, except there come a falling away first,"
 - a. "That day shall not come" is not in the text. There is no subject, except the one in verse two.
 - b. There must be a falling away, an apostasy, that happens first.
 - 1). "Falling away" is from ἀποστασία, our word for apostasy. This Greek word normally indicates a defection from the faith.
 - 2). Whatever the apostasy is, it must come before Christ comes again.
 - 3). This apostasy is a falling away, a rebellion, a defection from the faith. cf. I Tim. 4:1; Heb. 3:12
3. "And that man (the man of sin in Greek) of sin be revealed, the son of perdition;"
 - a. A second thing that must happen before the second coming is that the man of lawlessness (or, the lawless one) must be revealed.
 - b. "The son of perdition" is the son of destruction, the one doomed to be destroyed. One could assume all those who follow him will also be destroyed.
 - c. Apocalyptic imagery is used in these descriptions.
 - d. A word about apocalyptic literature:
 - 1). It arises out of troublesome times. Cf. Daniel, Ezekiel, Isaiah, Joel, and others during very troublesome times in Israel.
 - 2). The only apocalyptic book in the New Testament is Revelation, a book written toward the end of the reign of Domitian.
 - 3). There are a few apocalyptic passages in other parts of the N.T., such as Mat. 24, and here in this chapter.
 - 4). The Thessalonian church felt bitter persecution at the time of this writing.
 - e. Some of the characteristics of apocalyptic literature.
 - 1). It is usually connected with the prophecy of the future.
 - 2). Apocalyptic works are characterized by symbolic language.
 - 3). Symbolic language would be understood by the insiders, but the outsiders would

not be familiar with such language.

- 4). It is characterized by a dualism. Here, as in Revelation, the forces of evil fight against the forces of good.
 - 5). There is almost always a dramatic element. As here, the Lord will slay him with the breath of his mouth. vs. 8
 - 6). The main purpose of such works was to strengthen one's faith, and to encourage these with the hope that is in Christ.
4. Who is this man of sin?
- a. Some have suggested one of the Emperors, as Nero, or Domitian.
 - b. Others have suggested the papacy with its hierarchical system.
 - c. Some have said the devil himself.
 - d. Some, the principle of evil.

Special notes on the man of sin

- A. The purpose of this section is clear:
1. The comfort and strengthening of the Thessalonians by assuring them of the final victory of the cause of Christ.
 2. To correct the unrest and anxiety that existed by teaching the Thessalonians that the day of the Lord has not arrived nor is it going to come immediately.
 3. We must remember that Paul had already discussed these things with the Thessalonians. Compare verse 5.
- B. Identifications of the wicked man of sin. 3, 8
1. A certain Emperor, as Nero, etc.
 - a. If this is true, it explains why he wrote in symbolic language.
 - b. If he named names it could generate even more persecution.
 - c. Certain emperors did claim deity and demanded to be worshiped.
 - d. This would explain why the restrainer is referred to in two ways:
 - 1). Impersonal, vs. 6. The government can be viewed as an impersonal power.
 - 2). Personal, vs. 7. The restraining force could be viewed as embodied in a personal form in the emperor.
 - e. A valid objection: Paul views this man of lawlessness being in existence and waging opposition at the time of the Lord's return. The Roman Empire ceased long ago.
 2. The papacy and the development of a hierarchal system.
 - a. This equates the "temple" with the church, vs. 4, from which the apostasy arose.
 - b. The restraining force would be the temporal power of the Roman Empire, vs. 7.
 - c. The apostasy arose from within the church.
 - 1). Claims of authority made by the papacy.
 - 2). Claims of miracles, as vs. 9
 - 3). Apparently will continue to the coming of Christ.
 - d. A valid objection: The papacy does not seem to be the complete lawlessness described here. (Maybe later in time in application). The present participle in verse four indicates this is going on now (first century) and is continuing.
 3. The devil himself.

- a. He was already working behind the scenes.
 - b. This working of Satan is the mystery of lawlessness.
 - c. Satan will become increasingly more effective and will be destroyed at the second coming.
 - d. The restraining power is regarded as the Holy Spirit working through the gospel.
 - 1). What Paul says certainly accords with what is known of Satan.
 - 2). He was already working.
 - 3). We can envision him making the claims of verse 4.
 - e. A valid objection: Verse 9 says this is after the working of Satan. It is also hard to conceive of God or the Holy Spirit being "out of the way." vs. 7
4. The principle of evil.
- a. Eventually this force would grow until there shall be a great apostasy.
 - b. The restraining force was the government, or the principle of law and order.
 - c. This view considers the man of sin to be identified with the anti-Christ.
 - d. The anti-Christ and his followers would be defeated at the second coming of Christ.
- I Jn. 2:18

C. General comments.

- 1. Law and order are deterrents to lawlessness.
- 2. Lawlessness is the chief characteristic of rebellion, or of a rebellious leader.
- 3. The attitude of disregard for law, and rebellion toward God has been (can be) embodied in numerous groups and individuals and countries and leaders.
- 4. Each of these (in principle) can be considered an anti-Christ.
- 5. Paul indicated a supreme embodiment. It may be a movement, an institution, a system, or even an individual.
- 6. Whoever or whatever he is, doom is certain.
- 7. Maybe in apocalyptic fashion this portrays the great conflict between good and evil.

2:4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.

Vs. 4 Who opposeth [PPart] and exalteth [PPart] himself above all that is called [PPPart] God, or that is worshipped; so that he as God sitteth [AAInf] in the temple of God, shewing [PAPart] himself that he is [PAI] God.

- 1. "Who opposeth and exalteth himself above all that is called God,"
 - a. "Opposeth" is to stand against, contest, dispute. This is an adversary.
 - b. "Exalteth" is to extol, glorify, honor.
 - 1). This individual lifts himself above others. In practical terms he tolerates no rivals. He will give place to no object of worship other than himself.
 - 2). Even considers himself more important than God (or every so-called god).
 - 3). There are three present participles occurring in this verse which indicates this process is going on now; it is continuing.
- 2. "Or that is worshipped;"
 - a. Or, that is the object of worship, or adoration.
 - b. Compare the Athenians in Acts 17:23.

3. "So that he as God sitteth in the temple of God, shewing himself that he is God."
 - a. He takes his seat in the temple of God, or he sets himself up in the temple of God, showing, or acting like God, or proclaiming himself to be God.
 - b. Men like the Roman Emperors Caligula, Nero, Domitian, were such men.
 - 1). Caligula wanted his statue placed in the temple at Jerusalem for worship.
 - 2). Many have placed themselves in the place of God down through the years.
 - c. "In the temple of God" has been interpreted as heaven, and the church, etc. It seems more satisfactory to my mind to regard this as meaning he intrudes himself into the place or position which rightly belongs to God alone.

2:5 Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

Vs. 5 Remember [PAI] ye not, that, when I was [PAPart] yet with you, I told [ImperfAI] you these things?

1. "Remember ye not, that, when I was yet with you, I told you these things?"
 - a. This is a reminder that he had discussed these things with them before.
 - b. He wants them to recall what he had taught when he was present with them.
 - c. "I told you" is imperfect, "I was telling you" (repeatedly).

2:6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

Vs. 6 And now ye know [2PerfI] what withholdeth [PAPart] that he might be revealed [APInf] in his time.

1. "And now ye know what withholdeth"
 - a. "What withholdeth" or restrains, or is holding back.
 - 1). The thing that restrains, or holds back, because it is neuter gender.
 - 2). "This impersonal principle or power is capable also of manifesting itself under a personal form." – Milligan
 - b. God overrules all history, and uses the power of rule to restrain what opposes God. The Word of God, the gospel, is more powerful than Satan, or any power he possesses through any individual on earth.
2. "That he might be revealed in his time,"
 - a. Or that in his time (or at the proper time) he may be revealed.
 - b. We might say, "when his time comes he/it will be revealed – uncovered, exposed). This will happen to Satan, and all those who follow him.

2:7 τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

Vs. 7 For the mystery of iniquity doth already work [PMI]: only he who now letteth [PAPart] will let, until he be taken [2ASubj] out of the way.

1. "For the mystery of iniquity doth already work:"
 - a. "The mystery of iniquity" is the mystery (secret power) of lawlessness.
 - 1). The word "mystery" is often used when something is kept secret (as was the gospel before it was revealed), and which human effort cannot discover or figure out. Cf. Rom. 16:25
 - 2). The mystery of lawlessness is already working, but there are aspects to it, and the why of it, that is not possible for human beings to understand.

- b. This power of lawlessness is already working, as is shown by two present tense participles.
- c. This mystery of lawlessness as the man of lawlessness is still largely hidden at this time.
- 2. "Only he who now letteth will let, until he be taken out of the way."
 - a. "He who now letteth will let" means he who restrains (holds back) will continue to restrain (hold back).
 - 1). "Let" is an old English word for hinder, prevent.
 - 2). Compare Rom. 1:13 on the meaning of "let."
 - 3). He who restrains is preventing a full manifestation of the man of lawlessness. This, too, is a part of the mystery.
 - b. "Until he be taken out of the way" means until he is removed.
 - 1). Notice that the one who restrains is masculine, but in verse 6, it is neuter (which suggests that the restrainer can be spoken of as a thing or person).
 - a). In one instance the restrainer of evil is the power, or rule of law.
 - b). In another, he may be thought of as a person, or the man at the head of government, or the one in charge of the rule of law.
 - 2). Many have identified the restrainer as the Roman Empire in the first centuries.
 - 3). But the Roman Empire has long since faded away, and the man of sin has not been completely revealed.
 - 4). So, it would be better to identify the restrainer as the principle of government (and that was manifested by the Roman Empire in the first centuries of the church.)

2·8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος [Ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,

Vs. 8 And then shall that Wicked be revealed [FPI], whom the Lord shall consume [FAI] with the spirit of his mouth, and shall destroy [FAI] with the brightness of his coming:

- 1. "And then shall that Wicked be revealed,"
 - a. "Then shall the Wicked (lawless one) be revealed," or uncovered.
 - 1). "Then" denotes an emphatic note of time, i.e., when the wicked one (the lawless one) will be revealed.
 - 2). Revealed means "to uncover, to lay open what has been veiled or covered up, to disclose, to make bare." — Thayer
 - 3). "To make known, to make manifest, to disclose what before was unknown." — Thayer
 - 4). There is no time revealed as to when this might be.
- 2. "Whom the Lord shall consume with the spirit of his mouth,"
 - a. "Consume" is overthrow, or slay, destroy, etc.
 - b. "With the spirit of his mouth" or with the breath of his mouth. Jesus will slay, destroy, by just saying the word.
 - c. This surely indicates the ease at which this is accomplished, and obviously would be an encouragement as to who is really in control.
- 3. "And shall destroy with the brightness of his coming:"
 - a. "Destroy" is to cause to cease, to put an end to, to do away with, to annul, to

abolish. — Thayer

- b. "Brightness of his coming," radiance, or splendor, or shining appearance of his coming,
 - 1). This indicates the exposing power and the power Jesus has to devastate and destroy this one.
 - 2). The language indicates that the mere appearing of Jesus suffices to destroy the adversary.

2·9 οὗτός ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους

Vs. 9 Even him, whose coming is [PAI] after the working of Satan with all power and signs and lying wonders,

- 1. "Even him, whose coming is after the working of Satan"
 - a. This coming is the same as the one being revealed in verse 8.
 - b. "After the working of Satan" is that which is in accord with the activity of Satan.
- 2. "With all power and signs and lying wonders,"
 - a. These are all the same categories of miracles as listed by the Hebrew writer in connection with Christ Jesus in Hebrews 2:4, but these are counterfeit, and pretended.
 - b. "Lying wonders," or false, pretended wonders.
 - c. Jesus foretold this in Mat. 24:24: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."
 - d. One would assume that what is said about the "wonders" (lying) would also be true of the "power" and "signs."

2·10 καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.

Vs. 10 And with all deceivableness of unrighteousness in them that perish [PPPart]; because they received [AMII] not the love of the truth, that they might be saved [APInf].

- 1. "And with all deceivableness of unrighteousness in them that perish;"
 - a. "Deceivableness" or wicked deception, or evil that deceives.
 - 1). Having described the man of lawlessness, Paul next turns to the effect this will have on the lives of those in the church.
 - 2). There have been many masters of trickery who have the skill of Satan to mislead and deceive.
 - 3). Many illustrations appear on the pathway of church history.
 - 4). Any wicked deception which wicked men can devise will be at his disposal.
 - 5). The word "deceivableness" or deceit is used in Eph. 4:22 and Heb. 3:13.
 - b. "Unrighteousness is deceiving, and misleading, especially to those who are perishing.
 - c. "In them that perish" means for them that perish. Greek present participle, "those who are perishing."
 - 1). The deception seems to be pointed directly toward the ones already perishing.
 - 2). He wants them to remain in a state of perishing. The deeper into sin he can sink them, the less likely it is that they can find their way out.

2. "Because they received not the love of the truth,"
 - a. This is the stated reason for the above. This is why they are perishing. Cf. Rom. 2:8,9
 - b. Many did not love the truth. Things have not changed much in two thousand years! Many will still not embrace the truth.
3. "That they might be saved."
 - a. The truth saves. But not if we do not receive it. Cf. I Thess. 2:13
 - b. "In order that they might be saved" is an infinitive purpose clause.

2:11 καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,

Vs. 11 And for this cause God shall send [FAI] them strong delusion, that they should believe [AAInf] a lie:

1. "And for this cause God shall send them strong delusion,"
 - a. "For this cause" (therefore) God sends them a powerful deluding influence, a deceiving power.
 - 1). This looks back to verse 10 about those perishing.
 - 2). They refused to love the truth, and that is the reason for the working of error.
 - b. This seems to be a judicial act of God who gives the wicked over to the evil which they have deliberately chosen. Compare Rom. 1:24,26,28, "God gave them up."
 - c. "A strong delusion," or literally, as the ASV, "a working of error." This is what happens when there is a rejection of the truth.
 - 1). "Strong" is powerful.
 - 2). "Delusion" is a misleading of the mind, a false belief. Greek, error, a wrong opinion relative to morals and religion. Cf. 2 Pet. 3:17
 - d. In what sense does God send a strong delusion?
 - 1). In the same sense God hardened Pharaoh's heart. Ex. 9:12
 - 2). We should remember that Pharaoh hardened his own heart. Exo. 8:32
 - 3). God hardened Pharaoh's heart through the very means that was intended to work the opposite result!
 - 4). Who made man a free moral agent? Satan can go no further than God permits.
 - 5). The same basic idea is in Paul's statement to the Romans, "God gave them up." Cf. Rom. 1:18,24,26,28.
2. "That they should believe a lie:"
 - a. That (in order that), or for the purpose — εἰς — they might believe what is false.
 - 1). Since they did not love the truth, what else is left? II Tim. 4:3,4
 - 2). What else is expected?
 - 3). "A lie" is literally "the lie." It is falsehood in every form.
 - b. This is the same as those in Rom. 1:25 who changed the truth of God into a lie.
 - c. God is always going to give up those who have made the deliberate choice not to receive the truth.

2:12 ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ᾄδικίᾳ.

Vs. 12 That they all might be damned [APSubj] who believed [AAPart] not the truth, but had

pleasure [AAPart] in unrighteousness.

1. "That they all might be damned who believed not the truth,"
 - a. This is the result (purpose), or the consequences of those who do the above.
 - b. "Damned" can be translated judged, or condemned.
 - c. Notice, this condemnation is because of a choice these individuals have made.
 - 1). God gives people up when they make it plain that they will not receive the truth.
 - 2). Therefore God sends the strong delusion in the sense that he allows them to suffer the consequences of their own actions.
2. "But had pleasure in unrighteousness."
 - a. These took pleasure in wickedness.
 - b. It is obvious the punishment here is due to man's own quest for wickedness.
 - c. His wickedness is caused by two things: he did not believe the truth, and his pleasure was in unrighteousness.
 - d. The kind of thinking that refuses to understand and believe the truth is the same kind of thinking that delights in the pleasures of sin.

Thanks given to the Thessalonians, and an admonishment to stand fast. 13-15

2:13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

Vs. 13 But we are bound [PAI] to give thanks [PAInf] alway to God for you, brethren beloved [PerfPPart] of the Lord, because God hath from the beginning chosen [AMI] you to salvation through sanctification of the Spirit and belief of the truth:

1. "But we are bound to give thanks alway to God for you,"
 - a. This is said in stark contrast to what has just been said about that which is opposed to Christ.
 - b. Paul is particularly thankful for these Thessalonians.
2. "Brethren beloved of the Lord,"
 - a. Calling them "beloved" shows how much he cares, and how close he feels to them.
 - b. Literally, "having been loved by the Lord."
3. "Because God hath from the beginning chosen you to salvation"
 - a. "Chosen" is "to take for oneself, to prefer, to choose." — Thayer
 - b. Remember God chooses those who are in him. Eph. 1:4
 - c. "Salvation" is the ultimate goal.
4. "Through sanctification of the Spirit and belief of the truth:"
 - a. This modifies "chosen" and shows positively that we have something to do with our salvation, and that our salvation is not simply an arbitrary act of God.
 - b. Sanctification is not some direct operation of the Holy Spirit, but takes place through the truth (word) of Christ. Jn. 17:17; Acts 26:18; Eph. 5:26; I Thess. 4:3,4

2:14 εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Vs. 14 Whereunto he called [AAI] you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1. "Whereunto he called you by our gospel,"
 - a. "Whereunto" is the goal.
 - b. This further shows that salvation is through the gospel. This is why verse seven and eight becomes so important. We must obey the gospel.
 - c. God called the Thessalonians through Paul's preaching. Acts 17:1-4
2. "To the obtaining of the glory of our Lord Jesus Christ."
 - a. "To the obtaining" is literally, "into the obtaining."
 - b. This tells us why we are called by the gospel, and why it is important to obey it.

2:15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

Vs. 15 Therefore, brethren, stand fast [PAImper], and hold [PAImper] the traditions which ye have been taught [API], whether by word, or our epistle.

1. "Therefore, brethren, stand fast,"
 - a. "Therefore," or so then, accordingly then.
 - b. "Stand fast," or stand firm.
2. "And hold the traditions which ye have been taught,"
 - a. "Hold" or hold to is translated "observing" and "observe" in Mark 7:3,4 (RSV).
 - b. "The traditions" are the teachings they have been taught, or that had been passed on to them by Paul.
 - c. παράδοσις is an old word for what is handed over to one.
 - 1). It ordinarily means laws and regulations handed down orally from one generation to another generation. Cf. I Pet. 1:18 "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;"
 - 2). This is a word for teaching. What is delivered; the substance of the teaching.
 - 3). The worth of a tradition lies in its truth. The tradition of men must be rejected. Mat. 15:2-9
 - 4). To be legitimate, it must come from God. Compare I Cor. 11:23, "For I have received of the Lord that which also I delivered (παρεδόκα) unto you,"
3. "Whether by word, or our epistle."
 - a. Whether it is something Paul taught in person, or had written to them. (We might say in person, or in writing.)
 - b. So, one is not expressing one's own ideas, but is "delivering" a message, in this case, from God. Cf. I Cor. 11:23

A prayer to establish and comfort the Thessalonians 16-17

2:16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

Vs. 16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved [AAPart] us, and hath given [2AAPart] us everlasting consolation and good hope through grace,

1. "Now our Lord Jesus Christ himself, and God, even our Father,"
 - a. This, along with verse 17, is a prayer of Paul for the Thessalonians.

- b. All good things come from above.
 - 2. "Which hath loved us, and hath given us everlasting consolation"
 - a. Notice the honor that is paid to Christ and God.
 - b. "Everlasting consolation" or eternal comfort.
 - 3. "And good hope through grace,"
 - a. "Grace" is God's favor. It is in his good favor that we even have the gospel.
 - b. Literally, "in grace."
- 2:17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.
- Vs. 17 Comfort [AAOpt] your hearts, and stablish [AAOpt] you in every good word and work.
- 1. "Comfort your hearts,"
 - a. "Comfort" or console, encourage, exhort, etc.
 - b. These two verbs, "comfort" and "stablish," are found in the first letter.
 - 2. "And stablish you in every good word and work."
 - a. "Stablish" or establish, strengthen, cause to be steadfast.
 - b. "Word and work" is whatever you say or do.

Chapter 3

A chapter of exhortation

The writer asks for prayers 1-2

- 3:1 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς,
- Vs. 1 Finally, brethren, pray [PImper] for us, that the word of the Lord may have free course [PASubj], and be glorified [PPSubj], even as it is with you:
- 1. "Finally, brethren, pray for us,"
 - a. "Finally" means as for the rest. It is a transitional word which also sometimes introduces ethical exhortations.
 - b. "Pray for us" is a present imperative. So, continue to pray for us.
 - c. Notice that Paul now makes some specific requests:
 - 2. "That the word of the Lord may have free course,"
 - a. "May have free course," or spread rapidly, run, or speed forward, or keep on running (present subjunctive).
 - 1). Paul often used stadium game metaphors.
 - 2). I Cor. 9:24f; Gal. 2:2; Rom. 9:16; Phil 2:16; II Tim. 4:7
 - 3). The point is that Paul wants the gospel to have swift progress in the world, and to triumph in the hearts of men.
 - b. The Thessalonians are to pray that the Word will do for men what God intended it to do, and that others will see that and praise its power.
 - c. But this will not be done if it is not received and obeyed.
 - 3. "And be glorified, even as it is with you:"
 - a. "Glorified" or extolled in its true power and glory. This word is translated

"triumph" in the RSV.

- b. "As it is with you," or just as it did with you.

3:2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

Vs. 2 And that we may be delivered [APSubj] from unreasonable and wicked men: for all men have not faith.

1. "And that we may be delivered from unreasonable and wicked men:"
 - a. "Delivered," or rescued.
 - b. "From unreasonable," or perverse, out of place, unbecoming.
 - c. "Wicked men," or bad, evil men.
 - 1). This is another specific for which they are to pray.
 - 2). Remember that these kinds of men are exactly what the missionaries ran into in Acts 17:5: "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people."
 - 3). Same in Beroea, Acts 17:13.
2. "For all men have not faith."
 - a. Not all men have faith, or the faith.
 - 1). This is the stated reason why men are unreasonable and wicked.
 - 2). All men do not have the gospel, and do not know it.
 - 3). Therefore, their conduct is evil.
 - b. This explains why such men are unreasonable (perverse) and wicked (evil).

The faithfulness of the Lord, etc. (an expression of confidence) 3-5

3:3 πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

Vs. 3 But the Lord is [PAI] faithful, who shall stablsh [FAI] you, and keep [FAI] you from evil.

1. "But the Lord is faithful, who shall stablsh you,"
 - a. "The Lord is faithful." He can be counted on no matter what.
 - 1). Paul often points out the faithfulness of God. II Cor. 1:18; I Thess 5:24
 - 2). Paul contrasts this with the unfaithfulness of men. Rom. 3:3,4; II Tim. 2:12,13.
Men may be unfaithful, but not God.
 - b. "Stablsh" is establish, strengthen.
 - 1). The Lord will "make firm." "Establish" in I Thess 3:2.
 - 2). Christians are to establish their own hearts. James 5:8
 - 3). Therefore, Paul is saying that God will lend reenforcement to what we are to do for ourselves and for one another.
2. "And keep you from evil."
 - a. "Keep you" or protect, guard you.
 - b. He will guard you from the evil one. Cf. Mat. 6:13
 - c. There is no doubt that this refers the the type of evil mentioned in chapter 2.

3:4 πεποιθήμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε.
 Vs. 4 And we have confidence [2PerfAI] in the Lord touching you, that ye both do [PAI] and will do [FAI] the things which we command [PAI] you.

1. "And we have confidence in the Lord touching you,"
 - a. "Confidence." Paul's confidence is grounded in the Lord, or he is persuaded, and has trust concerning the Thessalonians.
 - b. "In the Lord" or in the sphere of the Lord.
 - c. "Touching" is concerning you,
2. "That ye both do and will do the things which we command you."
 - a. This is not speaking of advice, or urging, but of what is commanded. This is an authoritative order.
 - b. You are doing and will do in the future what is commanded.

3:5 Ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

Vs. 5 And the Lord direct [AAOpt] your hearts into the love of God, and into the patient waiting for Christ.

1. "And the Lord direct your hearts into the love of God,"
 - a. "Direct" is in the optative mood (a strong wish, as, may it not be so (God forbid)).
 - b. This is a pious wish of Paul that they be directed by the love of God.
 - c. Compare our praying that God will guide the speaker. We are uttering a prayerful hope and trust that the speaker will be true to the love of God, and the truth.
 - 1). Love is an attribute, or characteristic of God, which attribute serves as the perfect example for us.
 - 2). Man cannot go wrong when he follows this example.
2. "And into the patient waiting for Christ."
 - a. "Patient waiting" is into the steadfastness, perseverance, endurance.
 - b. We need to be directed to love God and to exhibit the patience of Christ.
 - c. Love and patience are two qualities especially needed to carry out the commands that are to follow.

Avoid those brethren who live in idleness, and how to treat these disorderly members. 6-15

3:6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.

Vs. 6 Now we command [PAI] you, brethren, in the name of our Lord Jesus Christ, that ye withdraw [PMInf] yourselves from every brother that walketh [PAPart] disorderly, and not after the tradition which he received [2AAI] of us.

1. "Now we command you, brethren, in the name of our Lord Jesus Christ,"
 - a. "Command" is present indicative, "give orders, instruct, direct."
 - 1). This is a directive, and is not changeable. This is the same authoritative word as is found in verse 4.
 - 2). This is said as an officer who commands his troops.
 - b. "In the name of" is by the authority of. This is not some figment of Paul's

imagination, but is authorized directly from heaven.

2. "That ye withdraw yourselves from every brother that walketh disorderly,"
 - a. "Withdraw" is to keep away from someone.
 - 1). This is something we do, not merely announce!
 - 2). Announcing withdrawal is important, but we must then practice it.
 - b. "From every brother"
 - 1). Notice, this is still a brother, even though he walks disorderly.
 - 2). The fact is we cannot remove ourselves, or depart from one with whom we have no fellowship.
 - c. "Walketh disorderly," is not going by the rules, unruly.
 - 1). This is walking without order or plan, walking in idleness.
 - 2). It is a military word, out of rank, so do not break rank, "deviating from the prescribed order or rule." – Thayer
 - 3). Compare I Cor. 14:40 where we are told to let all things be done presentably and according to the proper "line-up" or order.
 - 4). So we are prohibited fellowship and close association with such people. The people who are our close friends, with whom we associate, etc., do matter.
 - 5). We are forbidden to live a neglectful, lawless, disorderly life, or to endorse those who do.
3. "And not after the tradition which he received of us."
 - a. "Tradition" here is the teaching, or instruction given by the apostles. Cf. 2:15
 - b. Remember that the tradition of men must be rejected.
 - c. "Received" is literally to take along side of. So, that which they took to themselves, as an associate or companion was not according to the teaching of Paul.

3·7 αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν

Vs. 7 For yourselves know [PerfAI] how ye ought to follow [PMInf] us: for we behaved [AMI] not ourselves disorderly among you;

1. "For yourselves know how ye ought to follow us:"
 - a. That is, follow our example. Paul lived the way he taught.
 - b. "Follow" is our word mimic, so imitate us. μιμεῖσθαι
2. "For we behaved not ourselves disorderly among you;"
 - a. We did not act in an undisciplined manner. Some MSSs read, "we were not idle."
 - b. "Disorderly" is the same word as used in verse 6.

3·8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν·

Vs. 8 Neither did we eat [2AAI] any man's bread for nought; but wrought [PMPart] with labour and travail night and day, that we might not be chargeable [AAInf] to any of you:

1. "Neither did we eat any man's bread for nought;"
 - a. "Eat bread" no doubt means to obtain a living.
 - b. "For nought" means without paying for it, for nothing. He was not a freeloader.
 - 1). Paul did not depend on others for a living.
 - 2). In I Thess. 2:9, Paul makes clear that he toiled and labored day and night to be able to support himself, and to preach the gospel.

- 3). There is no way any of them could accuse him of being a mercenary charlatan.
- c. Sometimes it is better to be financially independent of a situation. (Even our government recognizes the possibility of conflict of interest.)
2. "But wrought with labour and travail night and day,"
 - a. Paul worked hard, and endured hardship, toiling in pain, or drudgery to pay his way, and all to accomplish paying his own way.
 - b. Paul worked day and night so that he might accomplish his work – to be able to do his work, so as not to be chargeable to them.
 - c. Paul dignified manual labor by both teaching and example. Cf. Eph. 4:21
3. "That we might not be chargeable to any of you:"
 - a. "Chargeable" is to be a burden.
 - b. Some of the Thessalonians may have been idlers, but not Paul and company.

3:9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

Vs. 9 Not because we have [PAI] not power, but to make [2ASubj] ourselves an ensample unto you to follow [PMInf] us.

1. "Not because we have not power,"
 - a. "Power," or right to charge for his labor, or work in preaching. Cf. Luke 10:7
 - b. He had the right, and could have exercised the right to expect them to help him.
 - c. There are examples where, on other occasions, when Paul knew he would not be misunderstood, he allowed churches to help. cf. The Philippians. 4:16.
2. "But to make ourselves an ensample unto you to follow us."
 - a. "Ensample" or example, model, for them to imitate (mimic). This is an added reason to that stated in verse 8 for working themselves, and not taking help from the Thessalonians.
 - b. Paul did not use his right, or power and therefore expect to receive support.
 - c. Paul felt better, in these particular circumstances, simply to be an example. This is literally, in order that we might give ourselves a type to you.

3:10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω.

Vs. 10 For even when we were [ImperfI] with you, this we commanded [ImperfAI] you, that if any would [PAI] not work [PMInf], neither should he eat [PAImper].

1. "For even when we were with you, this we commanded you,"
 - a. "Commanded you," or gave you this order, or rule, or instruction. He had also commanded them to work in the first letter. See 4:11.
 - b. Paul uses an interesting choice of verb forms, since this is an imperfect. He repeatedly urged or commanded them to work.
2. "That if any would not work, neither should he eat."
 - a. This is a Jewish proverb.
 - b. How could it be clearer, that if any man is unwilling to work, he should not eat.
 - c. "Would not work" is a present tense verb, so would not continue to work.
 - d. From the beginning of time (Gen. 3:19), man has been expected to work.

3·11 ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·

Vs. 11 For we hear [PAI] that there are some which walk [PAPart] among you disorderly, working [PMPart] not at all, but are busybodies [PPart].

1. "For we hear that there are some which walk among you disorderly,"
 - a. To walk "disorderly" is to lead an undisciplined life.
 - 1). Again, some translations use the word "idle" to translate this expression.
 - 2). "Disorderly" is the same word as in verses 6 and 7.
 - b. Notice the three participles: walking among you, not working, and working around (being busybodies).
2. "Working not at all,"
 - a. This may lend credence to the idea that the foregoing expression should be translated "idle."
 - b. "Working not at all" indicates they are not keeping busy, doing nothing.
 - 1). Yet, they are "working all around" which means they are busybodies.
 - 2). These are the kind of people who cause disturbances, promote speculations, and who agitate to get their agenda enacted.
 - c. This is how they are walking disorderly; they are living in idleness, not doing any work.
3. "But are busybodies."
 - a. Instead of being busy they are busybodies, or minding the business of others.
 - b. They are doing something, but something wrong.
 - c. Like the nursery rhyme of the little red hen, these were doing nothing, but doing around.
 - 1). These may have thought they were above work.
 - 2). These were willing to eat other's food while they fiddled away their time in idleness.

3·12 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

Vs. 12 Now them that are such we command [PAI] and exhort [PAI] by our Lord Jesus Christ, that with quietness they work [PMPart], and eat [PASubj] their own bread.

1. "Now them that are such we command and exhort by our Lord Jesus Christ,"
 - a. "Such we command and exhort" is command (instruct) and urge.
 - b. Such wording shows that he does not want to alienate them, but rather save them.
 - c. "By our Lord Jesus Christ." He again appeals to divine authority, and shows that this is not merely his own idea or opinion.
2. "That with quietness they work, and eat their own bread."
 - a. "With quietness" is in a quiet fashion, to work quietly. Cf. I Thess. 4:11
 - b. "Bread" is put for food, but implied in the statement is to earn their own living.
 - c. So, "eat their own bread" is to earn their own living, not to live off of someone else.

3·13 Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες.

Vs. 13 But ye, brethren, be not weary [AASubj] in well doing [PAPart].

1. "But ye, brethren, be not weary in well doing."

- a. "Be not weary" or grow not weary, or never tire of doing what is right.
- b. This doing well is honorable.

3·14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπή·

Vs. 14 And if any man obey [PAI] not our word by this epistle, note [PMImper] that man, and have no company [PMImper] with him, that he may be ashamed [2APSubj].

1. "And if any man obey not our word by this epistle,"
 - a. "Obey not our word" is obey not, or refuses to obey, our instruction.
 - 1). "If" is not subjunctive, but indicative. εἰ
 - 2). "Obey" is present tense.
 - b. "By this epistle," or in this letter.
2. "Note that man, and have no company with him, that he may be ashamed."
 - a. "Note that man" is to take special note of him.
 - 1). This is really some rather blunt language.
 - 2). "Note that man" means to mark him, put a tag on him.
 - b. "Have no company with him" means not to associate with him, have nothing to do with him in a social and spiritual way. Cf. I Cor. 5:9,11
 - c. "That he may be ashamed" shows the purpose of such actions.
 - 1). Therefore, this is a means by which one might be brought to repentance.
 - 2). The purpose and end result of all such actions is to save the soul.

3·15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νοθετεῖτε ὡς ἀδελφόν.

Vs. 15 Yet count [PMImper] him not as an enemy, but admonish [PAImper] him as a brother.

1. "Yet count him not as an enemy,"
 - a. "Count" is regard, or esteem.
 - b. Do not cross him off as an enemy, or one to be hated.
2. "But admonish him as a brother."
 - a. "Admonish" is warn.
 - b. Encourage him as one would a brother to do the right thing.

A prayer for the readers and a benediction 16-18

3·16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων ὑμῶν.

Vs. 16 Now the Lord of peace himself give [2AAOpt] you peace always by all means. The Lord be with you all.

1. "Now the Lord of peace himself give you peace always by all means."
 - a. "Give you peace always by all means" means continually grant you peace in all circumstances, or in every way.
 - b. It should be noted that the Lord is always the source of real peace.
2. "The Lord be with you all."

3·17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.

Vs. 17 The salutation of Paul with mine own hand, which is [PAI] the token in every epistle: so I write [PAI].

1. "The salutation of Paul with mine own hand,"
 - a. Paul is writing this greeting with his own hand.
 - b. Most assume that a scribe has done the literal writing down of this letter.
2. "Which is the token in every epistle: so I write."
 - a. "Which is the token in every epistle" means this is the distinguishing mark of every letter. I Cor. 16:21; Gal. 6:11; Col. 4:18; Phile. 19
 - b. This would also identify it as genuine, and therefore authoritative.

3·18 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

Vs. 18 The grace of our Lord Jesus Christ be with you all. Amen.

1. "The grace of our Lord Jesus Christ be with you all. Amen."
 - a. The same prayer with which he closed the first letter. 5:28
 - b. He begins and ends with the grace of Christ.

Key to Abbreviations in the Verses

A. Tense. The first letter in the brackets is the tense of the verb.

1. "P" means present tense. Present time, continuing action.
2. "F" means future tense. That which will happen in the future.
3. "A" means aorist tense. Simple past tense, or point action in the indicative mood.
4. "Imperf" means the imperfect tense. Continuous action over a period of time in the past, without reference to when it began or ceased.
5. "Perf" means perfect tense. A present state resultant upon past action.
6. "Pluperf" means the Pluperfect tense. The same as the perfect tense, except that the results of the action are in existence at some point in past time.

B. Voice. The second letter (not always given) is the voice.

1. "A" means active. The active voice represents the subject as acting.
2. "M" means middle. The middle voice represents the subject acting in a way that concerns itself.
3. "P" means Passive. It represents the subject as being acted upon.

C. Mood. The last letter in the bracket is the mood.

1. "I" means indicative. The indicative mood makes a statement, or an assertion, etc.
2. "Subj" means the subjunctive. This contemplates something that might be, or is wished for.
3. "O," or "Opt" is Optative. This expresses a strong wish.

D. The last letter may also be "Inf," an infinitive, or "Part," meaning a participle.

SERMON OUTLINES ON SECOND THESSALONIANS

THE EMPHASIS ON GOD IN SECOND THESSALONIANS

1:2; 2:16

IN SECOND THESSALONIANS GOD IS VIEWED AS:

- A. A Father. 1:2; 2:16
- B. The source of grace, peace, and love. 1:2,12; 3:5
- C. The one to whom they must give thanks. 1:3; 2:13
- D. The author of comfort and hope. 2:16
- E. The one who supports, comforts and establishes the hearts of Christians. 2:17
- F. The one who will save those who know him and take vengeance on those who do not know him. 1:8
- G. The one who chooses those who are saved. 2:13
 - 1. Those who are saved are those who have faith, love, and obedience.
 - 2. God has chosen all such to be saved. Eph. 1:4,5
 - 3. Man is the one who chooses to be a part of the body of Christ.
- H. The one who makes man worthy. 1:11
- I. The one whose judgment is righteous. 1:5

THE EMPHASIS ON CHRIST IN SECOND THESSALONIANS

IN THIS LETTER:

- A. Christ is viewed as being united with God in such a way as to emphasize his deity. 1:1,2,12
- B. Christ, as well as God the Father, is responsible for comfort and hope. 2:16,17
- C. Christ, as well as God, is responsible for establishing his people. 2:16,17
- D. Christ, along with his powerful angels, will come to take vengeance on two groups of people:
 - 1. On those who do not know God. 1:8

- 2. On those who do not obey the gospel. 1:8
- E. Christ will expose and destroy the man of sin (the lawless one). 2:8
- F. Christ is regarded as Lord. 1:1,2,7,8,9,12; 2:1,8,14,16; 3:6,12
- G. Christ is the authority behind the apostle. 3:6,12

GREAT DOCTRINES TAUGHT IN SECOND THESSALONIANS

GREAT DOCTRINES TAUGHT IN SECOND THESSALONIANS INCLUDE:

- A. Salvation.
 - 1. God chooses us to salvation. 2:13
 - 2. This choice is on the basis of sanctification of the Spirit and belief of the truth. 2:13
 - 3. God calls us through the gospel. 2:14; Rom. 1:16
 - 4. The Lord Christ who saves will establish us and keep (guard) us. 3:3
- B. The second coming of Christ.
 - 1. He is coming back to give relief to his own, but to take vengeance on others. 1:5-10
 - 2. He has not come back yet, but he will. 2:1
 - 3. There are certain things which must take place before he comes back.
 - a. There is going to be a rebellion.
 - b. There is going to be a man of lawlessness.
 - c. This great enemy of the church will be defeated. 2:1-12
- C. Great emphasis on Christian virtues, morals, and ethics.
 - 1. The Thessalonians are complimented for their faith and love. 1:3
 - 2. Obedience to God's commands is demanded. 2:15; 3:4
 - 3. Be faithful and endure trials. 1:5
 - 4. Be aware of those who try to deceive. 2:2,3
 - 5. That which characterizes the Christ is good words and works. 2:17
 - 6. Christians cannot be busybodies, but rather faithful workers. 3:11
 - 7. Christians cannot walk disorderly. 3:6
 - 8. We must admonish those who do not obey. 3:14,15

