



**Sabbath Brothers**





■ ROME

ITALY

MACEDONIA

■ Philippi

Thessalonica ■

(GREECE)

ACHAIA

ASIA MINOR

GALATIA

ASIA

SICILY

ADRIATICA

Corinth ■

Ephesus ■

■ Colossae

CILICIA

Tarsus ■

Syrian Antioch ■

SYRIA

Melita/Malta

SEA

CRETE

CYPRUS

MEDITERRANEAN

SEA

Nazareth

SAMARIA

JUDEA

JERUSALEM +

scale 250miles  
0 400km

# Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours\*

New Testament 18.57 Hours\*\*

Estimated Time to Read	
<b>The Law/Pentateuch/Torah</b>	<b>13.5 Hours</b>
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
<b>The Books of History</b>	<b>18.67 Hours</b>
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
<b>The Books of Poetry</b>	<b>9.33 Hours</b>
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
<b>The Major Prophets</b>	<b>13.08 Hours</b>
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
<b>The Minor Prophets</b>	<b>3.07 Hours</b>
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
<b>The Gospels</b>	<b>8.5 Hours</b>
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
<b>Establishment of the Church</b>	<b>2.25 Hours</b>
44. Acts	2.25 Hours

Estimated Time to Read	
<b>Paul's Public Epistles</b>	<b>4.1 Hours</b>
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
<b>Paul's Private/Pastoral Epistles</b>	<b>34 Minutes</b>
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
<b>General Epistles</b>	<b>1.9 Hours</b>
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
<b>End Times Prophecy</b>	<b>1.25 Hours</b>
66. Revelation	1.25 Hours

\*Old Testament 57 Hours 39 Minutes

\*\*New Testament 18 Hours 34 Minutes

# Ancient Thessalonica

The Church in Thessalonica was founded approximately one year prior to the letter on Paul's second missionary trip (Acts 17:1-9).

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Thessalonica was the capital and largest city (~200,000 population) in Macedonia on the major Roman road, "Via Ignatia" (the way of the nations) as an important business center with a key harbor (similar to Corinth).

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In ancient times, Cassander was proclaimed the King of Macedonia in 305BC, and he founded Thessalonica ("Thessaloniki") in 315BC as a new port city (after the port & capital city of Pella began to "silt up").

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Cassander named the city after his Macedonian wife (the half-sister of Alexander the Great). King Philip II (Alexander's father) derived her name as a combination of the words "Thessaly" (a region south of Macedonia) and "Nike" (Victory).



## Paul – the “Capital-ist”

The thrust of Paul's ministry was to focus on the capital cities of the time:

- Tarsus – Capital of Cilicia
- Antioch – Capital of Syria
- Ephesus – Capital of Asia Minor
- Thessalonica – Capital of Macedonia
- Corinth – Capital of Achaia
- Caesarea – Capital of Judea
- Rome – Capital of Italy

Thessalonica was at the crossroads of two major Roman roads; one road (Ignatia Way) from Italy eastward and the other road from the Danube River southward to the Aegean.

**REMEMBER**  
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers


# The Book of 1 Thessalonians

Paul's first letter to the Thessalonians conveys the work of Christ and the purpose of His followers – even in their deaths. Jesus' second coming is mentioned in every chapter - especially the last verse of each chapter.

Paul probably wrote the letter to the Thessalonians from Corinth during his second missionary journey making this one of Paul's earliest writings. (Acts 14:28; 15:2) Paul was in Corinth while Gallio was proconsul of Achaia (Acts 18:12) which is historically well-defined to be between the summers of 51AD to 53AD.

Paul had spent three weeks in Thessalonica sharing the gospel which was very well received until envious Jews began a riot and turned Thessalonica against God's message. (Acts 17:1-9)

Paul had sent Timothy to encourage the church; now, Timothy had returned with a good report, but also shared Thessalonica's questions about the return of the Lord.



Outline of 1 Thessalonians	
1 Thessalonians 1:1-10	Thanksgiving for the Church
1 Thessalonians 2:1-20	Paul's Care for the Church
1 Thessalonians 3:1-3:13	Timothy's Report of the Church
1 Thessalonians 4:1-12	True Love
1 Thessalonians 4:13-18	Death & the Rapture
1 Thessalonians 5:1-11	The Day of the Lord
1 Thessalonians 5:12-22	Church Relationships
1 Thessalonians 5:23-24	Benediction
1 Thessalonians 5:25-28	Closing Remarks

Probable Chronology of Paul's Letters			
	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth
Letters from House Arrest			
7.	Colossians	Early 60's	Rome
8.	Ephesians	Early 60's	Rome
9.	Philemon	Early 60's	Rome
10.	Philippians	63AD	Rome
Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome

The theme of the Lord's second coming underlies 1 & 2 Thessalonians. Paul emphasizes that believers should live purposefully/watchfully and be ready for the Lord's return.

Believers make the choice to turn all that they are individually over to all that they understand of God – for His will and purpose.

# The Lord's Service (1 Thessalonians 1:1-10)

<sup>1</sup> Paul and Silvanus and Timothy, To the church of the Thessalonians in **God the Father and the Lord Jesus Christ: Grace to you and peace.**

<sup>2</sup> We give thanks to God always for all of you, making mention of you in our prayers;

<sup>3</sup> constantly bearing in mind your **work of Faith** and **labor of Love** and **steadfastness of Hope** in our Lord Jesus Christ in the presence of our God and Father,

<sup>4</sup> knowing, brethren beloved by God, His choice of you;

<sup>5</sup> for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake.

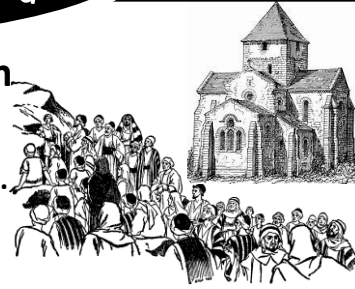
<sup>6</sup> You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,

<sup>7</sup> so that you became an example to all the believers in Macedonia and in Achaia.

<sup>8</sup> For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.

<sup>9</sup> For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,

<sup>10</sup> and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.



Peace follows the grace of God.

Paul's mind was constantly on God's will. (Colossians 4:2; 1 Thessalonians 5:17; 1 Timothy 2:1-2)

Thessalonians were known for their ministry of Faith, Love, and Hope (1 Corinthians 13:13 Romans 5:2-5; Galatians 5:5-6; Colossians 1:4-5; 1 Thessalonians 5:8; Hebrews 6:10-12; 1 Peter 1:21-22)

Accurate doctrine is essential; however, there is a greater need for a personal walk with the Lord in His Spirit following a God-ordained calling and lifestyle.

### Continual Christianity

Past	Faith in Jesus' crucifixion & resurrection
Present	A life of Love towards God & others
Future	Hope in Christ's return & transformed body

The profession of "Christianity" is validated by the "Christ-likeness" of the believer. (Romans 8:28-29; 2 Corinthians 3:18; 7:1; Galatians 4:19; Ephesians 1:4; 4:13; 1 Thessalonians 3:13; 4:3,7; 5:23; 1 Peter 1:15)

As God planned (Acts 9:16), Paul experienced a great deal of suffering in his ministry. (2 Corinthians 4:7-11; 6:3-10). The Thessalonian example was to show believers how to live in difficult times.

### Reasons that Believers Suffer

Judgment/Punitive	Galatians 6:7
Decline of the World	Matthew 24:6-9
Correction/Personal Improvement	2 Corinthians 12:7-9; James 1:2-4
Spiritual Perfection of Faith	1 Peter 1:7
Consequence of Knowing Jesus	Matthew 5:10-12; John 15:20

The Gospel came in:  
1. Word  
2. Power  
3. Holy Spirit

There is bad news (all men are sinners) before there is positive news (God offers salvation). Salvation includes turning from sin while turning to God. (Mark 1:15)

Christ's resurrection from the dead reflects the same power that will resurrect His people (1 Corinthians 15).



# The Apostle Paul & Timothy

*"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. I persecuted this Way to the death, binding and putting both men and women into prisons." (Acts 22:3-4)*

The name "*Saul*" means "*called of God*" was replaced in Scripture by "*Paul*" which means "*little*". This might speak of Paul's humble attitude as the least of the apostles.

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It is possible that Saul (the name used with the Jews) had always used the name Paul (a Roman form of the same name) among the Gentiles.

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Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy "unibrow" and protruding eyes.



At the beginning of Paul's second missionary journey, he traveled to Lystra ("*that dissolves/disperses*") where Paul was stoned until thought to be dead (Acts 14:19; 2 Timothy 3:11).

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At Lystra (a place of dreadful persecution), Paul discovered his most faithful attendant, Timothy ("*to honor God*") who was most likely led to Christ by Paul during the first missionary journey (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2).

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Timothy's mother (2 Timothy 1:5), Eunice ("*good victory/conquering well*"), was a believing Jew (2 Timothy 3:15).

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Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him. (Acts 16:1-5)

# Silas/Silvanus

*“Paul and SILVANUS and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.”  
(1 Thessalonians 1:1)*

Silas was only mentioned in the epistles with Paul and Timothy (Acts 15:22-40, 16:19-29, 17:4-15) in both letters to the Thessalonians (2 Thessalonians 1:1)

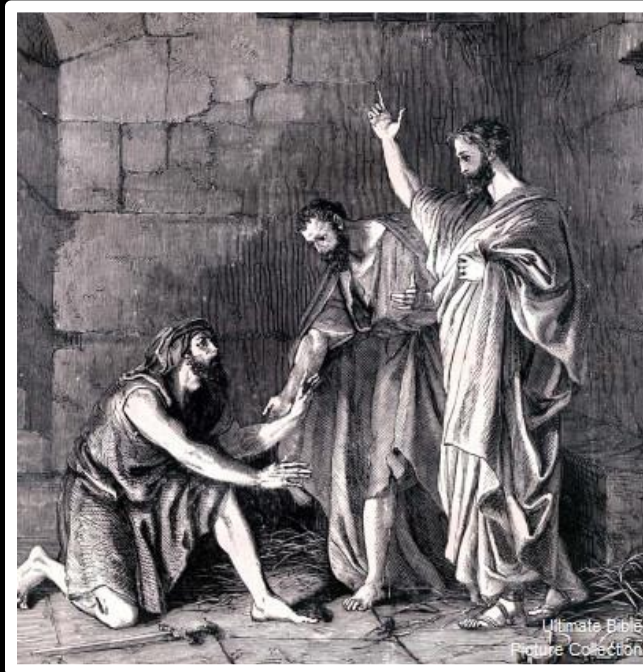
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Luke (the author of Acts) uses the name “Silas” (Hebrew name) while Paul refers to him as “Silvanus” (Roman name).

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Silas (Silvanus) had been a leader in the church of Jerusalem (Acts 15:22).

Silas joined Barnabas in inspecting the church in Antioch (Acts 15:22,30-35)



Silas replaced Barnabas on Paul’s second missionary journey while Barnabas joined John Mark in Cyprus. (Acts 15:40) Paul may have been trying to unify the new Gentile church with the established church of Jews in Jerusalem.

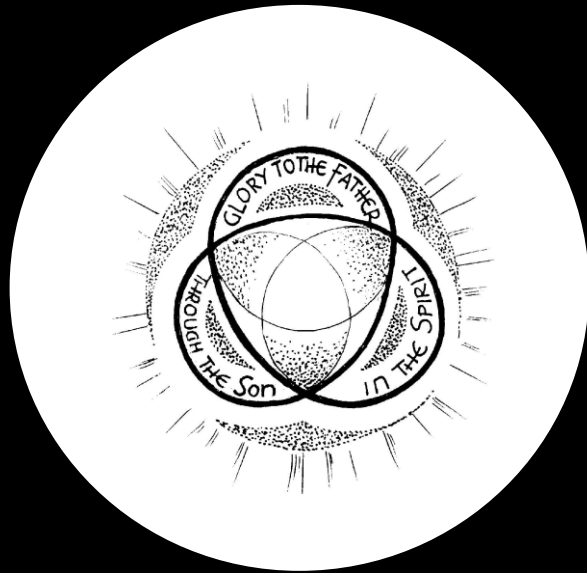
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Silas was a prophet (Acts 15:32) and a Roman citizen (Acts 16:37)

# The Trinity

***“Paul and Silvanus and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace...”***  
***(1 Thessalonians 1:1)***

The Greek term for “Father” (patros πατρός) reflects an intimate family connection and interpersonal relationship.



God’s covenantal name in the Old Testament was Yahweh (יהוה) which was written as a tetragram consisting of four letters. The name Yahweh means the “ever living, only living God.”

***“...for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction.”***  
***(1 Thessalonians 1:5)***

All three names/aspects of the “*Lord Jesus Christ*” are given. Lord (divine master) Jesus (humanity) Christ (the Messiah).

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The Greek term for “Lord” (Kyriou Κυρίου) comes from Israel’s Old Testament covenantal name of God. Israel was reluctant to use the name “Yahweh” (יהוה YHWH), so Israel substituted the name “Adonai” (אֲדֹנָי) which means “Lord.” The use of the word “Lord” asserts the full deity of Jesus.

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The name “Jesus” (meaning “God is Salvation”) was given by an angel to Joseph (Matthew 1:21) and to Mary (Luke 1:31).

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The term “Christ” (Christou Χριστοῦ) means “anointed one” for a special purpose or mission. Christ carries the meaning of Messiah from a sacrificial, “suffering servant lifestyle to the point of death.”

Ancient Greek was written with only upper case letters; however, around the 9<sup>th</sup> century, minuscule writing was invented

# Greek Terms

Sentences in the ancient Greek language had no spaces and no punctuation

The Greek word of "**Ekklesia**" (ἐκκλησία) is a reference to the Old Testament gatherings of God's people. (1 Thessalonians 1:1)

The Septuagint extends "**ekklesia**" back into the Old Testament assemblies of Israel (Exodus 12:6; Leviticus 16:17; Numbers 14:15, etc. – Hebrew "qahal") showing the New Testament church is a heritage of "the gathering" of the Jewish nation under Yahweh.

Α Β Γ Δ Ε  
Ζ Η Θ Ι Κ  
Λ Μ Ν Ξ Ο  
Π Ρ Σ Τ Υ  
Φ Χ Ψ Ω

The Greek term for "**sounding forth**" (exēchētai ἐξήχεται) is related to the root word for "echo." (1 Thessalonians 1:8)

The Greek term for "**Imitate**" (mimētai) is the root word for "mimic." (1 Thessalonians 1:6; 2:14; 2 Thessalonians 3:7,9)

The Greek term for "**second coming**" is "Parousia" (παρουσία). "Hope" in the New Testament is typically related to the second coming (Parousia) of Jesus when the lost will be judged and His people rewarded. Paul used the "Parousia" as an impetus and motivation for godly lifestyles. (Philippians 2:15)

The Greek term for "**Vain**" (kenē κενή) means "meaningless" or "empty handed." (1 Thessalonians 2:1)

α β γ δ ε ζ η θ  
ι κ λ μ ν ξ ο π  
ρ σ τ υ φ χ ψ ω

Α Β Γ Δ Ε  
Ζ Η Θ Ι Κ  
Λ Μ Ν Ξ Ο  
Π Ρ Σ Τ Υ  
Φ Χ Ψ Ω

The Greek term for "**exhortation**" (paraklēsis παράκλησις) literally means "to come alongside" and is translated as "comfort" and "consolation." (1 Thessalonians 2:3)

The Greek term for "**conflict**" (agōni ἀγῶνι) was the root word for "agony" and meant hand-to-hand combat or competition. (1 Thessalonians 2:2)

The Greek term for "**Deceiver**" (planos πλάνος) originates from the same root as planets. Ancient astronomers would track the movement of the stars; however, some heavenly bodies would not travel as the other heavenly bodies because they were planets ("aimless wanderers"). (1 Thessalonians 2:3)

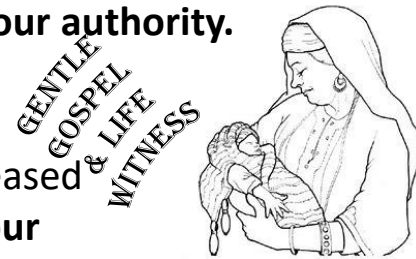
α β γ δ ε ζ η θ  
ι κ λ μ ν ξ ο π  
ρ σ τ υ φ χ ψ ω



Paul sacrificially parented the Thessalonian church, and they were called to share the gospel responsibly as well

# Exemplary Witness (1 Thessalonians 2:1-12)

**1** For you yourselves know, brethren, that our coming to you was not in vain,  
**2** but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition.  
**3** For our exhortation does not *come* from error or impurity or by way of deceit;  
**4** but just as **we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who examines our hearts.**  
**5** For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness—  
**6** nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.  
**7** But we proved to be gentle among you, as a nursing mother<sup>1</sup> tenderly cares for her own children.  
**8** Having so fond an affection for you, we were well-pleased to impart to you not only **the gospel of God but also our own lives**, because you had become very dear to us.  
**9** For you recall, brethren, our labor and hardship, *how* working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.  
**10** **You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers;**  
**11** just as you know how we *were* exhorting and encouraging and imploring each one of you as a father<sup>2</sup> would his own children,  
**12** so that you would **walk in a manner worthy of the God who calls you into His own kingdom and glory.**



Paul affirms that those in Thessalonica have first person experience. (1 Thessalonians 2:1, 2, 5, 10-11) The changed lives of the Thessalonians shows that Paul's ministry to them was not in vain.

Paul had been arrested in Philippi, an earthquake had shattered the jail & the jailor had accepted Christ (Acts 16:11-40). When Paul entered Thessalonica, the Lord provided courage to share the gospel.

Three things that the gospel message is not:  
1. Erroneous  
2. Unclean  
3. Deceitful

The gospel isn't spoken to please men, but instead to please God (Proverbs 7:21, 26:28; Ezekiel 12:24)

Believers are stewards of the good news and should not be swayed by the listeners, but be true to God's Word that has been entrusted to His people.

The Greek term for "flattery" (kolakeias κολακείας) means "manipulation" or "techniques to change people's mind." Paul supported himself as a tent maker, so that no one could accuse him of ministering for money. (Acts 18:3)

The message of God is gentle/compassionate (2 Timothy 2:24; Titus 3:2; James 3:17)



As the nighttime precedes the day, times of difficulty often precede spiritual revelry.

Three pastoral activities as a father:  
1. Exhort/Urge  
2. Comfort/Encourage  
3. Charge/Implore  
The characteristics of the father should be in His children.

Paul lists three behavioral characteristics of His witness  
1. Devout/Holy (hosiōs ὁσίως)  
2. Just/Righteous (dikaiōs δικαίως)  
3. Blameless (amemptōs ἀμἐμπτως)

Spiritual struggle with the World;  
however, God will Judge

# Enemies of Truth (1 Thessalonians 2:13-20)

<sup>13</sup> For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted *it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.*



<sup>14</sup> For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they *did* from the Jews,

<sup>15</sup> who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men,



<sup>16</sup> hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins.



But wrath has come upon them to the utmost.

WRATH  
OF  
GOD

<sup>17</sup> But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face.

<sup>18</sup> For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us.

<sup>19</sup> For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?



<sup>20</sup> For you are our glory and joy.

What It Means to "Receive the Lord Jesus Christ"	
1. Personal Relationship with Jesus	John 1:12
2. Truth (and Doctrine) of Christ	1 John 4
3. Submitting to the Lord in Lifestyle	1 Thessalonians 4:1

Paul continually gave God thanks that Thessalonica openly received God's Word as God's Word instead of manmade, imaginary fiction.

Scripture interacts with faith to affect the believer.

As one of the earliest books written by Paul, he establishes that the apostolic message is God's message for men.

The Lord is working in the hearts of God's people as He shapes believers into the image of God the Son (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24).

The church of Thessalonica mirrored (imitated) the Christian church of Jerusalem as both were persecuted by doubters who were native to those areas.

The Jews were portrayed as the persecutors of God's truth: 1. Killing the Lord Jesus Christ 2. The Prophets 3. The Apostles (Acts 17:5-9)

The Jews went beyond rejection of the gospel to obstructing the Gentiles from hearing the gospel message. (Acts 17:5)

God's wrath would fall on the Jewish community with the destruction of the Temple by Vespasian and Titus in 70AD and the devastation of Jerusalem in 135AD by Hadrian.

Satan is called the prince of the air (Ephesians 2:2) who continually challenges God's people (John 12:31; 14:30; 16:11; 2 Cor. 4:4; 1 John 5:19).

The Greek term for "desire" (Epithymia Ἐπιθυμία) carries the same passion as the word "lust" (1 Thessalonians 2:17), but in a positive sense. (James 1:15; 2 Peter 1:4, 2:10; 1 John 2:16-17)

Jesus Will Come Again	
"The Day of the Lord"	1 Thessalonians 5:2; 2 Thessalonians 2:2; 2 Peter 3:10
"The Day of the Lord Jesus"	1 Corinthians 5:5; 2 Corinthians 1:14
"The Day of the Lord Jesus Christ"	1 Corinthians 1:8
"The Day of Christ Jesus"	Philippians 1:6
"The Day of Christ"	Philippians 1:10; 2:16
"That Day"	2 Timothy 1:18
The explicit title "the Second Coming" is not in Scripture	



Paul was encouraged by the Thessalonica faithfulness in spite of his trials (2 Corinthians 11:24-27)

# Encouraging Testimony (1 Thessalonians 3:1-8)

<sup>1</sup> Therefore when we could endure *it* no longer, we thought it best to be left behind at Athens alone,

<sup>2</sup> and we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith,

<sup>3</sup> so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this.

<sup>4</sup> For indeed when we were with you, we *kept* telling you in advance that we were going to suffer affliction; and so it came to pass, as you know.

<sup>5</sup> For this reason, when I could endure *it* no longer, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor would be in vain.

<sup>6</sup> But now that Timothy has come to us from you, and has brought us good news of your Faith and Love, and that you always think kindly of us, longing to see us just as we also long to see you,

<sup>7</sup> for this reason, brethren, in all our distress and affliction we were comforted about you through your faith;

<sup>8</sup> for now we *really* live, if you stand firm in the Lord.



Paul had traveled to Athens which was filled with idols and manmade philosophies. (Acts 17:16-34)

Timothy's role has been threefold  
1. Brother  
2. Minister of God  
3. Fellow Laborer

The Greek term for "fellow worker" (synergon συνεργόν) is also the root of "synergy." (1 Thessalonians 3:2)

The church in Thessalonica had only three weeks of training, so Paul wanted to support their knowledge and doctrine. (Acts 17:1-9).



The Greek term for "moved/disturbed" is better translated as "deceived" (sainesthai σαίνεσθαι). This type of deception came from flattery, and originated with the wagging of a dog's tail which can be a motivator.

The Christian life is "destined" (keimetha κείμεθα) for suffering (2 Timothy 3:12) as the Christian increases in faith and becomes more like Christ. (Romans 8:17; 1 Peter 3:13, 4:12-16)

Paul did not preach a "prosperity gospel" that entertained the masses. Instead, Paul was forthcoming with the persecution of the church by the world to set the appropriate expectations. (Luke 14:25-33)

Although the Thessalonian believers were saved, Paul was concerned about the unusefulness and vanity of life. (1 Corinthians 3:10-15). Although salvation is free, believers have a continued choice to be sanctified as believers become more like Christ.

Satan was created by God and is in no way as powerful; Satan was a part of God's creation.

In order to fully "live," one must give themselves over to the Spirit of God to accomplish His will in His creation. (Romans 6:11; John 14:6)

1 Thessalonians 3:6 is the only time in the New Testament that the Greek word "euangelisamenou" (εὐαγγελισαμένου) (good news) is used for something other than the gospel.

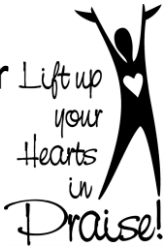
Although Paul faced many trials in his life (2 Corinthians 11:24-27), he was comforted by the faithfulness of those Thessalonica.



Paul's Request to God is that the Thessalonians increase in Love for Each Other

# God's Influence (1 Thessalonians 3:9-13)

<sup>9</sup> For what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account,



<sup>10</sup> as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?



<sup>11</sup> Now may our God and Father Himself and Jesus our Lord direct our way to you;



<sup>12</sup> and **may the Lord cause you to increase and abound in love for one another, and for all people**, just as we also *do* for you;



<sup>13</sup> so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.



*“May the Lord direct your hearts To the love of God and to the perseverance of Christ.”*  
(2 Thessalonians 3:5)

Even the show of gratitude is not enough to show the appreciation that Paul had for the Thessalonian church

Salvation is only the beginning as there is so much more to learn and live through the sanctification process as God's people apply the truths and revelations that are increasingly understood

Jewish tradition was that nighttime preceded the day as every new day began at 6:00pm. This may be symbolic of their time without the Messiah before they accept Jesus as their Messiah.

Paul was fervent as he prayed moment by moment and took various items to the Lord (1 Thessalonians 5:17, 25)

Paul begins to pray as he is telling Thessalonica about his prayer to visit them.



The Greek term for “guide” (kateuthynai κατευθῆναι) means to direct the way and is used in the prophecy of Zechariah in “guide our feet into the way of peace.” (Luke 1:79).

The Lord is the source of love; first to other believers (for edification) and then to all believers (as a testimony of God's love).

The Lord is also the source of holiness to present His people before God the Father. The Lord Jesus will return with His saints to rule the world (Zechariah 14:5; Jude 1:14-15)

The Greek term for “God's people” (hagious ἁγίου) is the term for “saints” which originated with the term “holy” (to be set apart for God's service – as in “sanctuary”). The term “saint” is not associated with man's goodness, but is defined by God's goodness imputed to man. A saint is a “separated one to an assigned task.” (Romans 1:7, 15:25-26, 1 Corinthians 1:2, 14:33, 2 Corinthians 1:1, Philippians 4:21)



Selfless instead of Selfish; Sanctification refers to the process of becoming increasingly Christlike

# A Proper Life (1 Thessalonians 4:1-12)

<sup>1</sup> Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk), that you excel still more.

<sup>2</sup> For you know what **commandments** we gave you by *the authority* of the Lord Jesus.

<sup>3</sup> For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality;

<sup>4</sup> that each of you know how to possess his own vessel in sanctification and honor,

<sup>5</sup> not in lustful passion, like the Gentiles who do not know God;

<sup>6</sup> and that no man transgress and defraud his brother in the matter because the Lord is *the avenger* in all these things, just as we also told you before and solemnly warned you.

<sup>7</sup> For God has not called us for the purpose of impurity, but in sanctification.

<sup>8</sup> So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.

<sup>9</sup> Now as to the love of the brethren, you have no need for *anyone* to write to you, for you yourselves are taught by God to love one another;

<sup>10</sup> for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more,

<sup>11</sup> and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you,

<sup>12</sup> so that you will behave properly toward outsiders and not be in any need.



As is usually the case with Paul, this is his early close of “Finally then” (loipon οὖν - λοιπὸν οὖν) before continuing into deep truths for two more chapters.

A believer who has genuinely been redeemed is to live a dedicated and obedient walk with the Lord in order to please Him. (Ephesians 4:1; 1 John). Christianity (like marriage) is a decision followed by a lifestyle commitment.

The Greek term for “commandments” (parangelias παραγγελίας) refers to military orders passed down through the chain of command.

God’s will for His people includes purity without sexual sin (Jeremiah 2:20, 3:6, Ezekiel 6:2)

The Greek term for “vessel” (skeuos σκεῦος) can either reference one’s own body or a wife.

The Greek phrase “passion of lust” (pathei epithymias – πάθει ἐπιθυμίας) means a man who is unable to control himself. Unbelievers are controlled by their animal instincts instead of following the Spirit of God.

The Greek term for “reject” (athetōn ἀθετῶν) means “to treat as having little value.”

God will teach His genuine followers how to love through His Spirit (1 Thessalonians 5:1; John 14:26; 16:13; 2 Corinthians 9:1; 1 John 2:20,27).

While Thessalonians were energetic in blaming, gossiping and relying on others, Scripture calls for each one to personally get involved instead of “outsourcing” God’s callings to other people.

Three aspirations for life in this world 1. To lead a quiet life 2. To ensure your personal business is right 3. To work with your own hands

Believers in Thessalonica had quit work in immediate expectation of the Lord’s return (2 Thessalonians 3:11). As Christians follow a “Carpenter,” there is a dignity in work. The world is watching a “working witness.”

The central belief for Christians is the death and resurrection of Christ. (1 Corinthians 15:23)

13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.

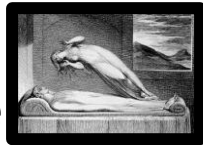
14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.

16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

18 Therefore comfort one another with these words.



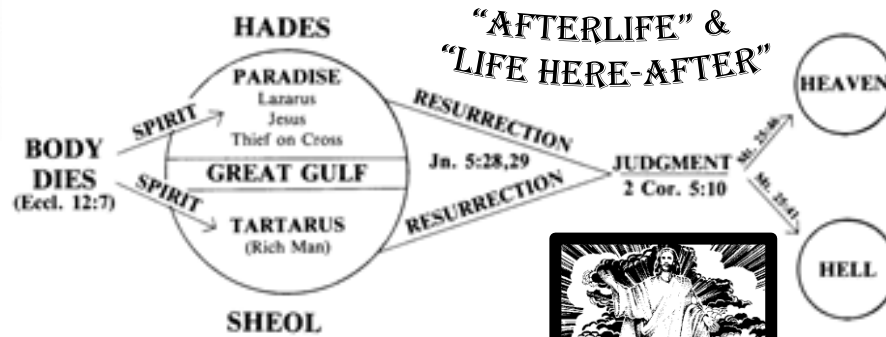
# The Rapture (1 Thessalonians 4:13-18)

The church in Thessalonica questioned whether their fellow brothers who died would participate in end time events.

The Greek term for "falling asleep" (koimōmenōn κοιμωμένων) is the root word for "cemetery."

The dead in Christ will see the Lord before those in the final days (Isaiah 26:19; Eph 5:14)

The term "Hades" (Sheol/Grave in the Old Testament) was considered by the Jews the holding place for the dead with two divisions: Paradise for God's people (Luke 16:19-31) and Tartarus for those who rebelled against God (2 Peter 2:4).



Hades is different from Gehenna which refers to hell after the judgment.

When Jesus rose from the dead, those who were in the Paradise portion of Sheol joined Him in spirit; however, the bodies of believers will not join until His return.



The second coming (Acts 1:11) of Christ (like His first coming - Zechariah 9:9) will be heralded by the archangel (possibly Michael, the warrior - Jude 1:9); in the Old Testament, Israel was always assembled (Exodus 20:18; Numbers 10:2) and called to battle with a blast of the trumpet (1 Corinthians 15:52)

Christ's followers will be caught up to meet Jesus in the air and the prince of the air will be helpless (Ephesians 2:2)

The Greek term for "caught up" (harpagēsometha ἀρπαγησόμεθα) is Scriptural evidence for the rapture. (1 Corinthians 15:52)

The rapture should be a comfort and an event eagerly anticipated to His followers (Hebrews 9:28)

# The Rapture

*“Then we who are alive and remain will be **caught up** together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord..”*

*(1 Thessalonians 4:17)*

Jerome’s Latin Vulgate used the term “Rapturo” (spelled as “Rapiemur”) meaning “Rapture.”

The term “Rapture” means to seize/take/snatch quickly by force.

The Greek term for “caught up” (harpagēsometha ἁρπαγησόμεθα) is Scriptural evidence for the rapture. (1 Corinthians 15:52)

	The Greek Term for “Rapture” (ἁρπαγησόμεθα harpagēsometha)
Matthew 11:12	“From the days of John the Baptist until now the kingdom of heaven <sup>[a]</sup> suffers violence, and violent men <b>take it by force.</b> ”
Matthew 12:29	“How can anyone enter a strong man’s house and <b>carry off</b> his possessions unless he first ties up the strong man?”
Matthew 13:19	“When anyone hears the message about the kingdom and does not understand it, the evil one comes and <b>snatches away</b> what was sown in their heart.”
John 6:15	“Jesus, knowing that they intended to come and make him king <b>by force</b> , withdrew again to a mountain by himself.”
John 10:12	“The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf <b>snatches</b> the flock and scatters it.”
John 10:28	“I give them eternal life, and they shall never perish; no one will <b>snatch</b> them out of my hand.”
John 10:29	“My Father, who has given them to me, is greater than all; no one can <b>snatch</b> them out of my Father’s hand.”
Acts 8:39	“When they came up out of the water, the Spirit of the Lord <b>snatched</b> Philip away; and the eunuch no longer saw him, but went on his way rejoicing.”
Acts 23:10	“The dispute became so violent that the commander was afraid Paul would be torn to pieces by them. He ordered the troops to go down and <b>take him away</b> from them by force.”
2 Corinthians 12:2	“I know a man in Christ who fourteen years ago was <b>caught up</b> to the third heaven. Whether it was in the body or out of the body I do not know—God knows.”
2 Corinthians 12:3-4	“And I know how such a man—whether in the body or apart from the body I do not know, God knows— was <b>caught up</b> into Paradise and heard inexpressible words, which a man is not permitted to speak.”
Jude 1:23	“Save others by <b>snatching</b> them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.”
Revelation 12:5	“She gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was <b>caught up to God and to His throne.</b> ”



Believers should live obedient, watchful lives  
(Matthew 24:42; Mark 13:33)

# The Day of the Lord (1 Thessalonians 5:1-11)

**1** Now as to the times and the epochs, brethren, you have no need of anything to be written to you.



**2** For you yourselves know full well that the day of the Lord will come just like a thief <sup>1</sup> in the night.

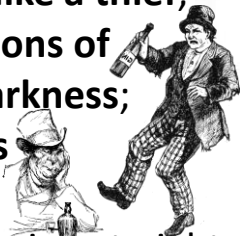
**3** While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.



**4** But you, brethren, are not in darkness, that the day would overtake you like a thief; <sup>2</sup>

**5** for you are all sons of light and sons of day. We are not of night nor of darkness;

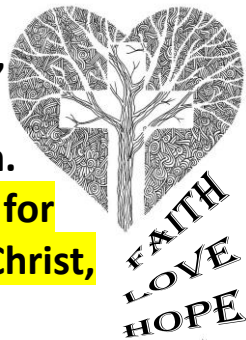
**6** so then let us not sleep as others do, but let us be alert and sober.



**7** For those who sleep do their sleeping at night, and those who get drunk get drunk at night.



**8** But since we are of *the* day, let us be sober, having put on the breastplate of Faith and Love, and as a helmet, the Hope of salvation.



**9** For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

**10** who died for us, so that whether we are awake or asleep, we will live together with Him.

**11** Therefore encourage one another and build up one another, just as you also are doing.



The Greek term for "time" (chronōn χρόνων) is the root word for chronology and means the passing of time.

Although a believer cannot know the specific time, he can recognize the general season (Matthew 24:32-36; Acts 1:7).

The Day of the Lord references the second coming of Jesus (Joel 1:15; 2:11, 31). The purpose of the Day of the Lord is to humble mankind while exalting God. (Isaiah 2:11-12).

The world will be lured into a false sense of peace before the Tribulation (Matthew 24:8). Unbelievers will grow in political power (peace and security) while the church and genuine believers grow increasingly challenged and persecuted. (Matthew 24:21; Mark 13:19)

The birth of a child (Romans 8:22; Mark 13:8; Isaiah 13:6-8; Jeremiah 4:31) and the breaking in of a thief (Matthew 24:42-44; 2 Peter 3:10; Revelation 3:3; 16:15) are two analogies to "timing" as no one knows when these will occur.

Jewish Rabbi's taught that the Messiah would come in the middle of the night just as the Angel of Death had come at Passover. (Exodus 12:29)

The Greek term for "light" (photos φωτός) represents "enlightenment" and "understanding." "Darkness" represents lack of understanding and immoral living.

Jesus is the true light (Mt 17:2; Rev 22:5); His followers reflect Him (Mt 24:29; Gen 1:16)

Paul often emphasizes the three gifts of God as Faith, Love, and Hope (1 Corinthians 13:13 Romans 5:2-5; Galatians 5:5-6; Colossians 1:4-5; 1 Thessalonians 1:3; Hebrews 6:10-12; 1 Peter 1:21-22).



The term "sleep" refers to spiritual and moral apathy. (Mark 13:36; Ephesians 5:14)

As the perfect sacrifice (Hebrews 10:14-24), Christ died so His believers might live in Him. (Mark 10:45; 2 Corinthians 5:21) Believers who have died are currently with the Lord (2 Corinthians 5:8).

This passage shows the way that believers are to live as they await the Lord's return with fifteen imperatives/commands regarding the believer's lifestyle.

# Christian Lifestyle (1 Thessalonians 5:12-22)

**12** But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,  
**13** and that you esteem them very highly in love because of their work. Live in peace with one another.



**14** We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.



**15** See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people.



**16** Rejoice always;  
**17** pray without ceasing;  
**18** in everything give thanks; for this is God's will for you in Christ Jesus.



**19** Do not quench the Spirit;  
**20** do not despise prophetic utterances.  
**21** But examine everything carefully; hold fast to that which is good;  
**22** abstain from every form of evil.



The first step of honor is to recognize those who should be honored. Believers should not discount the work of Pastors, Leaders & Ministers.

Respect should not be a gauge of performance; instead, leaders are to be respected because of God's call on the leader's life.

The Will of God in Christ Jesus (1 Thessalonians 5:14-22)		
<b>Counsel</b> Warn the unruly Comfort the leery Uphold the weak Be Patient with all (Eccl 7:7)	<b>Affirmative Conduct</b> Pursue good without revenge Rejoice always Pray continually (1 Sam 12:23) Gratitude for everything	<b>Discern</b> Do not quench the Spirit Do not despise prophecies Test all things Abstain from evil

The Greek term for "unruly" (ataktous ἀτάκτους) is a military term for "disorderly conduct." In Biblical times, the word also describes those who are idle and shirk responsibility. (2 Thessalonians 3:7-16)



Believers are called to be longsuffering instead of short-tempered. (1 Corinthians 13:4; Ephesians 4:2). Just as God has been patient (makrothymeite μακροθυμεῖτε) with His people (Isa. 57:15; Rom. 2:4; 9:22; 1 Pet. 3:20; 2 Pet. 3:9), believers should be patient with others.

Believers should not hold grudges and seek revenge. (Matthew 5:44; Romans 12:17-21; 1 Peter 3:9).

The Greek term for "seek" (Diōkete Διώκετε) means to aggressively pursue ways to show kindness to each other.

Believers should have a reputation of being joyful.

Believers should have on-going dialog with God throughout every situation.

Conservative believers are not to reject and obstruct movements of the Spirit.

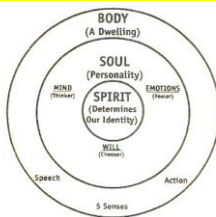
God approves of testing and examining the spirits instead of making blanket (predetermined) statements against them.



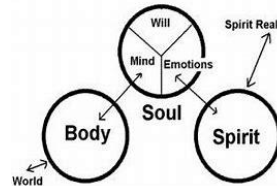
A "benediction" is a blessing to the worshippers while a "doxology" is an act of praise to God.

# Thessalonian Benediction (1 Thessalonians 5:23-28)

23 **Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**



1 Thessalonians 5:23



24 **Faithful is He who calls you, and He also will bring it to pass.**

25 **Brethren, pray for us.**



26 **Greet all the brethren with a holy kiss.**



27 **I adjure you by the Lord to have this letter read to all the brethren.**



28 **The grace of our Lord Jesus Christ be with you.**

This is the only verse with all three components of a person listed: spirit, body, soul (Deuteronomy 6:5; Matthew 22:37; Mark 12:33; Hebrews 4:12)

Paul frequently concluded his epistles with the "God of peace." (Romans 15:33; 16:20; 2 Corinthians 13:11; Philippians 4:6; 2 Thessalonians 3:16)

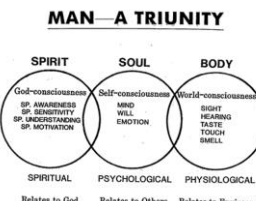
Believers are indwelt by the Holy Spirit, and God (who predestined His people) will also retain the faithfulness of His people by the power of His Spirit.



"A holy kiss" is a kiss on one or more cheeks of someone of the same gender (men to men; women to women) – Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14. This is still the custom in several cultures (Russia, France, Arabia).

Paul obligates the leaders to reading 1 Thessalonians to the congregation even though there might be some points where they disagreed.

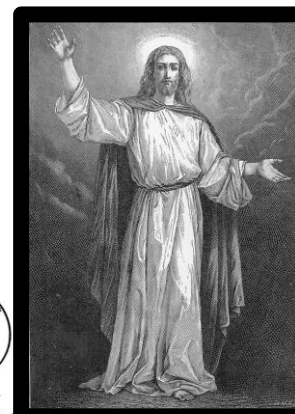
This is the only book that Paul mandates via oath that it be read by all believers.



The spirit often refers to the spiritual essence of man; the soul refers to the man's personality/predispositions, and the body refers to the physical presence.

The Greek term for "blameless" (amemptōs ἀμἐμπτως) is only used in the book of 1 Thessalonians (2:10), and archeologists have also uncovered an inscription with this term in Thessalonica.

Paul believes in the power of prayer as he performs His ministry through God's power. Paul repeatedly asked for prayer support. (Romans 15:30; Ephesians 6:18-19; Colossians 4:3-4; Philippians 1:19)



Paul repeatedly concluded his letter with "grace" because God's gift of grace was the foundation of everything else.

"Grace" is always a reminder of God's sovereign goodness and gifts.