

## Chapter Three

### Concern for the Thessalonians' Faith

#### EXEGESIS OF VERSES 1 – 3:

##### VERSE ONE

**“Therefore no longer being able to endure it, we thought it best to be left behind in Athens alone”.**

Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι

(conj. διό/dio **"therefore"** + adv. μηκέτι/meketi **"no longer"** + verb-pres.act.prt.m-pl στέγω/stego **"enduring"** + verb-aor.act.ind.1st-pl εὐδοέκω/eudokeo **"we thought it good"** + verb-aor-pas.inf. καταλείπω/kataleipo **"to be left behind"** + prep-loc. ἐν/en **"in"** + proper noun-1-f-pl Ἀθηναίαι/Athenai **"Athens"** + adj-m-pl μόνος/monos **"alone"**).

##### VERSE TWO

**And we sent our brother Timothy, God's fellow worker in the Gospel of Christ, to you in order to establish you and encourage you concerning your faith”.**

καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίζαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν

(conj. καὶ/kai **"and"** + verb-aor.act.ind.1st-pl πέμπω/pempto **"we sent"** + proper noun-a-m-s Τιμόθεος/Timotheos **"Timothy"** + noun-a-m-s w/ d.a. ἀδελφός/adelphos **"brother"** + pron-1st-g-c-pl ἐγώ/ego **"of ours"** + conj. καὶ/kai **"and"** + adj-a-m-s συνεργός/sunergos **"fellow worker"** + noun-g-m-s w/ d.a. θεός/theos **"of the God"** + prep-loc ἐν/en **"in"** + noun-1-n-s w/ d.a. εὐαγγέλιον/euangellion **"the gospel"** + noun-g-m-s w/ d.a. Χριστός/Christos **"of the Christ"** + prep-acc. εἰς/eis **"into"** + verb-aor.act.inf. w/ d.a. στηρίζω/steridzo **"to establish"** + pron-2nd-a-c-pl σύ/su **"you"** + conj. καὶ/kai **"and"** + verb-aor.act.inf. παρακαλέω/parakaleo **"to encourage"** + prep-gen. ὑπὲρ/huper **"concerning"** + noun-g-f-s w/ d.a. πίστις/pistis **"the faith"** + pron-2nd-g-c-pl σύ/su **"of yours"**).

##### VERSE THREE

**“That no one be disturbed by these afflictions, for you yourselves know that we have been appointed for this”.**

τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·

(adj-a-m-s w/ d.a. μηδεῖς/medeis "no one" + verb-pres.pas.inf.. σαίνω/saino "**be disturbed**" + prep.-inst. ἐν/ev "**by**" + noun-i-f-pl w/ d.a θλίψεις/thelipsis "**the afflictions**" + adj-i-f-pl αὐτος/autos "**these**" + pron-3rd-n-m-pl[emphat.] αὐτός/autos "**selves**" + conj. γάρ/gar "**for**" + verb-perf.act.ind.2nd-pl οἶδα/oida "**you know**" + conj. ὅτι/hoti "**that**" + prep-acc. εἰς/eis "**into**" + dem. adj-a-n-s οὗτος/hourtos "**this**" + verb-pres-dep.ind-1st-pl κείμεαι/keimai "**we are being appointed**").

### ANAYLYSIS OF VERSES 1 – 3:

1. Paul continues on with his description of the situation at hand in verse one.
2. He states **“Therefore no longer being able to endure it, we thought it best to be left behind in Athens alone”.**
3. The conjunction, διό/dio, “therefore”, links the statement to what was said earlier regarding Paul and Silvanus’ desire to come to them and yet being hindered by Satan on more than one occasion.
4. This really caused him and his associates stress in that they had a strong desire to see the Thessalonians again.
5. However, as is often the case man makes his plans and God has something else in mind (Prov. 16:9).
6. Hence Paul and Silvanus elected to remain in Athens. Hence they were no longer in Macedonia but by this time had traveled to the southern part Greece.
7. While Paul and Silas had an earnest desire to go back to Thessalonica, God had other plans for them. Hence, they go with plan B. They send Timothy.
8. Paul tells us in verse two that **“...we sent our brother Timothy, God’s fellow worker in the Gospel of Christ, to you in order to establish you and encourage you concerning your faith”.**
9. It is not evident whether the Thessalonians knew Timothy prior to this. Regarding the entire saga which took place in Philippi, Thessalonica and Berea, Paul and Silas are the two main protagonists mentioned.
10. However it is evident that Timothy had joined up with Paul’s ministry prior to his trip to Macedonia (Acts 16:1).

11. Timothy is mentioned as a “fellow worker in the Gospel of Christ”. Such indicates that by this time he had taken on the task of preaching and teaching within the framework of Paul’s ministry.
12. He was sent to “establish” them. Our word for “establish” is the aorist, active, infinitive of στηρίζω/steridzo, “to set something up so that it is immovable, to strengthen, establish, stabilize”.
13. Hence, in the event that their faith had been wavering to a degree, Timothy was there to cast away their doubts and solidify their faith.
14. He would do this by teaching and encouraging them as well as being there to be a sounding board to answer any questions and confirm the Truth of the Scriptures.
15. Obviously he could not do this without their +V. However it does demonstrate how important it is to have access to adjusted teaching so as to overcome difficulties and adversities that arise in the CWL.
16. Not only was he there to provide stability but encouragement as well. Our word for “encourage” is the aorist, active infinitive of παρακαλέω/parakaleo, which literally means “to call alongside someone” thereby giving them help verbally.
17. Whether we translate this verb as “exhort”, “encourage” or “comfort” depends on the context in which it is used.
18. Since this is a group of believers that have their spiritual act together but may be wavering a little in their faith, encourage is the better rendering of this verb.
19. He continues in verse three where he states the purpose of the visit noting **“That no one be disturbed by these afflictions...”**
20. All that happened at the time of Paul and Silvanus’ visit as well as the adversities that had occurred since then had a great potential to stir people up in a bad sense.
21. Our word translated as “disturbed” is the present, passive infinitive of σαίνω/saino, “to be shaken, disturbed, unsettled”.
22. It is the opposite of the verb we saw in the previous verse, στηρίζω/steridzo.
23. Timothy is in essence coming to stabilize anyone who has been thrown into a tizzy or had their faith shaken over the tribulations that had occurred.
24. **Principle:** God provides a stabilizing force through BD in the event that any destabilizing force or actions come into one’s life, but you need to be open to the doctrinal encouragement, regardless of the source.
25. Note that their apostle was unable to come to him and was stymied on various attempts. However plan B calls for Timothy to go and help them instead.
26. Paul then states that **“...for you yourselves know that we have been appointed for this”**.
27. Note the emphatic use of the 2<sup>nd</sup> person pronoun, “you yourselves know”.

28. The Thessalonians most assuredly knew about “these afflictions” as they had been victimized first hand by them at the hands of the Jewish leaders and townspeople.
29. However Paul uses the first person plural pronoun, an inclusive plural, to note that “we have been appointed for this”.
30. Such indicates that it was God’s will for Paul and Silvanus to partake in affliction as well.
31. He points that they, as Christians, were “appointed for this”.
32. Our word translated as “appointed” is the present, deponent, indicative of κείμαι/keimai, “appointed, set, destined”.
33. Note the use of the present tense which demonstrates repetitive action, “we keep on being appointed for this”. In other words, affliction, suffering and persecution will come to our door step time and again throughout our ph2.
34. Realize that it is part of God’s plan for us to suffer abuse and affliction from time to time (Psa. 34:19; Acts 14:22; Col. 1:24; I Pet. 4:12).

## EXEGESIS OF VERSES 4 & 5:

### VERSE FOUR

**“For indeed when we were with you we kept on announcing to you in advance that we were about to be oppressed and so it came to pass, as you know!”**

καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.

(conj.[emphat] καὶ/kai **"indeed"** + conj. γὰρ/gar **"for"** + conj. ὅτε/hote **"when"** + prep-acc. πρὸς/pros **"with"** + pron-2nd-a-c-pl σύ/su **"you"** + verb-imperf.act.ind.1st-pl προλέγω/prolego **"we kept on saying beforehand"** + pron-2nd-d-c-pl σύ/su **"to you"** + conj. ὅτι/hoti **"that"** + verb-pres.act.ind.1st-pl μέλλω/mello **"we were about..."** + verb-pres.pas.inf. θλίβω/thlibo **"to be afflicted/oppressed"** + conj. καθὼς/kathos **"in this way"** + conj. [ascens.] κιὰ/kai **"also"** + verb-aor.dep.ind.3rd-s γίνομαι **"it came about"** + conj. καὶ/kai **"and"** + verb-imperf.act.ind.2nd-pl οἶδα/oida **"you know"**).

### VERSE FIVE

**“Because of this when I could no longer endure it, I also sent to know of your faith, that the tempter did not in any way tempt you so that our word would have been in vain”.**

διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἔπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

(prep-acc. διά/dia "**because of**" + dem. adj-a-n-s οὗτος "**this**" + adv/pron-1st-n-c-s κἀγώ/kago "**I also**" + adv. μηκέτι/meketi "**no longer**" + verb-pres.act.prt.n-m-s στέγω/stego "**enduring**" + verb-aor.act.ind.1st-s πέμπω/pempo "**I sent**" + prep-acc. εἰς/eis "unto" + verb-aor.act.inf. w/ d.a. γινώσκω/ginosko "**to know**" + noun-a-f-s w/ d.a. πίστις/pistis "**the faith**" + pron-2nd-g-c-pl σύ/su "**of you**" + neg. adv. μή/me "**not**" + adv. πώς/pos "**in some way**" + verb-aor.act.ind-3rd.s πειράζω/peiradzo "**he tempted**" + pron-2nd-a-c-p. σύ/su "**you**" + verb-pres.act.part.n-m-s w/ d.a. πειράζω/peirad "**the tempter**" + conj. καί/kai "**and**" + prep-acc.εἰς/eis "**into**" + adj-a-n-s κενός/kenos "**emptiness**" + verb-aor.dep.subj-3rd.s γίνομαι/ginomai "**it would become**" + noun-m-s w/ d.a. κόπος/kopos "**the labor**" + pron-1st-g-c-pl ἐγώ/ego "**of us**").

### ANALYSIS OF VERSES 4 & 5:

1. Paul continues to express the concerns that he and his associates had regarding the Thessalonian Church.
2. He states in verse four, “**For indeed when we were with you we kept on announcing to you in advance that we were about to be oppressed and so it to pass, as you know!**”
3. Persecution and abuse come about from time to time in the CWL. Such is simply part of the package (Mark 10:28-30; I Pet. 4:12, 13).
4. Note that Paul told them that persecution would come prior to it even happening while he was still with them.
5. Our word translated as “announcing...in advance” is the imperfect, active indicative of προλέγω/prolego, “to announce beforehand, tell in advance, forewarn”.
6. The imperfect tense indicates repetitive action whereby Paul kept on warning them in advance.
7. The Greek language nails down the fact that Paul knew something was on the horizon as he uses the present, active indicative of μέλλω/mello, “about to” with the complimentary infinitive [passive voice] of θλίβω/thlibo, “to be oppressed or afflicted”.
8. Hence Paul knew this was coming and warned the Thessalonians beforehand on multiple occasions.
9. Some believers possess certain insight in various matters and can see things coming or see how things will turn out (cp. Acts 21:11).
10. Since he kept on saying it, he probably read the room and based on the responses of the crowds he interacted with had some indication of what was coming down the pike.
11. Not only did he announce it in advance but proved to be right on this occasion.
12. Note that Paul uses the inclusive “we” here to include Paul, his associates and some of the Thessalonian believers to include Jason (Acts 17:1-10 cp. II Cor. 7:5).
13. Having addressed what occurred he again notes literally “and you know”.
14. Our word for “know” is the imperfect, active indicative of οἶδα/oida, “to know, understand, comprehend”. The imperfect tense demonstrates continuous action whereby the Thessalonians “kept on knowing” this to be true.
15. Hence while Paul refers to what happened to remind them, rest assured that they were completely cognizant of all that went on!

16. Note that Paul again abjures them to simply think back and remember what occurred.
17. He continues in verse five where he states **“Because of this when I could no longer endure it, I also sent to know of your faith, that the tempter did not in any way tempt you so that our word would have been in vain”**.
18. Knowing that the church had suffered persecution early on in their development, Paul was concerned for their faith and could not stand just sitting by.
19. However, as we previously noted, more than once he attempted to come to them and was thwarted by Satan.
20. Hence he “sent to know of [their] faith”. Such is a reference to him dispatching Timothy to visit the church as we learned of in verse two.
21. His concern was that “the tempter” had in any way tempted them away from the faith, leaving them shipwrecked spiritually.
22. The “tempter” is a reference to Satan who is here presented as one who arrives on the scene to attack the Truth and undermine the believer (cp. II Cor. 11:3 cp. Gen. 3:1; Matt. 4:1).
23. We must always be mindful of his schemes and realize at all times that we are in the Angelic Conflict (I Cor. 7:5; II Cor. 2:11; 3:14, 15; James 1:12-18; I Pet. 5:8).
24. Note that he was concerned that they tempter might “in any way tempt them”.
25. There are many weapons in Satan’s arsenal that he can use to attack believers/churches
26. Had any of them been successful, Paul states that all the work they had done in Thessalonica would have been “in vain” i.e. a waste of time.
27. Thankfully such was not the case as we shall see in the next section.

### EXEGESIS OF VERSES 6 – 8:

#### VERSE SIX

**“But now that Timothy has come to us from you and brought us good news concerning your faith and love and that you always think well of us, longing to see us even as we *desire to see you*”.**

Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ’ ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς,

(adv. ἄρτι/arti **"now"** + conj. δέ/de **"but"** + verb-aor.act.prt.g-m-s ἐρχομαι/erchomai **"having come"** + proper noun-g-m-s τιμόθεος/timotheos **"Timothy"** + prep-acc. πρὸς/pros **"to"** + pron-1st-a-c-pl ἐγώ/ego **"us"** + pron-abl. ἀπό/apo **"from"** + pron-2nd-ab-c-pl σύ/su **"you"** + conj. καὶ/kai **"and"** + verb-aor.mid.prt.gen-m-s εὐαγγελίζω/euangelidzo **"having brought good news"** + pron-1st-d-c-pl ἐγώ/ego **"us"** + noun-a-f-s w/ d.a.πίστις/pistis **"the faith"** + conj. καὶ/kai **"and"** + noun-a-f-s w/ d.a. ἀγάπη/agape **"the love"** + pron-2nd-g-c-pl σύ/su **"your"** + conj. ὅτι/hoti **"that"** + verb-pres.act.ind.2nd-pl ἔχω/echo **"you have"** + noun-a-f-s μνησία/mnesia

"remembrance" + pron-1st-g-c-pl ἐγώ/ego "of us" + adj-a-f-s ἀγαθός/agathos "good" + adv. πάντοτε/pantote "always" + verb-pres.act.part.n.m.pl ἐπιποθέω/epipotheo "desiring" + pron-1st-a-c-pl ἐγώ/ego "us" + verb-aor.act.inf. εἶδον/eidon "to see" + conj. καθάπερ/kathaper "even as" + adv. καὶ/kai "also" + pron-1st-n-c-pl ἐγώ/ego "we" + pron-2nd-a.c-pl σύ/su "you").

#### VERSE SEVEN

**“For this reason, brethren, in all of our distress and affliction we were comforted because of your faith”.**

διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ’ ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,

(prep-acc. διά/dia "because of..." + dem. pron-a-n-s οὗτος/houtos "this" + verb-aor.pass.ind.1st.pl παρακαλέω/parakaleo "we were comforted" + noun-v-m-pl ἀδελφός/adelphos "brethren" + prep-loc. ἐπί/epi "in" + pron-2nd-l-c-pl σύ/su "you" + adj-l-f-s πᾶς/pas "all" + noun-l-f-s w/ d.a. ἀνάγκη/ananke "in the distress" + conj. καὶ/kai "and" + noun-l-f-s θλίψις/thilipsis "affliction" + pron-1st-g-c-pl ἐγώ/ego "of us" + prep-gen. διά/dia "because of" + d.a. ὁ/ho "the" + pron-g-c-pl σύ/su "of you" + noun-g-f-s πίστις/pistis "faith").

#### VERSE EIGHT

**“For now we really live if you yourselves stand firm in the Lord”.**

διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ’ ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,

(conj. ὅτι/hoti "for" + adv. νῦν/nun "now" + verb-imper.act.ind.1st.p. ζάω/zao "we live" + conj.. ἐάν/ean "if" + pron-2nd-n-c-pl σύ/su "yourselves" + verb-imperf.act.ind.2.pl στήκω/steko "you stand firm" prep-loc. ἐν/en "in" + noun-l-m-s κύριος/kurios "lord").

#### **EXEGESIS OF VERSES 6 – 8:**

1. Paul continues to describe the situation at hand where he had sent Timothy to check in on the group as he and Silvanus were not able to return to Thessalonica.
2. Recall that he was concerned that Satan had done a number on this church.
3. However such proved to most assuredly not be the case as he states in verse six, **“But now that Timothy has come to us from you and brought us good news concerning your faith and love and that you always think well of us, longing to see us even as we desire to see you”.**
4. The Thessalonians had hung in there, weathered the storm of adversity and held on to the Doctrine taught them.



5. Whatever satanic attacks occurred, they were no match for the resolute faith of the Thessalonian Church.
6. They did not let any false teachers change their minds about who and what Paul and his associates were and the Doctrine they had imparted to them. Rather the group hung in there and still thought well of Paul and his associates.
7. Note that there are four aspects to Timothy's report that Paul lists here. He first states that Timothy had informed Paul and his associates of the Thessalonians faith.
8. Regardless of what had occurred they had not lost faith in the ph1 and ph2 Gospel that were imparted to them. They continued to exercise faith in the Scriptures.
9. The second item Paul lists was the love that they held on to. While Christian love can be defined as the application of Bible Doctrine we can here extend this into the realm of personal love that they had for Paul and his associates (Col. 1:4; II Thess. 1:3; I Timothy 1:5).
10. While we are commanded to love God with all our heart, mind and strength and this love is demonstrated through keeping his Word, we are also commanded to love our neighbor as ourselves with a heightened emphasis on the Royal Family (Luke 10:25-37; Gal. 6:10; I Tim. 5:8).
11. The third piece of Timothy's report to Paul and Silvanus is that the Thessalonians always thought well of them". Such indicates that whoever may have attempted to sow discord between them was unsuccessful.
12. The believers in the Thessalonian Church still had a great deal of love, respect and appreciation for Paul and his associates.
13. The third Part of Timothy's report that Paul mentions is that they Thessalonians thought well of him and his associates.
14. Paul states that he was informed by Timothy that they literally had a "good remembrance" of Paul and his associates.
15. Recall that memory is the key that Paul has been harping on throughout this letter, not wanting the church(s) to be led astray from the attacks of false teachers but to "recall" and "know" how Paul and Silvanus taught and behaved while they were there.
16. Well, needless to say, they got their wishes and this group held on to those moments and proved to not be thwarted from following the Christian Faith.
17. The final piece of Timothy's report to Paul and Silvanus is that those in the church longed to see them again.
18. Recall that this is a period of progressive revelation where new Church Age Doctrine was taught via direct revelation.
19. These folks were hungry for any and all Doctrine Paul had to teach them.
20. What's more they desired the fellowship and comradery they received upon Paul's first visit.
21. He continues in verses seven where he states "**For this reason, brethren, in all of our distress and affliction we were comforted because of your faith**".
22. The "distress and affliction" which he speaks of included that which had occurred in Thessalonica on their initial visit as well as difficulties that had occurred since then to

- Paul and his associates to include being prevented from coming to them due to satanic intervention (I Thess. 2:18).
23. Not being able to see them and not knowing how they were doing also brought a great amount of stress to Paul (II Cor. 7:5-7).
  24. He suffered daily as a result of his concern for all of the churches to which he ministered (II Cor. 11:28).
  25. However once they received word from Timothy of how they were doing, it brought comfort into the lives of Paul and his associates.
  26. Good news can have a very big restorative effect on the soul (Prov. 25:25).
  27. He continues in verse eight, **“For now we *really* live if you yourselves stand firm in the Lord”**.
  28. This is not a reference to physical life. Paul and Silvanus were not going to die if the Thessalonians fell spiritually.
  29. He is merely stating that their +V gives him something to really live for. In other words it is of benefit to him to see them spiritually successful (note that “really” is in italics – cp. Phil. 1:21).
  30. He is in essence stating that they are really going to have a shot in the arm if they are able to teach people and those people finish their courses and all those involved make a wonderful witness in the AC.
  31. Paul uses a third condition if statement to express this thought as seen in the conjunction, *ἐάν*/ean , **“if you stand firm in the Lord [maybe you will, maybe you won’t]”**.
  32. Whether or not the Thessalonians hung in there in their ph2 or not was completely dependent on their volition. Paul, Silvanus and Timothy could only do so much.
  33. Such is part of the ministry. The communicator and only teach, exhort, encourage, council and help so much. It is up to each and every believer to choose to learn, believe and apply the Doctrine and to choose to hang in there with the faith.

## EXEGESIS OF VERSES 9 & 10:

### VERSE NINE

**"For what thanks can we render to God for you in return for all of the joy in which we rejoice before our God on account of you?"**

τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,

(int. adj-a-f-s τίς/tis "what?" + conj. γάρ/gar "for" + noun-a-f-s εὐχαριστία/eucharistia "thanks" + verb-pres.dep.ind-1pl δύναι/dunamai "we are able" + noun-d-m-s w/ d.a. θεός/theos "to God" + verb-aor.act.inf. ἀνταποδίδωμι/antapodidomi "to render" + prep-gen. περί/peri "for" + pron-2nd-g-c-pl σύ/su "you" + prep-dat. ἐπί/epi "because of..." + adj-d-f-s πᾶς/pas "all" + noun-d-f-s w/ d.a. χαρά/chara "the joy" + rel. pron. ὅς/hos "which" + verb-pres.act.ind. 1p χαίρω/chairo "we rejoice" + prep-acc. διά/dia "because of..." + pron-2nd-a-c-pl σύ/su "you" + prop-ge. ἔμπροσθεν/emprosthen "before" + noun-g-m-s w/ d.a. θεός/theos "the God" + pron-1st-g-c-pl ἐγώ/ego "our").

#### VERSE TEN

**“earnestly praying night and day in order that we may see your faces and complete what is lacking in your faith”.**

νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

(noun-g-f-s νύξ/nux "night" + conj. καί/kai "and" + noun-g-f-s ἡμέρα/hermera "day" + adv. ὑπερεκπερισσοῦ/huperekperissou "most earnestly" + verb-pres.dep.prt.n.m.pl δέομαι/deomai "praying" + prep-acc. εἰς/eis "toward" + d.a. a-n-s ὁ/ho "the" + verb-aor.act.inf. εἶδον/eidon "to see" + pron-2nd-g-c-pl σύ/su "your" + noun-a-n-s w/ d.a. πρόσωπον/prosopon "the face" + conj. καί/kai "and" + verb-aor.act.inf. καταρτίζω/katartidzo "to complete" + noun-a-n-pl w/ d.a. ὑπόρημα/huperema "that which is lacking" + noun-g-f-s w/ d.a. [gen. of refer.] πίστις/pistis "in reference to the faith" + pron-2nd-g-c-pl σύ/su "of you").

#### **ANALYSIS OF VERSES 9 & 10:**

1. Paul continues in verse nine where he states **"For what thanks can we render to God for you in return for all of the joy in which we rejoice before our God on account of you?"**
2. The question is a rhetorical one where Paul states that there is no payback to God which will equal the joy that these believers have given them.
3. They literally rejoiced on account of their faith and high level of application.
4. Paul was so in debt to God for the joy and relief he received from Timothy's report he had absolutely no idea what would be an appropriate form of thanks!!!
5. He continues in verse ten where Paul tells them that he and his associates were **earnestly praying night and day in order that we may see your faces and complete what is lacking in your faith”.**
6. Our word translated as “earnestly” is the adverb, ὑπερεκπερισσοῦ/huperekperissou, “surpassingly, extremely, as earnestly as possible, immeasurably more than”.
7. Paul and his associates really pounded on the door of the throne of grace, interceding on behalf of this group day and night (Luke 11:9).

8. Paul is not giving merely lip service or taking an opportunity to boast. This is a bona fide statement of fact whereby they were deeply moved and prayed intensely on the church's behalf.
9. This is quite a wakeup call to believers who read this, as many of us do not truly tap into the power of prayer as often and as intensely as we should.
10. All too often we select human viewpoint answers to problems under the energy of the flesh rather than relying on God to provide for us.
11. Note that Paul states that he wants to come to see this group face-to-face.
12. While letters or various media may work to an extent, the apostles preferred to teach face-to-face as the dynamic has a greater impact (II Cor. 13:12; II John 1:12; II John 1:14).
13. The purpose of this visit is to "complete what is lacking in your faith".
14. "Faith" is used here in the objective tense, the faith they have resident in their souls.
15. Our word translated as "that which is lacking" is the accusative, neuter, plural noun, ὀστέρημα/husterema, "a need, poverty, destitution, shortcoming, a lack, that which is deficient, a contrast to that which is abundant, an absence, that which is not present".
16. In other words, in Paul's mind, they lacked certain Doctrines which would cause them to stand spiritually and finish their courses.
17. Now we have a periscope into Paul's thinking regarding his concern for this church. While they had some Doctrine under their belts he felt they were still unseasoned and he feared their spark may be blown out by the extensive adversity that they had suffered.
18. Whatever lack they had in their faith, they still weathered the storm as true +V will always figure things out in the end.
19. However there are still things Paul needs to teach them to help them grow up spiritually.
20. Paul wants to teach them the things which will get them over the maturity barrier and across the finish line.
21. It is not as if they did not receive teaching from Paul the first time when he visited. We know that they did (I Thess. 4:1).
22. Nor is it that they did not have teachers teaching them the content of the Scriptures. They most assuredly did (I Thess. 5:12).
23. However it must be remembered that this is a *transitional period* within the CA which brings with it new Doctrine that is not disseminated without Apostles and Prophets (Eph. 3:4, 5).
24. They did not have a completed canon of Scripture. Those CA doctrines which were revealed came at the hands of the Apostles and their associates.
25. Until the NT Canon was written down, the apostles and prophets communicated with direct revelation (I Cor. 13:10).
26. It is not as if Paul cannot write letters. Obviously he wrote two letters to the Church(s) in Thessalonica.
27. However it is his first choice to be able to do so with face-to-face teaching.
28. Recall that Paul had more than once attempted to come to the Thessalonian Church. However God allowed Satan to prevent him from doing so (cp. I Thess. 2:18).

29. Hence, at least for now, whatever teachings were lacking in their faith, Paul would have to rely on the written word to communicate them.
30. We will learn some of the Doctrines that were missing from their faith in the next two chapters of this epistle.

## EXEGESIS OF VERSES 11 – 13:

### VERSE ELEVEN

**"Now may our God and Father Himself and our Lord Jesus direct our way to you".**

Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·

(pron-3rd-n-m-s αὐτός/autos **"himself"** + conj. δέ/de "now" + noun-m-s w/ d.a. θεός/theos **"the God"** + conj. καὶ/kai **"and"** + noun-m-s πατήρ/pater [paternity] **"Father"** + pron-1st-g-c-pl ἐγώ/ego **"of us"** + conj. καὶ/kai **"and"** + noun--s w/ d.a. κύριος/kurios **"the Lord"** + pron-1st-g-c-pl ἐγώ/ego **"of us"** + proper noun-n-m-s Ἰησοῦς/Iesous **"Jesus"** + verb-aor.act.opt.3rd.s κατευθύνω/kateuthuno **"direct//guide"** + noun-a-f-s w/ d.a. ὁδός/hodos **"the way"** + pron-1st-g-c-pl ἐγώ/ego **"of us"** + prep-acc. πρὸς/pros **"to"** + pron-2nd-a-c-pl σύ/su **"you"**).

### VERSE TWELVE

**"And may the Lord cause you to increase and abound in love toward one another and all people just as we have toward you".**

ὑμᾶς δὲ ὁ κύριος πλεονάζσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

(pron-2nd-a-c-pl σύ/su **"you"** + conj. δέ/de **"and"** + noun-m-s w/ d.a. κύριος/kurios **"the Lord"** verb-aor.act.opt.3rd.s πλεονάζω/pleonadzo **"may increase"** + conj. καὶ/kai **"and"** + verb-aor.act.opt.3rd.s περισσεύω/perisseuo **"may cause to abound"** + noun-l-f-s w/ d.a. ἀγάπη/agape **"in the love"** + prep-acc. εἰς/eis **"unto"** + pron-a-m-pl ἀλλήλων/allelon **"one another"** + prep-acc. καὶ/kai **"and"** + prep-acc. εἰς/eis **"unto"** + adj-a-m-pl πᾶς/pas **"all"** + conj. καθάπερ/kathaper **"just as"** + conj. καὶ/kai **"also"** + pron-1st-n-c-pl ἐγώ/ego **"we"** + prep-acc. εἰς/eis **"to"** ++ pron-2nd-a-c-pl σύ/su **"you"**).

### VERSE THIRTEEN

**"Unto the establishing your hearts, blameless in holiness before our God and Father at the coming of our Lord Jesus with all His holy ones. Amen".**

εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνη ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ[, ἀμήν].

(prep-acc. εἰς/eis "**unto**" + verb-aor.act.inf. w/ d.a. a-n-s στηρίζω/steridzo "**the establishing**" + pron-2nd-g-c-pl σύ/su "**of you**" + noun-a-f-pl w/ d.a. καρδία/kardia "**the hearts**" + adj-a-f-pl ἀμέμπτους/amemptos "**faultless/blameless**" + prep-loc. ἐν/en "**in**" + noun-l-f-s ἁγιωσύνη/hagiosune "**holiness**" + prep-gen. ἔμπροσθεν/emprosthen "**before**" + noun-g-m-s w/ d.a. θεός/theos "**the God**" + conj. καὶ/kai "**and**" + noun-g-m-s πατήρ/pater "**father**" [hendiadys] + pron-1st-g-c-pl ἐγώ/ego "**of us**" + prep-loc. ἐν/en "**at**" + noun-l-f-s w/ d.a. παρουσία/parousia "**the coming**" + noun-g-m-s w/ d.a. κύριος/kurios "**the Lord**" + pron-1st-g-c-pl ἐγώ/ego "**of us**" + proper noun-g-m-s Ἰησοῦς/Iesous "**Jesus**" + prep-gen. μετὰ/meta "**with**" + adj-g-m-s πᾶς/pas "**all**" + adj-g-m-pl w/ d.a. ἅγιος/hagios "**the holy ones**" + pron-3rd-g-m-s αὐτός/autos "**of him**" + part. ἀμήν/amen "**amen**").

### ANALYSIS OF VERSES 11 – 13:

1. Paul returns to the topic of a potential visit to the Thessalonian Church in verse ten where he states “**Now may our God and Father Himself and our Lord Jesus direct our way to you**”.
2. Our word translated as “direct” is the aorist, active, optative of κατευθύνω/kateuthuno, “to cause to go straight, to guide or direct in the right way”.
3. Note the use of the optative mood. The optative mood in the Greek is the mood of *remote possibility*.
4. It is not that it is *impossible* for God to direct their way to the Thessalonians, it is not probable in the near future in Paul’s view.
5. God had allowed Satan to hinder them on more than one occasion, and even though they were able to send Timothy, it did not look like Paul or Silas was going to make it there any time soon.
6. As previously stated, Satan is not allowed to intervene in believers’ lives unless God allows it (Luke 22:31).
7. However God has allowed it more than once and Paul no doubt wonders if it is indeed God’s will for him to visit in the near future.
8. It is evident that Paul wants for this to occur. However he realizes that it is against the odds so to speak.
9. Note to the emphatic use of the pronoun, αὐτός/autos, “...may God Himself and our Lord Jesus Christ direct us to you”.
10. Paul felt that it would take God intervening directly to make this trip work out for them.
11. If God directly intervened, how could Satan even consider opposing their visit?!! However in Paul’s view such is not likely.
12. He continues in verse twelve where he states “**And may the Lord cause you to increase and abound in love toward one another and all people just as we have toward you**”.

13. Our word for “increase” is the aorist, active, optative of πλεονάζω/pleonadzo, “to cause to increase, to abound, to super abound”. It does not merely mean to increase but to increase greatly (cp. II Thess. 1:3).
14. Paul uses it alongside another verb, the aorist, active, optative of περισσεύω/perisseuo, “to cause to abound, have an abundance, exceed, surpass, excel”.
15. What does Paul want them to abound and excel in? He wants them to increase and abound “...in love toward one another and all people just as we have toward you”.
16. Our word for “love” is locative, feminine, singular noun ἀγάπη/agape. This is divine love or love for God based on a love and respect for His word.
17. It is both the motivation for action as well as said pouring out of application (cp. I Cor. 13:1ff).
18. Again note the optative mood used in each of the aorist tense verbs. As previously stated, the optative mood is the mood of *remote potential*, indicating that it is not particularly likely that it is going to happen.
19. Paul is not stating that they do not have love or that they will not abound in love.
20. He is merely stating that to abound in this type of love not only toward one’s fellow believers in Bible class, but toward “ALL PEOPLE” to the same degree that Paul and his associates did toward the Thessalonians is a *remote potential* at this point in their spiritual walk.
21. Recall the sacrifices that Paul and his associates made on behalf of the churches. Is this new upstart of believers ready for such selfless devotion?!!
22. This is not a slam against them. Paul is hoping for the best for this group, swinging for the fences if you will, yet at the same time realizing that to wish such a high level of application for such a young group of believers who still have a significant amount of Doctrine to be taught to them is not all that likely at this point.
23. However he still wishes this for them!!!
24. Recall that Paul stated earlier that he wanted to come so as to “complete what was lacking in their faith” (I Thess. 3:10).
25. As time goes on and they GAP more Doctrine and grow under testing, this potential to not only have love but to increase and abound in love toward adjusted believers as well as all the other people on the planet becomes more and more of a reality.
26. We are all works in progress and with a steady diet of the WOG and the willingness to plug in and apply in our niche, God is able to slowly get us to where He wants us to be.
27. However this is a lifelong journey and we need to be *committed* to be in it to win it for the long haul!!!
28. He continues in verse thirteen by noting the end goal of the love they are being taught noting that it is “**Unto the establishing your hearts, blameless in holiness before our God and Father at the coming of our Lord Jesus with all His holy ones. Amen**”.
29. As the Thessalonians grow in grace and continue on in the glory road their hearts will become more and more established.
30. Our word translated as “establishing” here is the aorist, active, infinitive of στηρίζω/steridzo, "to set something as immovable, fix, establish, support".



31. The idea here is that their ministry will have the effect of setting them on the path [hopefully] where their hearts are immovably committed to the POG in applying via agape love to all people so that they can be said to be “blameless”.
32. Such obviously does not imply that they are perfect. We are all going to carry our ugly OSNs till we breath our last breath in ph2 and have our share of human good burned up!
33. However they can be said to be adjusted, healthy believers who will be able to stand blameless before God and before the Lord Jesus Christ at his “coming”.
34. Our word translated as “coming” is locative, feminine, singular noun, παρουσία/parousia.
35. The word is a reference to the Lord’s return and is used both of the Rapture and His Second Coming (Matt. 24:3, 27, 37; I Cor. 15:23; I Thess. 2:19).
36. Hence there are two phases to the Lord’s coming, one at the beginning of the Tribulation (Rapture) and one at the End (2<sup>nd</sup> Coming).
37. The Rapture is in view in our passage. This is a Mystery Doctrine for the Church Age which Paul will get into more detail describing in the next chapters.
38. Note that they will be in the presence of “His holy ones”.
39. Such is a reference to both the Holy Angels as well as Church Age Saints as we be 100% +R, being minus and OSN once we are raptured/resurrected.
40. He closes with the particle, ἀμήν/amen, emphasizing the truthfulness of the information.

**End I Thessalonians Chapter Three  
September 10<sup>th</sup>, 2024**