

**Notes on the Greek New Testament**  
**Day 283 – October 10<sup>th</sup> – 1 Thessalonians 2:13-3:13**

**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 13**

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

εὐχαριστεῶ thank, give thanks  
ἀδιαλείπτως ceaselessly, without ceasing  
παραλαβόντες Verb, aor act ptc, m nom pl  
παραλαμβάνω take, receive, accept  
ἀκοῆς Noun, gen s ἀκοῆ, ης f report, news, hearing

Paul "was conscious that ... [his theology] rested at bottom on the truth of God; and when he preached it ... he did not submit it to men as a theme for discussion. He put it above discussion. He pronounced a solemn and reiterated anathema on either man or angel who should put anything else in its stead. He published it, not for criticism, as though it had been his own device: but, as the word of God, for the obedience of faith." Denny

ἀληθῶς adv truly, in truth  
ἐνεργεῶ work, be at work (in)

Morris argues that the ὅς of the verb ἐνεργεῖται refers back to λόγον, not θεοῦ. He follows the assertion of Lightfoot that when speaking of God Paul always uses the active voice of this verb, using the middle (or passive) when speaking of some other intermediary, "thus emphasising that it is God, and not some quasi-magical power in the word itself that works."

The word of God is active and powerful: it is not Paul and his team but the word of God which has transformed these Thessalonians. The present tense here πιστεύουσιν refers to "a continuous process of belief (rather than the single act of decision that would be more naturally expressed by the aorist)." Morris  
The believing (present tense) and the inworking (present tense) are coordinate.

**Verse 14**

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

μιμητής, ου m imitator  
ἐκκλησία, ας f congregation, church  
ἐπάθετε Verb, aor act indic, 2 pl πασχω  
suffer, experience  
ἴδιος, α, ον one's own  
συμφυλετής, ου m fellow-countryman

"An expression that may be in part geographical and include Thessalonian Jews, but that certainly points to a large Gentile element in the opposition. We are probably not far wrong in seeing the opposition as rooted in the hostility of the Jews, but as extending also to the Greeks who were so stirred up by the Jews that they took action on their own account. Incidentally, the expression reveals that the church was predominantly Gentile." Morris

Ἰουδαῖος, α, ον a Jew, Jewish, Judean

**Verse 15**

τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἄρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,

ἀποκτεινάντων Verb, aor act ptc, gen pl  
ἀποκτείνω and ἀποκτείνω, -ννω kill, put to death

On the mention also of the prophets, cf. Stephen's words in Acts 7:52. "The slaying of the Lord Jesus was the outworking of the same essential attitude as that displayed so often to the prophets. Jesus, of course, had himself denounced with some emphasis what his nation had done to the prophets (Matt 23:33-35)." Morris

ἐκδιώκω persecute harshly, drive out  
ἄρεσκω please, seek to please  
ἐναντίος, α, ον against, contrary to, opposed to

A term normally used of such things as winds (Mk 6:48; Acts 27:4), or deeds (Acts 26:9; 28:17). This is the only place in the NT where the word is used of people.

### Verse 16

κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλήσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοῦς ἡ ὀργὴ εἰς τέλος.

κωλυω hinder, prevent, forbid  
ἔθνεσιν Noun, dat pl ἔθνος, ους n nation, people; τα ἑ. Gentiles

λαλέω speak, talk

σωθῶσιν Verb, aor pass subj, 3 pl σωζω  
save, rescue, heal

"Paul probably had in mind the opposition that provoked the riot when he was at Thessalonica (Acts 17:5ff.), which is an excellent example of the conduct he is condemning." Morris

ἀναπληροω complete the full measure of ἀμαρτία, ας f sin

πάντοτε always

ἔφθασεν Verb, aor act indic, 3 s φθανω  
come upon, attain, reach

Although the wrath spoken of here is eschatological, Paul uses the aorist to stress the certainty of its coming – a 'prophetic' aorist.

ὀργη, ης f wrath, anger  
τέλος, ους n end, conclusion, termination

εἰς τέλος may either mean 'to the uttermost', i.e. fully, completely, or it may mean 'at last', 'finally'.

"Paul's anger is the anger of a man with his own nation, his own people. He is very much part of them, and he sorrows at their fate. He is not gleefully invoking dire disasters on them, but grieving over the effects of their misdeeds. Phillips brings out something of this with 'Alas, I fear they are completing the full tale of their sins and the wrath of God is over their heads.' It is the anguish so poignantly expressed in Romans 9." Morris

### Verse 17

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπω οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

ἡμεῖς δε – in contrast with the Jews of the previous verse.

ἀπορφανισθέντες Verb, aor pass ptc, m nom pl ἀπορφανίζω separate from (literally, being orphaned)

Perhaps here the thought of a parent bereaved of children.

καιρος, ου m time, season

ὥρα, ας f hour, period of time

προσώπω οὐ καρδία Moffatt renders 'out of sight; not out of mind.'

περισσότερως adv. (from περισσότερος) all the more, especially

σπουδαζω be eager, make every effort

ἰδεῖν Verb, aor act infin ὄραω trans see

It seems that opponents of Paul may have suggested that his lack of real concern for the Thessalonians was demonstrated in that he had not returned to them.

ἐπιθυμία, ας f desire, longing

Paul uses a variety of terms to express the strength of his desire to see them and to know of their welfare.

### Verse 18

διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἄπαξ καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

διότι because, for, therefore

θελω wish, will

ἐλθεῖν Verb, aor act infin ἐρχομαι

ἄπαξ once, one time

δις twice

The expression καὶ ἄπαξ καὶ δις "seems to denote a plurality of occasions with no attempt at giving the exact number." – 'repeatedly'.

ἐνέκοψεν Verb, aor act indic, 3 s ἐγκοπτο  
prevent, hinder

The reference may be to the opposition Paul had faced which seemed to focus on him personally – Timothy could return (3:1-2) but Paul could not.

### Verse 19

τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχίσεως – ἢ οὐχὶ καὶ ὑμεῖς – ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

ἐλπίς, ἰδος f hope, ground of hope

στεφανος, ου m wreath, crown, prize

Suggests the joy of victory.

καυχησις, εως f boasting, ground for boasting

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

ἐμπροσθεν prep with gen before, in front of  
παρουσία, ας f coming, arrival, presence

The word παρουσία was used of Royal visits and becomes in the New Testament the accepted term for the second coming of the Lord Jesus Christ. The first occurrence (chronologically) of this word in the NT. "Milligan maintains that, as distinct from other words for the second coming, it 'lays stress on the 'presence' of the Lord with his people, which, while existing now, will only at the return be completely realised.'" Morris

### Verse 20

ὕμεις γὰρ ἔστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

δοξα, ας f glory

'Yes, you are indeed our pride and joy' Phillips

### 3:1

Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνου

διο therefore, for this reason

μηκετι no longer

στεγω endure, put up with

The separation was unendurable.

εὐδοκεω be pleased, take pleasure in

Here, 'we thought it best.'

καταλειφθῆναι verb, aor pass infin

καταλειπω leave, leave; pass remain

Ἀθήναις Proper name (always pl) Ἀθῆναι

"We must not think it was easy for him to stay and preach in Athens, the intellectual capital of the world. Many of its inhabitants were cultured people who would regard Paul's message as unacceptable in polite society, while not a few were cynical and ready to mock at the gospel Paul preached. Paul was not insensitive, and he did not relish the prospect of working alone in such a place. He realised that it was necessary for Timothy to go for the good of the work, but this verse gives us a glimpse of what it cost him." Morris

μονος, η, ον adj only, alone

The plural would seem here an 'epistolatory plural'. Paul sent Timothy and remained alone at Athens.

### Verse 2

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

πεμπω send

συνεργος, ου m fellow-worker

The phrase συνεργον του θεου is subject to a number of textual variations. In his Textual Commentary on the UBS text Metzger writes, "Amid the variety of readings, the chief textual questions are whether συνεργον or διακονον should be read, and whether του θεου should be retained or omitted. Although on the basis of external evidence it may appear that the reading και διακονον του θεου... should be adopted, the reading which best accounts for the origin of the others is και συνεργον του θεου... In order to remove the objectionable character which the bold designation συνεργος του θεου appeared to have, some copyists deleted the words του θεου or transferred them to qualify του ευαγγελιου, while others substituted διακονον for συνεργον. Still later are the conflate readings which embody both διακονον and συνεργον, the latter sometimes qualified by ἡμων rather than του θεου." Morris prefers διακονον του θεου.

Paul's description of Timothy expresses his high regard for him.

εὐαγγελιον, ου n good news, gospel

στηριζω strengthen, establish

παρακαλεω exhort, encourage, urge

ὑπερ means 'on behalf of'. Timothy's visit was to benefit the faith of the Thessalonians.

### Verse 3

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

μηδεις, μηδεμια, μηδεν no one, nothing

σαινομαι be disturbed, upset, moved

Morris suggests that the term means unsettled in the sense of being enticed away.

θλιψις, εως f trouble, suffering

κειμαι lie, be laid, store up, be stored up

Trouble is part of the destiny of the Christian, see Jn 16:33; Acts 14:22 – "not the action of some blind fate, but as the portion God allots to his people." Morris

### Verse 4

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

ὅτε conj when, at which time

προλεγω say beforehand, warn in advance

The imperfect suggests they continually warned them.

θλιβω press hard, crush; pass experience difficulty/trouble

### Verse 5

διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπέιρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

Here Paul repeats the thought of verse 1.

κἀγω a compound word = καὶ ἐγὼ  
μηκετι no longer  
στεγω endure, put up with  
πως i) interrog. particle how? in what way?  
ii) enclitic particle somehow, in some way

"According to WD Chamberlain, this is one of only two places in the New Testament where μή πως is used with the aorist indicative, 'referring to a past event where the purpose is conceived as unfulfilled.'" Morris

πειράζω test, put to the test, tempt

Satan's chief work is to oppose the work and spread of the Gospel.

κενος, η, ον empty, to no purpose  
γένηται Verb, aor subj, 3 s γινομαι  
κοπος, ου m work, labour trouble

### Verse 6

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

ἄρτι now, at the present

"A new section begins at this point, and there is a real break in the sense. Paul has been speaking of what took place in the past, but here he comes virtually to the present moment. It is evident that he was writing very soon after Timothy's arrival, which he speaks of as having taken place 'just now.' We have seen how all the indications are that Paul had been rather depressed at the turn of events. But the coming of Timothy with news of the way in which the Thessalonian converts had not only stood firm, but had made progress in the faith, had acted on him like a tonic. He wrote immediately with a full heart. Which makes passages like 2:17-3:5 all the more poignant, for they were in fact written after Timothy's return." Morris

εὐαγγελίζω act. and midd proclaim the good news

This is the only place in the NT where this verb is used in the general sense of bringing good news rather than of preaching the Gospel. Paul's use of this verb here shows his depth of feeling on hearing news of the Thessalonian Christians.

Of πιστιν και την ἀγαπην Calvin writes, "In these two words he comprehends briefly the entire sum of true piety. Hence all that aim at this twofold mark during their whole life are beyond all risk of erring: all others, however they may torture themselves, wander miserably."

μνησια, ας f remembrance, mention  
παντοτε always  
ἐπιποθεω long for, desire  
ἰδεῖν Verb, aor act infin ὁραω trans see  
καθαπερ as, just as

"The Thessalonians had not allowed hostile propaganda to distort their recollection of [Paul and his companions]." Morris

### Verse 7

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

παρακαλεω encourage

The same preposition is used regarding the encouragement concerning the Thessalonians (ἐφ' ὑμῖν) and Paul's trials (ἐπι παση ...). This unusual construction aligns the two. Morris says that it conveys the thought that the new strength Paul received through news concerning the Thessalonians "enabled him to rise above the difficulties in which Paul found himself."

ἀναγκη, ης f necessity, distress  
θλιψις, εως f trouble, suffering

Until news came from Thessalonica, Paul was under great stress through outward opposition and the inward discouragement of little apparent success from his work (e.g. the mockery of the Gospel at Athens). Paul had begun his preaching at Corinth in a state of discouragement and trepidation. News of the Thessalonians clearly encouraged him greatly and gave him fresh heart for the work of the Gospel.

### Verse 8

ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.

ζωω live, be alive

ἐὰν Conjunction εἰ if

στήκετε Verb, perf act indicative, 2 pl, in pf stand, stand firm, hold ground.

### Verse 9

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

εὐχαριστια, ας f thanksgiving

ἀνταποδοῦναι Verb, aor act infin

ἀνταποδιδωμι repay, return

Here 'render' – 'What thanksgiving can be rendered to God concerning you?' "That he asks this question with this verb shows that any thanksgiving he may offer is bound to be inadequate." Morris

ἐμπροσθεν prep with gen before, in front of

### Verse 10

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

νυξ, νυκτος f night

ὑπερεκπερισσου adv. with all earnestness, exceedingly

His prayer is continual and fervent.

δεομαι ask, beg, pray

ἰδεῖν Verb, aor act infin ὄραω trans see

καταρτιζω mend, make complete

ὑστερημα, τος n what is lacking

"The time that the preachers had been able to spend with the Thessalonians when the church was established had been limited. It had been quite impossible to give them all the teaching that they needed, and defects were now showing up accordingly. Paul has dwelt with obvious delight on the state of the Thessalonians, but that did not mean he was blind to their failings. As a true pastor he knew that there was much that had yet to be done for them. Timothy's report doubtless brought Paul up to date on what was still lacking in this church. It was his aim to play some part in seeing that they were set forward on the right road. He cannot be there in person to do this, so he is writing instead, and perhaps we should see chapters 4 and 5 as directed to that end." Morris

### Verse 11

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

πατήρ, πατρος m father

πατήρ ἡμῶν i.e. both of the authors and the recipients.

κατευθύνει Verb, aor act opt, 3 s κατευθυνω direct, guide

Note that the double subject, God our Father *and* our Lord Jesus, takes a singular verb.

"Paul sees the two subjects as essentially a unity." Morris (Though cf. Matt 5:18; Jas 5:3.) Morris suggests that this construction, while not explicitly affirming the deity of Christ, arises naturally out of such an understanding of Christ's person. He continues, "In view of the early date of this writing it is important for the development of Christian doctrine. The deity of Christ was apparently accepted without question rather less than twenty years after the resurrection. It is not to be regarded as the culmination of a lengthy process of growth and reflection."

ὁδος, ου f way, path, road, journey

### Verse 12

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

The δε has the sense of 'but whatever the case', i.e. 'whether I come or not.'

πλεονάσαι Verb, aor act opt, 3s πλεονάζω cause to grow, make increase

περισσεύσαι Verb, aor act opt, 3s περισσεύω cause to increase, cause to abound

Morris argues that these two verbs together refer to the love they are to demonstrate, "As for you, may the Lord make your love grow and abound for each other ..." The two verbs are similar in meaning though the second is the stronger of the two. They are used together for emphasis.

"Do you see the unchecked madness of love which is indicated by the words? He says πλεονασαι and περισσευσαι instead of αὐξησαι." Chrysostom

ἄλληλων, οἰς, οὐς reciprocal pronoun one another

καὶ εἰς παντας Their love is first of all to be evident towards one another as the family of God: it is to be a distinctive characteristic of the children of God. But it is not to end there. It is to be a love which embraces "the whole human race" (Jerusalem Bible).

καθαπερ see v.6

### Verse 13

εἰς τὸ στηρίζαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγίωσύνῃ ἐμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

"The prayer here is that God will so supply the needed buttress that the Thessalonians will remain firm and unmoved whatever the future may hold." Morris

στηρίζω strengthen, establish

Notice the role of love, and perhaps particularly love one for another, in the process of sanctification.

ἀμεμπτος, ον blameless, faultless

ἀγιωσύνη, ης f holiness

This is the goal towards which they must grow. "Nothing less than the very highest standard will do for the Christian." Morris

ἐμπροσθεν see v.9

παρουσία, ας see 2:19

ἅγιος, α, ον holy, set apart to/by God

These 'holy ones' may include both angels and those believers who are already with Christ in glory.

ἄμην is included in many ancient MSS. In the Textual Commentary on the UBS text, Metzger writes, "Was ἄμην dropped by copyists who thought it inappropriate in the body of a Pauline epistle (just as ἄμην was omitted by a scattering of witnesses at the close of Rom 15:33 and 16:24), or was it added as liturgically appropriate in the context, especially when verse 13 came to a conclusion of an ecclesiastical lection? ... it is very difficult to reach a confident decision."