

A Defense of Paul's Integrity

EXEGESIS OF VERSES 1 & 2:

VERSE ONE

“For you yourselves know brethren that our coming to you was not in vain”.

Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν,

(pron-2nd-n.m-pl [emphatic] + αὐτός/autos **"self"** + conj. γάρ/gar **"for"** + verb-pf-act-ind-2nd-pl οἶδα/oida **"you know"** + noun-v-m-pl ἀδελφός/adelphos **"brethren"** + noun-a-f-s w/ d.a. εἰσοδος/eisodos **"the coming/arrival"** + pron-1st-c-pl ἐγώ/ego **"our"** + d.a.-a-f-s ὁ/ho **"the one"** + prep-acc. πρὸς/pros **"to"** + pron-2nd-a-c-pl σύ/su **"you"** + conj. ὅτι/hoti **"that"** + neg. adv. οὐ/ou **"not"** + adj-n-f-s κενός/kenos **"futile/in vain"** + verb-perf-act.ind.3rd-s γίνομαι/ ginomai **"it became"**).

VERSE TWO

“But having suffered and been mistreated in Philippi, as you know, we had the boldness with the help of our God to speak to you the Gospel of God amid much opposition”

ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.

(conj.[stong advers.] ἀλλὰ/alla **"but"** + verb-aor-act-prt.n-m-pl προπάσχω/propascho **"having suffered"** + conj. καὶ/kai **"and"** + verb-aor-pass-prt-n-m-pl ὑβρίζω/hubridzo **"having been mistreated"** + conj. καθὼς/kathos **"just as"** + verb-perf-act-ind-2nd-pl οἶδα/oida **"you have known"** + prep-loc. ἐν/en **"in"** + proper noun-1-m-pl φίλιπποι/filippoi **"Philippi"** + verb-aor-dep-ind.1st-pl παρρησιάζομαι/parresiazomai **"we spoke boldly"** + prep-inst. ἐν/en **"by"** + noun-1-m-s w/ d.a. θεός/theos **"the God"** + pron-1st-g-c-pl ἐγώ/ego **"of us"** + verb-aor-act-inf. λαλέω/laleo **"to speak"** + conj-acc. πρὸς/pros **"to"** + pron-2nd-a-c-pl σύ/su **"you"** + noun-a-n-s w/ d.a. εὐαγγέλιον/euangellion **"the gospel/good message"** + noun-g-m-s w/ d.a. θεός/theos **"of the"**

God" + prep-inst. ἐν/en "**with**" + adj-inst-n-s πολύς/polus "**much**" + noun-inst-m-s ἀγών/agon [agony] "**conflict/opposition/suffering**").

ANALYSIS OF VERSES 1 & 2:

1. In Chapter two, Paul refers back to his initial visit with the Thessalonians where he states **“For you yourselves know brethren that our coming to you was not in vain”**.
2. Our word of “vain” is the nominative, feminine singular adjective, κενός/kenos, “lacking effectiveness, vain, empty, without result”.
3. This is most assuredly not the case. The Thessalonians received the ph1 and ph2 Gospel thus entering into the POG and had begun moving forward despite maximum pressure from the locals.
4. Paul not only reminds them of the fact but notes that they, the Thessalonians are aware of the situation.
5. Our word for “know” is the perfect, active, indicative of οἶδα/oida, “to come to a perception or realization of something, to know, understand, be aware of”.
6. The perfect tense demonstrates action completed in the past with consequences extending into the present.
7. They knew this to be the case at the time Paul and his associates first visited and taught them and they continue to know this truth up to the present time.
8. These believers, though they were at risk due to the sudden and intense attack up on their faith, kept the faith and have been well aware the whole time of the benefits they have received from hearing the WOG.
9. Think of the first time you remember hearing the WOG and it making total and complete sense to you. You knew it was the right way, the right approach and that you had tapped into something very important!
10. Paul continues to revisit the conditions of his and his associate’s first visit to Thessalonica in verse two where he states **“But having suffered and been mistreated in Philippi, as you know, we had the boldness with the help of our God to speak to you the Gospel of God amid much opposition”**.
11. Paul references his initial trip to Macedonia. Recall that prior to going to Thessalonica he and his associates had passed through Philippi and were severely mistreated at the point that Paul cast out a demon (Acts 16:10-40).
12. Note the presence of the strong adversative, ἀλλά/alla, “but”. The strong adversative notes a greater amount of contrast than the regular adversative conjunctions.
13. Not only was the trip not in vain *but on the contrary*, despite their being mistreated prior to their trip, they none-the-less spoke out boldly regarding the ph1 and ph2 Gospels.
14. Note the two words he uses to describe the conditions he and Silas faced there.
15. He first of all states that they “suffered”. Our word translated as “suffered” is the aorist, active, participle of προπάσχω/propascho, “to suffer previously or at an earlier point in

time”. It is used in reference to the physical beating the two men received as well as their suffering in prison in the stocks.

16. The second term used of their condition, translated as “mistreated” is the aorist, active participle of ὑβρίζω/hubridzo, “to treat despitefully, to outrage, insult, affront, maltreat”.
17. Such refers to the insult of being imprisoned and made a public spectacle of, not having received a trial despite being Roman citizens.
18. He states here that despite such ill treatment they sojourned on to Thessalonica where he and his associates none-the-less had the boldness to speak out on the Gospel to +V there.
19. Note the phrase, “as you know”. The Thessalonians need not take Paul’s word for it, they can recall his visit and know, based on their own experience, that the trip was a resounding success!!!
20. All that they had learned and the way their lives had been changed testified to the success of the trip.
21. Note that Paul gives credit to God who aided them in their speech on this occasion.
22. It is amazing what God will help you to do when you make Rebound a priority and seek to apply the Doctrine He has given us.
23. Paul states that they had boldness to speak the Gospel “amid **much** opposition”.
24. Such is a reference to the hostility and interference brought about by the Jewish leadership who eventually got the local magistrates involved in the matter (Acts 17:5-10).
25. However this opposition, neither that in Philippi nor in Thessalonica, was enough for Paul and his associates to back down from preaching the WOG nor was it cause for the Thessalonians to cease hearing and applying what they were being taught.
26. Paul and Silas had been badly beaten and imprisoned, and then attacked (though not physically) by a mob in Thessalonica. Yet none of these experiences caused them to back down or shy away from the message!!!

EXEGESIS OF VERSES 3 & 4:

VERSE THREE

“For our exhortation was not from error nor was it out of impurity nor by way of deceit”.

ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλω,

(d.a-n-f-s ὁ/ho **"the"** + conj. γάρ/gar **"for"** + noun-n-f-s παράκλησις/paraklesis **"exhortation"** + pron-1st-g-c.pl ἐγώ/ego **"our"** + to be verb [supplied] **"is"** + neg. adv.οὐ/ou **"not"** + prep-abl. ἐκ/ek **"out from"** + noun-abl.f-s πλάνη/pláne [planet] **"error"** + conj. οὐδέ/oude **"nor"** + prep-abl. ἐκ/ek **"out from"** + noun-abl-f-s ἀκαθαρσία/akatharsia **"impurity"** + conj. οὐδέ/oude **"nor"** + prep.inst.ἐν/en **"by way of"** + noun-inst-m-s δόλος/dolos **"deceit/fraud"**).

VERSE FOUR

“But just as we have been approved by God to be entrusted with the gospel, thus we speak, not as pleasing men, but God who examines our hearts”.

ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

(conj. ἀλλά/alla **"but"** + conj. καθὼς/kathos **"just as"** + verb-perf-pas-ind.1st.pl δοκιμάζω/dokimadzo **"we have been approved"** + prep-abl. ὑπό/hupo **"by"** + noun-abl-m-s w/ d.a θεός/theos **"the God"** + verb-aor.pas.inf. πιστεύω/pisteuo **"to be entrusted with"** + noun-a-n-s w/ d.a. εὐαγγέλιον/euangellion **"the gospel"** + adv. οὕτω/houto **"thus"** + verb-pres.act.ind.1st-pl λαλέω/laleo **"we speak"** + neg. adv. οὐ/ou **"not"** + rel. pron ὡς/hos **"as"** + noun-d-m-pl

άνθρωπος/anthropos [anthropology] **"men"** + verb-pres.act.prt.1st.pl ἀρέσκω/aresko **"pleasing"**
+ conj. ἀλλά/alla **"but"** + noun-d-m-s θεός/theos **"God"** + verb-pres.act.prt.d-m-s w/ d.a.
δοκιμάζω/dokimadzo **"the one who examines"** + noun-a-f-pl w/ d.a. καρδία/kardia **"the hearts"**
+ pron-1st-g-c-pl ἐγώ/ego **"our"**).

ANALYSIS OF VERSES 3 & 4:

1. Paul continues with his address to the Thessalonians in verse four where he states, **"For our exhortation was not from error nor was it out of impurity nor by way of deceit"**.
2. The post-positive conjunction, γάρ/gar, links the sentence with the immediate context of what precedes it.
3. The immediate preceding context consists of Paul's words in verse two where he notes how he and his associates had the boldness to preach the gospel amid "much opposition".
4. As a result of this "boldness", Paul and his associates gave the group "exhortation".
5. Our word for "exhortation" is the nominative, feminine, singular noun, παράκλησις/paraklesis, "a strong and consistent appeal, an exhortation, address, encouragement, consolation"
6. It is used not merely in reference to the ph1 gospel, but to the appeal to godly living via BD which was taught to this group once they were saved (I Thess. 2:12).
7. In reference to these teachings he notes that their exhortation to them did not come from "... **error** nor out of **impurity** nor by way of **deceit"**.
8. Our word translated as "error" is the ablative, feminine singular noun, πλάνη/pláne, "a wandering or going astray" hence "error, straying from the truth".
9. To the contrary Paul and Silas taught them the whole truth of the ph1 and ph2 gospel, with absolutely no falsehood (I Tim. 1:5).
10. He goes on to state that they did not teach them anything "out of impurity". Our word for "impurity" is the ablative, feminine, singular noun, ἀκαθαρσία/akatharsia, "something, unclean, defiled, impure".
11. It is the same word used by Jesus to refer to a rotting corpse (Matt. 23:27).
12. It is the opposite of the sanctity of the FHS (I Thess. 4:7).
13. Hence they taught the pure, unadulterated WOG (II Cor. 4:2k 7:2).
14. Our word for "deceit" is the instrumental, masculine, singular noun, δόλος/dolos, "deceit, treachery, trick, craft".
15. The word has at the core of its meaning, bait used to catch fish and reel them in. It is used in antiquity of the trickery of the Greeks utilizing the Trojan horse.
16. Such refers to those of the ancient world who might be attempting to put one over on the people for financial gain, thereby tricking them (cp. II Cor. 2:17).
17. The fortune teller in the previous passage would most assuredly fall into such a category as would Simon Magnus (Acts 16:16 cp. 8:9; 13:6).

18. They did not suffer to put some false message on them in order to trick them and get paid. Such charlatans generally vanish when adversity strikes, looking for easier targets to sell their line of lies!!!
Such frauds don't suffer insults and physical abuse from angry crowds. They cut and run and find someone else to defraud.
19. However Paul and Silas hung in there and continued to teach this group of new believers despite a great deal of adversity, insults, and an attempted imprisonment or possibly more corporal discipline (Acts 17:1-5).
20. He continues in verse four where he states, **“But just as we have been approved by God to be entrusted with the gospel, thus we speak...”**
21. Note the use of the strong adversative conjunction, ἄλλα,/alla. Such indicates that what follows is vastly different from what proceeds.
22. Hence contrary to speaking from error, impurity or deceit, Paul and Silas spoke “just have we have been **approved by God** to be entrusted with the gospel, **thus we speak**.”
23. Our word translated as “approved” is the perfect, passive, indicative of δοκιμάζω/dokimadzo, "examined, put to the test, proven (by testing), qualified, approved".
24. These men had been tested and found to be true by God Himself who made Paul and apostle, Silas a prophet and apostolic associate and Timothy a teacher and apostolic associate.
25. While there is no mention of Paul performing miracles in Thessalonica, he most assuredly could have and did on certain occasions to prove his credentials as an apostle and strengthen peoples' faith (II Cor.12:12).
26. To the contrary, the message alone was enough to convince people that they were from God, and Paul reminds them of this at this point.
27. Hence they spoke to the Thessalonians from a pure heart having the pure gold of the WOG.
28. They spoke as those appointed by God Himself to bring them the good news of Jesus Christ and to give them BD so that they may begin their Christian walk in the correct manner.
29. Paul continues in the final clause of verse four where he states that they did this **“...not as pleasing men, but God who examines our hearts”**.
30. They were not there to make people happy. If they had there would not have been uproar in the first place. The cosmos loves its own (John 15:19).
31. Bible Doctrine is not designed to please most people. To the contrary, most are at least disinterested if not antagonistic.
32. Unlike many of those of the ancient world that had an agenda and used flattery to get people on their side, Paul and Silas just gave the straight truth. If it was welcomed, it was received. If it was rejected, it was rejected (I Thess. 2:5, 11).
33. These were men who sought to please God whom they knew was constantly watching them and who examines their hearts.
34. God knows each and every one of us and knows what is in our hearts and whether or not our intentions are pure.
35. You can put one over on people, but no one can fool God!!!

EXEGESIS OF VERSES 5 – 7

VERSE FIVE

“For we never came with a word of flattery just as you know, nor with a pretext for greed. God is our witness”.

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

neg. adv. οὔτε/oute **"not"** + conj. γάρ/gar **"for"** + adv. ποτέ/pote **"ever"** + prep-inst. ἐν/en **"with"** + noun-l-m-s λόγος/logos **"a word"** + noun-g-f-s κολακεία/kolakeia **"of flattery"** + verb-aor.dep.ind-1st.pl γίνομαι/ginomai **"we came"** + conj. καθὼς/kathos **"just as"** + verb-perf-act.ind.2nd-pl οἶδα/oida **"you know"** + conj. οὔτε/oute **"nor"** + prep-loc. ἐν/en **"with"** + noun-l-f-s πρόφασις/prophasis **"a pretext"** + noun-g-f-s πλεονεξία/pleonexia **"greed"** + noun-n-m-s θεός/theos **"God"** + to be verb [supplied] **"is"** + noun-n-m-s μάρτυς/martus [martyr] **"witness"**).

VERSE SIX

“Neither were we seeking glory from men, nor from you nor from others”.

οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,

(conj. οὔτε/oute "**and not**" + verb-pres.act.prt.n-m-pl ζητέω/zeteo "**seeking**" + prep-abl. ἐκ/ek "**out of**" + noun-g-m-pl ἀνθρωπος/anthropos [anthropology] "**of men**" + noun-a-f-s δόξα/doxa "**glory**" + conj. οὔτε/oute "**nor**" + prep-abl. ἀπό/apo "**from**" + pron-2nd-c-pl σύ/su "**you**" + conj. οὔτε/oute "**nor**" + prep-abl. ἀπό/apo "**from**" + adj-abl-m-pl ἄλλος/allos "**others**").

VERSE SEVEN

“Though we could have been a burden as apostles of Christ, but we were gentle toward you just as a mother would care for her own child”.

δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι. ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἔαν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα,

(verb-pres.mid.prt.n-m-s δύναμαι/dunamai "**being able**" + prep-loc ἐν/en "**in**" + noun-l-n-s βάρος/baros "**weight/burden**" + verb-pres.act.inf. εἶμί/eimi "**to be**" + conj. ὡς/hos "**so**" + noun-g-m-s Χριστός/Christos "**of Christ**" + noun-m-pl ἀποστολος/apostolos "**apostles**" + conj. ἀλλὰ/alla "**but**" + verb-aor.dep.ind.1st-pl γίνομα/ginomai "**we came about**" + adj-n-m-pl νίπτος/niptos "**gentle**" + prep-loc. ἐν/en "**among**" + adj-l-n-s μέσος/mesos "**midst**" + pron-2nd-g-c-pl σύ/su "**of you**" + conj. ὡς/hos "**just as**" conj. ἔαν/ean [**untranslated**] + noun-f-s τροφός/trophos "**mother/nurse**" + verb-pres.act.sub.3rd-s θαλπω/thalpo "**would tenderly care for**" + pron-3rd-g-f-s ἑαυτοῦ/heautou "**her own**" + noun-a-n-pl w/ d.a. τέκνον/teknon "**child**").

ANALYSIS OF VERSES 5 – 7:

1. Having demonstrated that he and his associates have spoken the Gospel as commissioned by God, Paul continues on with a defense of his ministry.
2. One may wonder what Paul's motivation is for offering up such a defense.
3. Realize that the Thessalonian church had weathered the storm with regard to the initial onslaught of persecution.
4. However the enemy often regroups and forms another form of attack by either attacking the communicator or else the message through various forms of slander and trickery.
5. Paul was concerned that false teachers had gotten into the church(s), sowed discord and introduced destructive teachings (I Thess. 2:18-3:1).
6. This concern was not irrational or unfounded. It had happened again and again and Paul is here attempting to cut it off at the pass (Acts 20:28-30; Gal 5:7; I Pet. 2:1).
7. **Principle:** The enemy is very cunning and seeks to undo the witness of believers whenever he gets the chance (Luke 22:31).

8. At this point Paul harkens back to the time when he and Silas were with them and reminds them of how they dealt with the believers of Thessalonica.
9. He states in verse five, **“For we never came with a word of flattery just as you know, nor with a pretext for greed. God is our witness”**.
10. False teachers or those who wanted to defraud often tried to get people to drop their guard by using flattery, getting people buttered up and feeling good about themselves.
11. Those who used flattery give people compliments merely to win favor with them or gain power over them.
12. Think of some of the phony bologna sales people you have run into who have tried to butter you up to get you to buy their product rather than rely on the merits of the product or services they are trying to sell you.
13. Flattery is a verbal sin and is spoken against strongly in the Bible (Job 32:21; Psa. 12:2; Pr. 26:28; 28:23; Matt. 22:16;
14. Paul and his associates did not do this. They merely taught the truth and let the chips fall where they may.
15. Nor did Paul, Timothy or Silas try to get rich off of these folks. They didn’t make them pay for the information as some ministries do in our day and age.
16. Paul notes that they did not come “with a pretext for greed”.
17. Our word for “pretext” is the locative, feminine, singular noun, πρόφασις/prophasis, the word literally refers to a “cloak”, indicating that one is hiding his true intentions.
18. Such was not the case here. Paul and his associates were upfront, honest and direct. They did not secretly desire to fleece these people.
19. There are strict warnings for those who merchandise the WOG (Tit. 1:11).
20. Again he invokes God’s name states that God is the one who is his witness.
21. Since God is our righteous judge and has all the facts via His omniscience, He makes the perfect witness.
22. Realize that Paul is an apostle and it was evident that God was blessing and supporting his ministry.
23. He continues in verse six where he states **“Neither were we seeking glory from men, nor from you nor from others”**.
24. While greed was not their motivation, neither was glory. They were not there to receive approbation from people or make themselves out to be some sort of heroes in their eyes.
25. Rather, they were there to teach the ph1 and ph2 Gospel to whomever would give it a hearing.
26. Note that they did not seek glory from their listeners or from any other people for that matter.
27. They were not there to make a name for themselves or advance their own agendas. Rather, they were there to serve God as His loyal servants communicating the Truths of the new, Church Age Dispensation.
28. The only glory they were seeking was the eternal blessings promised to the believer who finishes his course.

29. He does add a note regarding what he has said up to this point in verse seven where he states **“Though we could have been a burden as apostles of Christ, but we were gentle toward you just as a mother would care for her own child”**.
30. Paul and Silas did not ask for a dime from these folks while they were there. Neither did Timothy when he came to visit (I Thess. 3:2, 3).
31. However, they certainly had the right to ask it of them as those who preach the Gospel are to get their living from the Gospel (I Cor. 9:1-14).
32. Paul refers to himself as well as Timothy and Silas as “apostles” in the more generic sense of the word.
33. There were actually only thirteen men to hold the official office of apostle. However others are called “apostles” in the sense that they were “sent out” to serve the churches (Rom 16:7; Phil 2:25).
34. There would have been nothing wrong with Paul and his associates receiving remuneration from those who attended while they were there with regard to living grace.
35. However Paul tended not to push this envelope too hard when dealing with new converts and those who had recently begun to establish new churches so as to not give people the wrong idea or put undue pressure on those new members of the CWL.
36. To the contrary they actually worked on the side to earn their own living grace so as not to be a financial burden to any of them (I Thess. 2:9 cp. Acts 20:33, 34).
37. However contrary to putting a burden on them Paul states that they were gentle toward these new believers.
38. He uses the strong adversative conjunction, ἀλλά/alla, “but”, to note how their actual approach is contrasted to putting a burden on them.
39. He notes in the final clause of verse seven that they were “gentle” among them.
40. Our word for gentle is the nominative, masculine plural adjective of νίπτος/niptos "childlike, innocent, gentle, kind".
41. Such a word connotes a non-aggressive person without an agenda to defraud or harm. Such speaks of Paul and his associates approach. They only wanted good to come of their interactions with the Thessalonians.
42. Such flies in the face of how many pastors conduct themselves. Being friendly, kind and respectful to people who visit your church emulates how Paul and his associates handled new members (cp. Matt. 11:29; II Cor. 10:1; Gal. 5:22; II Tim. 2:24).

EXEGESIS OF VERSES 8 & 9:

VERSE EIGHT

“So, having a strong affection for you, we were well pleased to give to you not only the Gospel of God but our own lives also because you became dear to us”.

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

(adv. οὕτω/houto "**so**" + verb-pres.mid.part-n-m-pl ὁμείρομαι/homeiromai [hapax] "**having a strong affection**" + pron-2nd-g-c-pl σύ/su "**for you**" + verb-imperf.act.ind.1st-pl εὐδοκῶ/eudokeo "**we were well pleased**" + verb-aor.act.inf. μεταδίδωμι/metadidomi "**to impart/share**" + pron-2nd-dat-c-pl σύ/su "**to you**" + neg. adv. οὐ/ou "**not**" + adv. μόνος/monos "**only**" + noun-ac-n-s w/ d.a. εὐαγγέλιον/euangelion "**the Gospel**" + noun-g-m-s w/ d.a θεός/theos "**of the God**" + conj. ἀλλά/alla "**but**" + conj. - ascensive - καί/kai "**also**" + d.a-a-f-pl [untranslated] + pron-g-m-pl ἑαυτου/heautou "**one's own**" + noun-ac-f-pl ψυχή/psuche [psyche, psychology] "**souls/lives**" + conj. διότι/dioti "**because**" + adj-n-m-pl ἀγαπετός/agapetos "**dear**" + pron-1st-d-c-pl ἐγώ/ego "**to us**" + verb-aor-dep-ind.2nd-pl γίνομαι/ginomai "**you became**").

VERSE NINE

For you remember our labor and our hardship brethren, working night and day in order to not be a burden to anyone of you, we proclaimed the gospel of God”.

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

(verb-pres.act.ind.2nd-pl μνημονεύω/mnemoneuo "**you remember**" + conj. γάρ/gar "**for**" + noun-v-m-pl ἀδελφός/adelfhos "**brethren**" + noun-a-m-s w/ d.a. κόπος/kopos "**the labor**" + pron-1st-g-c-pl ἐγώ/ego "**our**" + conj. καί/kai "**and**" + noun-a-m-s w/ d.a μόχθος/mochthos "**hardship/struggle**" + pron-g-f-s νίξ/nux "**night**" + conj. καί/kai "**and**" + noun-g-f-s ἡμέρα/hemera "**day**" + verb-pres.pass.part-n-m-pl ἐργάζομαι/ergadzomai "**working**" + prep-acc. πρὸς/pros "**to/towards**" + d.a-a-m-s. ὁ/ho "**the**" + neg. adv. μί/me "**not**" + verb-aor.act.inf. ἐπιβαρέω/epibareo "**to be a burden**" + rel. pron τις/tis "**anyone**" + pron-2nd-g-c-pl σύ/su "**of you**" + verb-imperf.act.ind.2nd-pl κηρύσσω/kerusso "**we proclaimed**" + prep-acc. εἰς/eis "**into**" + pron-2nd-ac-c-pl σύ/su "**you**" + noun-a-n-s w/ d.a. εὐαγγέλιον/euangelion "**the gospel**" + noun-g-m-s w/ d.a. θεός/theos "**the God**").

ANALYSIS OF VERSES 8 & 9:

1. Paul continues with the defense of himself and his associates' behavior and teaching.
2. He states in verse eight, **“So, having a strong affection for you, we were well-pleased to give to you not only the Gospel of God but our own lives also because you became dear to us”.**

3. Recall that in the previous section, Paul noted that as apostles, they could have been more forward in requiring living grace, but chose rather to be gentle toward this new group of believers. Such indicated the strong affection that they had for them.
4. Hence, having such a strong affection, he now states that they were pleased not only to teach the ph1 and ph2 gospel but to give of themselves, their very livelihood.
5. Our word translated as “strong affection” is the present, middle participle of ὁμείρομαι/homeiromai, used only here in the New Testament. This verb means “to desire, long for, yearn after, to be affectionately desirous”.
6. MacArthur notes that “Ancient inscriptions on the tombs of dead babies sometimes contained this term when parents wanted to describe their sad long for a too-soon-departed child” (p. 46).
7. The present tense denotes continuous action where Paul and his associates have and keep on having this strong affection and desire to fellowship with and teach the Thessalonian believers.
8. While the two groups have not had a huge amount of contact, Paul had zeal for this group as is perfectly natural for a communicator to have for his flock.
9. Our word for “well pleased” is the imperfect, active indicative of εὐδοκῶ/eudokeo, “to seem good to one, to seem to one’s good pleasure:”.
10. This was not something done merely out of service to God and in fulfilling the obligations of the ministry, It was Paul, Silas and Timothy’s good pleasure to do so.
11. It is exhilarating to find other +V that has similar goals and views and desires to move forward in their ph2!!!
12. It was a desirable thing for Paul to share teaching and livelihood with this fast-growing group of +V.
13. Our word for “lives” is the accusative, feminine plural noun, ψυχή/psuche, “soul”.
14. Paul and Silas were not only happy to share the teaching but to give of themselves as well.
15. How did they do this? Paul says so in verse nine where he states “**For you remember our labor and our hardship brethren, working night and day in order to not be a burden to anyone of you, we proclaimed the gospel of God**”.
16. So that they would not be a financial burden to anyone, Paul and Silas worked jobs during the day and in the evenings taught Bible class. It is this “labor and hardship” of Paul is speaking of (Acts 18:3; 20:34).
17. He and Silas burned the candle at both ends so to speak. Sometimes the ministry requires one to work at such a heavy level due to the need of the people and the niche one has.
18. Paul was a very hard worker, more so than the other apostles, in preaching and teaching the word of God and doing any and all things necessary to get his message to his audience (Acts 20:23; I Cor. 15:10; II Cor. 6:4; II Thess. 3:7).
19. By “gospel” we can take this to mean the ph2 Gospel. Paul did not continue to give people the message of Jesus Christ risen from the dead and the need to believe in Him time and time again.

20. The passage indicates that there was much more interaction than just the three Sabbaths mentioned in Luke's account (Acts. 17:1-5).
21. Once this group was converted, they continued on in their ph2 and Paul and Silas were devoted to teaching them church age doctrine.

EXEGESIS OF VERSES 10 – 12:

VERSE TEN

“You are witnesses, as is God, of how devoutly and righteously and blamelessly we were toward you believers”.

ὕμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,

(pron-2nd--n-c-pl σύ/su "**you**" + to be verb [supplied] "**are**" + noun-n-m-pl μάρτυς/martus "**witnesses**" + noun-m-s w/ d.a. θεός/theos "**the God**" + adv. ὡς/hos "**also**" + adv. ὁσίως/hosios "**piously/in a holy manner**" + conj. καί/kai "**and**" + adv. δικαίως/dikaios "**righteously**" + conj. καὶ/kai "**and**" + adv. ἀμέμπτως/amemptos "**blamelessly**" + pron-2nd-d-c-pl σύ/su "**toward you**" + verb-pres.act.prt.m-pl w/ d.a. πιστεύω/pisteuo "**the ones who believe**" + ver-aor-dep.ind.1st.pl γίνομαι/ginomai "**we came to be**").

VERSE ELEVEN

“Just as you know how each one of you we, as a father toward his own children...”

καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ

(conj. καθάπερ/kathaper "**just as**" verb-perf.act.ind.2nd-pl οἶδα/oida "**you know**" + conj. ὡς/hos "**how**" + card. adj-a-m-s εἷς/eis "**each**" + adj-a-m-s ἕκαστος/ekastos "**one**" + pron-2nd-g-c-pl σύ/su "**of you**" + conj. ὡς/hos "**as**" + noun-n-m-s πατήρ/pater "**a father**" + noun-a-n-pl τέκνον/teknon "**children**" + pron-g-m-s ἑαυτοῦ/heautou "**one's own**").

VERSE TWELVE

“Exhorting you and providing comfort and testifying that you walk in a manner worthy of the God who called you into his own kingdom and glory”.

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

(verb-pres.act.part.n-m.pl παρακαλέω/parakaleo "**exhorting**" pron-2nd-c-pl σύ/su "you" + conj. καὶ/kai "**and**" + verb-pres.mid.part.n-m-pl παραμυθέομαι/paramutheomai "**comforting**" + conj. καὶ/kai "**and**" + verb-pres.dep.part.n-m-s μαρτύρομαι/marturomai "**testifying**" + prep-acc. εἰς/eis "**into**" + d.a.-a-n-s ὁ/ho "**the**" erb-pres.act.inf. "**walking**" + pron-2nd-a-c-pl σύ/su "in **reference to you**" + adv. ἀξιως/axios "**worthy**" + noun-g-m-s w/ d.a. θεός/theo "**of the God**" + verb-pres-act-part-g-m-s w/ d.a. καλέω/kaleo "**the one who called**" + pron-2nd-a-c-pl σύ/su "**you**" + prep-acc. εἰς/eis "**into**" + d.a.-a-f-s ὁ/ho "**the**" + pron-g-m-s ἑαυτοῦ/heautou "**one's own**" + noun-acc. f-s βασιλεία/basileia "**kingdom**" + conj. καὶ/kai "**and**" + noun-a-f-s δόξα/doxa "**glory**").

ANALYSIS OF VERSES 10 – 12:

1. Paul continues with his defense in verse ten where he again appeals to the Thessalonians own observation of his behavior.
2. He states **“You are witnesses, as is God, of how devoutly and righteously and blamelessly we were toward you believers”**.
3. He doesn’t need to sell them on this point he just needs to exhort them to focus on what their own eyes saw and their own ears heard.
4. If they think back and remember, they will recall that Paul and Silas behaved on the initial visit as well as how Timothy behaved toward them on the follow up visit.
5. He again sites God as his witness. God, who observes all and knows all can testify that the group did no wrong toward this upstart of new believers.
6. Paul gives another threefold description of how they behaved using three separate adverbs.
7. He first states that they behaved “devoutly” , using the adverb, ὁσίως/hosios, “holy, devout, pleasing to God”. It notes that their behavior was done in serving God, free of OSN leaven.
8. Secondly he states that they behaved “righteously”, δικαίως/dikaios, “righteously, justly, honestly, in a right way”.
9. Such indicates that they were straight forward and fair dealing with these believers, desiring only to impart God’s word to them.
10. Finally he states that they acted “blamelessly” using the adverb ἀμέμπτως/amemptos, “blamelessly, free from fault”.
11. Note that it was very important for Paul and his associates not only to teach the ph1 and ph2 Gospel but to keep their words, actions and behavior above board while doing it (I Pet. 2:12; 3:16).
12. People may have accused Paul and his associates of misbehavior, but such would be a lie and a false accusation. They did right by this group and did not mistreat them in any way.

13. He continues in verse eleven and states **“Just as you know how each one of you we, as a father toward his own children...”**
14. This is a strange place for a verse division. If you look in your NASB, the editors have placed part of verse twelve into the sentence begun in verse eleven to make more sense of it.
15. Note that Paul again appeals to the Thessalonians own thoughts and memories on the subject as seen in the phrase, “just as you know”.
16. This is the fourth time Paul has admonished the Thessalonians regarding what they already know and are privy to (cp. I Thess. 1:5; 2:2, 5).
17. Regardless of what any false teachers may have put in their minds regarding accusations against Paul and his associates, if they really just think what they truly know about them based on observation, they will realize that such accusations are false.
18. **Principle:** The enemy loves attack communicators and seeks to discredit them so as to trip up believers in their doctrinal walk.
19. It is for this reason that pastors should seek to keep their behavior above board and why members of the congregation should simply use intellectual honesty upon hearing such accusations.
20. Paul again appeals to them using a parent/child scenario. In verse seven he compared their approach to that of a nursing mother.
21. Here he states that they behaved like a father would toward his children.
22. Note that they did not treat some of the Thessalonians this way but they treated “each one” like “...a father toward his own children”.
23. The manner in which they did this is explained in the next section where Paul notes that they were **“Exhorting you and providing comfort and testifying that you walk in a manner worthy of the God who called you into his own kingdom and glory”**.
24. Again Paul appeals to them using a three-fold description of the behavior in which he and his associates engaged.
25. He first states that they were “exhorting” them. Our word for “exhorting” is the present, active participle of παρακαλέω/parakaleo, “to speak earnestly, implore, exhort, urge, encourage, comfort, relieve of sorrow”
26. Paul earnestly urged/exhorted them to change their lives from the pagans they once were to that which is in line with the Royal Family Imperatives, not unlike a father would admonish his son.
27. The second example of fatherly behavior is that of “providing comfort”. Our word for “providing comfort” is the present, middle participle of παραμυθέομαι/paramutheomai “to speak in a friendly manner, encourage, strengthen, comfort, console”.
28. In light of the initial turmoil as well as various examples of adversity, Paul and his associates had the opportunity to comfort and encourage the believers in Thessalonica that they not lose hope.

29. The final participle used in Paul's trifecta is the present, deponent participle of μαρτύρομαι/marturomai, "to testify or give a witness". It is the root word from which we get our English word, "martyr".
30. It is one of the courtroom scenario, legal terms that we find in our Bible. We saw its cognate noun in verse ten, μάρτυς/martus, "witnesses".
31. Paul's testimony to them concerned their walking in a manner worthy of the God who called them. In other words they were to apply BD and be in FHS, marching forward in hopes of attaining ph2 salvation just as they have received ph1 salvation (cp. I Thess. 4:1; Gal. 5:16; Eph. 4:1; 5:2, 8; Phil 1:27).
32. Here we see that Paul has referred back to his character and the character of his associates time and again. They had gone out of their way to keep their behavior excellent and remind the congregation of their instruction to do the same.
33. It is a very good exhortation and reminder to each one of us. Are we "walking in a manner worthy of the God who called us?"
34. God called us to salvation in ph1 but also to give a witness of the life in the angelic conflict. Are we answering this call on a day-to-day, moment by moment basis?!!!

EXEGESIS OF VERSE 13:

VERSE THIRTEEN

"And we ourselves also thank God continuously because of this also, that having received the word of God by hearing from us, you did not receive it as the word of men but just as it is the true word of God that is also working in you who believe".

Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

(conj. καὶ/kai "**and**" + prep-acc. διὰ/dia "**because**" + dem. adj-a-n-s οὗτος/houtos "**this**" + conj. καὶ/kai "**also**" + pron-1st-a-c-pl ἐγώ/ego "**ourselves**" + verb-pres.act.ind-1st-pl εὐχαριστέω/eucharistéo "**we keep on thanking**" + noun-d-m-s w/ d.a. θεός/theos "**the God**" + adv. ἀδιαλείπτως/adialeiptos "**continuously/unceasingly**" + conj. ὅτι/hoti "**because**" + verb-aor-act.prt.m.pl παραλαμβάνω/paralambano "**having received**" + noun-a-m-s λόγος/logos "**word**" + noun-g-f-s ἀκοή/akoe "**by hearing**" + prep.gen. παρά/para "**from**" + pron-1st-g-c-pl ἐγώ/ego "**us**" + noun-g-m-s w/ d.a. θεός/theos "**of the God**" + verb-aor.dep.ind.2nd.pl δέχομαι/dechomai "**you received**" + neg. adv. οὐ/ou "**not**" + noun-a-m-s λόγος/logos "**word**" + noun-g-m-pl ἀνθρώπος/anthropos "**of men**" + strong advers. conj. ἀλλὰ/alla "**but**" + conj. καθὼς/kathos "**just**

as" + verb-pres-act.ind.3rd.sing. εἶμι/eimi "**it was**" + adv ἀληθῶς/alethos "**truthful**" + noun-a-m-s λόγος/logos "**word**" + noun-g-m-s θεός/theos "**of God**" + adj. καὶ/kai "**also**" + verb-pres.mid.ind-3rd-s ἐνεργέω/energeo [energy] "**is working**" + pre-loc.. ἐν/en "**in**" + pron-2nd-l-c-pl σύ/su "**you**" + verb-pres.act.prt-2nd-pl πιστεύω/pisteuo "**who believe**").

ANALYSIS OF VERSE 13:

1. Paul shifts gears a bit in verse thirteen and again adds additional accolades to this group of believers and their spiritual momentum in verse thirteen.
2. He addresses the way in which they received the WOG noting “**And we ourselves also thank God continuously...**”.
3. Paul uses an emphatic pronoun, “we ourselves” to not that it is he and his associates that are habitually in prayer, thanking God for their faith.
4. It is very exhilarating for a communicator to see his teachings land on the mark and to view +V “taking the ball and running with it” so to speak as they begin to plug in and make significant spiritual progress (cp. Rom. 1:8, 9).
5. Hence Paul and his associates made this the object of their thanksgiving prayers.
6. Note the use of the present, active indicative of εὐχαριστέω/eucharisteo, “to thank or be thankful” (literally ‘to give a good grace’).
7. The present tense demonstrates ongoing action whereby Paul and his associates “kept on giving thanks”.
8. The action is strengthened by the adverb which modifies it, ἀδιαλείπτως/adialeiptos, “continuously, unceasingly”.
9. It is not as if they did not pray on behalf of all the churches, but this group stood out and they were very pleased with their growth and the encouragement they received from seeing their faith in action.
10. They responded by continuing to mention them in their prayers in a consistent manner.
11. In the final clause, we learn of what specifically Paul was so thankful for regarding these saints as he states, “**...because of this also, that having received the word of God by hearing from us, you did not receive it as the word of men but just as it is the true word of God that is also working in you who believe**”.
12. It is not just that they responded to the teaching but immediately realized it as *divine* viewpoint rather than the mere “word of men”.
13. This is the one of the marks of true positive volition, they do not merely treat the WOG as if it is just important information from man, but realize that it is God’s directive will for their lives and get busy learning and applying it.
14. Note the phrase, “in you who have believed”. He is not merely addressing their acceptance of the ph1 Gospel but the ph2 Doctrine that was working in them via the IHS
15. Note that Paul states that the word is *working in them*, indicating that God the H.S. was working in each of these believers and had material to work with as they had hit the

ground running and had already gapped a significant amount of Doctrine which was being launched for use in their day-to-day lives (cp. Col. 1:16; Heb. 4:12).

16. This is the definition of divine love, those who learn the word of God and do it (Luke 8:21; 11:28; John 14:15, 23, 24).

EXEGESIS OF VERSES 14 – 16:

VERSE FOURTEEN

“For you brethren became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things by your own countrymen just as they also did from the Jews”.

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

(neg. adv. σύ/su "you" + conj. γάρ/gar "for" + noun-n-m-pl μιμητής/mimetes "imitators" + verb-aor.dep.ind.2nd-pl γίνομαι/ginomai "you became" + noun-v-m-pl ἀδελφός/adelphos "brethren" + noun-gen-f-pl w/ d.a. ἐκκλησία/ekklesia "of the churches" + noun-g-n-s w/ d.a. θεός/theos "of the God" + d.a-g-f-pl ὁ/ho "the ones..." + verb-perf-act.part.g-f-pl εἰμί/eimi "which are" + prep-loc. ἐν/en "in" + proper noun-l-f-s w/ d.a. Ἰουδαία/Ioudaia "Judea" + prep-loc. ἐν/en "in" + noun-l-m-s Χριστός/Christos "Christ" + proper noun-l-f-s Ἰησοῦς/Iesous "Jesus" + conj. ὅτι/hoti "for" + adj-a-n-pl w/ d.a. αὐτός/autos "the same things" + verb-aor.act.ind.2nd-pl πάσχω/pascho "you suffered" + conj. καί/kai "also" + pron-2nd-n-c-pl σύ/su "you" + prep-gen. ὑπό/hupo "by" + adj-g-m-pl w/ d.a. ἴδιος/hidios "one's own" + noun-g-m-pl συμφυλέτης/sumphuletes "countrymen" + conj. καθώς/kathos "just as" + conj. καί/kai "also" + pron-3rd-n-m-pl αὐτός "they" + prep-gen. ὑπό/hupo "by" + noun-g-m-pl w/ d.a. Ἰουδαίος/Ioudaios "the Jews").

VERSE FIFTEEN

“The ones who both killed the Lord, Jesus and the prophets and drove us out also. They are not pleasing to God and are hostile to all men”.

τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφῆτας καὶ ἡμᾶς ἐκδιωξάντων καὶ θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων,

(d.a. ὁ/ho "the ones..." + conj. καί/kai "both" + noun-a-m-s w/ d.a. κύριος/kurios "the lord" + verb aor.act.prt.g-m-pl ἀποκτείνω/apokteino "killed" proper noun-a-m-s Ἰησοῦς/Iesous "Jesus" + conj. καί/kai "and" + noun-a-m-pl w/ d.a. προφήτης/prophetes "the prophets" + conj. καί/kai "and" + pron-1st-c-pl ἐγώ/ego "us" + verb-aor.act.prt.g-m-pl ἐκδιώκω/ekdioko "drove out" + conj. καί/kai "also" + noun-d-m-s θεός/theos "to God" + neg. adv. μή/me "not" + verb-pres.act.prt.g-m-pl ἀρέσκω/aresko "pleasing" + conj. καί/kai "and" + adj-d-m-pl πᾶς/pas "to all" + noun-d-m-pl ἀνθρωπος/anthropos "men" + to be verb [supplied] "are" + adj-g-m-pl ἀναντίος/anantios "contrary/opposed").

VERSE SIXTEEN

“Hindering us from speaking to the gentiles that they might be saved, with the result that they are always filling up their sins, but the wrath has come upon them to the utmost”.

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

(verb-pres.act.prt.g-m-pl κωλύω/kaluo "**hindering/preventing**" + pron-1st-a-c-pl ἐγώ/ego "**us**" + noun-d-n-pl w/ d.a. ἔθνος/ethnos [ethnic] "**to the gentiles**" + verb-aor.act.inf. λαλέω/laleo "**to speak**" + conj. ἵνα/hina "**so that**" + verb-aor.pass.subj.3rd-pl σώζω/sodzo "**they might be saved**" + prep-acc. εἰς/eis "**into**" + verb-aor.act.inf. w/ d.a. ἀναπληρόω/anapleroo "**the filling up**" + pron-3rd-g-m-pl αὐτός/autos "**of them**" + noun-a-f-pl w/ d.a. ἁμαρτία/hamartia "**the sins**" + adv. πάντοτε/pantote "**always**" + verb-aor.act.ind.3rd-s φθάνω/phthano "**it has preceded**" + conj. δέ/de "**but**" + prep-acc. ἐπί/epi "**on/upon**" + pron-3rd-a-m-pl αὐτός/autos "**them**" + noun-n-f-s w/ d.a. ὀργή/orge "**the wrath**" + prpp-acc. εἰς/eis "**into**" + noun-a-n-s τέλος/telos "**completion**").

ANALYSIS OF VERSES 14 – 16:

1. Paul continues to throw accolades on this new group of believers. The post positive conjunction, γάρ/gar, “for”, links what is stated to what was said earlier regarding the Thessalonians receiving the word and it being at work in them.
2. The manner in which the word was at work in them is seen in their high level of application early on in their Christian walk having endured persecution.
3. Note that he refers to them as “brothers” or “brethren”, as such they are due their making the SAJG.
4. Paul states in verse fourteen, **“For you brethren became imitators of the churches of God which are in Judea in Christ Jesus...”**
5. Note that again Paul notes that these believers had become “imitators”, this time of the churches in Judea.
6. While they had never met the believers residing in said churches, they none-the-less became “imitators” as they had applied doctrine under persecution in a similar way.
7. The churches of Judea had a great amount of testing and persecution early on in their Christian experience.
8. Such first occurred, ironically, under the direction of Paul himself when he was still a Pharisee (Acts 8:1 – 9:5).
9. On a positive note, the persecution worked to spread the church (Acts 11:19).
10. The persecution intensified over the years at the hands of the Jews. Realize that in such instances when the Bible uses the term, “Jews”, it is referring to the religious leaders (John 1:19; 2:18, 20; John 5:10, 15; Acts 4:10).
11. Such persecution led to them having their property illegally seized resulting in their being impoverished as well as physically abused and even killed (Heb. 10:33, 34 cf. Acts. 12:1-3; I Cor. 16:1-3; James 5:1ff).
12. However, while these churches suffered spiritual shipwreck later on, they initially bore up beautifully under the adversity.
13. Paul now states that they Thessalonians also bore up under their testing as they were persecuted in the same way.

14. Such is not to state that they had their property seized nor that they were scattered abroad. Rather, he states that they “...**also suffered the same things by your own countrymen just as they also did from the Jews**”.
15. The “same things” involve persecution for one’s faith via threats and intimidations.
16. Recall that Saul was going from house to house accosting believers and putting them in prison.
17. Such was attempted early on in Thessalonica, however such imprisonment was avoided as Jason had provided a “pledge” (Acts. 17:1-10).
18. While we get a snap shot from Luke in Acts, the book of Thessalonians implies that these types of abuses had continued yet the church had born it beautifully (cp. Acts 17:13 cp. I Thess. 3:4).
19. They were persecuted, not by some foreign adversary but by “their own countrymen” (as was the case in Judea). Neighbors and those in their community had risen up as adversaries to attack them for their faith (such persecution was also *instigated* by Jewish religious leaders!!!).
20. Paul takes an opportunity to expand a bit on what occurred in the churches of Judea at the hands of the Jewish religious leaders.
21. He states in verse fifteen referring to them as “**The ones who both killed the Lord, Jesus and the prophets and drove us out also...**”
22. He is not stating that it is the exact same leaders who pushed forward Jesus’ death sentence. Though in some instances I am sure that some of the same individuals were still in place.
23. Rather it is the same *kind* of people, people of whom Paul was once a member, who killed the Lord Jesus as well as some of the prophets.
24. They are also the same types who had animosity toward Paul and drove him and his associates out.
25. This happened on multiple occasions, most recently in Thessalonica (Acts. 17:1-10, 11-14; 9:23-25; 14:19; 21:27ff).
26. He notes in the final clause of verse fifteen regarding such ones that “...**They are not pleasing to God and are hostile to all men**”.
27. Such ones, because of their unbelief and rejection of their very own Messiah are in NO WAY pleasing or beloved of God.
28. They had all the advantages and should have known that Jesus was the Messiah. Because of this, things will be worse for them in the judgment (Luke 10:10ff).
29. Note that they are said to be “hostile to all men”. Our word translated as “hostile” is the genitive, masculine, plural adjective, ἀναντίος/anantios, “hostile, contrary, against, opposed to”.
30. It serves to demonstrate that point that they were against all of their neighbors due to religion but also to their fellow Jews who have accepted Jesus Christ as their Savior.
31. As a manifestation of their animosity, Paul notes that they guilty of “**Hindering us from speaking to the gentiles that they might be saved...**”

32. On various occasions, the Jewish religious leaders stirred up crowds and sought to disrupt Paul and his ministry so that he would be unable to present the Gospel to the gentiles.
33. Note again the *extreme hypocrisy*. Said Jews were happy to let the gentiles slide by on their highway to hell as polytheistic pagans, but when Paul started preaching the Gospel of Jesus Christ, they needed to do any and all things to stop him!!!
34. Our word translated as “might be saved” is the aorist, passive, subjunctive verb of σωζω/sodzo, “to save, preserve, rescue”.
35. The subjunctive mood is the mood of potential and demonstrates the possibility of the gentiles being saved. Such is dependent on their volition, whether they are willing to accept the gospel or not.
36. Paul is not stating that they would be saved, only that they might be. However the Jewish religious leaders had gotten in his way time and time again to prevent them from preaching the Gospel in the first place.
37. He continues in the end of verse sixteen, “**...with the result that they are always filling up their sins, but the wrath has come upon them to the utmost**”.
38. Those Jews that had interfered with Paul’s ministry are said to be “filling up” their sins.
39. Such speaks in reference to God, under His permissive will, allowing for a certain amount of OSN activity to exist in the life of any person.
40. Once those sins begin to fill up to a certain point, He imputes warning discipline and then intensified discipline to the person in view.
41. If the discipline does not have its intended result and the person digs his heels in and continues to on in said OSN activity, he will die the SUD (I John 5:16, 17 cp. Ezek. 18:24; 20:11).
42. Paul is stating that these individuals, as they continue on their path, will reap discipline to the point that they will become candidates for the SUD.
43. Note that Paul states that it is “always” the case. Such speaks of the fact that while there are some phenomenal examples of +V among the Jewish people, those of late were frequently committed to their own –V and animosity to POG.
44. This manifested itself in hatred and animosity toward true +V and can be evidenced in their treatment of John the Baptist, Jesus, Peter, Paul and the other apostles and the prophets.
45. In a matter of twenty-five to thirty years, these sins will stack up corporately for the nation resulting in the 5th Cycle of Discipline for the nation (YES AGAIN!!!) at the hands of the Romans in 70 AD (Matt. 23:37-41; Luke 11:48).