

1 Thessalonians 1:1-10

1Th 1:1

Paul is the Apostle to the Gentiles ([Romans 11:13](#); [Galatians 2:7-8](#)). He was converted to Jesus Christ on the Road to Damascus ([Acts 9](#)) and received a revelation concerning the mystery of the Body of Christ and of the Gospel of the Grace of God directly from Jesus Christ ([Eph. 3](#); [Gal. 1](#)) and had it confirmed by other Apostles: [Gal. 2:9](#); [2Pet. 3:15-16](#);

This is one of the few places where Paul opens a letter without invoking his apostleship - possibly, due to his intimate and positive relationship with the Thessalonians, he didn't see the need to do so.

The People with Paul he views as "**fellowlaborers**" ([Phil. 4:3](#)) or "**fellowsoldier**" ([Phil. 2:25](#)). Though Paul is often accredited singularly with the content of his letters, he commonly lists people who are authoring with him. It is not a far cry that they had an input into the content. This also should shed light on the Hebrews-authorship debate. As many books in the New Testament are accredited to more than one author within the Text, the same case should not be ruled out for Hebrews.

Silvanus is "Silas" of [Acts 15:22](#) who is famous for traveling with Paul.

Timotheus is Timothy, the Companion of Paul starting in [Acts 16:1](#). He was once of Paul's converts from Lystra during his first tour of duty. He has a Jewish mother and a Gentile father. Paul circumcised Timothy as a testimony to the Jews, but Titus who was fully Greek was not compelled to be circumcised ([Gal. 2:3](#)). Timothy is the co-salutator in five of Paul's letters.

"unto the church of the Thessalonians" - This epistle was written to a specific church, rather than the churches of Thessalonica. (Compare how that would sound today to a modern American city - who would get the letter?)

"God our Father, and the Lord Jesus Christ" - see also [Romans 1:7](#), [2Thess. 1:1](#), [Jude 1:1](#), and [Ephesians 1:2](#). It is a common Hebrew form of communication to state different aspects of the same thing twice: a parallelism. Ignorant brethren and skeptics attempt to turn this into an acknowledgment that the New Testament Author is trying to make God and Jesus two different entities. However, cursory knowledge of Hebrew linguistic forms reveals quite the opposite. New Bibles are even altered for doctrinal reasons, apart from manuscript accuracy due to a lack of misunderstanding this matter.

See also the controversy over [Titus 2:13](#).

The Greek term for this figure of speech is "hendiadys." Examples can also be found in [Isaiah 43:1](#); [44:1](#), [6](#), [24](#); [45:11](#).

[Lamentations 2:9](#) - "**destroyed and broken**"

[Mark 2:25](#) - "**he had need, and was an hungered**"

The promoters of the NASB leave [1 Thess. 1:1](#) as it stands in the text, yet claim that [Titus 2:13](#) takes away from the Deity of Christ. The NIV leaves [1](#)

[Tim. 1:1](#) as it stands in the KJV, yet proponents complain that [Titus 2:13](#) takes away from the Deity of Christ. Such people are both ignorant and illiterate in addition to their hypocrisy.

See also [1 Timothy 4:10](#); [2Thess. 1:12](#); [3:5](#); [Rev. 1:6](#);

Paul places "**the Lord Jesus Christ**" in the same plane with "**God the father.**"

Jesus (??s???, Iesus) Derived from the Latinization of the Greek transliteration of the Hebrew Joshua, which is an abbreviation of Jehoshua, "Jehovah is Salvation" or "Jehovah Saves" ([Matt. 1:21](#)). The name "Jesus" is used in [Acts 7:45](#) and [Hebrews 4:8](#) referring to "Joshua" in the Old Testament.

Christ (???st??, Christos) Greek equivalent of the Hebrew Meshiach, or Messiah, the anointed one ([John 1:41](#)).

Grace - the unmerited Favor of God. But specifically, the Grace to receive truth and endure in its application and promulgation ([Eph. 3:1-7](#)). See [John 1:16-17](#). Grace is one of the great words of the New Testament.

Peace (e?????, eirene) is more than the Hebrew Shalom so common in salutations; that precious sense of inner tranquility and well-being from being reconciled to God through Christ.

1Th 1:2

"We" - Paul, Silas, and Timothy are praying together on a regular basis, and they are all three complicit in the authorship of this epistle.

The Three of them are together in Corinth. There is no evidence that the three of them were ever together again, so this is very precious time.

Christians are to give thanks **IN** all things ([1 Thess. 5:18](#)) and **FOR** all things ([Eph. 5:20](#)). See also [2 Cor. 4:15](#); [9:11](#).

Of the entire list of vices listed by Paul in [Romans 1:21](#), topping and starting the list is:

- Not glorifying God as God
- Not being thankful ([Romans 1:21](#))

For any horrible deed or sinful condition that can be imagined by a Christian, these two sins is where they all start. If these are kept in check ([1 Cor. 11:28](#); [2Cor. 13:5](#)), the other sins will have little provision to grow.

"The Spirit of Christ is the oil that feeds the lamp of praise."

Affection in prayer: he tried twice to return ([1 Thess 2:17-18](#)).

It is remarkable how often Paul speaks of bearing up God's people in prayer! He was a busy guy, yet he found time for prayer.

1Th 1:3

"without ceasing" - this comes in the form of a challenging command in [1 Thess. 5:17](#). But notice that this directive is written to a church, not to an individual - [Acts 12:5](#).

The thought for the individual is to not quit the routine prayer appointments with God. Keep them steady. Many saints of God over the years have also

given us examples of how to maintain a consistent attitude of prayer. The idea in this passage is that the Thessalonians are not alone, and they are not forgotten. They are making a difference.

Paul emphasizes these three graces in the Corinthian letter:

- the work of faith
- the labor of love
- the patience of hope

"Work of faith" - not faith v. works for salvation, but fruit-bearing after salvation. True faith produces works ([Romans 6-8](#); [James 2](#)).

"labour of love" ([1 Cor. 13:1-3](#), *Kopos*) - fatiguing labor to the point of weariness. Perhaps this is a good measuring stick for the amount of labor we should put forth. Danger: without God's love working through the Christian, and the power of the Holy Spirit fueling the Christian, this level of labor will burn a Christian out fast. "If you do something you love, you'll never work a day in your life."

"Patience of hope" - steadfastness; active constancy in the face of difficulties.

The patience is inspired by hope.

"Hope" - "to anticipate with pleasure" - this is a noun, not a verb. It is the confident expectation of a fulfillment of a promise, based on the reliable promises of God who cannot lie ([Titus 1:2](#)). Thus, Biblical hope is the confident expectation of a known future event. It is NEVER an expression of doubted desire ([Eph. 6:18-20](#)). This **"hope"** has to do with the salvation of our BODIES. ([Romans 8:23-24](#)). Peter has a **"lively hope"** ([1 Pet. 1:3, 4-9](#)) about the future which affects the liveliness of his service to God. See [1 Cor. 1:6-8](#) and [Phil. 1:6](#). The spirit is Born again, the soul is saved NOW, the body will be redeemed in the future.

Faith, love, hope conjoined: [1Thess. 5:8](#); [1Cor. 13:13](#); [Gal. 5:5](#); [Col. 1:4](#); [Heb. 6:10-12](#); [10:22-24](#); [1Pet. 1:21](#).

A Paradigm (mindset):

- Faith Rests on the past
- Love works in the present
- Hope looks to the future

"in the sight of God and our Father" - the picture here is the day of Judgment when all shall appear before God. For a Christian, this is the Judgment Seat of Christ, not the Great White Throne Judgment. [2 Cor. 5:10](#); [Romans 14:10-12](#); [Eph. 6:8](#); [1Cor. 3:9-15](#); [Luke 19:26](#).

"in the sight of God" vs. the sight of men - compare [Romans 3:20](#) with [James 2:18](#). The audience should understand differently a writer who is describing the practicalities ([Jas. 1:22](#)) of "pure religion" ([Jas. 1:27](#)) in the sight of man to Jews, vs. a writer who is explaining forensic justification in the sight of God to gentiles.

1Th 1:4

This is another way of saying [1 Cor. 1:6](#). Paul is communicating to them that he is assured that they are authentically saved.

The Christian is elected **CONDITIONALLY** based on him being "in Christ" ([Eph. 1:4](#)) which occurs by an operation of the Holy Spirit ([1 Cor. 12:13](#)) **AFTER** the sinner hears the Gospel, believes it, and trusts/Receives Christ ([Eph. 1:13-14](#); [John 1:12](#); [1Cor. 15:1-4](#)).

The "**elect**" of passages like [Matthew 24:24](#) and [Isaiah 45:4](#) are strictly Jewish and have nothing to do with Church age Christians. Israelites (nationally) were elected without being "in Christ" for a destiny of a literal physical kingdom on a certain plot of land, while Christians were elected **BECAUSE** they were "in Christ" for a destiny of eternal life with Christ, with a millennium headquarters in New Jerusalem and a post-millennium mission in a government that has "**no end**" ([Isaiah 9:7](#)).

Election is based on foreknowledge ([1 Peter 1:2](#)). The Christian is sealed for it upon Salvation ([Eph. 1:13-14](#); [4:30](#); [2Cor. 1:22](#)) and it's effectiveness has to do for **FUTURE** blessings for which the believer is predestinated **AFTER** he is in Christ. (Note the context of [1 Peter 1:2](#) with the future aspect of verses 4-9.)

1Th 1:5

"our gosepl" (also mentioned in [2Th 2:14](#)) is the same "**gospel**" which Paul refers to as "**my gospel**" in [Romans 2:16](#); [16:25](#); [2Tim. 2:8](#); This is the combination with the "good news" of Salvation through the Sacrificial atonement of Christ ([1 Cor. 15:1-4](#)) along with all the additional revelation given to Paul concerning the Body of Christ, the Church, and the Spiritual New Birth. (See video that addresses the different meanings of the word "gospel" in the New Testament, and the video that shows the Background, mission and message of Paul.)

Depending upon usage, the word "gospel" could refer to at least 10 different things:

1. The Gospel according to St. Matthew.
2. The Gospel according to St. Mark.
3. The Gospel according to St. Luke.
4. The Gospel according to St. John.
5. The Gospel according to Abraham ([Gal. 3:8](#)).
6. The Gospel according to Caleb and Joshua ([Num. 13-14](#); [Heb. 4:2](#)).
7. The Gospel according to Jews in the Millennium ([Isa. 52:7](#); [Matt. 24:14](#)).
8. The Gospel of the Grace of God ([Acts 20:24](#)).
9. The Gospel of the the Kingdom ([Matt. 4:23](#)).
10. The Everlasting Gospel of the Tribulation ([Rev. 14:6](#)).

"in word" - affirmation: [1Th 2:13](#).

"Power" = ability to influence or cause a change in a desired direction. See [Matt. 17:21](#) and [Mark 9:29](#) for blatant examples. However, this power is manifested by human beings being effectively influenced toward Christ. See

[Isaiah 55:11](#) - God's word will not return void, but will accomplish its mission. The Power of God was manifested in their lives. Search "power of God" in a concordance and the results are revealing. [1Co 2:4-5](#). [Ephesians 1:17-20](#); [2Co 12:7-11](#).

"in the Holy Ghost" - of the many evidences given for the Holy Spirit throughout the book of Acts, [Acts 4:31](#) seems to be the evidence in this case based on the "power" in this verse, and on verse 8.

"much assurance" is explained further in [Col. 2:2](#). In addition to the supernatural assurance received by the Holy Spirit, Paul's conduct, and the nature of his ministry convinced the Thessalonians to follow through with v. 9 and with [1Th 2:13](#).

"what manner of men we were among you for your sake" this is developed thoroughly in the next chapter, [1Th 2:1-12](#), and it is mentioned again in verse 9. [Acts 17:2](#) refers to Paul's actions with **"as his manner was."** That is:

- He reasoned with them - [Acts 17:2](#)
- Out of the scriptures - [Acts 17:2](#)
- He was **"gentle"** with them - [1Th 2:7](#).
- Paul never resorted to legal pressure, forceful methods, or manipulative techniques.

"for your sake" - real love is defined as a sincere desire coupled with actions that are in the best interest of the object of the affection. Too many "ministers" conduct their business in a manner that will result in a "successful ministry" in the eyes of men, meanwhile leaving aside scores of lost people and unperfected saints, as long as membership is high, the money rolls in, and the buildings are impressive. Paul died alone by capital punishment and was buried in an unmarked grave. There were no keys to the building to hand over to the next guy, and there was no bus ministry or DVBS to pass off to someone else. From a carnal perspective, Paul was a failure. However, he conducted his business for the sake of those who might believe and grow. His fruit is still not finished being harvested.

1Th 1:6

"ye became followers of us" - Paul was not afraid to tell people to follow him.

Bob Jones Sr. said, "It's never a sin to follow any man along the right path for any amount of time. But it's always a sin to follow any man along the wrong path for any amount of time."

Paul instructs his readers to follow him: [1Co 4:16](#); [1Co 11:1](#); [Php 3:17](#); [2Th 3:9](#), [Phil. 4:9](#); [1Ti.1:16](#), also [2Co. 8:5](#).

Paul identifies himself as the successor of Jesus on His behalf for the sake of ministering to the Gentiles, which was not Jesus' primary mission during his earthly ministry ([Matt. 10:6](#); [15:24](#); [Acts 5:31](#); [Rm 15:8](#)). Since Jesus's

instructions can't always be followed during the church age ([Matt. 10:5-6](#)), Paul's was given a special revelation by Jesus Christ ([Gal. 1](#); [Eph. 3](#)) and was commissioned to deliver the contents of that revelation, primarily to Gentiles ([Rom. 11:13](#), [Gal. 2:7-8](#); [Acts 22:21](#)). It is Paul's instructions (Romans-Philemon) and example ([1Th 2:1-12](#); [2Co 11:5-33](#)) that the Body of Christ is to follow in the Church-age.

(Not that Christ's instructions and example are to be negated - please don't misunderstand. Christ is Paramount! But Paul's ministry is the lens through which we are to assess the applicability of the rest of scripture for us.)

"and of the Lord" - indicates that followership of the Lord is often preceded by a human leadership element ([Rom. 10:14-15](#)). Ultimately, Christians are to follow the Lord ([Eph. 5:1](#)), regardless of what means the Lord uses to bring it about. See [John 8:12](#) and [Mt 16:24](#).

[Acts 17:11](#) must be applied to determine if a man can be followed. Billions of people are misled under Islam, Catholicism, Buddhism, etc... all for following the wrong man. A man is only to be followed if his goal is to get you to scripturally follow the Lord, ultimately.

"having received the word" - this is emphasized more in [1Th 2:13](#). Various elements of response to Gods words will testify to the spiritual nature of the individual.

- Recognition that **"every word of God is pure"** - [Pro. 30:5](#)
- Commitment to **"hold fast the form of sound words"** - [2 Tim. 1:13](#)
- evidence **"hearing God's words"** (acceptance and obedience to the words as delivered) - [John 8:47](#)
- **"heart retains [God's] words"** - [Pro. 4:4](#)

"There are many evidences that the Anabaptists took a higher view of the authority of the Word of God than did the reformers, and that the Word was deeply imbedded in their thoughts and lives. John C Wenger, writing on The Biblicism of the Anabaptists, says 'The Anabaptists were distinguished by a diligent study of the Scriptures from the moment of their conversion.' Harold S. Bender says, 'From the court records of the Anabaptists who were seized at the beginning of the Reformation era it is at once evident that they possessed an amazing knowledge of the Bible.' Amazing is not too strong a word, for the fact is that untrained lay brethren often proved more than a match for the Roman Catholic doctors of theology who interrogated them. So overwhelming was this proficiency in the Scriptures that it was sometimes explained as being due to demon possession." The Recovery of the Anabaptist vision, p. 167.

<http://www.beyondthefundamentals.com/files/eBooks/WhyBaptistsAreNotProtestants1.pdf> - Page 6

"in much affliction" - as noted in [1Th 2:14-16](#) and in [Acts 17:5-9](#), [13](#). Mentioned again of the Thessalonians in [2Th 1:4](#).

"with joy" - in the midst of affliction, this is a remarkable statement. It is a sure sign of the Holy Ghost as the second fruit of the Spirit (**Holy**

Ghost) given in [Galatians 5:22-23](#). Joy despite affliction is one of the most sure ways to authenticate the Genuineness of a Person's faith in Christ - which is why it never makes the list of "confirming signs" in so-called Charismatic groups.

This type of Joy is developed further in [Mt 5:11-12](#); [2Co 12:9-10](#); [Romans 8:34-37](#); [Acts 5:41](#); [Rom. 8:18](#); [1Pe 1:8](#);

1Th 1:7

"ye were ensamples" - "examples" is the closest term, but the root word "sample" indicates that this is an example with which they could personally participate and experience first hand as opposed to an example which may be far off or abstract.

"to all that believe" - the Thessalonians were demonstrating to all the other Christians how evangelism (v. 8) is to be conducted properly. Macedonia and Achaia are the regions which now comprise modern Greece. [Map: Spread of Christianity in Roman World](#)

1Th 1:8

"from you sounded out the word of the Lord" - this is evangelism: the communication of the Gospel by saved people to lost people.

Macedonia and Achaia are the regions which now comprise modern Greece. [Map: Spread of Christianity in Roman World](#)

"every place" - the Bible, just as modern communicators, will often use the terms "all" "every" "whole" meaning "without distinction" rather than "without exception," though sometimes these words are used to mean "without exception." The context, common sense, and comparative scripture will make nearly all of these very easy to determine.

Example: [Col. 4:9](#); [Rom. 1:8](#).

Everywhere Paul went, he heard of the Gospel from the Thessalonian Church.

"your faith to God-ward is spread abroad" - not just news of their faith. The idea here is that their faith is contagious and others are catching it.

(Even the world will tell you that you have to have faith. However, it is only God-ward faith that matters.)

"so that we need not speak anything" - they stole Paul's thunder! Paul had plans to evangelize various localities, but as he traveled, was pleasantly surprised to find the job already done.

Implication - not every evangelization effort in the early church was official apostle work ([1Co 3:10](#); [Eph. 2:19-22](#)).

1Th 1:9

"they themselves shew of us what manner of entering in we had unto you" - Paul's entering in to them is commented on in the notes for verse 5. [1Th 1:1-12](#) goes into detail about Paul's manner and conduct of ministry toward the Thessalonians. The people that the Thessalonians

evangelized are demonstrating Paul's manner of ministry, and are also following the Thessalonians in their repentance to God from idols. Paul was an "open book" to all people at all times ([Acts 20:18](#)). For more on his manner, also see [2Co 1:8, 12, 18](#); [2:12-17](#); [3:3](#); [4:2](#), [7-10](#); [11:17-29](#), etc...

True repentance is the other side of the coin of faith.

"*The Life of Pi*" movie shows the main character going into a church and learning about Christ and receiving him joyfully. This looks good on the surface, but seconds later he reveals that he has merely added Jesus to his long list of other gods. He's saving them all as "back-ups" should they fall through. This is not Biblical Christianity.

Just as a promiscuous whoremonger cannot keep his old girlfriends when he gets married, he must forsake all others for his wife and only her.

Biblical salvation works the same way. True repentance chooses Jesus Christ, forsaking all others in the decision.

Muslims lure unsuspecting Christians into a sympathetic position by claiming, "we believe in Jesus too." However, their Jesus is not the same as our Jesus based on a comparison of just two passages:

Surah 23:91 (Qu'ran)

No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!

1 John 2:22-23 (KJV)

²² Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

²³ Whosoever denieth the Son, the same hath not the Father: (*but*) *he that acknowledgeth the Son hath the Father also.*

The "Jesus" ("Issi") of Islam couldn't save anybody. Acceptance of the Islamic "Jesus" violates the repentance that accompanies genuine salvation. Godly sorrow with genuine repentance is contrasted with worldly sorrow in [2Co 7:9-11](#).

1Th 1:10

The Second Coming of Christ is mentioned in every Chapter of this Book

- [1 Thess. 1:10](#)
- [1 Thess. 2:19](#)
- [1 Thess. 3:13](#)
- [1 Thess. 4:15-16](#)
- [1 Thess. 5:23](#)

Exhortations about the Second Coming of Christ are coupled with the Strongest commands in the New Testament to live a consecrated life. It is the most practical doctrine in the New Testament

- [1 John 3:2-3](#)
- [Titus 2:11-13](#)

"wait" - Biblical waiting is nothing like modern day waiting.

Today, "waiting" connotes thoughts of going to a doctor's office and sitting down in a "waiting room" doing nothing while waiting for your name to be called. The Bible's idea of waiting on the Lord here, and in places like [Isaiah 40:31](#) is a lot more like a waiter or waitress waiting on a patron. There is constant work with eager anticipation for what should be done next.

"wrath to come" - is not hell. That is something that people go to. This "wrath" is [Revelation 16:1](#); [19:15](#): something coming soon, to a city near you.

"delivered" - compare [Joel 2:32](#) with [Acts 2:21](#). "Deliverance" tends to have more of a temporal meaning of escape from some earthly danger. "Saved" can also share this meaning depending on the context ([1Ti 2:1](#); [4:16](#); etc...)