

# The Book of 1Thessalonians

---

[Sun. Dec. 14, 2014] 1Thessalonians Series, 1Thes. 3.1-13 - Craig A. Thurman

Summarizing chapter 2:

Paul opens by citing their own trial before they had arrived in Thessalonica. Nonetheless they *were bold in their God to speak unto them the gospel of God with much contention.*

Paul calls upon them to testify for themselves how they ministered the gospel to them: we used no deceit, uncleanness, no guile; no flattering words, covetousness, and we didn't seek your glory, or anyone else's.

*... as a nurse cherisheth her children and as a father doth his children ... exhorted, comforted, and charged them so that they would walk worthy of God.*

Paul informs them that their sufferings parallel that of the churches of Judaea. Though hard it is not unique to the saints of God.

Paul's greatly desire to see them face to face, but being hindered personally, by Satan, he did the very next, best thing: he sent Timothy.

Chapter 3 divides into three parts:

- Proof of their care for them by sending Timothy to them (1-5)
- The joy of Timothy's report of their faith, charity, and reciprocal love. (6-10)
- His hopes that the Lord would establish them in holy love (11-13)

The chapter of the Greek optative verb: There are seven: *vs.2 to establish; to comfort; vs. 10 might perfect; vs. 11 direct; vs. 12 increase; abound; vs.13 stablish.*

The Greek *optative* '... is the mood of strong contingency; the mood of *possibility*. It contains no definite anticipation of realization, but merely presents the action as conceivable.

And so the chapter presents the great desire of Paul for the Thessalonians.

# The Book of 1Thessalonians

---

## Chapter 3

### 1 ¶ Wherefore

Which must pick up on the previous thought how that 17 ... we ...  
*endeavoured the more abundantly to see your face with great desire ... 18*  
*Wherefore we would have come unto you ... but Satan hindered us.*

when **we** could no longer forbear, (bear not seeing you face to face)

στέγοντες; nom, pl, masc, part, pres of στέγω; Only used four times in  
the N.T., 1Co.9.12 we **suffer** all things, lest we should hinder the gospel of  
Christ; 1Co.13.7 **Beareth** all things; 1Thes.3.1, **5** forbear.

Not just me, Paul, but we; all of us care for you. It is not just an apostolic  
matter. This is a common desire among the brethren.

*we thought it good*

*thought ... good* (root, εὐδοκέω; cf. 2.8 *we were willing*)

to be left (to be forsaken ...)

καταλειφθῆναι; aor 1, infin, **pass** of καταλείπω; κατά according to,  
down + λείπω KJV *lack, want, destitute*; often *leave* (Mt.4.13), then  
*forsake* (Heb.11.27), and *reserve* (Ro.11.4). Only time used in the  
Thessalonian letters.

Who wants to 'go it alone?' Paul gives up the comfort and presence of a  
dear young brother, minister of God, and fellow laborer in the gospel (3.2),  
so that others might receive their necessary instruction. When he was so  
quickly whisked away *by the brethren* from the dangers that came to him in  
both Thessalonica and Berea he requested Timothy rejoin him as quickly as  
he could, but no sooner, it seems, that Timothy arrives in Athens he sends  
him back to Thessalonica; afterwards Timothy rejoins him while at Corinth.  
(Acts 18.5)

# The Book of 1Thessalonians

---

at ἐν Athens alone μόνου;

Whether *alone* means as one or if Silas, and Lucas were with him is difficult for me to say with any certainty. (3.1 uses the plural *we*; 3.5 the singular *I*; 3.6 *when Timothy came from you to us ...*) But Timothy was a great help to Paul. This separation was perceived to be a great inconvenience to him. Notice the next words of commendation of Paul concerning him ...

2 And sent Timotheus, our brother, and minister διάκονον of God, and our fellowlabourer συνεργὸν in ἐν the gospel of Christ, to εἶς establish (perhaps, to potentially establish)

στηρίξαι, 3<sup>rd</sup> p sing, aor 1, **opt**, act of στηρίζω; is used five time in the N.T., *establish 1, stablish 4*; στηρίζω, KJV Lk. 9.51 *steadfastly set*; Lk.22.32 there is a great gulf *fixed* Lk.22.32 *strengthen* thy brethren; (**cf. vs.13** Ja.5.8).

The Greek *optative* '... is the mood of strong contingency; the mood of *possibility*. It contains no definite anticipation of realization, but merely **presents the action as conceivable**. Hence it is one step farther removed from reality than the subjunctive. In fact, it never attained to very pronounced distinction, and was never more than "a sort of weaker subjunctive" (R. 936)' (*A Manual Grammar of the Greek New Testament*, H. E. Dana and Julius R. Mantey, Copyright 1955 Tommie P. Dana and Julius R. Mantey; bolding added)

Did Paul sent Timothy to sop coffee, have fellowship dinner, oversee their programs? No. He was sent back to teach them the way of Christ through suffering. How to conduct themselves among themselves and with those on the outside. How to walk by faith, not by sight.

you, and to comfort (Or, and potentially comfort)

παρακαλέσαι; 3<sup>rd</sup> p, sing, aor 1, **opt**, act of παρακαλέω to call near.

# The Book of 1Thessalonians

---

With the Greek optative it seems that this is certainly the goal for having sent Timothy to them. This is what they had hoped to be accomplished in them by having Timothy return.

*you concerning περὶ your faith:*

Paul had shown great care for the churches by sending messengers back and forth to encourage them and receive comfort from them:

*Eph 6:21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:*

*22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.*

*Col 4:7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:*

*8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;*

*9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.*

With all that comes into the lives of the saints of God; oppositions both from within and without, the saints, young and old, need to be *fixed* and *drawn closer* to a life of true faith in Christ. This must mean, to a great extent, knowing the truth about what is to be expected as a Christian and willing to live for Him through great trial.

W. J. Erdman, pastor of the Moody Church in Chicago said this, 'Better is the disappointment of truth than the fair but false promises of error.'

Not being taught the truth results in setbacks, discouragement, frustration, and confusion. Knowing what faith is and what it does, helps the believer to walk with Christ.

# The Book of 1Thessalonians

---

Faith is the evidence that we are overcomers:

*1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

Faith is our access to God:

*Heb 11:6 But without faith it is impossible to please him: for he that cometh to God **must believe that he is, and that he is a rewarder of them that diligently seek him.** (Ro.5.2 we have access into this grace; Eph.3.12 ... we have boldness and access with confidence by the faith of him; He.6.1 ... faith toward God)*

Faith is the present hope of the things that we shall receive:

*Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.*

*2 For by it the elders obtained a good report. (3<sup>rd</sup> per **pl**, aor. 1, ind, pass.)*

*Heb 11:4 ¶ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness (3<sup>rd</sup> per **sing**, aor. 1, ind, pass.) that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. (It was what was worked through them ... passive.)*

**Probably more than any other thing, faith speaks of our testimony:** (Heb.11.4-37; Phle.5, 6; 1Ti.4.12; 1Thes.1.8; 3.6; 2Ti.3.10; Eph.1.15; Tit.3.15.)

*Faith perfects, Ja.2.22; saves, Lk.7.50; 2Ti.3.15; Eph.2.8; purifies the heart, Acts 15.9; sanctifies, Acts 26.18; justifies by works or proves our sincerity, Ro.5.1; Ja.2.24; Gal.2.16; seeks the righteousness of God, Ro.9.2; proves our hearing, Ro.10.17; Gal.3.2, 5, 11; stands, Ro.11.20; 1Co.16.13; can increase, Lk.17.5; 2Co.10.15; be weak, Ro. 14.1; be great, Lk.7.9; little, Lk.12.28; strong, Ro.4.20; grow, 2Thes.1.3; continue in persecution, 2Thes.3.2; is true or unmixed, 1Ti.1.5; 2Ti.1.5; keeps, preserves, 1Pe.1.5; walks, 2Co.5.7; is for this time only, 1Co.13.13; lives, Gal.2.20; He.10.38; receives the Spirit,*

# The Book of 1Thessalonians

---

*Gal.3.14; waits for the hope of righteousness, Gal.5.5; works by love, Gal. 5.6; is how Christ dwells in our hearts, Eph.3.17; is our shield, Eph.6.16; produces fruit, 1Thes.3.3; Ja.2.18; is the breastplate of our heart, 1Thes.5.8; identifies us, 1Ti.1.2; Tit.1.1; understands, He.11.2; 1Ti.3.9; holds fast the Word of God, 2Ti.1.13; inherits the promises, He.6.12; fights, 1Ti.6.12; is common, Tit.1.4; can be made sound, Tit.1.13; 2.2; assures our hearts, He. 10.23; is the substance and evidence of our hope, Heb.11.1; can be tried, Ja.1.3; 1Pe.1.7; prays, asks, Ja.1.6; 5.15; can be rich, Ja.2.5; resists evil and the wicked one, 1Pe.5.9; **and is precious**, 2Pe.1.1*

In Hebrews chapter 11 we learn that Abel offered, Enoch was translated, Noah moved with fear, Abraham obeyed, sojourned, offered, Sarah was strengthened, Isaac blessed, Jacob worshipped, Joseph gave commandment, Moses' parents hid him, Moses refused, forsook, observed, Israel passed through, Jericho's walls fell, Rahab didn't perish, kingdoms were subdued, worked righteousness, obtained promises, stopped lions' mouths, averted violence, became strong, valiant, and turned armies around; dead were raised, others were tortured, endured mockery and scourgings, bonds, and prison, were stoned, sawn apart, tried, slain, and wandered, were destitute, afflicted, tormented, lived in mountains, dens, and caves of the earth ... *and these all received a good report*. How did they do these things? They saw Him who is invisible. (He.11.27)

This is no small things that Paul, Silas, Timothy, and Luke were working among the nations. Believers need to be established and comforted in their faith! ... Otherwise they move away.

### 3 That no man should **be** moved

*σαίνεσθαι*; pres, infin, **pass** of *σαίνω*; only used this once in the N.T; B-D-A-G *move, disturb, agitate*; Wycliffe (1380) *moved*, and so all translate the same (all meaning Tyndale (1534, Cranmer 1539; Geneva 1557, Rheims 1582, KJV 1611.)

# The Book of 1Thessalonians

---

Probably three of the most detrimental issues that come into all of our lives that move us away from a life of faith ... sufferings, false teachers, and peer pressure (at home, work, or recreation).

by ἐν these afflictions θλίψεσι: for yourselves know that we are appointed

... Of God Himself:

*2Ti.3.10 ¶ But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,*

*11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.*

*12 **Yea, and all that will live godly in Christ Jesus shall suffer persecution.***

*13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

*14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ...*

*Phl.1.27 ¶ Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

*28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.*

*29 For unto you **it is given in the behalf of Christ**, not only to believe on him, but also **to suffer for his sake**;*

*30 Having the same conflict which ye saw in me, and now hear to be in me.*

The first of the beatitudes directed specifically to the church:

*Mt 5:11 Blessed are **ye**, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

*12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

# The Book of 1Thessalonians

---

*1Pe 4:19 Wherefore let them that **suffer according to the will of God** (not having warranted such treatment through poor, Christian conduct) commit the keeping of their souls to him in well doing, as unto a faithful Creator.*

κείμεθα; 1st per pl, pres, ind of κείμαι; The root is translated in the KJV as *laid, set, lay, is (2Co.3.15), appointed, made*; it appears to take on the idea of *being constituted*. In one respect it is not that we deserve this treatment from fellow-sinners of men, but this is by the constitution of the Almighty's purpose that makes it so.

*thereunto* (εἰς τοῦτο to this).

*4 For verily* (καὶ. even), *when we were with you, we told you before* (foretold)

προελέγομεν; 1<sup>st</sup> p pl imperf of προλέγω; προλέγω is used three times in the N.T., *2Co.13.2 foretell, Gal. 5.21 tell ... before.*

The Lord Jesus had done the same for the disciples:

*Jn.13.15 For I have given you an example, that ye should do as I have done to you.*

*16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

*17 If ye know these things, happy are ye if ye do them.*

*18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*

*19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.*

*Jn.14.28 ¶ Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

*29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*



# The Book of 1Thessalonians

---

*that we* (meaning in this instance, all of the saints of God) *should*

J. P. Green Sr., *Interlinear Bible*, 'that we are about to be' ... afflicted ...

*should*, μέλλομεν; 1<sup>st</sup> p pl, pres, ind of μέλλω; KJV *will, ready, should, to come, shall, would, intending, tarriest, though would have, things to come, which should afterwards, that which is, after should, which are yet, shall begin.*

*suffer tribulation;*

θλίβεσθαι; pres infin, pass of θλίβω.

We all suffer tribulation. Not just you, but me, us. For some reason one of the greatest errors or guises of Satan is to think that our trial is unique; that no one is suffering quite like *me*. We are warned against this thinking. (

*1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:*

*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.*

*14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

*1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

*even as it came to pass, and ye know.*

*J-F-B, vol. 3, p. 462, 'The repetition of "ye know" is an argument that, being forewarned of coming affliction, they should be less readily "moved" by it.'*

# The Book of 1Thessalonians

---

Paul, Silvanus, and Timothy minced no words, but told them the truth about discipleship. They never resorted to *flattering words*. (2.5) They doubtless gave to them the whole counsel of God.

*Acts 20.26 Wherefore I take you to record this day, that I am pure from the blood of all men.* (He says, no Christian under my ministry can say that they were not given the truth as it is in Christ Jesus.)  
*27 For I have not shunned to declare unto you all the counsel of God.*

These true ministers of Christ gave them not only the good side of the good news of Jesus Christ and the difficult side.

God has made full provision of all that we need for life and godliness. And by His grace we can be prepared and able to witness Christ through sufferings.

*J-F-B, vol.3, p463, 'None but a religion from God would have held out such a prospect to those who should embrace it, and yet succeed in winning converts.'*

*5 For this cause,*

*J-F-B, vol. 3, p.462, 'Because I know that your tribulation has actually begun ...'*

*when I could no longer forbear,*

*J-F-B, vol.3, p.462, 'Thus the "I" v.5, will express that the act of sending Timothy was Paul's, whilst the determination that Paul should be left alone at Athens was that of the brethren as well as himself, whence he uses, v. 1, "we."*

*στέγων; nom, sing, masc, part, pres of στέγω; (cf. vs.1); bear, forbear, suffer.*

# The Book of 1Thessalonians

---

*I sent to εἰς know your faith,*

How your faith is ... growing, strong, weak, increasing, diminishing, producing, understanding, assuring, praying, continuing, saving, hearing, standing.

How is our faith brethren? Where are we in our walk with Christ? Are we fainting? Quitting? Worldly? Complaining? Discouraging? Hateful? Mean? Cruel? Spiteful? Biting one another? Irresponsible? Slothful? Proud? Or, are we applying, changing, forgiving, forbearing, enduring, patient, longsuffering, diligent, loving, kind, joyful, merciful, humble, deferring, friendly? How are we? Are we hardhearted in sin or brokenhearted for sin, stubborn against Christ or obedient to Him?

*lest by some means*

μή πως; not by any means (cf. Acts 27.12 *by any means*); this combination is found 12 times in the N.T., the negative + *lest perhaps, lest haply, lest*.

*the tempter*

πειράζων; Satan uses whatever means at his disposal that the Lord allows and directs him to use. In this case he was often using the unbelieving Jews to frustrate the work of the gospel at every turn.

Through false teachers:

*2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin;*

***beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:***

*have tempted you,*

ἐπειρασεν, 3<sup>rd</sup> p s, aor 1, ind, act of πειράζω; examine, tempt; ἐπειρασεν is used only one other time:

# The Book of 1Thessalonians

---

*Ac 24:6 Who also **hath gone about** (ἐπειρασεν, attempted) to profane the temple: whom we took, and would have judged according to our law. (Paul was falsely accused of attempting to profane the temple.)*

That is, the Temptor did in fact try them, but whether the temptation to draw them away through persecution was successful or not was to be confirmed through Timothy's visit.

Persecution is always a very difficult experience for the saints, but necessary. It proves our faith and our standing in Christ.

Peter needed to go through the sieve to learn more about himself and the Lord Jesus. He needed to be corrected and trial was the best means to accomplish that goal.

*Lu 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:*

*32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*

These three things were common to them and are to us: allurements of former life; false teachers; severity of suffering.

*and our labour*

*κόπος; root κόπτω; our labor, trouble, weariness.*

*be (might or should become)*

*γένηται; 3<sup>rd</sup> p sing, aor 2, subj of γίνομαι, to be.*

*in (εἰς unto or for) vain.*

*κένον; vain, empty; cf. 2.1*

# The Book of 1Thessalonians

---

*1Th 2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain κενή:*

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

Paul reminds the Thessalonians that their coming to them to preach the gospel cost them personally. Their coming to them was not without event or vain. And he hopes that they will be so perseverant in their tribulation for Christ as they were for them. This was no vain work to the ministers of God, but the work among the Thessalonians could become without effect.

We are not judged for whether or not others are faithful to Christ. Paul is not suggesting that he would lose a reward for their failure to faithfulness. Every soul is accountable to the Lord for their own work. My failure will not take away from another man's work. But other's successes certainly add to our joy in the day of Christ!

*1Co 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*

*8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.*

We must not waste our lives preparing to live for Christ. We must live for Christ. Living less than we should only hurts ourselves. Though our poor behavior might be an instrument of growth in the saints, we shall bear the loss for sin.

I am very grateful for those who have sown their labors in this field where I grew up. Have we given any consideration to a few of the things that took place in order for the gospel of Jesus Christ to come to us. Consider our sitting here today. Once there was no church. The Lord moved upon the heart of a middle-aged Texican to move to the city of Anchorage, Alaska in 1962. The sowing of that man has multiplied fruit how many times? All of this today flows from the Lord working in just a few men and women. They

# The Book of 1Thessalonians

---

made sacrifices, forsook houses, family, comforts of home, sold all, suffered persecution of sorts, and did what they did, not knowing what was before them. And here we are today, at least in some measure due to the Lord working in this man to be faithful.

Some here today are the fruit of the Lord working in this elder gentleman sitting on the front row this morning. Coming to Anchorage, Alaska in 1972, courtesy of the U.S. Army. His daughters one day undertook the old charity drive Walk for Hope. Then it was a walk of about 30-32 miles, weaving all over the city of Anchorage. Well, there just so happened to be a rest station set up nearby, and these girls saw the building, went home and told their parents. They visit and things begin to take place. He returns to the lower 48 to his final duty station with the intent of retiring and gets a call from a member of the church here asking him to consider taking the pastorate of this church. There's no telling, I imagine that he probably had plans of going home to Arkansas, and finding a church nearby. But God has other plans for this man. As I understand it, he headed straight back to Alaska when he retired, and has pastored this church ever since. Once he was a big, strong, displaced southerner, and now we see but a shell of the man he once was. But was a strong faith he has shown us for Christ.

His race with us is just about finished. But all of us are in some way the fruit of his life's work. This service cost him, and sometimes, perhaps many times, dearly: I know of threats made against him and his family, his house was robbed at least once, he suffered lean times where it seemed everything went backwards more than it went forward, false brethren, church splits, building programs, and associational interference. And why did suffer these things? Because he was assured that it was what the Lord had called him to do. As Paul, he would not want to see this work come to nothing. But, whatever comes, he shall be judged for his faithfulness.

6 ¶ *But now when Timotheus came from ἀφ' you unto πρὸς us, and brought us good tidings*

εὐαγγελισαμένου; gen, sing, masc, part, aor 1, ind of εὐαγγελίζω; in this sense it means *good* or *glad tidings*.

# The Book of 1Thessalonians

---

*of your faith πίστιν and charity ἀγάπην, and that ye have good remembrance*

*μνείαν, acc sing of μνεία; KJV Ro.1.9; Eph.1.16; 1Thes.1.2; Phile 4, mention; Phl.1.3; **1Thes.1.2**; 2Ti.1.3 remembrance.*

*of us always,*

*1Th 1:2 We give thanks to God always for you all, making mention μνείαν of you in our prayers ...*

What an encouragement this must have brought to Paul. As he had borne upon him the concerns of the churches and remembered them, he was also remembered by the churches, and particularly this one.

*desiring greatly*

*ἐπιποθοῦντες; nom pl, masc, part, pres of ἐπιθοθέω; ἐπί upon, in, to, + θεθέω; generally the Greek preposition gives emphasis to the root word; KJV *longing, earnestly desiring, greatly ... long, greatly desiring, lusteth, desire.* (see a form of this immediately below, Phl.1.8)*

This verb, ἐπιποθοῦντες, is used only one other time:  
*2Co 5:2 For in this we groan, earnestly desiring ἐπιποθοῦντες to be clothed upon with our house which is from heaven ...*

The same care of Paul was shown for the Philippians:  
*Phl 4:1 Therefore, my brethren dearly beloved and **longed for** ἐπιπόθητοι, my joy and crown, so **stand fast** (1Thes. 3.8, below) in the Lord, my dearly beloved.*

*to see us, as we also (the reciprocation of love) to see you:*

*Phl 1:8 For God is my record, how greatly I long after ἐπιποθῶ you all in the bowels of Jesus Christ.*

# The Book of 1Thessalonians

---

7 *Therefore, brethren, we were comforted* παρεκλήθημεν *over ἐφ᾽ you in all our affliction* θλίψει *and distress*

ἀνάγκη; dat sing of ἀνάγκη; Used seven times in the N.T. Mt.18.7; Ro.13.5 *must needs*; Lk.21.23; 1Thes.3.7 *distress*; 1Co.9.16; He. 9.16 *necessity*; He. 9.23 *necessary*.

by διὰ *your faith*:

In the midst of their own suffering at Corinth the good news that Timothy brought back encouraged them greatly. In Corinth we know that they labored with their own hands making tents to support themselves, and did lack essential care during their time there (2Co.11.9). They received no support from the brethren of Corinth; As usual they met with opposition at the synagogue; he was dragged to the court; at which time a dear brother named Sosthenes was beaten.

8 *For now we live,*

ζῶμεν; 1<sup>st</sup> p pl, pres ind of ζάω.

2Co 6:9 *As unknown, and yet well known; as dying, and, behold, we live ζῶμεν; as chastened, and not killed ...*

Under the scourge of persecution and hardship in Corinth the news of the faith and concern of the Thessalonians revived them. Servants do become *burdened* sometimes and sometimes good news is few and far between.

*Pr 25:25 As cold waters to a thirsty soul, so is good news from a far country.*

*if ye stand fast*

στήκετε; 2<sup>nd</sup> p pl, pres, ind of στήκω; cf. notes at Phl. 1.27 ... 'Used eight times in Scripture; in one spirit, in the Lord, in the faith, in the liberty, in the



# The Book of 1Thessalonians

---

things that we have been taught. (Mk.11.25; Ro.14.4; 1Co.16.13; Gal.5.1; Phl.1.27; 4.1; 1Thes.3.8; 2Thes.2.15.)

To the Philippians he commanded them to stand fast whether he was present or absent. So, the Thessalonians receive similar instruction. (Phl.1.27)

*in ἐν the Lord.*

Matthew Poole, vol.3, p.740, '... the apostasy and degeneracy of a people doth kill the hearts of their faithful teachers.'

*9 For what thanks*

εὐχαριστίαν; acc sing of εὐχάριστία; εὐχαριστίαν is used four time in the NT. 2Co.4.15; 9.11 thanksgiving; Re.4.9 thanks.

*can*

δυνάμεθα; Used nine times in the N.T. Mt.20.22 Are ... able; Mk.10.39; Jn.14.5; Acts 4.16, 20; 2Co.13.8; 1Thes.3.11; 1Ti.6.7 can; Acts 17.19 may; ;

*we render to God again*

render ... again, ἀνταποδοῦναι; aor 2, infin, act of ἀνταποδίδωμι; ἀντί against + ἀπό forth, from + δίδωμι I give; KJV Lk.14.4 recompense ... shalt be recompensed; Ro.11.25 shall be recompensed ... again; Ro.12.19 will repay; 1Thes.3.9 render again; 2Thes.1.6 to recompense; He.10.30 will recompense.

for (περὶ, about, concentering) you, for ἐπὶ all the joy χαρὰ wherewith we joy χαιρόμεν for your sakes (δι, through, by, on account of ὑμᾶς, you) before our God;

The comfort that we received (vs.7) has turned into joy.

# The Book of 1Thessalonians

---

*Barnes Notes*, vol. 12, 1Thes., p. 36, 'That is, what expression of thanksgiving can we render to God that shall be an *equivalent* for the joy which your holy walk has furnished, or which will suitably express our gratitude for it.'

*The Interpreter's Bible*, vol. 11, p.286, 'There is nothing adequate that can be said to express "our gratitude."'

What are we able to repay to God but thanksgiving concerning His work in you?

*Ps 116:12 What shall I render unto the LORD for all his benefits toward me?*

*13 I will take the cup of salvation, and call upon the name of the LORD. (With that cup I will bless Him, give Him thanks, and pray)*

## 10 Night and day praying

δεόμενοι; nom, pl, masc, part, pres, mid of δέομαι; KJV *besought, pray, beseech, request*; to pray, plead, beg; **This is the last time that any form of this word is used in the N.T.**; δεόμενοι is used three times and always translated by the English word *pray*, Lk.21.36; 2Co.8.4; 1Thes.3.10.

*2Ti 1:3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my **prayers night and day**;*

*4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;*

*exceedingly*

ὑπὲρ ἐκπερισσοῦ;

*1Th 5:13 And to esteem them **very highly** ὑπὲρ ἐκπερισσοῦ in love for their work's sake. And be at peace among yourselves.*

# The Book of 1Thessalonians

---

ὑπὲρ ἐκ περισσοῦ;

*Eph 3:20 Now unto him that is able to do **exceeding abundantly** ὑπὲρ ἐκ περισσοῦ above all that we ask or think, according to the power that worketh in us,  
21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

ἐκ περισσοῦ

*Mr 6:51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves **beyond measure** ἐκ περισσοῦ, and wondered.*

*Mr 14:31 But he spake the **more vehemently** ἐκ περισσοῦ, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.*

ὑπὲρ, is used often in the N.T., and is the seen in our English prefix *hyper-*; KJV *for, behalf, above, toward, on.*

*that (εἰς, for) we might see your face, and **might** perfect*

καταρτίσαι; 3<sup>rd</sup> p sing, aor 1, **opt.** act of καταρτίζω; κατά according, down + ἀρτίζω ; KJV *Mt.4.21 mending their nets; 21.16 thou hast perfected praise; Lk.6.40 every one that is perfect shall be; Ro.9.22 fitted to destruction; 1Co.1.10 perfectly joined together; 2Co.13.11 Be perfect; Gal. 6.1 Restore; He.10.5 a body hast thou prepared; He.11.3 the worlds were framed by the word of God; He.13.21 Make you perfect; 1Pe.5.10 make you perfect.*

καταρτίσαι is used in 1Thes.3.10 **might** perfect; He.13.21 *make ... perfect; 1Pe.5.10 make ... perfect.*

*that which is lacking*

# The Book of 1Thessalonians

---

ὕστερήματα; acc pl of ὑστέρημα; three times ὕστερήματα is used in the NT. 2Co.9.12 not only supplieth the **want** of the saints; Col.1.24 and fill up **that which is behind** of the afflictions of Christ.

So, that which is *needing* in their faith. Lk.21.4, a form of this word speaks of the giving of the widow from her *penury*.

*in your faith?*

What do we know was lacking? This epistle answers some of these. They needed to receive instruction to continue through trial in holiness; how to live and work; practical direction for living; the state of those dear saints who had died in the Lord; a better understanding of the day of the Lord; of our glorious gathering together with Him; our need to comfort one another; honor one another; to rejoice, pray always, give thanks, quench not the spirit, receive the Word through the preacher, testing things, holding to good things, abstain from bad things.

11 ¶ Now **God himself** and our Father, and our Lord Jesus Christ (Acts 2.36 God hath made that same Jesus ... both Lord and Christ), direct

Notice again the optative mood. This is the strong desire of Paul for the Thessalonians ...

This is in the **optative** mood, 'It contains no definite anticipation of realization, but merely presents the action as conceivable. Hence it is one step farther removed from reality than the subjunctive.' *A Manual of the Greek New Testament*, by J.E. Dana and Julius R. Mantey, Copyright 1955 Tommie P. Dana and Julius R. Mantey. (cf. vs. 13, 1Thes.5.23)

κατευθύναι; 3<sup>rd</sup> p, **sing**, aor 1, **opt**, act of κατευθύνω; the same singular is used in 2Thes.3.5

*2Th 3:5 And the Lord direct κατευθύναι your hearts into the love of God, and into the patient waiting for Christ. (Note the **Triune** persons. **cf. v.12 Lord**)*

# The Book of 1Thessalonians

---

The only other place this word is used, and notice the distinction in the diacritical mark *κατευσθῆναι*, aor 1, infin, act.

*Lu 1:79 [context, the dayspring from on high hath visited us ...]  
To give light to them that sit in darkness and in the shadow of  
death, to guide κατευσθῆναι our feet into the way of peace.*

*our way unto you.*

That previous optative mood, he might, he might not, but we have a strong desire to see you in any event, whatever the will of the Lord might be concerning this. Where Satan had hindered us from coming to you before, should our God so will that we come, there is none that can hinder such a prospect.

This is a worthy matter for prayer. Such prayers Paul made.

*Ro 1:9 For God is my witness, whom I serve with my spirit in the  
gospel of his Son, that without ceasing I make mention of you always  
in my prayers;*

*10 Making request, if by any means now at length I might have a  
prosperous journey by the will of God to come unto you.*

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

*12 That is, that I may be comforted together with you by the mutual  
faith both of you and me.*

*13 Now I would not have you ignorant, brethren, that oftentimes I  
purposed to come unto you, (but was let hitherto,) that I might have  
some fruit among you also, even as among other Gentiles.*

*Ro 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's  
sake, and for the love of the Spirit, that ye strive together with me in  
your prayers to God for me;*

# The Book of 1Thessalonians

---

*31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;*

*32 That I may come unto you with joy by the will of God, and may with you be refreshed.*

## *12 And the Lord*

2Co.3.16 is the Spirit of God. It is the Spirit of God who works in us to become *stablished*. (1Pe.1.2)

There is here the Trinity of persons shown to us: God the Father, Son and Holy Spirit. God is in absolute union in Himself concerning His will for His children. His purpose for them cannot be overthrown in the least.

*Ro 8:31 What shall we then say to these things? If God be for us, who can be against us?*

*Ecc.4.9 Two are better than one; because they have a good reward for their labour.*

*12 ... a threefold cord is not quickly broken.*

*Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

He is not moving some of us in the same direction, to the same things, but all of us. His will is the same for us all ...

*make you to increase*

*Make ... to increase; πλεονάσαι; 3<sup>rd</sup> p, sing, aor 1, opt of πλεονάζω; KJV might about, abounded, abundant, had over, may abound. πολύς, many, much, great ... to have more than enough.*

*and abound*

# The Book of 1Thessalonians

---

περισσεύσαι; 3<sup>rd</sup> p, sing, aor 1, **opt** of περισσεύω; KJV *abound, remained, **have enough and to spare**, remained over and above, increased, more abounded, **may excel, exceed, redound**; cf. 4.1 so ye would abound περισσεύητε **more and more** [Or, abound more], 10 that ye increase περισσεύειν **more and more** [Or, increase more].;*

2Co 9:8 *And God is able to make all grace abound (περισσεύσαι, aor1, infin) toward you; that ye, always having all sufficiency in all things, may abound to every good work ...*

We want you to be filled up and overflowing. That means to remain *hot, fervant*.

*1Pe 4:8 And above all things **have fervent charity** among yourselves: for charity shall cover the multitude of sins.*

*in love one toward another, and toward all men, even as we do toward you:  
13 To the end εἰς he may stablish*

(copied from verse 1)

στηρίξαι στήριξαι, 3<sup>rd</sup> p sing, aor 1, **opt**, act of στηρίζω; is used five time in the N.T., *establish 1, stablish 4*; στηρίζω, KJV Lk. 9.51 *stedfastly set*; Lk.22.32 there is a great gulf **fixed** Lk.22.32 *strengthen thy brethren*; (cf. vs.1 Ja.5.8).

*your hearts*

This service is nothing if it has no root in the heart. The true work of God begins in the heart.

*unblameable in holiness*

ἀγιωσύνη; used 3 times in the N.T.:

*Ro 1:4 And declared to be the Son of God with power, according to the spirit of **holiness**, by the resurrection from the dead ...*

# The Book of 1Thessalonians

---

*2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting **holiness** in the fear of God.*

This manifest a very peculiar, heavenly love, a love whose source is from God. Love that is not derived from this present world. It is from above and pure. (Ja.1.17 every gift; 3.17 of wisdom)

*2Th 3:5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

*1Jo 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

Not just unblameable because their sins aren't discovered or found out, as if they lived dual lives. But unblameable *in* holiness. That they are unblameable because they live a singular, pure, holy life through Him **from the heart**.

We really are unblameable because we really do have a desire to live holy lives from hearts being purified at all times. We really do confess our sins. We really do beg for cleansing from all unrighteousness. We really do ask the Lord to purge us from all the filthiness of the flesh and spirit. We really do ask for grace to dominate our old nature; to work down within the secret place of our hearts to put away all iniquity and that holy guards would be stationed so that our words would be edifying, that we would utter nothing perverse or corrupt; that all anger and backbiting would cease **from within** and that we would grow and increase more and more in love for one another and all men. Isn't that what we are being called upon to do ... **from the heart?** Not just a facade, but a real, pure life before our Heavenly Father and His Son, our Lord Jesus Christ. It is a battle.

*before God, even our Father, at ἐν the coming*



# The Book of 1Thessalonians

---

17 times this word is used in the N.T. in reference to the coming our Lord Jesus Christ. **17 is the number for victory.** Of the Lord, it is used 4 times in this first epistle, and twice in the second. It is used once in reference to the coming of the Antichrist. (2Thes. 2.9)

παρουσία; dat sing of παρουσία;

*1Jo 2:28 ¶ And now, little children, abide μένετε in him; that, when he shall appear φανερωθῆ, we may have confidence παρρησίαν, and not be ashamed (αἰσχυνθῶμεν shame, embarrassment) before αὐτῷ him at ἐν his coming παρουσία. (This is how we should be before Him in prospect of our Lord's coming.)*

*1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear ἐφανερωθῆ what we shall be: but we know that, when he shall appear φανερωθῆ, we shall be like him; for we shall see him as he is.*

*Ja.5.7 Be patient (μακροθυμῶν, longsuffering; Robertson, catch your wind for a long race) therefore, brethren, unto the coming παρουσίας of the Lord. Behold, the husbandman waiteth (ἐκδέχεται, anticipates, expects ) for the precious fruit (precious to the worker of the ground, farmer, because of all of the labor he has put into it) of the earth, and hath long patience μακροθυμῶν for ἐπ' it, until he [it] receive the early and latter rain.*

*8 Be ye also patient μακροθυμήσατε; stablish στηρίξατε your hearts: for (because) the coming παρουσία of the Lord draweth nigh (is near, ἤγγικε, 3<sup>rd</sup> p sing imperf, ind).*

*1Th 5:23 ¶ And the very God of peace sanctify*

ἀγιάσαι; 3<sup>rd</sup> p sing aor. 1 opt, act of ἀγιάζω; this is the hope, the anticipation of being sanctified by God.

# The Book of 1Thessalonians

---

cf. v.11: This is in the optative mood, 'It contains no definite anticipation of realization, but merely presents the action as conceivable. Hence it is one step farther removed from reality than the subjunctive.' *A Manual of the Greek New Testament*, by J.E. Dana and Julius R. Mantey, Copyright 1955 Tommie P. Dana and Julius R. Mantey.

you **wholly**;

ὅλοτελεῖς, altogether perfect, matured

and I pray God your **whole**

ὅλοκληρον, singular, all your lot or portion ...

spirit and soul and body be preserved

τηρηθείη, 3<sup>rd</sup> p sing, aor 1, **opt**, pass of τηρέω; to kept, observed, reserved, preserved

blameless

ἀμέμπτως; **1Thes.2.10**; without fault (Mk.7.2 *they found fault*; Ro.9.19 *Why doth he yet find fault*; He.8.8 *For finding fault with them ...*; Remember, this is before God. Men will always find something. The life of the Christian is one before God of *being washed, cleansed, confessing, repenting, turning, changing, striving against the flesh, buffeting the body, subject to criticism, judgment, hearing, learning, serving, humbling, deferring, seeking the other's welfare, being all things to all men: living for Christ ...*

unto ἐν the coming παρουσία of our Lord Jesus Christ. (In view of the prospect of the coming of the Lord.)

# The Book of 1Thessalonians

---

*1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at ἐν his coming παρουσία.*

(Read Luke 12.32-40 [v.36 *wait, προσδεχομένοις*, unto a receiving, unto an anticipating])

*of our Lord Jesus Christ*

**For how long** are we to live like this? Until the coming of our Lord Jesus Christ. We know that then shall be the great change of our old, vile bodies, and we shall be changed into bodies like unto His glorious body ... no more propensity to sin, the sin nature is gone! We can't be offended anymore; we can't offend. We no longer have hearts that can form an evil word. We can't think an evil thought of another. That former manner of life is all gone.

While we walk before God our Father, who sits upon His throne above the heavens, all judgment has been committed unto the Son. We are to be judged at the Bema Seat of Christ. (2Co.5.10; Acts 17.31)

*Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:*

*23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

*2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

*Ac 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

*with all his saints.*

# The Book of 1Thessalonians

---

*1Thes.4.14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

*Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints ...*

*Zec 14:5 ... the LORD my God shall come, and all the saints with thee.*

(Mt.24.31, 32; 2Thes.1.7-10; )

*Barnes' Notes, vol.12, 1Thessalonians, p. 37, 'The idea is, that before that holy assemblage it is desirable that we should be prepared to appear blameless. We should be fitted to be welcomed to the "goodly fellowship" of the angels, and to be regarded as worthy to be numbered with the redeemed who "have washed their robes and have made them pure in the blood of the Lamb." ... Happy will they be who are prepared for the solemnities of that day, and who shall have led such a life of holy love ... as to be without reproach, and to meet with the approbation of their Lord.'*

The final chapters of the letter contain the doctrinal portions that the church needed to know.