

The Loft

Sunday, June 28th, 2020

Today: 1 Thessalonians 1

FORMAT = 1: Short Study... 2: Deeper Study... 3: Questions... 4: Bonus... 5: Personal Study

1: Short Study:

What will you be remembered for?

3: We remember before our God and Father, **your work** produced by faith, **your labor** prompted by love, and **your endurance** inspired by hope in our Lord Jesus Christ.

6: **You became imitators** of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit.

2: Overview of Study:

1: 1 = Introduction...

52: 0: 1 – 1.1 = PT, Overview = Q: Acts 17: 1-15 records the founding of the church in Thessalonica. Paul ministered there a short time, possibly only a month; but the Lord did a great work, and the witness of the church was known far and wide.

Paul had to leave the city and was not able to return, so he sent Timothy to see how things were going. Paul wrote the first letter from Corinth (Acts 18: 5) in response to Timothy's report (3: 6). He wanted to encourage the saints in their Christian walk and assure them of his love and concern.

1: 2 – 10 = Thanksgiving for the Thessalonians' Faith...

Verse 3: We remember before our God and Father, your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.

Verse 6: You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit.

Verse 8: The Lord's message rang out from you not only in Macedonia and Achaia— your faith in God has become known everywhere. Therefore we do not need to say anything about it,

3: Questions to Consider:

1: What will you be remembered for?

2: How well do you model your faith to those around you? (v7-8)

3: What work, or labor have you done that was produced by faith? (v3)

4: What trial have you had endurance through? What kept you going? (v3)

4: Bonus:

9: for they themselves report what kind of reception you gave us.

They tell how you turned to God from idols to serve the living and true God,

52: 1: 9 – 2 = "They tell how you turned to God from idols"...

52: 1: 9 – 2.1 = Q: This is an image of a heathen god (ca: *idol*). Common in the Greek in this sense and also (ca: Acts 14: 15), no longer dead like the idols from which they turned, but alive and genuine as the God they serve (507, Robertson – WPNT).

5: Personal Study: LIFE-APPLICATIONS... Fill-in the Blanks/Diagrams...

1: _____

2: _____

3: _____

SC = 52, 1 Thessalonians

Structure: General Notes

Author: God + Paul

52: 0: 1 – 1 = Author...

52: 0: 1 – 1.1 = Author = Q: Both external and internal evidence support the view that Paul wrote 1 Thessalonians (1345, NIV).

52: 0: 1 – 1.2 = Author = Q: First Thessalonians stands out from the four books that precede it because, unlike them, this letter does not emphasize theology and doctrine. Rather, it reflects the concern, gratitude, disappointment, and joy of a beloved missionary who can't stop thinking about the church he left behind (1168, FCA).

52: 0: 1 – 1.3 = Author = Q: (Two Letters): We must ask why there are two letters. They are very much alike and they must have been written within weeks, perhaps days of each other. The second letter was written mainly to clear up a misconception about the Second Coming. The first letter insists that the Day of the Lord will come like a thief in the night, and urges watchfulness (1 Thess 5: 2; 5: 6)... In these two letters we see Paul solving the day to day problems which arose in the expanding church (182-183, Barclay – PCT).

Date:

52: 0: 1 – 1 = Date =

52: 0: 1 – 1.1 = Date = Q: About A.D. 51 from Corinth; one of Paul's earliest letters (2169, LAB).

52: 0: 1 – 1.2 = Date = Q: 1 Thessalonians may well be the first document written in the New Testament. Many scholars believe that it is Paul's earliest letter, although a few say that Galatians has that honor. It is generally agreed that 1 Thessalonians was written about A.D. 50, during Paul's 2nd missionary journey not long after the founding of the church in Thessalonica. Paul probably wrote from Corinth, where he went after he left Athens. Timothy had returned with news from Thessalonica, and this letter was Paul's response to his report (1167, FCA).

52: 0: 2 – 1 = Timeline...

52: 0: 2 – 1.1 = Timeline = Q: (1943, ASB)

Jesus' life (6/5 B.C. – A.D. 30)... Paul's conversion (A.D. 35)... Paul's missionary journeys (A.D. 46 – 67)...

Council at Jerusalem (A.D. 50 – 51)... *Book of 1 Thessalonians written* (A.D. 50 – 51)... Nero's reign (A.D. 54 – 68)...

Paul's 1st Imprisonment in Rome (A.D. 59 – 62)... Paul's imprisonment & death in Rome (A.D. 67 – 68)...

Destruction of Jerusalem temple (A.D. 70).

Purpose:

52: 0: 1 – 1 = PT, Overview =

52: 0: 1 – 1.1 = PT, Overview = Q: Acts 17: 1-15 records the founding of the church in Thessalonica. Paul ministered there a short time, possibly only a month; but the Lord did a great work, and the witness of the church was known far and wide. Paul had to leave the city and was not able to return, so he sent Timothy to see how things were going. Paul wrote the first letter from Corinth (Acts 18: 5) in response to Timothy's report (3: 6). He wanted to encourage the saints in their Christian walk and assure them of his love and concern.

The second letter was written a few months later to encourage the church to be steadfast in the midst of persecution. Some of the people thought the "day of the Lord" had come, so Paul dealt with that them as well. Both letters emphasize the coming of Christ and the practical effect it should have on our lives (787, Wiersbe – CCB).

52: 0: 2 – 1 = PT, 2nd Coming of Christ (or Eschatology)...

52: 0: 2 – 1.1, CS = PT, 2nd Coming of Christ = T: This is a main theme throughout each chapter of this short book, there is great emphasis on living in light of His return.

52: 0: 2 – 1.1 = PT, 2nd Coming of Christ = Q: Paul assured the Thessalonians that believers who have died will be raised first at Christ's return. Regarding the time and date of this event, Paul likened it to the unexpected coming of a thief in the night (5: 2) and to the certain, but often sudden, arrival of a baby (5: 3) (1943, ASB).

52: 0: 3 – 1 = PT, Opposition & Persecution...

52: 0: 3 – 1.1 = PT, Opposition & Persecution = Q: Opposition & Persecution... misunderstood (c: 1 Thess 2: 1-16) (1168, FCA).

52: 0: 3 – 1.2 = PT, Opposition & Persecution = Q: Paul applauded the Thessalonians for their progress in the faith and urged them to stay the course (4: 1, 10; 5: 11), asserting that the trials believers endure because of their faith are not just chance happenings. On the contrary, suffering for the faith is to be expected (3: 3) (1943, ASB).

52: 0: 4 – 1 = PT, Christian Living...

52: 0: 4 – 1.1 = PT, Christian Living = Q: While believers await the Lord's coming, they are to live quiet, respectful, holy and productive lives (4: 1-12), to encourage and help each other and to be patient and kind to everyone (5: 14). While a moral life is not a precondition for acceptance by God, an immoral lifestyle is irreconcilable with the Christian life (1943, ASB).

To whom....:

52: 0: 1 – 1 = To whom...

52: 0: 1 – 1.1 = To whom, Thessalonians = Q: The church at Thessalonica, and all believers everywhere (2169, LAB).

Where / Setting:

52: 0: 1 – 1 = Setting, Thessalonica – The Church...

52: 0: 1 – 1.1 = Setting, Thessalonica – The Church = Q: The church at Thessalonica was very young, having been established only two or three years before this letter was written. The Thessalonian Christians needed to mature in their faith. In addition, there was a misunderstanding concerning Christ's second coming – some thought Christ would return immediately, and thus they were confused when their loved ones died because they expected Christ to return beforehand. Also, believers were being persecuted (2169, LAB).

52: 0: 1 – 1.2 = Setting, Thessalonica – The Church = Q: Paul received from Timothy a favorable report about the Thessalonians. However, Paul wrote this letter to correct their misconceptions about the resurrection and the second coming of Christ (2169, LAB).

52: 0: 2 – 1 = Setting, Paul's Missionary Journeys – Global Impact...

52: 0: 2 – 1.1 = Q: When Paul crossed over into Macedonia in A.D. 50, a new era began for Christianity. Now the gospel had spread to Europe and from there it flowed west, through Greece, into Italy, on to Spain and the limits of the Roman Empire. After the vision that sent Paul across the Aegean Sea to Philippi, he came to Thessalonica, which turned out to be a key stop in his pioneering work in Europe (1167, FCA).

Key Verses:

1 Thess 1: 3

We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.

1 Thess 4: 14

We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him.

Key People:

52: 0 – 1 = People = Q: Paul, Timothy & Silas (2169, LAB).

52: 0 – 2 = People, Converts to Christianity in Thessalonica...

52: 0 – 2.1 = Converts to Christianity in Thessalonica = Q: Who were these believers? Luke says (in Acts 17: 1-4) that the church had its roots in the Jewish community. Some members of the synagogue where Paul preached, along with a large number of God-fearing Greeks-Gentiles who worshiped at the synagogue – and several prominent women, had become convinced that Jesus was the Messiah and so became Christians.

These included Jason who opened his home to Paul and his companions, and Aristarchus who was later Paul's traveling companion and prison mate (Acts 19: 29; 20: 4; 27: 2; Col 4: 10; Philemon 24).

In fact, throughout Paul's ministry in Macedonia many prominent women were converted. Lydia, the business woman, was his first convert in Philippi (Acts 16: 14). Many "prominent Greek women" were converted in Berea (Acts 17: 12). Unlike most other women in the 1st century, the women in Macedonia were noted for their competence and the active role they played in society. As it turns out, they were crucial to the growth of the church in Europe.

The greater part of the church, however, consisted of converted pagans, as Paul's comment in 1: 9 indicates: "You turned to God from idols" (1168, FCA).

Key Places:

52: 0 – 1 = Place, Thessalonica – The Church...

52: 0 – 1.1 = Place, Thessalonica – The Church = Q: Paul established the church in Thessalonica during his second missionary journey (in about A.D. 51). He wrote this letter a short time later to encourage the younger believers there. He wanted to assure them of his love, to praise them for their faithfulness during persecution, and to remind them of their hope – the sure return of their Lord and Savior (2169, LAB).

52: 0 – 2 = Place, Thessalonica – The City...

52: 0 – 2.1 = Place, Thessalonica – The City = Q: Thessalonica was a great city. Originally named Therme, its famous harbor became the base for the Persian fleet during Xerxes's invasion of Europe. In 315 B.C, Cassander, the Macedonian king, renamed the city Thessalonica after his wife, the half-sister of Alexander the Great. In 146 B.C. after Rome had taken over Greece, Thessalonica was made the capital of the Roman province of Macedonia. In 42 B.C., Rome granted it the status of a free city, which gave Thessalonica a high degree of autonomy (1168, FCA).

52: 0 – 2.2 = Place, Thessalonica – The City = Q: The key to its importance was Thessalonica's location astride the famous *Via Egnatia* – the great Roman military road across northern Greece, which stretched from the Adriatic Sea on the west to

Constantinople in the east. Hence trade between Rome and Asia Minor and points farther east flowed through Thessalonica, making it very wealthy. This was a crucial site for a church if Christianity were to spread through the world (1168, FCA).
52: 0 – 2.3 = Place, Thessalonica – The City = Q: Thessalonica was the capital and largest city (about 200,000 population) of the Roman province of Macedonia. The most important Roman highway (the Egnatian Way) – extending from Rome all the way to the Orient – went through Thessalonica. This highway, along with the city’s thriving seaport, made Thessalonica one of the wealthiest and most flourishing trade centers in the Romans empire. Recognized as a free city, Thessalonica was allowed self-rule and was exempted from most of the restrictions placed by Rome on other cities in the empire. However, with its international flavor came many pagan religions and cultural influences that challenged the faith of the young Christians there (2170, LAB).

52: 0 – 2.4 = Place, Thessalonica – The City = Q: Thessalonica was a thriving metropolis of 200,000. The city still exists today as the Greek city of Thessaloniki, population 750,000 (1944, ASB; ca: Note on this page).

52: 0 – 2.5* = Place, Thessalonica – The City = Q: It is impossible to overstate the importance of the arrival of Christianity in Thessalonica. If Christianity was settled there, it was bound to spread East along the Egnatian Road until all Asia was conquered and West until it stormed even the city of Rome. The coming of Christianity to Thessalonica was crucial in the making of it into a world religion (181, Barclay – PCT).

52: 0 – 2.6 = Place, Thessalonica – The City = Q: But the supreme importance of Thessalonica lay in this – it straddled the Via Egnatia, the Egnatian Road, which stretched from Dyrrachium on the Adriatic to Constantinople on the Bosphorus and thence away to Asia Minor and the East. Its main street was part of the very road which linked Rome with the East. East and West converged on Thessalonica; it was said to be “in the lap of the Roman Empire.” Trade poured into her from East and West, so that it was said, “So long as nature does not change, Thessalonica will remain wealthy and prosperous” (180, Barclay – PCT).

Unique / Special Features:

52: 0: 1 – 1 = Unique Features...

52: 0: 1 – 1.1, CS = Unique Features, Trinity = T: Look for how much God, Jesus & Spirit and appropriate pronouns are used throughout every line within this letter.

Structure: Chapters

52: 0 – 0.1 = Structure / Outlines...

51: 0 – 0.1 = Structure / Themes in 1 Thessalonians = Q: Paul begins his letter with a note of affirmation, thanking God for the strong faith and good reputation of the Thessalonians (1: 1-10). Then Paul reviews their relationship – how he and his companions brought the gospel to them (2: 1-12), how they accepted the message (2: 13-16), and how he longed to be with them again (2: 17-20). Because of his concern, Paul sent Timothy to encourage them in their faith (3: 1-13).

Paul then presents the core of his message – exhortation and comfort. He challenges them to please God in their daily living by avoiding sexual immorality (4: 1-8), loving each other (4: 9-10), and living as good citizens in a sinful world (4: 11-12).

Paul comforts the Thessalonians by reminding them of the hope of the resurrection (4: 13-18). Then he warns them to be prepared at all times, for Jesus Christ could return at any moment. When Christ returns, those Christians who are alive and those who have died will be raised to new life (5: 1-11) (2169, LAB).

Structure: Chapters

1 Thessalonians 1

Chapter Summary...

1: 1 = Introduction...

1: 2 – 10 = Thanksgiving for the Thessalonians’ Faith...

52: 1: 0 – 0 = Scripture Connections...

... Acts 17: 1-10 = (Paul’s stay in Thessalonica)

Acts 17: 5

But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason’s house in search of Paul and Silas in order to bring them out to the crowd.

44: 17: 5 – 1 = “But the Jews were jealous; so they rounded up some bad characters from the marketplace...”

44: 17: 5 – 1.1 = Q: Paul’s stay in Thessalonica was brief and stormy. After he preached in the synagogue three Sabbaths, the Jews were so jealous of his success that they organized a mob by rounding up “some bad characters from the marketplace” (Acts 17: 5). The mob then rushed around looking for Paul and Silas. Failing to find them, they dragged Jason (at whose home Paul was staying) and a few other Christians before the city officials. They claimed that these men were associates of Paul

who was preaching that Jesus, not Caesar, was king. That night after Jason and the others were released on bail, Paul and Silas slipped away to Berea (1167, FCA – 1 Thessalonians).

52: 1: 0 – 1 = Overview =

52: 1: 0 – 1.1 = Overview = Q: Paul's description of the believers in Thessalonica suggests that they typify an ideal congregation. Ask yourself these questions.

... *Are others thankful for me* (1-4)? = Paul was grateful for their faith, hope and love, and that these Christian qualities revealed themselves in work, labor, and patience. Can others tell that we belong to God? Are they thankful for our spiritual growth?

... *Is God's power seen in my life* (5-7)? = This comes when you receive the Word of God by faith and allow the Spirit of God to minister to your heart. It also involves suffering for the Lord and letting Him give you His joy.

... *Do I make it easier for others to talk about Jesus* (8-10)? = Some believers are such poor examples as Christians that their lives give unbelievers an excuse for rejecting Christ. But the Thessalonian Christians made it easy for Paul to preach the gospel! Their testimony had gone before him and met him wherever he went (789, Wiersbe – CCB).

52: 1: 0 – 2 = Jesus Return...

52: 1: 0 – 2.1 = Q: Every chapter in 1 Thessalonians ends with a reference to the return of Jesus Christ, and that truth is applied to daily living. An eager looking for His return is an evidence of salvation (1: 9-10), a motivation for soul winning (2: 17-20), and an encouragement for holy living (3: 11-13). This truth is a comfort in sorrow (4: 18) and a stimulus to have more confidence in the Lord (5: 23-24) (789, Wiersbe – CCB).

1: 1 = Introduction...

1: Paul, Silas and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace and peace to you.

52: 1: 1 – 1 = "Paul"...

52: 1: 1 – 2 = "Silas"...

52: 1: 1 – 2.1 = "Silas" = Q: Silvanus (also called Silas) was a representative of the Jerusalem church to the Christians at Antioch (Acts 15: 22). He accompanied Paul on his second missionary journey during which they met Timothy, a young man highly spoken of by the Christians in his area (Acts 16: 1-5) (1169, FCA).

52: 1: 1 – 3 = "Timothy"...

52: 1: 1 – 4 = "To the church of the Thessalonians"...

52: 1: 1 – 4.1 = Q: Thessalonica was an important city in northern Greece, the capitol of the province of Macedonia. Paul, Silvanus, and Timothy came to Thessalonica from Philippi where they planted the 1st church in Europe. As was Paul's custom, he went first to the Jewish synagogue where he reasoned with the Jews. He showed them from the Hebrew Scriptures that Messiah had to die and be raised from death. He further argued that this prophecy had been fulfilled in Jesus of Nazareth (1169, FCA).

52: 1: 1 – 4.2 = Q: "Church" means here a local assembly that is an organization for worship whether assembled or unassembled (505, Robertson – WPNT).

52: 1: 1 – 5 = "in God the Father and the Lord Jesus Christ:"

52: 1: 1 – 5.1 = Q: This church is grounded in an exists in the sphere and power of the Father and Lord Jesus. Paul did not get his view of Jesus the full "Lord Jesus Christ" from current views of Mithra or of Isis or any other alien faith. The Risen Christ became at once for Paul the Lord of his life (506, Robertson – WPNT).

52: 1: 1 – 5.2 = Q: Paul sends this letter to the church of the Thessalonians *which is in God and the Lord Jesus Christ*. God was the very atmosphere in which the Church lived and moved and had its being. Just as the air is in us and we are in the air and cannot live without it, so the true Church is in God and God is in the true Church and there is no true life for the Church without God. Further, the God in whom the Church lives is the God and Father of our Lord Jesus Christ; and, therefore, the Church does not shiver in the icy fear of a God who is a tyrant but basks in the sunshine of a God who is love (185, Barclay – PCT).

52: 1: 1 – 6 = "Grace and peace to you."

52: 1: 1 – 6.1 = Q: "Grace" is one of the great words of the NT (ca: John 1: 16). Perhaps no one word carries more meaning for Paul's messages than this word Grace (Greek word *charis* from *chairō*, rejoice) (506, Robertson – WPNT).

52: 1: 1 – 6.2 = Q: "Peace" This Greek word *eirene* is more than the Hebrew *shalom* so common in salutations (ca: John 14: 27 and Phil 4: 7) (506, Robertson – WPNT).

1: 2 – 10 = Thanksgiving for the Thessalonians' Faith...

2: We always thank God for all of you and continually mention you in our prayers.

52: 1: 2 – 1 = "We always thank God for all of you"...

52: 1: 2 – 1.1 = Q: "We" The plural implies that all three missionaries prayed together (Moffat) (506, Robertson – WPNT).

52: 1: 2 – 1.2 = Q: “For all of you” “All” means the church as a whole and each person in the whole church (506, Robertson – WPNT).

52: 1: 2 – 1.3 = Q: *We always thank God for all of you...* Paul most often began his letters with an affirmation of the recipients (Rom 1; 8; 1 Cor 1: 4; Eph 1: 15-16; Phil 1: 3; Col 1: 3; 2 Thess 1: 3) (1169, FCA).

52: 1: 2 – 2 = “and continually mention you in our prayers”...

52: 1: 2 – 2.1 = Q: (ca: Rom 1: 9; Eph 1: 16; Phlm 1: 4). Did Paul have a prayer list of the Thessalonian disciples which he read over with Silas and Timothy? (506, Robertson – WPNT).

3: We remember before our God and Father

your work produced by faith,

your labor prompted by love, and

your endurance inspired by hope in our Lord Jesus Christ.

... 2 Thess 1: 11-12 = With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. 12 We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

52: 1: 3 – 0 = Overview =

52: 1: 3 – 0.1, CS = T: The verse implies that the life that points to God is the life that is actively moving and growing in ways that blesses the individual, as well as, those who benefit from your walk with Jesus Christ. Are there people who would remember to live for God, because of the life commitments they consistently see being produced in you (work, labor, endurance)?

52: 1: 3 – 0.1 = Q: “Faith... Hope... Love” – Paul and other New Testament writers use these words (or a combination of them) as a way of summing up the essentials of the Christian life (5: 8; Rom 5: 1-5; 1 Cor 13: 13; Gal 5: 5-6; Eph 4: 2-5; Col 1: 4-5; Heb 6: 10-12; 10: 22-24; 1 Pet 1: 21-22). Faith in Christ, rooted in the promise (hope) of eternal life, is expressed by love to others. These are active concepts, the presence of which is evidenced by the tangible activities of sacrifice and service (1169, FCA).

52: 1: 3 – 0.2 = Q: In verse 3 Paul picks out three great ingredients of the Christian life (c: below) (186, Barclay – PCT).

52: 1: 3 – 1 = “We remember before our God and Father”...

52: 1: 3 – 1.1 = Q: Remembering – This is the Greek word *mnemoneuo* from adjective *mnemon* (mindful) and so to call to mind, to be mindful of (506, Robertson – WPNT).

52: 1: 3 – 2 = “your work produced by faith” =

... 2 Thess 1: 11-12 = With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours *and every act prompted by your faith*. 12 We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

52: 1: 3 – 2.1, CS = T: Work produced by faith, is to make a commitment to act on what you know and to do what He has communicated through His Word, Church or prayer – to live by faith and not by sight. To work is to move in a direction that increases our mental, physical, emotional & spiritual strength in faith.

52: 1: 3 – 2.1 = Q: “Work” is the general term for work or business, employment, task. This work is marked by, characterized by, faith. Note that we are justified by faith, but faith produces works (Rom 6: 8) (506, Robertson – WPNT).

52: 1: 3 – 2.2 = Q: *which is inspired by faith...* Nothing tells us more about a man than the way in which he works. He may work in fear of the whip; he may work for hope of gain; he may work from a grim sense of duty; or he may work inspired by faith. His faith is that this is his task given him by God and that he is working in the last analysis not for men but for God. Someone has said that the sign of true consecration is when a man can find glory in drudgery (186, Barclay – PCT).

52: 1: 3 – 3 = “your labor prompted by love” = T: Scripture connections...

... * 2 Cor 5: 14-15 = *For Christ’s love compels us*, because we are convinced that one died for all, and therefore all died. 15 And he died for all, *that those who live should no longer live for themselves but for him who died for them and was raised again*.

52: 1: 3 – 3.1, CS = T: Your labor prompted by love, is to make a deeper commitment to the “cause / calling” of God in your life. You continue / “labor” on because of love, otherwise, your inclination may be to give up and not finish. Healthy love which always includes living outside of self-interest and lives sacrificially for the one you love... just as Jesus has done for us.

52: 1: 3 – 3.1 = Q: Translate, “the labor that love prompts.” Originally a quite common word, *agape* (love) is one of the great words of the NT. When Christianity first began to think and speak in Greek, it took up *agape* investing it and related words with the new glow with which the NT writings make us familiar, a content which is invariably religious (Moffatt) (506, Robertson – WPNT).

52: 1: 3 – 3.2 = Q: *which is prompted by love...* Bernard Newman tells how once he stayed in a Bulgarian peasant’s house. All the time he was there the daughter was stitching away at a dress. He said to her, “Don’t you ever get tired of that eternal sewing?” “O no!” she said, “you see this is my wedding dress.” Work done for love always has a glory (186, Barclay – PCT).

52: 1: 3 – 4 = “and your endurance inspired by hope in our Lord Jesus Christ” =

... 2 Thess 3: 5 = May the Lord direct your hearts into God’s love and Christ’s perseverance.

... James 1: 4 = Perseverance must finish its work so that you may be mature and complete, not lacking anything.

52: 1: 3 – 4.1, CS = T: “and your endurance...” Over time, as you work and labor on in love, your life develops an enduring rhythm to it. Your endurance is inspired by an eternal hope in our Lord Jesus Christ – to see God’s faithfulness inspires us to endure in our work & labor of love. We endure, because Jesus endured for us.

52: 1: 3 – 4.1 = Q: This is patience marked by hope, the endurance inspired by hope (Frame). Here it is a distinctly Christian virtue. Jesus is the object of this hope, the hope of his 2nd coming which is still open to us (ca: 1 Thess 1: 1) (506, Robertson – WPNT).

52: 1: 3 – 4.2 = Q: “Before our God and Father” – The picture here is the day of judgment when all shall appear before God (506, Robertson – WPNT).

52: 1: 3 – 4.3 = Q: *the endurance which is founded on hope...* A man can endure anything so long as he has hope, for then he is walking not to the night, but to the dawn (186, Barclay – PCT).

4: For we know, brothers and sisters loved by God, that he has chosen you,

52: 1: 4 – 1 = “For we know, brothers & sisters”...

52: 1: 4 – 1.1 = Q: Translate that Greek syntax, “since we know” (506, Robertson – WPNT).

52: 1: 4 – 2 = “loved by God.”...

52: 1: 4 – 2.1, CS = T: *loved by God...* This is agape love (the highest form of love), God sacrificially loves (John 3: 16-17).

52: 1: 4 – 2.1 = Q: The Greek verb is *agapao*, the verb is so common in the NT for the highest kind of love; the whole phrase is quite affectionate (ca: 2 Thess 2: 13; Deut 33: 12) (506, Robertson – WPNT).

52: 1: 4 – 2.2 = Q: *brothers, beloved by God...* The phrase *beloved by God* was a phrase which the Jews applied only to supremely great men like Moses and Solomon, and to the nation of Israel itself. Now the greatest privilege of the greatest men of God’s chosen people has been extended to the humblest of the Gentiles (187, Barclay – PCT).

52: 1: 4 – 3 = “that he has chosen you.”...

52: 1: 4 – 3.1 = Q: (Knowing your election) Paul’s purpose in reminding them of God’s initiative in their salvation is to strengthen their hope in light of the pressures of external persecution (2: 14) and internal uncertainty (4: 13) (1169, FCA).

52: 1: 4 – 3.2 = Q: That is, the election of you by God (ca: Eph 1: 4). This Greek word for choice is always of God’s choice of men (Acts 9: 15; 1 Thess 1: 4; rom 9: 11; 11: 5, 7; 2 Pet 1: 10) (506, Robertson – WPNT).

5: because our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction. You know how we lived among you for your sake.

52: 1: 5 – 1 = “because our gospel came to you not simply with words but also with power.”

... Acts 9: 20 = At once he (Paul) began to preach in the synagogues that Jesus is the Son of God.

... Acts 9: 22 = Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.

52: 1: 5 – 1.1, CS = T: *because our gospel came to you not simply with words but also with power...* The Gospel of God’s grace, when rightly understood is amazingly powerful in the heart of a person surrendered to His will and living in His strength. The change God created in the hearts of people, demonstrated the power of how His love could change a life and potentially change the hearts of those around redeemed people.

52: 1: 5 – 1.1 = Q: Sometimes Paul’s and other apostles’ preaching was accompanied by signs and miracles. That wasn’t so in Thessalonica. But God’s Spirit was strongly present with Paul and his listeners as he opened their Scriptures and showed them their Messiah had come (1169, FCA).

52: 1: 5 – 1.2 = Q: Paul had a definite, clear-cut message of grace that he preached everywhere including Thessalonica. In its origin Paul’s gospel is of God (1 Thess 2: 2, 8-9), in its substance it is Christ’s (1 Thess 3: 2; 2 Thess 1: 8), and Paul is only the bearer of it (1 Thess 2: 4, 9; 2 Thess 2: 14). Paul and his associates have been entrusted with this gospel (1 Thess 2: 4) and preach it (Gal 2: 2) (507, Robertson – WPNT).

52: 1: 5 – 2 = “with the Holy Spirit and deep conviction.”

52: 1: 5 – 2. 1 = Q: It means the full confidence which comes from the Holy Spirit (507, Robertson – WPNT).

52: 1: 5 – 3 = “You know how we lived among you for your sake.”

52: 1: 5 – 3.1 = Q: It was all in their interest and for their advantage, however it may have seemed otherwise at the time (507, Robertson – WPNT).

6: You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit.

52: 1: 6 – 1 = “You became imitators of us and of the Lord.”...

... 1 Cor 11: 1 = Follow my example, as I follow the example of Christ.

52: 1: 6 – 1.1 = Q: The Greek word is *memetes* from *mimeomai*, to imitate and that from *mimos* (mimic, actor). This is more than “followers,” in the NT only six times (1 Thess 1: 6; 2: 14; 1 Cor 4: 16; 11: 1; Eph 5: 1; Heb 6: 12). It is a daring thing to expect people to “imitate” the preacher, but Paul adds “and of the Lord” (507, Robertson – WPNT).

52: 1: 6 – 2 = “for you welcomed the message in the midst of severe suffering”...

52: 1: 6 – 2.1 = Q: Lit. “pressure” – Tribulation has the idea of pressing hard on an object (507, Robertson – WPNT).

52: 1: 6 – 3 = “with the joy given by the Holy Spirit.”

52: 1: 6 – 3.1 = Q: The Holy Spirit gives the joy in the midst of the tribulations as Paul learned (Rom 5: 3) (507, Robertson – WPNT).

7: And so you became a model to all the believers in Macedonia and Achaia.

52: 1: 7 – 1 = “And so you became a model to all believers”...

... 2 Corin 1: 20 = For no matter how many promises God has made, they are “Yes” in Christ.

And so through him the “Amen” is spoken by us to the glory of God.

52: 1: 7 – 1.1 = Q: The result of the above is expressed. “Example” is the Greek word *tuipos* from *tupto*, to strike, and so the mark of a blow, print as in John 20: 25. It is an example or pattern to be imitated (ca: Acts 7: 44; Phil 3: 17) (507, Robertson – WPNT).

52: 1: 7 – 2 = “in Macedonia”...

52: 1: 7 – 3 = “and Achaia”...

52: 1: 7 – 3.1 = Q: In the New Testament times Achaia was a Roman province that included the Peloponnesus and northern Greece south of Illyricum, Epirus and Thesaly, which were districts of Macedonia. Corinth was the capital. Used together “Macedonia and Achaia” generally meant all of Greece (ca: Acts 19: 21; Rom 15: 26; 2 Cor 1: 1) (1944, ASB).

8: The Lord’s message rang out from you not only in Macedonia and Achaia—

your faith in God has become known everywhere. Therefore we do not need to say anything about it,

52: 1: 8 – 1 = “The Lord’s message rang out from you”...

52: 1: 8 – 1.1 = Q: *trumpet*... Verse 8 speaks of the faith of the Thessalonians sounding forth like a trumpet; the word could also mean crashing out like a *roll of thunder*. There is something tremendous about the sheer defiance of early Christianity. When all prudence would have dictated a way of life that would escape notice and so avoid danger and persecution, the Christians blazoned forth their faith. They were never ashamed to show whose they were and whom they sought to serve (187, Barclay – PCT).

52: 1: 8 – 2 = “in Macedonia and Achaia”...

52: 1: 8 – 3 = “your faith in God has become known everywhere.”

52: 1: 8 – 3.1, CS = T/LAX: While we do not seek to draw attention to ourselves as we seek to serve Christ, yet our service should make an impact in the lives of others – has “your faith in God.. become known everywhere” (in your circles of life)?

9: for they themselves report what kind of reception you gave us.

They tell how you turned to God from idols to serve the living and true God,

52: 1: 9 – 0 = Overview...

52: 1: 9 – 0.1 = Overview = Q: All of us should respond to the Good News as the Thessalonians did: *turn* to God, *serve* God, and *wait* for his Son, Christ, to return from heaven. We should turn from sin to God because Christ is coming to judge the earth. We should be fervent in our service because we have little time before Christ returns. We should be prepared for Christ to return because we don’t know when he will come (2171, LAB).

52: 1: 9 – 1 = “for they themselves report what kind of reception you gave us”...

52: 1: 9 – 2 = “They tell how you turned to God from idols”...

52: 1: 9 – 2.1 = Q: This is an image of a heathen god (ca: *idol*). Common in the LXX in this sense and also (ca: Acts 14: 15), no longer dead like the idols from which they turned, but alive and genuine as the God they serve (507, Robertson – WPNT).

52: 1: 9 – 3 = “to serve the living and true God”

52: 1: 9 – 3.1 = Q: In verses 9 and 10 two words are used which are characteristic of the Christian life. The Thessalonians *served* God and *waited* on the coming of Christ. The Christian is called upon to serve in the world and to wait for glory. The loyal service and the patient waiting were the necessary preludes to the glory of heaven (187, Barclay – PCT).

10: and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.

52: 1: 10 – 1 = “and to wait for his Son from heaven.”...

52: 1: 10 – 1.1 = Q: Paul emphasized Christ’s 2nd coming throughout this book. Because the Thessalonian church was being persecuted, Paul encouraged them to look forward to the deliverance that Christ would bring. A believer’s hope is in the return of Jesus, our great God and Savior (Titus 2: 13). Our perspective on life remains incomplete without this hope. Just as surely as Christ was raised from the dead and ascended into heaven, he will return (Acts 1: 11) (2172, LAB).

52: 1: 10 – 1.2 = Q: Greek tense translates, “to keep on waiting for.” The hope of the 2nd coming of Christ was real and powerful with Paul (508, Robertson – WPNT).

52: 1: 10 – 2 = “whom he raised from the dead – Jesus.”

... Acts 2: 24 = But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

52: 1: 10 – 2.1 = Q: Paul having personal witness, this fact is the foundation stone for all his theology and it comes out in this first chapter (508, Robertson – WPNT).

52: 1: 10 – 3 = “Jesus, who rescues us from the coming wrath.”...

... John 3: 36 = Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.

52: 1: 10 – 3.1 = Q: It is the historic, crucified, risen, and ascended Jesus Christ, God’s Son, who delivers from the coming wrath. As his very name, he is our Savior (Matt 1: 21); our Rescuer (Rom 11: 26), ca: Isa 59: 20). It is eschatology language, this coming wrath of God for sin (1 Thess 2: 16; Rom 3: 5; 5: 9; 9: 22; 13: 5). Paul is certain that God’s wrath in due time will punish sin (508, Robertson – WPNT).