

## Chapter One

### Opening Salutation

#### EXEGESIS OF VERSES 1 & 2:

##### VERSE ONE

**“Paul, Silvanus and Timothy, to the church of Thessalonians in God, the Father an in the Lord Jesus Christ, grace to you and peace”.**

Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.

(proper noun-nom-masc-sing. Παῦλος/Paulos "**Paul**" + conj. καί/kai "**and**" + proper noun nom-masc-sing. Σιλουανός/Siolouanos "**Silvanus**" + conj. καί/kai "**and**" + proper noun nom-masc-sing. Τιμόθεος/Timotheos "**Timothy**" + noun-dat.fem.sing. w/ d.a. ἐκκλησία//ekklesia "**to the church/congregation**" + noun-g-m-pl w/ d.a. εσσαλονικεύς/thessalonikeus "**of the Thessalonians**" + prep. loc. ἐν/en "**in**" + noun-loc-masc-sing. θεός/theos "**God**" + noun-loc-masc-sing. πατήρ/pater "**father**" + conj. καί/kai "**and**" + noun-loc-m-sing. κύριος/kurios "**lord**" + proper noun loc-masc.sing Ἰησους/Iesous "**Jesus**" + noun-loc.masc.sing. Χριστός/Christos "**Christ**" + noun-nom.fem.sing. χάρις/charis "**Grace**" + pron-2nd-dat.pl σύ/su "**to you**" + conj. καί/kai "**and**" + noun-nom.fem.sing. εἰρήνη/eirene "**peace**").

##### VERSE TWO

**“We give thanks to God always for all of you, making mention of you in our prayers constantly”.**

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνησίαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

( verb-pres.act.indic.1st-pl εὐχαριστέω/eucharistéo "**we give thanks**" + noun-dat.masc.sing w/ d.a. θεός/theos "**the God**" + adv. πάντοτε/pantote "**always**" + prep-gen. περί /peri "**for**" + adj-gen.masc.pl πᾶς/pas "**all**" + pron-2nd-g-pl σύ/su "**you**" + noun-acc.fem-sing. μνησία/mnesia "**mention/remembrance**" + verb-pres.mid.part.nom.masc.pl ποιέω/poieo "**making**" + prep -gen. ἐπὶ/epi "**upon**" + noun-gen.fem.pl w/ d.a. προσευχή/proseuche "**the prayers**" + pron-1st-gen.pl. ἐγώ/ego "**of us**" + adv. ἀδιαλείπτως/adialeiptos "**constantly**").

#### ANALYSIS OF VERSES 1 & 2:

1. Paul begins his letter with a typical opening salutation whereby he identifies himself, those with him and to whom the letter is addressed.
2. He states in verse one, **“Paul, Silvanus and Timothy, to the church of Thessalonians in God, the Father an in the Lord Jesus Christ, grace to you and peace”.**
3. Timothy and Silvanus would be well known to the believers in Thessalonica as they were both with Paul when Paul arrived there (Acts 16:1ff; 17:14).

4. Both men are of Greek origin and are the product of the church spreading out beyond Israel through Paul's missionary work among the Gentiles.
5. Timothy had a Greek Father but a Jewish mother.
6. Paul first comes in contact with the man in Lystra and Derbe The twin cities formed a single area to which Luke refers, not unlike Dallas Fort Worth or Minneapolis St. Paul (Acts 16:1).
7. Having viewed his faith, Paul determined to take Timothy with him in his travels as an apostolic associate.
8. Silvanus is often mentioned by the shortened form of his name "Silas" (Acts 18:5 cp. II Cor. 1:19).
9. He is only called Silvanus by Peter and Paul (II Co. 1:19; I Thess. 1:1; II Thess. 1:1; I Pet. 5:12).
10. The rest of the time he is referred to as "Silas" by Luke (Acts 15:22, 27, 32, 34, 40; 16:19, 25, 29; 17:4, 10, 14f; 18:5).
11. Silas/Silvanus was prophet who, along with Jesus Barsabbas was chosen by the Apostles and elders in Jerusalem to send to Antioch with Paul in his missionary work (Acts 15:22-32).
12. Paul refers to himself simply as "Paul" with no reference to his being an apostle.
13. Since he visited with the believers there and had spent much time with them, they would know exactly who he was and there was no need to him to assert the fact that he was one of the twelve.
14. He writes to "the church in Thessalonica" using the dative, feminine singular of ἐκκλησία//ekklesia, "church, congregation, assembly".
15. Such does not mean necessarily that there was only one single, assembly of Christians, though that may have been the case.
16. During the short time he was there, Paul spent three Sabbaths reasoning with the Jews and "a large number of God-fearing Greeks" in the synagogue (Acts 17:4).
17. However a closer study of the Thessalonian letters makes it clear that he spent more time there than it would at first appear (I Thess. 2:9).
18. Since most churches met in houses early on, this word could be rendered as a singular plural, to the church in Thessalonica (however many congregations there are).
19. When Apostles write to "churches" it usually indicates that they are writing a cyclical letter to a region that is to be circulated among the different locals (Gal. 1:2; Rev. 1:4 cp. I Thess. 2:14).
20. He addresses them as those "in God the Father and in the Lord Jesus Christ".
21. They are thus differentiated from many of those around them who worship in the pantheon of Greek deities. They have one God, the Father and one Lord, Jesus Christ.
22. The fact that they are called "in the Lord, Jesus Christ" demonstrates that they are believers who were positionally "in Christ", having made the SAJG.
23. While the three men had stayed in the city for at least 2 ½ to 3 weeks, they were successful in evangelizing certain people of the city resulting in at least one local church being established there (Acts 17:1-4).
24. Prior to hearing the Gospel from Paul, Timothy and Silas, the people of Thessalonica were embroiled in Judaism, Greek paganism or living as "God-fearing Greeks" (cp. I Thess. 1:9).

25. He extends “grace” and “peace” to the believers living in this city.
26. Such was a common greeting in Paul’s letters (cp. Rom. 1:7; Eph. 1:2).
27. Peace was a common Jewish blessing found in the Hebrew word for peace, “Shalom bekah”.
28. He further extends “grace” to them. They have already been the recipients of God’s saving grace in Christ’s work and in their making the SAJG.
29. However Paul extends grace to them in a ph2 sense, where he extends ph2 blessings in the form of God’s continued blessing and support of them and in their ministry.
30. He continues in verse two where he states “**We give thanks to God always for all of you, making mention of you in our prayers constantly**”.
31. This too was common in Paul’s greetings, that he was thankful for the believers in the churches and the faith they had espoused. He also frequently informs them that he is praying on their behalf (Rom. 1:8,9; 6:17; I Cor. 1:4; Eph 1:15, 16; Phil. 1:3,4; Col 1:3; Phm. 1:4).
32. Note the presence of the second person plural pronoun, “we”.
33. While Paul is the author, he is writing on behalf of Timothy and Silas as well.
34. Note the use of the adverbs, πάντοτε/pantote , “always” and ἀδιαλείπτως/adialeiptos, “constantly, at all times” used to describe the prayers that they had offered up on behalf of these saints.
35. They constantly mentioned them in their prayers on a day-to-day basis.

## EXEGESIS OF VERSES 3 & 4

### VERSE THREE

**“Remembering your work of faith and the labor of love and perseverance of faith in our Lord Jesus Christ before our God and Father”.**

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,

(verb-pres.act.prt.-n-m-pl μνηοῦέω/mneoneuo "**keeping in mind/remembering**" + pron-2nd-g-c-pl σύ/su "**your**" + noun-gen-n-s w/ d.a. ἔργον/ergon "**the work**" + noun-gen.neut.sing w/ d.a. πίστις "**the faith**" + conj. καί/kai "**and**" + noun-gen.-masc.sing w/ d.a. κόπος/koptos "**the labor**" + noun-gen.fem.sing. w/ d.a. ἀγάπη/agape "**of the love**" + conj. καί/kai "**and**" + noun-gen.fem.sing. w/ d.a. ὑπομονή/hupomone "**of the perseverance/endorance**" + noun-gen.fem.sing w/ d.a. ἐλπίδος/elpidos ) "**of the hope**" + noun-gen.fem.sing. w/ d.a. κύριος/kurios "**of the Lord**" + pron-1st-gen-c-pl ἐγώ/ego "**of us**" + proper noun-gen.masc.sing. Ἰησοῦς/Iesous "**Jesus**" + noun-gen.masc.sing. Χριστός/Christos "**Christ**" + prep-gen. ἔμπροσθεν/emprosthen "**before/in front of**" + noun-gen.masc.sing w/ d.a. θεός/theos "**the God**" + conj. καί/kai "**and**" + noun-gen.masc.sing. πατήρ/pater "**father**" + pron-1st-gen.com.pl ἐγώ/ego "**of us**").

### VERSE FOUR

**“Having known brethren beloved of God His choice of you”.**

εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,

(verb-perf-act-part-n-m-p οἶδα/oida "**having known**" + noun-voc.masc.pl ἀδελφός/adelphos "**brethren**" + verb-perf-pas.part.voc.masc.plur. ἀγαπάω/agapao "**beloved**" + prep-gen. ὑπὸ/hupo "**by**" + noun-g-m-s w/ d.a. θεός/theos "**the God**" + noun-acc.fem.sing ἐκλογή/ekloge "**choice**" [cp. eng. 'election'] + pron-2nd-gen.com.pl σύ/su "**you**").

### ANALYSIS OF VERSES 3 & 4:

1. Having introduced himself and co-workers and having told the Thessalonians how they have been praying for them, Paul continues in with some commendation for these saints.
2. He states in verse three **“Remembering your work of faith and the labor of love...”**
3. As previously stated, it seems that Paul was able to spend more time with the Thessalonians than Luke’s abbreviated account in Acts 17 seems to indicate.
4. Paul had gotten to know these believers and witness their faith and application of Bible Doctrine.
5. Paul does not state that he has heard about their faith in works through a report or merely through word of mouth. Rather he states that he remembers how they have believed and applied.
6. Our word translated as “remembering” is the present, active participle of μνηοῦέω/mneoneuo, “to remember, be mindful of, to call to remembrance”.

7. The present tense indicates continuous repetitive action whereby Paul and his associates revisit their faith and application each time they pray for them.
8. He continues to address their character in the final clause of verse three where he makes mention of “...**perseverance of faith in our Lord Jesus Christ before our God and Father**”.
9. Our word translated as “perseverance” is the genitive, feminine, singular noun, ὑπομονή/hupomone, “steadfastness, constancy, endurance, perseverance, longsuffering, patience”.
10. This is a Christian trait of utmost importance as it is what gets us across the finish line.
11. Christianity is NOT a sprint, it is a long, arduous race with plenty of obstacles and pit falls.
12. It is the believer who is built up in the faith having GAP’d a great deal of Doctrine and applied it in testing that is said to possess endurance/perseverance (Luke 8:4ff cp. Col. 1:10-12).
13. Note that it is not just the intake of Bible Doctrine but launching it for use in the application phase that brings about endurance (Rom. 5:3-5; James 1:3, 4).
14. This explains why some believers can have access to the pure gold for years and not make it spiritually.
15. Perseverance is what builds us up so that we can continue to wait patiently for the hope stored up for us in ph3 (Rom. 8:25; 15:4).
16. As you grow in grace through the intake and application of Bible Doctrine, God is going to take you through a series of tests involving both adversity and prosperity, people testing and loneliness (four walls test), health testing, financial testing, bodily injuries, jerks for neighbors, persecutions of one’s faith, mistreatment at the hands of the government, etc. etc. etc.!!!!
17. That fact that they have demonstrated such perseverance in the Lord Jesus Christ tells us that they stood up for their beliefs regardless of what pressures they had put upon them by Jews or pagan Greeks and weathered the storm with regard to any and all persecution (cp. I Thess. 2:13).
18. The fact that they have done so “before our God and Father shows that they have a standing before the Father who is no doubt pleased with their applications.
19. We have a hendiadys at the end of verse three whereby one definite article is followed by two substantives connected with a καί conjunction.
20. Hence the two substantives “God” and “Father” are one and the same and the second term further defines the first. We could render this phrase “the God who is our Father” or our “Father God”.
21. Again, Paul must have known these believers for some time as they had not only accepted the gospel and formed a local church, they also have matriculated spiritually and shown some real doctrinal growth (cp. I Thess. 3:6)!!!
22. He continues in verse four where He states “**Having known brethren beloved of God His choice of you**”.
23. Right away Paul is into the Doctrine of Election and Calling.
24. God chose these believers in eternity past, not based on partiality or some random choice but because He knew, in His foreknowledge that they would have positive volition.

25. God chose the believers in the Thessalonian Church in the same way He chose each and every one of us to be His adopted sons having read our volition in eternity past.
26. As a result of our +V He provided us a Gospel Message and put together a niche and road for us to travel on the glory road which includes Bible Doctrine, a Pastor-Teacher, living grace and our spiritual assets.
27. God knows every human being who will accept the Ph1 Gospel. Having this information, he chose only those people in eternity past (Rom. 8:28).
28. Those whom He chose, he also calls. The calling comes in time via the Gospel message.
29. He calls others who are not +V to the Gospel. They, because they are -V, will turn down the invitation.
30. However whether they are called in time or not, those who are -V to the Gospel are not chosen and will not end up in the POG (Matt. 22:1-14).

**\*See The Doctrine of Election and Calling**

## EXEGESIS OF VERSE 5:

### VERSE FIVE

**“For our gospel did not come to you in word only, but by means the power of the Holy Spirit and with much confidence just as you have come to know what sort we became among you because of you”.**

ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἀγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ οἱ ἐγενήθημεν [ἐν] ὑμῖν δι’ ὑμᾶς.

(conj. ὅτι/hoti "**for**" + noun-n-s w/ d.a. εὐαγγέλιον/euangelion "**the good news/gospel**" + pron-1st-g-pl ἐγώ/ego "**our**" + neg. adv. οὐ/ou "**not**" + verb-aor-dep.indic.3rd-s. γίνομαι/ginomai "**it came about/became**" + prep.acc. εἰς/eis "**into**" + pron-2nd-acc-pl σύ/su "**you**" + prep-loc. ἐν/en "**in**" + noun-inst-m-s λόγος/logos "**word**" + adv. μόνος/monos "**only**" + strong advers. conj. ἀλλὰ/alla "**but**" + conj. καὶ/kai "**also**" + prep-inst. ἐν/en "**with**" + noun-inst.f-pl δύνამις/dunamis [dynamite; dynamic] "**power**" + conj. καὶ/kai "**and**" + prep-inst. ἐν/en "**with**" + noun-inst-n-s πνεῦμα/pneuma "**spirit**" + adj-inst-n-s ἅγιος/hagios "**holy**" + conj. καὶ/kai "**and**" + prep-inst. ἐν/en "**with**" noun-inst.f-s πληροφορία/plerophoria "**full assurance/complete certainty/confidence**" + adj-inst-f-s πολὺς/polus "**much**" + conj. καθὼς/kathos "**just as**" + verb-perf.act.indic.2nd-pl οἶδα/oida "**you have known**" + adj-nom-m-pl οἶδος/oídos "**what kind**" verb-aor.dep.indic.1st-pl γίνομαι/ginomai "**we became**" + prep-loc. ἐν/en "**among**" + pron-2nd-loc-pl σύ/su "**you**" + prep.acc. διὰ/dia "**because of**" + pron-2nd-acc.pl σύ/su "**you**").

## ANALYSIS OF VERSE 5:

1. Paul refers the Thessalonians back to when he first began preaching the Gospel among them and recalls the conditions under which he preached it to them.
2. He first states **“For our gospel did not come to you in word only, but by means the power of the Holy Spirit...”**
3. Sentence is led off with the conjunction ὅτι/hoti, which links it to what was previously said regarding the Thessalonians having come to know that God has chosen them due to their +V in eternity past.
4. A big reason why they have come to terms with their election is the power with which Paul and his associates preached the Gospel Message to them.
5. Note the use of the preposition, εἰς/eis, “into”. The message did not merely come “to” the Thessalonians but actually went “into” them. Such is a reference to the fact that the message was accepted and stored in their souls as epignosis Doctrine.
6. However the apostles’ message did come to them in word alone, but “by means of the power of the Holy Spirit”.
7. Note the presence of the strong adversative conjunction, ἀλλὰ/alla, “but”, which demonstrates a heightened contrast of what follows it to what precedes it.
8. In other words, these were not just nice-sounding words but ones that had power.
9. The One working behind the scenes to demonstrate such power is the 3<sup>rd</sup> person of the Trinity who convicts the world of sin and the need for a Messiah.

10. While Paul, Silvanus and Timothy were more than adequate speakers, it is the Holy Spirit who was working through them to make the ph1 Gospel real to them.
11. **Principle:** The Holy Spirit is the real teacher who blesses the communication and makes the Doctrine real to its hearers (Rom 1:16; I Cor. 2:1-5: 4:20 cp. Acts. 11:21; 16:14).
12. Note that the definite article does not precede the Holy Spirit, we simply have πνεῦμα/pneuma, “spirit”, followed by ἅγιος/hagios, “holy”.
13. Summers notes that “When the article appears it emphasizes identity and when it is absent the emphasis is usually on Quality and not specificity”. (p. 151).
14. Hence the divine person is not primarily in view but divine *character or essence*. The emphasis is not on the person of the Holy Spirit Himself but the *function* of His deity making the teaching real and convicting the hearts of those who hear.
15. The Gospel is also said to have arrive “...**with much confidence just as you have come to know what sort we became among you because of you**”.
16. Our word for “confidence” is the instrumental, feminine singular of πληροφορία/plerophoria, which means “full assurance, complete confidence or certainty.
17. In other words, there was a great amount of absolute certainty with regard to the message and with regard to how it was received.
18. Paul and his associates have great confidence in the message and it came off as such and built the same kind of *absolute certainty* in the pagans who were hearing it!
19. God’s word comes with this type of certainty to the +V believer. There is a certain confidence that we know what is right and we know that God’s word is real and true.
20. The Gospel message makes sense, and when it is properly preached, it yields a powerful demanding confidence and certainty in the message.
21. The sort of men Paul and his associates became among them were honest, caring men who deeply desired these folks to accept the Gospel of Jesus Christ and begin moving forward spiritually.
22. The Thessalonians have come to know this based on the witness of the life that Paul and his associates have made to them.
23. Note the used of the perfect, active indicative of οἶδα/oida, “you have come to know”. The perfect tense shows completed action in a past time with the reality lasting up into the present.
24. This congregation of believers was not just now knowing or beginning to know what type of men they were, but have become acquainted with Paul and his associates and realized what kind of men they were and continued to hold on to that knowledge right up to the time Paul pens this letter.
25. They recognized Paul, Timothy and Silas as adjusted communicators who were teaching the truth and continue to recognize and know them as such.
26. Perhaps you recall the first time you clearly heard the ph1 and ph2 Gospel and remarked at how much it made sense and how you had not heard anything like it before.
27. Paul states that they became such people among them “because of you”.
28. In other words, once they got to know the Thessalonian crowd and recognized the type of positive volition they possessed, he and his associates went above and beyond to teach and preach to the new group of converts with their spiritual best interests in mind.
29. It is in this sense that they sought to become all things to all men (I Cor. 9:19-22).



## EXEGESIS OF VERSES 6 & 7:

### VERSE SIX

**“And you became imitators of us and of the Lord having received the word in much tribulation with the joy of the Holy Spirit”.**

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

(conj. καὶ/kai **"and"** + pron-2nd-pl σύ/su "you" noun-n-m-pl μιμητής/mimetes **"imitators"** + pron-g-m-s ἐγώ/ego **"of us"** + verb-aor.dep.ind. γίνομαι/ginomai **"you became"** + conj. καὶ/kai **"and"** + noun-g-m-s w/ d.a κύριος/kurios **"of the lord"** + verb--aor-dep.part-m-pl δέχομαι/dechomai **"having received"** + noun-a-m-s w/ d.a. λόγος/logos [log; analog] **"the word"** + prep-loc ἐν/en **"in"** + noun-l-f-s θλίψις/thlipsis **"tribulation"** + adj-l-f-s πολὺς/polus **"much"** + prep-gen. μετὰ/meta **"with"** + noun-g-f-s χαρά/chara **"joy"** + noun-g-n-s πνεῦμα/pneuma **"of the spirit"** + adj-g-n-s ἅγιος/hagios **"holy"**).

### VERSE SEVEN

**“So that you became an example to all those who believe in Macedonia and Achaia”.**

ὅστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

(conj. ὥστε/hosta **"so that"** + verb-aor.dep.inf. γίνομαι/ginomai **"became"** + pron-2nd-ac-pl ὑμᾶς/humas **"you"** + adj-a-m-s τύπος/tupos [type;typical] **"an example"** + adj-d-m-pl πᾶς/pas **"to all"** + verb-aor-dep.prt-m-pl w/ d.a. πιστεύω/pisteuo **"the ones who believed"** + prep-loc. ἐν/en **"in"** + proper noun-d-f-s w/ d.a. Μακεδονία/makedonia **"Macedonia"** + conj. καὶ/kai **"and"** + prep-loc. ἐν/en **"in"** + proper noun-d-f-s w/ d.a. Ἀχαΐα **"Achaia"**).

## ANALYSIS OF VERSES 6 & 7:

1. Paul continues to address the Thessalonians in verse six whereby he expounds on a bit of the history of the church going back to the time of its foundation.
2. He states in verse six, **“And you became imitators of us and of the Lord...”**
3. This is quite an accolade! These converts believed and began doing the same things that Paul and his associates did. However not only did they imitate them, they were imitators of the Lord Jesus Christ!!!
4. Our word for “imitators” is the nominative, masculine plural noun, μιμητής/mimetes [eng. *mimic*], “one who follows another’s example, an imitator, follower”.
5. Yet how and in what context did they “imitate the apostles and the Lord?”
6. We find out in the final clause of verse six where Paul describes them as **“...having received the word in much tribulation with the joy of the Holy Spirit”.**
7. Note that they received it not merely in tribulation, but “much tribulation” whereby Paul uses the locative, feminine singular adjective, πολὺς/polus, “many, much, plentiful”.

8. Such harkens back to the time when he first arrived in Thessalonica when some of the Jewish leadership testified falsely against Paul and Silas using false testimony of wicked men, stirring up a great deal of dissension (Acts 17:1ff).
9. Despite the antagonism and crowds being stirred up, these believers hung in there and listened to what Paul and his associates had to say about Jesus Christ, weighed it out and responded with +V making the SAJG and began moving forward in their ph2 niche.
10. It is in this sense that they became “imitators” of the apostles and the Lord. They received God’s word, accepted it and started applying as Christians despite the opposition and adversity.
11. No doubt the same fellow county men who gave Paul trouble, put pressure on them as well, not liking the formation and establishment of this new religion.
12. We know from Scripture that Jason and some other believers were persecuted and brought before the local magistrate, where agitators were seeking to have them imprisoned (Acts 17:5-9).
13. Indeed they needed to get Paul out of there in the dark of night because the civil unrest was so great (Acts 17:10).
14. However it didn’t die there, they continued to receive affliction from the Jewish leadership after the initial push (I Thess. 2:14; 3:2-4).
15. Hence although this adversity hit them early in their Christian walk, they none-the-less hung in there with the Ph1 and Ph2 Gospel they had received and were not covered by the noisy crowds breathing threats and intimidation.
16. **Principle:** Sometimes the enemy hits new converts (either new believers or believers who have just gotten on Doctrine) in order to intimidate them and drive them away from the Truth before they are well rooted in the word.
17. Persecution is one of the reasons many fall away. We should be aware that we will be tested in this way and resign ourselves to stand up for the Truth and hang in there (Matt. 13:1; I Pet. 4:12; I John 3:13).
18. Note the contrast of terms used in this sentence. They received the word amongst “much tribulation”. Our word for “tribulation” θλιψις/thlipsis, "tribulations, trouble, distress, affliction, oppression”.
19. However despite the difficulty, they are said to have received the word “with joy”.
20. There is a joy factor associated with this which is the +H happiness that the Holy Spirit provides the believer who knows he is doing the right thing regardless of what difficulties he may suffer.
21. Such joy inspires in the believer to know that he has made a choice to receive forgiveness for his sins, be in the family of God for eternity, have a destiny in Third Heaven and is able to move forward in his ph2 glorifying God and storing up rewards in eternity (Rom. 14:17; 15:13; Gal. 5:22).
22. Despite one’s outward conditions in the cosmos, we too can have this joy factor in our souls regardless of what is thrown at us (Acts 5:40-42 cp. James 1:2).
23. Paul throws additional accolades on these believers in verse seven where he notes the result of their application upon receiving the Gospel noting that they “...**became an example to all those who believe in Macedonia and Achaia**”.
24. The believers of this church, through their faith and conduct, were an inspiration to other believers throughout Macedonia and Achaia.

25. Achaia was the name given to the Roman Province that consisted of the southern part of Greece consisting of Peloponnese, Attica, Boeotia, Euboea, the Cyclades and parts of Phthiotis, Aetolia and Phocis (*Achaia*).
26. To the north was Macedonia, originally a separate nation (as it is today), the Roman province where the cities of Philippi, Thessalonica and Berea were.
27. The Holy Spirit opened up the door for Paul to establish ministries in this part of the world when he received a dream (Acts 16:9-12).
28. Paul is now stating that these believers' story had gotten out, mainly through the travels of Paul and his companions, and that they were an inspiration of all those who heard of them.
29. They thus, through their actions, encouraged and strengthened the faith of those in their own and neighboring districts where Paul ministered as they had weathered the storm of persecution and were continuing on as growing believers.

**EXEGESIS OF VERSE 8:**

VERSE EIGHT

**“For from you the word of the Lord has gone out not only in Macedonia and Achaia but in every place your faith toward God has gone out so that we have no need to say anything”.**

ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι.

(prep-abl. ἀπό/apo **"from"** + pron-2nd-g-c-pl σύ/su **"you"** + conj. γάρ/gar **"for"** + verb-pf-ps-indic-3rd-s ἐξηχέω/execheo **"it has gone out"** + noun-n-m-s w/ d.a. λόγος/logos **"the word"** + noun-g-m-s w/ d.a. κύριος/kurios **"of the Lord"** + neg. part. οὐ/ou **"not"** + adv. μόνος/monos **"only"** + prep-loc. ἐν/en **"in"** + proper noun-l-f-s w/ d.a Μακεδονία/Makedonia **"Macedonia"** + conj. καὶ/kai **"and"** + proper noun Ἀχαΐα **"Achaia"** + strong adv. conj. ἀλλά/alla **"but"** + prep-loc. ἐν/en **"in"** + adj-l-m-s πᾶς/pas **"every"** + noun-l-m-s τόπος/topos [topographic] **"place"** + noun-n-f-s w/ d.a. πίστις/pistis **"the faith"** + pron-2nd-g-c-pl **"your"** + d.a.-n-f-s ὁ/ho **"the"** + prep-acc. πρὸς/pros **"to"** + noun-a-m-s w/ d.a θεός/theos [theology] **"the God"** + verb-pf-act.indic.3rd.s ἐξέρχομαι/exerchomai **"has gone out"** + conj. ὥστε/hoste **"so that"** + neg. adv. μή/me **"not"** + noun-a-f-s χρεία/chreia **"a need"** + verb-pres.act.inf. ἔχω/echo **"have"** + pron-1st-c-s ἐγώ/ego **"we"** + verb-pres.act.inf. λαλέω/laleo **"to say"** + pron-a-n-s τις/tis **"anything"**).

**ANALYSIS OF VERSE 8:**

1.

**Works Cited:**

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