

## 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, πολύς/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 dissention (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 cowered 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” θλίψις/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 VERSES 8 - 10:

### 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 τίς/tis **"anything"**).

### VERSE NINE

**“For they, themselves report concerning us declaring what kind of reception we had toward you and how you turned to God from idols to serve a living and true God”.**

αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ

(pron-3rd-m-m-pl αὐτός/autos **"themselves"** + conj. γάρ/gar **"for"** + prep-gen. περί/peri **"concerning"** + pron-1st-g-c-pl ἐγώ/ego **"us"** + verb-pres.act.ind-3rd-pl ἀπαγγέλλω/apangello

"they report/proclaim" + interg. adj-a-f-s ὁποῖος/hopoiios "what kind" + noun-a-f-s εἰσοδος/eisodos "reception" + verb-aor-act-ind. 1st.pl ἔχω/echo "we had" + prep-acc. πρὸς/pros "toward" + pron-2nd-a-c-pl σύ/su "you" + conj. καὶ/kai "and" + interg. adv. πῶς/pos "how" + verb-aor-act-ind. 2nd.pl ἐπιστρέφω/epistrepho "you turned" + prep-acc. πρὸς "to" + noun-a-m-s w/ d.a. θεός/theos "the God" + prep-abl. ἀπό/apo "from" + noun-ab-n-pl w/ d.a. εἰδωλον/eidolon "the idols" + verb-pres.act.inf. δουλεύω/douleuo "to serve" + noun noun-d-m-s θεός/theos "God" + verb-pres.act.part.d-m-s ζάω/zao "living" + conj. καί/kai "and" + adj-d-m-s ἀληθινός/alethinos "true").

#### VERSE TEN

**“And to wait for His Son from heaven, whom He raised from the dead: Jesus the one who delivers us from the coming wrath”.**

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

(conj. καὶ/kai "and" + verb-pres.act.inf. ἀναμένω/anameno "to wait for" + noun-a-m-s w/ d.a. υἱός/huios "the son" + pron-3rd-g-m-s αὐτός/autos "his" + prep-abl. ἐκ/ek "out from" + noun-ab-m-pl w/ d.a. οὐρανός/ouranos "the heavens" + rel. pron. ὃς/hos "whom" + verb-aor.act.indic3rd.s ἐγείρω/egeiro "he raised" + prep-abl. ἐκ/ek "out from" + adj-abl-m-pl νεκρός/nekros "the dead" + proper noun-a-m-s Ἰησοῦς/Iesous "Jesus" + verb-pres.mid.part-a-m-s w/ d.a. ῥύομαι/ruomai "the one who delivers" + pron-1st-a-c-pl ἐγώ/ego "us" + prep-abl. ἐκ/ek "out from" + noun-ab-f-s w/ d.a. ὀγή/orge "the wrath" + verb-pres-mid-part-ab.f-s w/ d.a. ἐρξομαι/erchomai "the one coming").

#### **ANALYSIS OF VERSES 8 - 10:**

1. Paul continues with his opening statement about the Thessalonians faith in verse eight.
2. Recall that in verse seven, Paul demonstrated that word of their faith had gone out and they had become positive examples to those living in Macedonia and Achaia.
3. However now Paul states that it did not stop there. Rather he states in 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”.**
4. While it may have started in Macedonia and Achaia, word of these believers’ great faith had gone out amongst the many churches to whom Paul spoke and wrote.
5. Throughout his travels with his associates, their story had been told. Therefore, there was no need for Paul and his associates to say anything. As they had travelled place to place they encountered word of the faith these believers had displayed despite maximum antagonism and animosity from those in their periphery.

6. **Principle:** Not only do our applications result in reward and glorify God, but word of certain applications can reach the ears of other believers and so inspire and encourage them in their doctrinal walk.
7. He continues in verse nine where he states, **“For they themselves report concerning us, declaring what kind of reception we had toward you and how you turned to God from idols to serve a living and true God”**.
8. Note the emphatic use of the 3<sup>rd</sup> person plural pronoun, αὐτός/autos. Our verb for “report”, ἀπαγγέλλω/apangelo, already has a third person plural pronoun imbedded in it.
9. Hence αὐτός/autos is used emphatically to really nail down who is reporting. Hence the translation “they, themselves”.
10. However to whom does the emphatic third person plural pronoun refer?
11. The answer can be found in the immediate preceding context regarding word of them going out “in every place”.
12. The unnamed “they themselves” has, as its antecedent those in every place that who have spread the word regarding the Thessalonians grabbing on to the WOG and enduring their testing.
13. These are the people who are telling the story whereby Paul, Silas and Timothy need not say a word. People already know.
14. Despite the lack of modern media, these reports have gone out to the various churches where Paul and his associates travelled. Indeed, it seems that the message moved faster than Paul!!!
15. Such ones were reporting on how the Thessalonians turned to God and turned away from their idols.
16. Hence we have the exact opposite in Thessalonica in the 1<sup>st</sup> century AD from what the Jews of Ezekiel’s day were doing in the 6<sup>th</sup> century BC!!!
17. They were forsaking their idols and embracing God. The Jews of Ezekiel’s day had turned their backs on God and had turned to their idols.
18. Herein lies some of the most hypocritical actions of the Jewish leadership. The average person who joined the church in Thessalonica was previously an idolater in Greek paganism.
19. The Jews were just fine with people being pagans, but when such ones turned to Jesus Christ, that was an immense problem for them that needed to be dealt with ever so harshly (cp. Act. 17:1-5)!!!
20. Note that Paul’s refers to God with two adjectives: the present, active participle of ζάω/zao, used adjectively, “living” and the dative, masculine singular of the adjective, ἀληθινός/alethinos, “true”.
21. He lists these two attributes of God (Eternal Life & Veracity) to contrast Him with the idols which they had turned away from. Such idols were dead and a lie!
22. For the first time in their life they were worshipping a God who was real and could really do good things for them, beginning with their own salvation, which is what Paul addresses next.

23. He states in verse ten, **“And to wait for His Son from heaven, whom He raised from the dead: Jesus the one who delivers us from the coming wrath”**.
24. We see here that these were not merely believers who had weathered the storm of persecution but also ones that had a fair degree of Doctrine under their belts to include doctrine regarding the descents and ascensions of Christ, the fact that God, the Father raised Him out of the grave, as well as the return of Christ at His 2<sup>nd</sup> Advent.
25. Jesus was raised out of death by God. Hence we have a living God and a living Savior. Note again the contrast to the dead idols that the Thessalonians had turned away from.
26. Note the plural use of our word for “dead”, νεκρός/nekros. This adjective is used substantively (as a noun). God literally raised Jesus out from “those who are dead” or “dead people”.
27. Of all those in Sheol, only Jesus has been raised up out of the dead and given a resurrection body, the first fruits of salvation (cp. I Cor. 15:20 – some were resuscitated – Matt. 27:52).
28. While this letter was written early on, the Thessalonians had also been also exposed to doctrine regarding the *return of Christ*.
29. Note that they were *waiting* on Him to return. Hence it begs the question of how soon they considered His return to be?!!!
30. We have always been taught that New Testament references to waiting on the return of the Lord were written for the benefit of believers living in the Rapture Generation (I Cor. 1:7; Heb. 10:25; Tit. 2:13).
31. However our passage here features believers *waiting* on his return early on in the Church Age (first 20 years of church history) and getting kudos for it!
32. If they were able to figure out that His return was 1000s of years away, why give credit to people waiting for something to occur when they knew it wouldn’t happen anywhere near their lifetime?
33. Believers are called to look forward to the Lord’s return regardless of when we live (Matt. 24:3).
34. Recall that this is an early letter, written well before the Doctrine given in II Peter regarding a day being rendered as 1000 years (II Pet. 3:3-9).
35. People knew that the nation of Israel would have to be back in the land in fulfillment of the Fig Tree Prophecy (Matt. 24:32ff).
36. This would require the nation to first suffer the 5<sup>th</sup> cycle and be removed from the land (Luke 13:6 cf. 23:21).
37. However it was not unfeasible for these events to happen in their life time, especially if one were relatively young.
38. Realize that this is a time of progressive revelation. They have not yet received all of the new Doctrines of the Church Age (I Cor. 15:51).
39. Paul will take up the Doctrine of the Rapture more formally later in this letter (cp. I Thess. 4:13-18).
40. Though it is evident that up until this point they have not received the Doctrine of the Rapture formally, but they have received Doctrine about the Lord’s return and they are applying it as best they could.

41. Up until this point they did know that Jesus would return and deliver us from the “coming wrath”.
42. Our word translated as “coming wrath” is the ablative, feminine, singular noun, ὀργή/orge, “anger, wrath, indignation”.
43. It is modified by the articular present, middle participle of ἐρχομαι/erchomai, “to come”.
44. The Greek literally reads “...the wrath, the one which is coming” (attributive restrictive) where the present tense demonstrates continuous action.
45. This wrath for the sins of the world has been on its way for a long time. God patiently waits for the worlds sins to stack up to a point that He is justified in issuing out the 5<sup>th</sup> cycle of discipline to the entire planet!
46. Paul will later inform the Thessalonians that that the Mystery of Lawlessness (NWO, “deep state”) was already at work in his day, nearly 2000 years ago (II Thess. 2:7).
47. Hence, like in the book of Ezekiel, we are viewing wrath that is presented as being on its way, though it will not actually hit the people till much later down the road.
48. Christians are promised freedom from this wrath via the Rapture. This verse, along with others, builds a strong foundation for the Doctrine of a pre-millennial rapture.
49. Like the Thessalonians, we too are to look for the return of our Lord and take great comfort in the fact that the church is not destined for such wrath (Heb. 9:28)!

**The End of I Thessalonians Chapter One**  
**May 31<sup>st</sup>, 2024**

**Works Cited:**

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