

Notes on the Greek New Testament
Day 282 – October 9th – 1 Thessalonians 1:1-2:12

Thessalonica

Thessalonica was the largest and the most important city of Macedonia and was also the capital of the province. Unlike Philippi, Thessalonica had a strong Jewish community and its own synagogue. For three weeks Paul went to the synagogue and reasoned from the Scriptures that "the Christ had to suffer and rise from the dead" (Acts 17:3), declaring that Jesus is the Christ. Paul's ministry in Thessalonica may have continued some weeks longer than may be initially apparent from the narrative in Acts¹.

The success of Paul's ministry, particularly in attracting God-fearers away from the synagogue, angered the Jews who stirred up a riot outside the home of Jason, a man with whom Paul and his companions had been staying. Not finding the missionaries, they dragged Jason and a number of other Christians before the city officials saying, "These men who have caused trouble all over the world have now come here, and Jason has welcomed them into his house. They are all defying Caesar's decrees, saying that there is another king, one called Jesus" (Acts 17:6,7). Two things are evident from this accusation:

- i) Paul's preaching had at its heart the affirmation that Jesus, the Messiah, God's promised King, had come and that his reign had commenced. From the content of the letter to the Thessalonians it is evident also that he also declared that Christ was to return and would then establish his kingdom in all its glory.
- ii) Paul's preaching was having no small effect upon the Jewish communities of the Diaspora. They viewed his ministry as a threat to their very existence, so much so that they were even prepared to use their own hope of the Messiah as an accusation against Paul before the Roman officials – as has the Jewish leaders at the time of Jesus' trial.

1 Thessalonians

The Christians at Thessalonica were facing opposition, probably chiefly from the Jews. One element of this campaign of opposition seems to have consisted in a personal attack upon Paul. His opponents suggested that he was just another fly-by-night wandering preacher who had no real concern for the Thessalonians – after all, had he not abandoned them when the going got tough? In writing to them Paul therefore emphasises the purity of his motives and his deep affection for them.

Apart from the external trials the church was troubled by erroneous views concerning the second advent. Imagining that the Parousia was imminent:

- i) Some were troubled concerning Christians who had died, fearing that they would miss out on the coming kingdom;
- ii) Some had abandoned their daily work on the supposition that further attachment to this present world is pointless.

In seeking to deal with these problems, the leaders in the church, lacking maturity, seemed to have caused further problems.

¹ Ramsay suggested that it may have been as long as 6 months. Polhill, in his commentary on Acts writes, "It was long enough for a church to be established and leadership appointed (1 Thess 5:12). It was of sufficient duration that Paul received financial support from Philippi "time and again" while in Thessalonica (Phil 4:16). Evidently he took up his trade and supported himself as well during this period (1 Thess 2:9). Most of Paul's converts in Thessalonica seem to have come out of paganism, judging from 1 Thess 1:9, which would indicate a more extensive Gentile witness than one might gather from Luke's highly compressed account."

Paul addresses all of these issues in his letter, as well as encouraging the Thessalonians to keep away from the immoral behaviour so common in the Greek world, behaviour which may have formed part of their former lifestyle.

1 Thessalonians was probably written in the early part of AD 50.

Works frequently referenced in these notes on Thessalonians

John Drane	<i>Paul</i> , Lion Publishing, Berkhamstead, 1976
John Eadie	<i>A Commentary on the Greek Text of the Epistles of Paul to the Thessalonians</i> , MacMillan, London, 1877
Leon Morris	<i>The First and Second Epistles to the Thessalonians</i> , The New International Commentary on the New Testament, Eerdmans, Grand Rapids, 1991

Verse 1

Παῦλος καὶ Σίλωνανός καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.

Silvanus is the Silas of Acts. Bruce suggests that the mention of Silas and Timothy is more than a courtesy and that they may have actively participated in the composition of the letter.

ἐκκλησία, ας f congregation, church

"This wording directs attention to the group of believers comprising the local church, whereas such a salutation as 'to the church of God in Corinth' (1 Cor 1:2) brings to our minds rather the great universal church as it is manifested in a particular place." Morris

πατήρ, πατρός m father

ἐν θεῷ πατρὶ is an unusual expression. "It is Paul's usual habit to speak about being 'in Christ,' though 'in God' does occur (Col 3:3; cf. Eph 3:9). But throughout these two epistles he constantly associates the Father and the Son in the closest of fashions (cf. v3; 3:11-13; 5:18; 2 Thess 1:1,2,8,12; 2:16-17; 3:5...). No higher view can possibly be taken of the Person of Christ. God is occasionally called 'Father' in the Old Testament, but Jesus taught his followers to see God as Father and it is a characteristic designation among the Christians." Morris

"The whole name ... *Lord Jesus Christ*, and the significance of each of its component parts and all of them in conjunction, was essentially pre-Pauline, the faith of the church from the beginning." Neill. Each element needs therefore to be understood firstly against its Jewish background.

χάρις, ἰτος f grace, unmerited favour
εἰρήνη, ης f peace

Reflects the Hebrew greeting *shalom*.

Many MSS add expressions such as the TR's ἀπο θεου πατρος ἡμων και κυριου Ἰησου Χριστου. Metzger, in his *Textual Commentary* on the UBS text writes, "Representatives of the Alexandrian and the Western types of text unite in supporting the shorter reading. Other witnesses expand the salutation by adding phrases familiar from the salutations in other Pauline letters. If any of these expansions had been original, there is no reason why it would have been deleted."

Verse 2

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνησάν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως

Paul usually begins his letters with thanksgiving. Galatians is a "conspicuous exception." Morris

εὐχαριστεῶ thank, give thanks

The plural implying Paul, Silas and Timothy.

παντοτε always

μνησάν, ας f remembrance, mention
ἀδιαλείπτως ceaselessly, without ceasing

Several commentators (such as Eadie and Hendriksen) argue that ἀδιαλείπτως belongs with what follows – so NIV. Morris thinks that it belongs with 'mentioning' rather than the 'remembering' of the following verse.

Verse 3

μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

μνημονεῶ remember, keep in mind

'work produced by faith, labour produced by love, patience produced by hope' Paul speaks of aspects of their character and conduct which have their origin and dynamic in these fundamental graces.

For a similar conjunction of ἔργου, κοπος and ὑπομονη cf. Rev 2:2.

For the conjunction of faith, hope and love, cf. 5:8; Rom 5:1-5; 1 Cor 13:13; Gal 5:5-6; Col 1:4-5; Heb 6:10-12; 10:22-24; 1 Pet 1:21-22.

κοπος, ου m work, labour trouble

ἀγαπη is the distinctive love that God has manifested towards us in Christ; love to the unworthy, love that acts at cost, love seen supremely in the cross.

ὑπομονη, ης f patience, endurance

ἐλπις, ιδος f hope, ground of hope, what is hoped for

ἐμπροσθεν prep with gen before, in front of

ἐμπροσθεν... Eadie argues that this phrase belongs with the opening participle μνημονευοντες. Morris thinks this unlikely and suggests that it either belongs with the whole of ἔργου ... Χριστου or perhaps simply with the last phrase concerning hope.

Verse 4

εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν,

εἰδότες Verb, perf act ptc, m nom pl οἶδα (verb perf in form but with present meaning) know, understand

ἀδελφοὶ – fellow members of God's family.

ἠγαπημένοι Verb, perf pass ptc, m nom pl ἀγαπαω

Their love is a reflection of the fact that they are loved.

ἐκλογη, ης f election, choosing, what is chosen

"Election protects us from thinking of salvation as dependent on human whims, and roots it squarely in the will of God... Nothing gives security to salvation like the concept of election." Morris

Paul is confident of their election because of the evidence of God's grace at work in them, as he indicates in the following verses.

Verse 5

ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ πληροφορία πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς·

εὐαγγέλιον, ου n good news, gospel

ἐγενήθη Verb, aor indic, 3 s γινομαι

μονος, η, ου i) adj only, alone; ii) adv μονον only, alone

δυνάμει Noun, dat s δυναμις

ἅγιος, α, ου holy, consecrated, set apart to/by God

πληροφορια, ας f full assurance, conviction

πληροφορία πολλῇ – 'with deep conviction'

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

Some (e.g. Eadie and Morris) understand Paul to be speaking here of his subjective sense of the Spirit at work – he felt that the Spirit was at work through him as he preached. It is better to understand what he says in an objective sense – he was confident that the Spirit was at work because of the effect he observed in his hearers.

οἷος, α, ου relative pronoun such as, of what kind

οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς: 'You know how we were among you for your sake' Eadie argues that this refers to the manner of their preaching and not to their self-support which is dealt with in 2:7-9. However, it is probably best to see it as a reference to the missionaries' general conduct, particularly conduct in the face of opposition, of which the Thessalonians then became imitators (v.6).

Verse 6

καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,

μιμητης, ου m imitator

See 1 Cor 4:16; 11:1; Phil 3:17

δεξάμενοι Verb, aor midd (dep) ptc, m nom pl δεχομαι receive, accept, welcome

"The word ... is that used for the reception of a guest (as in Luke 10:8, 10; Heb 11:31), and it includes the thought of a warm welcome." Morris

θλιψις, εως f trouble, suffering

Cf. 3:3,7; 2 Thess 1:4,6 and the cognate verb in 3:4; 2 Thess 1:6,7.

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many ii)πολλα many things

There had been opposition in Thessalonica from the beginning (Acts 17:5-9) and there was now persecution from local pagans (1 Thess 2:14).

χαρα, ας joy

Joy in suffering had been the hallmark of Paul and Silas in Philippi (Acts 16:25).

Verse 7

ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ.

ὥστε so that, with the result that

τυπος, ου m pattern, example, type

"In the present passage the word is used in the singular. Paul is speaking of the church as a pattern community rather than of the individuals comprising it as so many individual patterns." Morris

πας, πασα, παν γεν παντος, πασης, παντος
without the article each, every (pl = all);
every kind of

"First they followed their preachers as a living pattern or example, μιμηται, and then they in turn became an example, τυπος, a pattern for the imitation of other churches." Eadie

Verse 8

ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρεΐαν ἔχειν ἡμᾶς λαλεῖν τι·

ἐξήχηται Verb, imperf pass indic, 3 s ἐξηχεω
sound out

"The verb ἐξήχηται is found only here in the New Testament. It is a vivid word, and expositors from Chrysostom on have often thought the imagery to have been derived from the sounding out of a trumpet, though some prefer to think of the rolling of thunder. Either way there is nothing apologetic about it! The perfect denotes the continuing activity, as does the use of ἐν rather than εἰς (though this cannot be pressed). The word is pictured as still sounding forth." Morris

μονος, η, ον i) adj only, alone; ii) adv μονον
only, alone
τοπος, ου m place

προς τον θεον rather than the more usual εἰς τον θεον to imply how they had turned to God from idols, cf. the following verse.

ἐξελήλυθεν Verb, perf indic ἐξερχομαι go
out

Reflecting the strategic position of Thessalonica on the Via Egnatia and with a harbour.

ὥστε so that, with the result that
χρεια, ας f need, want
λαλεω speak, talk

Verse 9

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

ἀπαγγελλω announce, proclaim

Continuous present, 'kept talking'.

ὅποιος, α, ον correlative pronoun of what
sort, such as
εἰσοδος, ου f visit, reception, entrance

ἔσχομεν Verb, aor act indic, 1 pl ἔχω
πως how, in what way
ἐπιστρεφω turn back, return, turn round,
turn
εἶδωλον, ου n idol

Most Thessalonian believers were Gentiles. "Becoming a Christian involves a very definite break with non-Christian habits. Whatever the believers' previous background, there must always be a turning from idols of some sort. The act of conversion involves a change of direction of the will. This is a decisive happening, a reorientation of the whole of life. This is so in every age, but especially was it true of Christians in the Greek world of the first century A.D." Morris

ζωω live, be alive
ἀληθινος, α, ον real, genuine, true

"The word Paul uses conveys the idea of 'genuine, real' (BAGD). Its opposite is not so much 'false' as 'unreal.' Moffatt says that it is 'real as opposed to false in the sense of counterfeit'." Morris

Verse 10

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

ἀναμενω wait expectantly

Here alone in the NT.

ἐγειρω raise
νεκρος, α, ον dead

The mention of Jesus' resurrection from the dead is preceded and followed by eschatological references. This event is central to NT eschatology – Christ has been raised as the firstfruits of the new creation.

ῥυομαι save, rescue

Note the present participle ῥυομενον 'Jesus who is delivering us...' expresses the full force of the present. Christ's saving or delivering work is ongoing and will be completed only when we are safe with him in glory.

ὀργη, ης f wrath, anger

"God's wrath lacks the imperfections that are bound up with the purest of human righteous indignation. But it gives strong expression to the active opposition of a holy God to all that is evil. We cannot do without this concept." Morris.

The present participle ἐρχομενης stresses that God's wrath is coming even now – it is on its way.

These truths must have occupied a prominent place in the preaching of Paul and his companions at Thessalonica.

1 Thessalonians 2:1-6

Paul seems to have been accused by some of insincerity – preaching to profit from his converts. Hence his defence in these verses.

Verse 1

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

οἶδα (verb perf in form but with present
meaning) know, understand
εἴσοδος, ου f see 1:9

By repeating the term εἴσοδος the thoughts here are linked back with 1:9. "You' here corresponds to 'they themselves' in 1:9. There Paul cited outsiders as witnesses; here he says that the Thessalonians needed no one else to bear witness, for they themselves knew what had happened." Morris

κενος, η, ον empty, to no purpose,
senseless

Morris suggests that the meaning is 'hollow, empty, wanting in purpose and earnestness.' "Paul is affirming as a well-known fact the purposeful manner of his visit."

γέγονεν Verb, perf act indic, 3s γινομαι

Verse 2

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

προπαθόντες Aor act ptc, m nom pl
προπασχω suffer previously
ὑβρισθέντες Verb, aor pass ptc, m nom pl
ὑβρίζω treat shamefully, insult, mistreat

"On that occasion, when it had been suggested that the jailor should simply free Paul and Silas, the great apostle had refused to leave until the praetors themselves had come to make amends for their treatment of Roman citizens. In his insistence on upholding the dignity of Roman citizenship we see something of the deep hurt Paul had experienced in the indignities heaped on him. So now, as he recalls those days, he uses a word that evokes memories of the insolence of those who had ill-treated him." Morris

Φιλιπποι, ον Philippi, Proper name, plural in
form

παρρησιαζομαι speak boldly, speak freely,
have courage

"It denotes a state of mind when the words flow freely, the attitude of feeling quite at home with no sense of stress or strain, an attitude that includes both boldness and confidence (in fact the corresponding noun is sometimes translated 'boldness,' sometimes 'confidence'). When it is used in the New Testament the verb always has to do with the proclamation of the gospel." Morris

ἄγων, ονος m struggle, fight, opposition

"The use of [this] ... word here reminds the Thessalonians that the opposition that Paul had met had been intense, and his preaching had not been easy. How, in the face of this, could it be urged that he preached only for what he could get out of it." Morris

Verse 3

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

Paul is being accused of being just another peddler of religion. "There had probably never been such a variety of religious cults and philosophic systems as in Paul's day. East and West had united and intermingled to produce an amalgam of real piety, high moral principles, crude superstition and gross license. Oriental mysteries, Greek philosophy, and local godlings competed for favour under the tolerant aegis of Roman indifference. 'Holy Men' of all creeds and countries, popular philosophers, magicians, astrologers, crack-pots, and cranks; the sincere and the spurious, the righteous and the rogue, swindlers and saints, jostled and clamoured for the attention of the credulous and the sceptical." Neil

παακλησις, εως f encouragement, comfort,
appeal

"The appeal we make does not spring from ...' NIV. The reference here is to the preaching undertaken at Thessalonica.

πλανη, ης f error, deceit, deception
οὐδε neither, nor
ἀκαθαρσια, ας f impurity, immorality,
uncleanness

Sexual impurity was a regular feature of many of the cults of antiquity.

δόλος, ου m deceit, treachery

Noting the change in the preposition from ἐκ to ἐν Morris comments, "The Greek ἐκ denotes origin; but ἐν rather signifies atmosphere, so that Paul is saying that his preaching did not spring from delusion or impurity, nor was it conducted in an atmosphere of craft [i.e. trickery]."

Verse 4

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

Not the strong adversative, ἀλλά, 'on the contrary.'

δεδοκιμάσμεθα verb, perf pass indic, 1 pl
δοκιμαζω test, examine, approve, prove, discern

The perfect here not only past approval but one that continues into the present, 'we stand approved.'

πιστευθῆναι Verb, aor pass infin πιστεω believe; pass be entrusted with
ἀρέσκοντες Verb, pres act ptc, m nom pl
ἀρεσκω please, seek to please, serve

Though Paul's ministry was a service to men, he is first and always a servant of God and of the Lord Jesus Christ.

της καρδιας ἡμῶν "Here the meaning is that God searches out the whole of our inner life. Nothing is hidden from him. In passing we might note that the plural, 'our hearts,' is unlikely to be an editorial plural. It associates Silas and Timothy closely with Paul in this great affirmation." Morris

Verse 5

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

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
ποτε enclitic particle once, formerly, at one time

οὔτε ποτε 'at no time,' 'never'

κολακεια, ας f flattery

"We can use this English term of remarks that, although insincere, are directed to the pleasure of the person being flattered. The Greek term has rather the idea of using fair words as a means of gaining one's own ends. It is a matter of using insincerity as an instrument of policy, as a means of persuading another to do one's will." Morris

προφασις, εως f false motive, pretence
πλεονεξια, ας f greed, covetousness

πλεονεξια refers not just greed for money but also for influence, power etc. – seeking something for oneself, 'self-seeking'.

Verse 6

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

ζητεω seek, look for
δοξα, ας f glory

ἄλλος, η, ο another, other

The meaning may be of other Christians or other people more generally.

Verse 7

δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα·

There is disagreement over whether the first clause belongs with v6 or v7.

βάρει Noun, dat s βαρος burden, weight
εἶναι Verb, pres infin εἶμι

ἐν βαρει εἶναι 'make demands upon', i.e. look for financial support. "Paul insists that those who preach the gospel have the right to be maintained by the church as they preach (1 Cor 9:14). But he was sensitive to the accusation that he made money out of his converts, so he did not insist on his own rights (1 Cor 9:15-18)." Morris

ἥπιοι Adj, m nom pl ἥπιος α ον gentle, kind
[νηπιος, α, ον baby, infant, child]

There is a textual variant here between νηπιος babes, and ἥπιος gentle. It is difficult to determine which of the two is the original reading. The UBS text favours νηπιος but Metzger and Wikgren dissent, arguing that ἥπιος alone suits the context (as in the SBLGNT text above). Having discussed the various argument, Morris concludes, "When the arguments are so nicely balanced it is not possible to be absolutely sure of the original text. In general the balance of probabilities seems to favour 'babies.' If we accept this reading, the meaning is that when they preached in Thessalonica the apostles spoke as simply as possible, as simply as babies. It is a strong expression for the extreme lengths to which they went to meet the needs of their hearers."

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

Morris writes, "ὡς ἐὰν with the subjunctive is a fairly rare construction. It seems to be a case of the late use of ἐὰν for ἄν and to be distinguished from the ordinary use of the indicative as denoting contingency. Findlay speaks of it here as implying "a standing contingency – 'as it may be (may be seen) at any time.'" Milligan cites examples of the construction from the papyri."

τροφος, ου f nurse, nursing mother
θαλπω cherish, take care of

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

τεκνον, ου n child; pl descendants

Verse 8

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

ὀμειρομαι yearn for, long for (with affection)

Here alone in NT. An unusual word of uncertain derivation but expressing deep affection.

εὐδοκεω be pleased, take delight/pleasure in

The imperfect expressing "no passing whim of the apostles but their habitual style." Morris

μεταδοῦναι Verb, aor act infin μεταδιδωμι
share, give, impart
μονος, η, ον i) adj only, alone; ii) adv μονον
only, alone
ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself
ψυχη, ης f self, inmost being, life, 'soul',
living being

'Themselves' – their whole being was given to
te care of the Thessalonians (cf. 1 Cor 12:15;
Phil 2:17).

διοτι because, for, therefore

Equivalent to δια τουτου οτι 'on this account', in
NT always means 'because.'

ἀγαπητος, η, ον beloved

"... brings before us the specifically Christian
quality of love; its use brings to mind that that
love is essentially self-giving. It is not a desire
to possess the beloved, but a desire to give, a
desire inspired by the nature of the God whom
Christians worship. Paul had come to see the
Thessalonians as the objects of God's love, and
therefore as the objects of the love of God's
servants too." Morris

Paul presents us with a fine but demanding
model of Christian ministry.

Verse 9

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

μνημονευω remember, keep in mind
κοπος, ου m work, labour trouble
μοχθος, ου m labour, hardship

These words are also found together in 2 Cor
11:27; 2 Thess 3:8. "The combination stresses
that the work that the preachers had done had
not been token work, something in the nature
of a public show meant only to demonstrate
their willingness. It had been laborious toil.
They had had to work hard." Morris

νυξ, νυκτος f night

ἐπιβαρῆσαι Verb, aor act infin ἐπιβαρεω be
a financial burden

κηρυσσω preach, proclaim

Paul had received some help from friends at
Philippi while he was at Thessalonica (Phil
4:16) but took nothing from those to whom he
preached.

Verse 10

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

μαρτυς, μαρτυρος m witness
ὁσίως adv in a manner pleasing to God
δικαίως adv (from δικαιοσ) righteously,
justly
ἀμέμπτως Adv (from ἀμεμπτος)
blamelessly

The adverbs are rare, though their cognate
adjectives are common in the NT.

Verse 11

καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς
πατὴρ τέκνα ἑαυτοῦ

The construction of the verse is difficult,
lacking a main verb. The NIV supplies 'dealt
with' which Morris thinks "as good as any."

καθαπερ as, just as

οἶδα (verb perf in form but with present
meaning) know, understand
ἕκαστος, η, ον each, every; ἕνα ἕκαστον
each and every one

Paul's ministry among them was not marked
by favouritism or partiality but by a fatherly
care for each and every one of them.

τεκνον, ου n child; pl descendants
ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,
himself, herself, itself

Verse 12

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

παρακαλεω exhort, encourage, urge
παραμυθεομαι comfort, console
μαρτυρομαι testify, urge

"If Paul could be tender and considerate, he yet
never lost sight of the high demands Christ
makes on his followers." Morris

περιπατεω walk, walk about, live
ἀξίως adv (from ἀξιος) worthily

καλουντος the present participle is preferable to the variant reading καλεσαντος (aor). Morris notes, "On occasion Paul can use the aorist reminding us of the once-for-all nature of the call (e.g. Gal 1:6,15); and again he may even make use of the perfect to draw attention to the fact that those called remain in the position of called ones (e.g. 1 Cor 7:15,17). But here we see that God's call is always coming to us, and it calls us to nothing less than being worthy of Him."

δοξα, ας f glory

The lack of a separate definite article for δοξαν binds it closely with βασιλειαν as a single item. "Paul holds out this glorious future as an incentive for the Thessalonians to live worthily here and now. They have been saved by a wonderful God. They have been brought into his kingdom. They face a glorious future. Let them so live here and now as to be worthy of such a God!" Morris