

Notations on First and Second Thessalonians

Introduction

Both First and Second Thessalonians are considered to be Paul's earliest correspondence which have come down to us. The two letters are treated as one here, done in the usual manner of *lectio divina* where the text is meant to be read slowly as a preparation for prayer. Actually *lectio* as well as the letting-go of it in quiet prayer work hand in hand, the two alternating between each other. As mentioned in other "notation" documents, the one at hand is aimed strictly toward this end. Any historical information or the like can be garnered from reliable sources.

Special attention is given to the use of prepositions either "free standing" or prefaced to nouns or verbs. This is the intent of other "notation" texts already posted. Such prepositions help to guide the reader in doing *lectio divina* in a way that otherwise wouldn't be possible. Many of the verses have brief notations. This is incidental, for it's the sense of what's conveyed that counts and isn't limited to size or length.

Because this document contains two letters, the listing of verses takes this into consideration. For example, with regard to the first letter, the number one (1) is followed by the chapter number which, in turn, is followed by the verse number. As for the second letter, the number 2 is used. The reason for this is to enable an easier search for a given word, the reference of which contains this sequence.

In some instances short verses which amount to phrases are combined with the previous one, the first example being 1-2-20 (combined with vs. 19). This is true especially with regard to Chapter Five of First Thessalonians.

The biblical text at hand is **The New Oxford Annotated Bible with the Apocrypha** (New York, 1973). Scriptural verses are in accord with both the chapter number and verse number for easy reference. Any reoccurring words are noted for a similar purpose.

Chapter One

1-1-1: Paul, Silvanus and Timothy, to the church of the Thessalonians in God

the Father and the Lord Jesus Christ: Grace to you and peace.

The church or *ekklesia* is called that of the Thessalonians, not the geographical place called Thessalonika, which means the members of this congregation are tantamount. The members are associated directly with God as Father and Jesus Christ as Lord. With this in mind, Paul wishes both *charis* and *eirene* or grace and peace to be with them, two attributes which can be applied to Father and Son. Thus at the very beginning of this letter Paul associates the Thessalonians with the Father and the Son in a concise yet attractive way.

1-1-2: We give thanks to God always for you all, constantly mentioning you in our prayers

Eucharisteo or give thanks also means to bestow a favor, this being expressed in the first person plural which means Silvanus and Timothy and perhaps other disciples of Paul. Throughout these notes “we” will be noted as such. Note the two adverbs relative to continuance, *pantote* and *adialeiptos* or constantly and constantly. The former pertains to all times and the latter, without (*a-*, alpha privative) interruption, the preposition *dia-* or through prefaced to the verbal root *leipo*, to leave behind. I.e., *adialeiptos* has an unremitting sense about it. The first adverb pertains to *eucharisteo* and the second to *mneia* which fundamentally means remembrance which, in turn, is associated with *proseuche* or prayers. As for *proseuche* (the most common noun for prayer in the New Testament), it has the preposition *pros-* representative of direction towards-which prefaced to *euche* or prayer which can include a vow. *Pros* as “free standing” and other wise is important in the two letters in that it’s indicative of an immediate or almost immediate presence.

1-1-3: remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ.

The previous verse has *mneia* essentially as remembrance while the verse at hand has the verb *mnemoneuo*, to remember in the sense of calling something to mind and hence the broader meaning of recollection. Such calling to mind is situated before (*emprosthen* also means opposite, with the prepositions *pros-*, direction towards-which) both God and Father which are one and the same. It involves three things: 1) *ergon* or work of faith, 2) *kopos* of *agape* and 3) *hupomone* or literally a remaining-under (*hupo-*) with regard to hope. *Ergon* pertains to a deed or action whereas *kopos* signifies toil or strife, literally a striking or beating. Both are

literally “of” Jesus Christ.

1-1-4: For we know, brethren beloved by God, that he has chosen you;

Adelphos and the perfect passive participle or *agapao* here are synonymous which Paul and his companions know, *oida*. More specifically, such knowledge pertains not so much to the Thessalonians but that God has chosen them, *ekloge* a noun also as election, the preposition *ek-* or from intimating this...“the election of you.”

1-1-5: for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake.

“Our gospel” or *euaggelion*, the translation being well known as “good news;” *eu-* is the adverbial form of “good.” Note the first person plural most likely referring to earlier preaching handed down to Paul and elaborated upon by him and his associates. By this time, however, gospel doesn’t mean a written text even though this verse has *logos* or word. *Logos* here can apply to word-as-expression, as expressed by other earlier churches with which Paul is familiar.

Just as important or more so with regard to *logos* is *dunamis* or power, this word meaning authority or capacity. Even more important than *logos* and *dunamis*, of course, is the Holy Spirit or *Pneuma*. All three as pertaining to the gospel are in full conviction, *plerophoria* (*pleros*, full).

Paul refers to an earlier experience of the Thessalonians when he and his companions were among them primarily for their benefit. The personal pronoun “you” is used twice, one with the preposition *en* or in and the other with *dia* or through.

1-1-6: And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit;

Mimetes or imitators: first “of us” and then of the Lord. The Thessalonians wouldn’t have known how to do this unless being informed by Paul and his companions. Once trained, they could shift their *mimetes* to the Lord. The basis for such imitation rests in a mutual affliction or *thlipsis* which also means pressure. It’s almost as those this undefined pressure were squeezing the Thessalonians which was held back by reception of the divine *logos* or word (cf. vs. 5). Along with this

logos comes joy or *chara* by the Holy *Pneuma* (cf. vs. 5), “inspired” not being in the Greek text.

1-1-7: so that you became an example to all the believers in Macedonia and in Achaia.

Tupos means a figure or impression which in this instance is more than an example but something lasting such as a stamp and remains in that which it had imprinted. Such a *tupos* has its origins in the Thessalonians as *mimetes* in the previous verse, that being traced immediately to Paul and his companions.

1-1-8 For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere so that we need not say anything.

Here the divine *logos* (cf. vs. 6) goes from the Thessalonians in two ways and from two places, the two verbs prefaced with the preposition *ex-* or from: 1) sounded forth or *execheomai* which intimates an echoing or something like the sound of thunder and *exerchomai*. This second is with respect to faith in God or literally, in the direction (*pros*) of God. In other words, both *logos* and *pistis* (faith) are so overwhelming that Paul can't say anything.

1-1-9 For they themselves report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God,

Reference is to those who felt the affect of *execheomai* and *exerchomai* of the previous verse, their spontaneous response being to send Paul a report or *apaggello* (it also means to make known openly). This consists of four elements, the fourth being vs. 10: 1) a welcome among you or an *eisodos* (literally, an entry; *eis-* or into) with the preposition *pros*, direction towards-which. 2) A turning from idols or *epistrepho* (*ep1-* or upon) also with *pros*. 3) To serve (*douleo* also means to be a slave) God.

1-1-10 and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

4) *Anameno* or to wait for, the preposition *ana-* being up to, upwards. Pertaining to Christ in heaven, the *ana-* suggests a being present there with him by reason of

faith. *Anameno* is colored by a certain fear, that is, *orge* or wrath to come which goes unspecified but can refer to Christ's remarks on the "last days" as found throughout the Gospels. Despite this, Jesus will deliver us, *rhuomai* also meaning to check or to curb, present participle suggestive of a judgment which is present, not so much as in the future. Such rescuing wouldn't be possible without Jesus having been raised, so *orge* is associated with the finality of death in the present or near present.

Chapter Two

1-2-1: For you yourselves know, brethren, that our visit to you was not in vain;

Paul is reflecting upon a visit to the Thessalonians, saying that his *eisodos* or entry-into (*eis-*) noted in 1-1-9 with them (i.e., *pros* or towards them) was not *kenos*, vain in the sense of being empty or useless.

1-2 but though we had already suffered and been shamefully treated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in the face of great opposition.

Propascho and *hubrizo* or suffered and shamefully treated. The first has the preposition *pro-* prefaced to the verbal root (before, in front of) signifying a more intense form of suffering whereas the latter means to behave insolently, a fact which Paul says the Thessalonians knew about. Nevertheless, "we"—and Paul continues to use the first person plural—retained courage or *parresiazomai*, to speak freely or with *parresia*, the right belonging to a citizen of a Greek city-state. This *parresiazomai* is located "in God," a position, if you will, from which Paul and his companions can speak the Gospel "to you," that is, *pros* you. This is done despite opposition or *agon* which also means a contest of athletes.

1-2-3: For our appeal does not spring from error or uncleanness, nor is it made with guile;

Paraklesis or appeal means literally a summoning-beside or *para-*. It lacks error (*plane*, literally, wandering), uncleanness (*akatharsia*) and guile (*dolos*, literally, bait for catching fish). The first two have the preposition *ek* or *ex* (from) and the third has *en* or in. "Made" is lacking in the Greek text.

1-2-4: but just as we have been approved by God to be entrusted with the gospel, so we speak not to please men but to please God who tests our hearts.

Dokimazo: to prove by testing relative to the first person plural which echoes Gal 1.7: “When then they saw that I had been entrusted with the gospel to the uncircumcised.” Such approval stems from Paul’s conversion (cf. Acts 9) which is the exact point of him being entrusted (*pisteuo*: to believe, to put faith in) with the gospel although he was unaware of it then. Speaking is for the purpose of pleasing God, *aresko* (to make good, to satisfy).

Dokimazo is used as second time, that is, with regard to testing hearts (*kardia*).

1-2-5: For we never used either words of flattery, as you know, or a cloak for greed, as God is witness;

Gignomai is the verb for “used,” also as to come to pass, come upon or happen, here with regard to words (*logos*, cf. 1-1-8) of flattery or *kolakeia*, deception for selfish ends. *Logos* has the preposition *en*, literally as “in words of flattery.” The same applies to the cloak or *prophasis*, that which is alleged or a pretext as it pertains to *pleonexia*, also as grasping or advantage. God as *martus* or witness counters both this *kolakeia* and *pleonexia*.

1-2-6: nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ.

The present active participle of *zeteo* (seek) suggests continuous action which is held in check. *Doxa* or glory also means opinion, so in this context it can apply to the fleeting nature of recognition by others.

NB: The underlined is in vs. 7 of the Greek text.

Paul and his companions, despite their position, don’t seek to be a burden on the Thessalonians, *baros* also applicable to honor and dignity of the apostolic office.

1-2-7: But we were gentle among you, like a nurse taking care of her children.

Despite the *baros* of vs. 6 (burden-as-authority-as-apostles), Paul and his fellows were gentle among the Thessalonians, *epios* also as kind which her is literally “in the midst (*mesos*) of you.” Being *epios* is characteristic of a nurse or *trophos* (one

who feeds) along with the verb *thalpo*, to warm, to soften by heat.

1-2-8: So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.

Homeiromai (or *himeiromai*) means to long for or yearn is used with *eudokeo* or to be pleased, *eu-* or the adverbial form “well” prefaced to *dokeo* (to think, to suppose). *Metadidomai* or to share with (*meta-*) pertains to both the gospel and Paul plus his companions, *psuche* or soul being used as “selves.”

Agapetos or very dear means participating in *agape*, that affection or goodwill difficult to translate.

1-2-9 For you remember our labor and toil, brethren; we worked night and day that we might not burden any of you while we preached to you the gospel of God.

Kopos (cf. 1-1--3) and *mochthos* or labor and toil: the former implies strife whereas the latter, distress and hardship. In this verse both working and preaching or *ergazomai* and *kerusso*, the latter meaning to proclaim in the manner of a herald. *Kerusso* is used with the preposition *eis*, “into you” and is the first use of this verb in this epistle. It’s mentioned here because normally we associated preaching and the Gospel. Paul wishes that he and his companions not be a burden to the Thessalonians, *epibareo* meaning literally to place a weight (*baros*, cf. vs. 7) upon or *ep1-*.

1-2-10: You are witnesses and God also, how holy and righteous and blameless was our behavior to you believers;

Martus or witness which applies to both the Thessalonians and God himself, the same being applied to the latter as in vs. 5. Paul has three adjectives to describe both his behavior and his associates, the verb *gignomai* (to come into being, to happen) being used. The adjectives are actually adverbs indicative of their behavior: *hosios*, *dikaios* and *amemptos*, the latter consisting of the verbal root *memphomai* with alpha privative.

1-2-11: for you know how like a father with his children we exhorted each one of you and encouraged you and charged you

NB: the underlined is in vs. 12 of the Greek text.

“We” or the first person plural which Paul never forgets to use is with respect to the following three: 1) *parakaleo* is the verb for exhorted and means literally to summon beside or *para-*. 2) *Paramutheomai*, another verb with *para-* prefaced to *mutheomai* or to tell, recount and 3) *marturomai*, to call as witness.

1-2-12: to lead a life worthy of God, who calls you into his own kingdom and glory.

NB: this verse is part of vs. 11 in the Greek text.

Peripateo or to lead a life reads literally as to walk around or about (*per1-*) and prefaced with the preposition *eis* or into...“into walking around.” This walking around isn’t aimless but done worthily (*axios* being an adverb) as directed by God into (*eis*) his kingdom and glory, *basileia* and *doxa* (cf. vs. 6).

1-2-13: And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.

Eucharisteo or to give thanks is similar to its use in 1-1-2 along with the adverb *adialeiptos* or constantly. The reason for this gratitude? The Thessalonians received the *logos* (cf. vs. 5) of God, *paralambano* as to receive beside or alongside of (*para-*), this hearing or *akoe* (also as report) coming from “us,” another used of *para*. In other words, the *para-lambano* comes *para* from “us” and thus was accepted. This acceptance differs from the *logos* of men in that it is the *logos* of God and thus implies Christ as *Logos*. It is working in (*energeo*) the Thessalonians, that is, the preposition *en* with *en-* prefaced to this verb...a double *en*, if you will, making the *logos* all the more effective.

1-2-14: For you, brethren, became imitators of the churches of God in Christ Jesus which are in Judea; for you suffered the same things from your own countrymen as they did from the Jews,

Not only do the Thessalonians offer an example of being a *mimetes* here but are doing so for those in Macedonia and in Achaia (cf. 1-7). There they are for the believers whereas here they are for the churches (*ekklesia*, cf. 1-1) in Christ Jesus.

Both the Thessalonians and churches of Judea had undergone similar trials as represented by *pascho* (to suffer), that is, by their own countrymen or *sumphuletes*, literally with-tribe.

1-2-15: who killed both the Lord Jesus and the prophets and drove us out and displease God and oppose all men

If Paul holds the Jews responsible for having killed Jesus Christ and the prophets, the countrymen of the Thessalonians of the previous verse seem to be not dissimilar. The Jews did the following to Paul and his companions: drove out, displease God and oppose all men or *ekdioko* (to oppress, the preposition *ek-* or from intensifying the verbal root), *aresko* (to make good or acceptable) and *enantios* (opposite).

1-2-16: by hindering us from speaking to the Gentiles that they may be saved -- so as always to fill up the measure of their sins. But God's wrath has come upon them at last!

Again, returning to vs. 14, both the Jews and countrymen of the Thessalonians hindered “us” from addressing the Gentiles (*ethnos*, nation) in order to save them (*sozo*). If this came into effect, the Gentiles would be allowed to reach the fulness of their sins or *anapleroo*, the preposition *ana-* meaning on, upon which intensifies the verbal root. However, this is precluded by divine wrath or *orge* which is describe literally as “into the end,” *telos* (suggests completion) with the preposition *eis*.

1-2-17: But since we were bereft of you, brethren, for a short time, in person not in heart, we endeavored the more eagerly and with great desire to see you face to face;

Aporphantizo means to be bereft (*apo-* or from) of a parent, in other words, an orphan which is for a short time rendered literally “to a time of an hour,” *kairos* intimating a special event or in this instance, and hour which is memorable as indicated by Paul’s use of *kardia* (cf. vs. 4) or heart.

Spoudazo means to be eager or willing coupled here with *epithumia*, literally an intense or passionate desire upon (*epi-*).

1-2-18: because we wanted to come to you -- I, Paul, again and again --but

Satan hindered us.

Pros or “to you” which Satan hindered, *egkopto*, literally as to cut into or prevent a person from completing one’s course.

1-2-19: For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? 1-2-20: For you are our glory and joy.

Two verses are combined here. This will occur several times throughout the document and will be noted.

Vs. 19 contains two rhetorical questions, the first consisting of “we” considering the Thessalonians hope which is equivalent to a crown of boasting, *kauchesis* suggestive of a loud-mouth. It has a special time, the *parousia* of Jesus, this noun literally meaning a being-beside or in the vicinity of (*para-*). The second rhetorical question, of course, pertains to the Thessalonians, glory and joy or *doxa* and *chara* (cf. 2-12 and 1-6 respectively).

Chapter Three

1-3-1: Therefore when we could bear it no longer, we were willing to be left behind at Athens alone,

Three verbs to note in this verse: 1) *stego* or to ward off by covering as with a roof for protection against the elements. 2) *eudokeo* as noted in 2.8 consisting of *eu-* or the adverbial form “well” prefaced to *dokeo* (to think, to suppose). 3) *kataleipo* which also means to forsake.

1-3-2: and we sent Timothy, our brother and God's servant in the gospel of Christ, to establish you in your faith and to exhort you,

Sunergos or one who works with (*sun-*) as servant whom “we” send to or *eis* (into) with two intents concerning the Thessalonians: 1) establishing them in their faith or *sterizo* which connotes putting up a buttress as a support, here (*eis*, into) in the faith and 2) to exhort or *parakaleo* noted in 1-2-11 as to summon beside, *para-*.

1-3-3: that no one be moved by these afflictions. You yourselves know that this is to be our lot.

Saino means to shake or to wag, that is, as a dog wags its tail and with *thlipsis* (cf. 1-1-6) or affliction, the preposition *eis*, “into afflictions.”

A second use of the preposition *eis*, that is, with regard to the verb *keimai*, to lay or to place which here translates as lot.

1-3-4: For when we were with you, we told you beforehand that we were to suffer affliction; just as it has come to pass, and as you know.

“We” were present or *pros* or direction towards-which with regard to the Thessalonians. *Prolego* or to say beforehand (*pro-* or before) also means to foretell, here with regard to *thlibo* or literally to squeeze.

1-3-5: For this reason, when I could bear it no longer, I sent that I might know your faith for fear that somehow the tempter had tempted you and that our labor would be in vain.

Stego or bear as in vs. 1 with regard to Paul, this being the first time he speaks in the first person plural, not the familiar “we.” This reveals the depth of his anxiety and desire to know what is going on with the Thessalonians. The preposition *eis* (into) with the verb *gnosko* (to know) serves to heighten this anxiety. It concerns being tempted or *peirazo* also in the sense of testing (‘tempter’ is derived from it). If such *peirazo* were allowed to occur, “our” (back to first person plural) *kopos* (cf. 1-2-9) would come to no avail, literally “into (*eis*) emptiness” or *kenos* (cf. 1-2-1).

1-3-6: But now that Timothy has come to us from you and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you --

Apo and *pros* or from and towards-which with regard to Timothy and two things he has brought: 1) *pros* is associated with *euaggelizomai* or bringing good news with regard to the Thessalonians’ faith and *agape* (cf. 1-2-8). 2) Reported or literally “to have memory” or remembrance, *mneia* (cf. 1-1-3).

1-3-7: for this reason, brethren, in all our distress and affliction we have been comforted about you through your faith; 1-3-8: for now we live, if you stand fast in the Lord.

Two verses are combined here.

Parakaleo or to be comforted or summoned beside (*para-*, cf. vs. 2) with regard to (*epi*, literally as upon) *anagke* and *thlipsis* (cf. vs. 3), the former also as necessity.

“We” will live provided that the Thessalonians stand fast or *histemi* in the Lord.

1-3-9: For what thanksgiving can we render to God for you, for all the joy which we feel for your sake before our God,

Eucharistia or thanksgiving, also as gratitude with regard to the verb *antapodidomai* which means to give back (*anti-*) as an equivalent. The preposition *epi* (upon) is used with regard to *chara* (cf. 1-2-19) or joy and the verb *chairō* towards the Thessalonians which is situated before (*emprothen*, cf. 1-1-3) God.

1-3-10: praying earnestly night and day that we may see you face to face and supply what is lacking in your faith?

Deomai as praying also means to beseech along with the adverb *huperekperissou* which is comprised of two prepositions, *huper-* and *ek-* or beyond and from, these showing the earnestness of the *deomai* at hand. This, in turn, is for the purpose of literally “into to see your face.”

Katartizo or to supply means to fit together, repair or equip any deficiency or want of faith in the Thessalonians, *husterema*.

1-3-11: Now may our God and Father himself and our Lord Jesus direct our way to you; 1-3-12: and may the Lord make you increase and abound in love to one another and to all men as we do to you,

Two verses are combined here.

Kateuthuno or to direct or to make straight “our” way or *hodos pros* the Thessalonians.

Pleonazo and *perisseuo*: to increase and abound, the latter meaning to overflow with regard to *agape* (cf. vs. 6). Note the use of the preposition *eis* (into): *eis* one another, *eis* all and *eis* you.

1-3-13: so that he may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all his saints.

The two verbs *pleonazo* and *perisseuo* of the previous verse have the following aim: *sterizo* with *eis* or into as in vs. 3. It concerns the hearts of the Thessalonians, that they may lack blame or *amemptos* (cf. 1-2-10) which, in turn, is situated in holiness or *hagiosune* which is before God and (or as) the Father, *emprosthen* (cf. vs. 9). A time is associated with this *sterizo* or establishing, namely, the *parousia* of Jesus Christ as well as his saints, a being-beside or in the vicinity of (*para-*; cf. 1-2-19).

Chapter Four

1-4-1: Finally, brethren, we beseech and exhort you in the Lord Jesus that as you learned from us how you ought to live and to please God just as you are doing, you do so more and more.

Loipon (adverb form of *loipos*, remaining, rest) pertains to the last words of Paul and his companions to the Thessalonians which turns out to be pretty long, continuing into the next chapter.

The following two are located, if you will, “in” Christ Jesus: *erotao* and *parakaleo* or beseech and exhort, the former also as to challenge and the latter last noted in 1-3-7.

Note the *kathos-kathos* formula or “so-as.” The first *kathos* consists of *paralambano* and *peripateo* or learned and do more and more (cf. 1-2-13 and 1-2-12 respectively). The former has the preposition *para* as “from us”...beside us, as it were. There’s a second verb involved here, *aresko* (cf. 2-15) or to please God. The second *kathos* consists of *perisseuo* or to do something in abundance (cf. 1-3-13).

1-4-2: For you know what instructions we gave you through the Lord Jesus.

Paraggellia or instructions derives from *paraggello* or to transmit a message, the preposition *para-* suggestive of this message getting beside a person for whom it’s intended. It’s given by means of another preposition suggestive of the same transmission, “*dia* (through) the Lord Jesus.”

1-4-3: For this is the will of God, your sanctification: that you abstain from unchastity;

The divine *thelema* and human *hagiasmos* here are one and the same provided chastity is maintained, the noun here being *porneia* which covers illicit sexual practice in general.

1-4-4: that each one of you know how to take a wife for himself in holiness and honor, 1-4-5: not in the passion of lust like heathen who do not know God;

Two verse are combined here.

Skeuos is the noun for wife which more specifically means a vessel or implement of any kind and related to both *hagiasmos* (cf. vs. 3) and *time*. Both are in contrast to the pathos of lust, *epithumia* (cf. 1-2-17) or literally desire-upon (*epi-*). Such *epithumia* is typical of heathens or *ethnos* where in 1-2-16 this noun refers to Gentiles.

1-4-6: that no man transgress and wrong his brother in this matter because the Lord is an avenger in all these things as we solemnly forewarned you. 1-4-7: For God has not called us for uncleanness but in holiness.

Two verses are combined here.

The act of transgressing and wronging or *huperbaino* (literally, to go beyond or *huper-*) and *pleonekto* (to claim more than what is one's own) with regard to *pragma* (matter, business) bring divine vengeance. That is to say, God himself is an avenger or *ekdikos*, literally as "from (*ek-*) the law." Paul and his companions had spoken of this earlier, *diamarturomai* meaning literally to give witness-through or *dia-*.

A contrast is given between *akatharsia* and *hagiasmos*, cf. 1-2-3 and 1-4-4 respectively.

1-4-8: Therefore whoever disregards this, disregards not man but God who gives his Holy Spirit to you.

Atheteo or disregard is used twice here, it meaning literally to do away with what has been laid down. God gives his *Pneuma* (cf. 1-1-6) literally "into (*eis*) you."

1-5-9: But concerning love of the brethren you have no need to have any one write to you, for you yourselves have been taught by God to love one another;

Philadelphia or love is used here instead of *agape*, this noun consisting of *philos* (friend) and *adelphos* (brother). The Thessalonians have no need to be informed about this since God had taught them literally “into (*eis*) *agape*.” As for “taught,” the word is *theodidasktos* or “God-taught.”

1-4-10: and indeed you do love all the brethren throughout Macedonia. But we exhort you, brethren, to do so more and more,

The preposition *eis* or into is used with regard to “into all the brethren.” *Parakaleo* or to call beside (*para-*; cf. 1-4-1) is with regard to doing more, *perisseuo* (cf. 1-4-1).

1-4-11: to aspire to live quietly, to mind your own affairs and to work with your hands as we charged you; 1-4-12: so that you may command the respect of outsiders, and be dependent on nobody.

Two verses are combined here.

The verb *paraggello* (cf. 4-2) is with regard to three pairs: 1) *philotimeomai* which consists of *philos* (cf. vs. 9) and *timos* (time, cf. vs. 4) with regard to *hesuchazo* or to cease from labor. 2) *Prasso* or to effect or to accomplish with regard to what is one’s own and 3) to work (*ergazomai* (cf. 1-2-9) with one’s own hands. I.e., two verbs related to the doing of something.

Euschemonos is an adverb meaning in a seemly manner used with the verb *peripateo*, to walk about or around (*peri-*). Both are directed to people outside the Christian faith, that is, *pros* with regard to *echo* (outside). *Chreia* means need which is not necessary for the Thessalonians, that is, to be dependent on anyone else.

1-4-13: But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope.

Agnoeo or to be ignorant with regard to those who have died, *koimao* meaning to

fall asleep. Such ignorance Paul, again as first person plural, wishes that the Thessalonians not have concerning those who lack hope.

1-4-14: For since we believe that Jesus died and rose again, even so, through Jesus God will bring with him those who have fallen asleep.

“Again” is lacking in the Greek text with regard to the verb *anistemi*, to rise up (*ana-*). *Ago* is the verb to bring as applied to God concerning Jesus Christ and those who have died, *koimao* (cf. 1-4-13).

1-4-15: For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep.

Lego and *logos*: to declare and word as expression, the two having a sense of revelation as opposed to an opinion or speculation. It concerns those left until Christ’s coming or *parousia*, his being-about or *para-* which here is with the preposition *eis*, “into the coming.” The verb here is *perileipo* or to leave around (*peri-*). *Phthano* means to precede and is with regard to those who have died, *koimao* (cf. 1-4-14).

1-4-16: For the Lord himself will descend from heaven with a cry of command, with the archangel's call and with the sound of the trumpet of God. And the dead in Christ will rise first;

Three words with the idea of a sudden exclamation: *keleusma* or a cry that is rousing, *phone* or call which also means voice and *salpigx* or trumpet. All three come before the dead rising first.

1-4-17: then we who are alive, who are left, shall 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. 4-18: Therefore comfort one another with these words.

Two verses are combined here.

Here those or better “we” who are alive are identified as those who are left or *perileipo* as in vs. 15. Both are subject to *harpazo*, a sudden snatching by force which is in the clouds where they will meet the Lord, the noun being *apantesis*. Note the three prepositions: *en* with regard to clouds, *eis* with regard to meeting

and *eis* with regard to air. The result of all three, if you will, is to be with the Lord *pantote* (cf. 1-1-2) which suggests perpetuity.

Such words of a sudden, impending meeting are intended to provide comfort, *parakaleo* or as in vs. 10, literally as to call beside (*para-*).

Chapter Five

1-5-1: But as to the times and the seasons, brethren, you have no need to have anything written to you. 1-5-2: For you yourselves know well that the day of the Lord will come like a thief in the night.

Two verses are combined here.

Chronos and *kairos* (cf. 1-2-17): two different ways of telling time, the former being chronological and the latter, special occasion or often by way of divine intervention. Paul knows that the Thessalonians are familiar with both with respect to the day (*hemera*) of the Lord. The adverb *akribos* or “well” connotes exactness and sharpness. Apparently these people were sensitive to the Lord’s account of the last day and hour recounted in Mt 24.43+. Here *hemera* generally means day as during daylight which is juxtaposed with night.

1-5-3: When people say, "There is peace and security," then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape. 1-5-4: But you are not in darkness, brethren, for that day to surprise you like a thief.

Two verses are combined here.

The phrase “people say” seems to pertain to those who lack knowledge of the Christian faith compared with the well-informed Thessalonians. They maintain their current way of living is marked by peace and security, *eirene* (cf. 1-1-1) and *asphaleia* (literally not falling down). However, a destruction or *olethros* (also means a plague and curse) will come at once or *aiphnidios* which is both an adjective and adverb, also as unforeseen. The sense of *aiphnidios* is similar to the verb surprise or *ephistemi*, to come upon (*epi-*). This *olethros* is likened to the travail associated with birth pangs, *odis* from which escape will be impossible, *ekpheugo* (*ek-* or from).

1-5-5: For you are all sons of light and sons of the day; we are not of the night or of darkness. 1-5-6: So then let us not sleep as others do, but let us keep awake and be sober. 1-5-7: For those who sleep sleep at night, and those who get drunk are drunk at night.

Three verses are combined here.

The word “sons” applies to light and day, the two being fairly synonymous, light as son which creates the day. Because “sons” implies divine sonship, it’s not associated with night or darkness, the former creating the latter or the inverse of light-as-is-to-day.

Reference to sleep implies that “others” do so without regard for day or for night, they being indifferent to the two. Paul recommends the opposite, namely keeping away and being sober or *gregoreo* and *nepho*, the former also as being vigilant and the latter as not being drunk.

1-5-8: But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation.

Sobriety = day unlike those who are drunk = night in the previous verse.

Reference to breastplate and helmet pertain to faith and love (*agape*, cf. 1-5-9) along with hope of salvation, *soteria* is found in Eph 6.14 but more precisely lifted from Is 59.17 quoted in full here: “He put on righteousness as a breastplate and a helmet of salvation upon his head; he put on garments of vengeance for clothing and wrapped himself in fury as in a mantle.” As for *soteria*, the Hebrew is *yeshuha*, also the proper name Jesus.

1-5-9: For God has not destined us for wrath but to obtain salvation through our Lord Jesus Christ 1-5-10: who died for us so that whether we wake or sleep we might live with him. 5-11: Therefore encourage one another and build one another up, just as you are doing.

Wrath and salvation or *orge* and *soteria* (cf. 1-2-16 and vs. 8 respectively). The first has the preposition *eis* or “into” and the verb *tithemi* or to place as destined whereas the noun *peripoiesis* literally means a making around (*peri-*). It too has the preposition *eis* and translates here as “to obtain.” Both *orge* and *soteria* are through

(*dia*) Jesus Christ.

Here the distinction between waking and sleeping is abolished or transcended for living with (*sun*) him, this intimating the distinction between sons of light and day as well as being of the night and darkness of vs. 5.

1-5-12: But we beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you 1-5-13: and to esteem them very highly in love because of their work. Be at peace among yourselves.

Two verses are combined here.

Erotao or beseech as in 1-4-1, also as to challenge, here with regard to those who hold an official ecclesiastical office among the Thessalonians. They are to be respected as fellow laborers (*kopiaio* being the verb which connotes weariness and with the preposition *en* or ‘in you’), the verb *oida* (cf. 1-4) being used which means “to know.” Such officials *proistemi* or stand before (*pro-*) their fellows with the purpose of providing *noutheteo* or literally to put in the mind (*nous*).

The Thessalonians are to esteem these overseers (*hegeomai*: to lead the way for) very highly or *huperekperrissou* which has two prepositions prefaced to the root *perissos* (beyond the norm), *huper-* and *ek-* or beyond and from. Such extreme courtesy is to be done in *agape* and because of their work, *ergon* (vs. 8 and cf. 1-1-3 respectively).

Such subordination can give rise to problems which is why Paul advises to be at peace or *eireneuo* “in (*en*) yourselves.”

1-5-14: And we exhort you, brethren, admonish the idlers, encourage the fainthearted, help the weak, be patient with them all.

Parakaleo or to summon beside (*para-*; cf. 1-4-17) is aimed at three categories of people: idlers, fainthearted and the weak (*ataktos* or those without rank or lacking order, *oligopsuchos* as little cold and *asthenos* or without strength. The verbs associated with each are *noutheteo* (cf. vs. 12), *paramutheomai* or recount beside, *para-* and *antecho*, to hold out against (*anti-*). Finally, Paul exhorts the Thessalonians to be patient, *marothumeo* or to have long suffering towards all, the preposition *pros* signifying direction-towards.

1-5-15: See that none of you repays evil for evil but always seek to do good to one another and to all. 1-5-16: Rejoice always, 1-5-17: pray constantly,

Three verses are combined here.

Apodidomai or to repay (also as to give back) with regard to that which is *kakos* or evil. *Dioko* or to do (good) means to hunt, to pursue vigorously here with the preposition *eis* or literally “into one another and into all.”

Chairo or to rejoice *pantote* (cf. 1-3-9 and 1-5-3 respectively).

Proseuchomai or to pray in the sense of beseech *adialeiptos*, without interruption, alpha privative with the preposition *dia-* (through) prefaced to the verbal root *leipo*, to leave behind.

1-5-18: give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 1-5-19: Do not quench the Spirit, 1-5-20: do not despise prophesying, 1-5-21: but test everything; hold fast what is good, 1-5-22: abstain from every form of evil.

Five verses are combined here.

Eucharisteo (cf. 1-2-13) or to give thanks literally “in all,” this being God’s will or *thelema* (cf. 1-4-3). Such a will is situated in Christ as well as into (*eis*) you, the Thessalonians.

Sbennumi or to put out a fire with regard to the *Pneuma* (cf. 1-4-8).

Exoutheneo: to despise or consider as nothing (*ex-* or from and *outheis*, nothing) with regard to prophecy (noun).

Dokimazo (cf. 1-2-4) or to test all things and to hold fast or *katecho* (literally as to have down or *kata-*) that which is good (*kalos* more as beautiful).

Apechomai or to hold oneself back from not just what is *kakos* (cf. vs. 15) but every form or *eidos* (particular state of something) of it.

1-5-23: May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our

Lord Jesus Christ.

Paul wishes the God of peace (*eirene*, cf. vs. 3) sanctify the Thessalonians wholly, *hagiazō* and *holoteles*, the second comprising *holos* and *telos* or whole and end.

Three constituent parts of the human person: spirit, soul and body (*pneuma*, *psuche* and *soma*; vs. 19 and 1-2-8 for the first two). All three are to be kept sound and blameless *holokleros* and *amemptos*, the first being an adjective and the second an adverb. The adjectival form for the latter may be found in 1-3-13. As for the first, literally it means *holos* or whole prefaced to *kleros* or lot or portion. (cf. 1-3-13), both with respect to (*en* or literally ‘in’) the *parousia* or being-beside (*para-*; cf. 1-4-15) of Christ.

1-5-24: He who calls you is faithful, and he will do it. 1-5-25: Brethren, pray for us. 1-5-26: Greet all the brethren with a holy kiss. 1-5-27: I adjure you by the Lord that this letter be read to all the brethren. 1-5-28: The grace of our Lord Jesus Christ be with you.

Five verses are combined here.

Kaleō or calls is a participle, calling, which is done by God who is *pistos* or faithful.

Proseuchomai (cf. vs. 15) or pray for Paul and his companions, those who are *peri* or literally around or nearby.

Aspazomai or greet or to welcome kindly, here with a kiss or *philema* which is holy (*hagios*).

Paul (first person singular, not the familiar plural) adjures the Thessalonians to read this letter to everyone, the verb *enorkizo* meaning to swear an oath, the preposition *en-* being prefaced to the verbal root.

Paul extends the *charis* or grace which belongs to Jesus Christ to all the Thessalonians, this being the same word which begins the letter.

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Second Thessalonians

2-1-1: 1 Paul, Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2-1-2: Grace to you and peace from God the Father and the Lord Jesus Christ.

Two verses are combined here.

All three persons are mentioned at the beginning of this letter as is the case with the first letter. The local church is situated, if you will, “in God” to which these men impart grace and peace (*charis* and *eirene*, cf. 1-5-28 & 1-5-23 respectively) from this same God. I.e., both grace and peace go from God and Jesus to the Thessalonians.

2-1-3: We are bound to give thanks to God always for you, brethren, as is fitting because your faith is growing abundantly, and the love of every one of you for one another is increasing.

Eucharisteo (cf. 1-5-18) to God for the Thessalonian church is fitting or *axios* (deserved, meet) for two reasons: 1) faith (*pistis*: cf. 1-1-8) growing abundantly or *huperauxano*, *huper-* or beyond prefaced to the verbal root and 2) the *pleonazo* (cf. 1-3-13) of *agape* literally “into (*eis*) one another.”

2-1-4: Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring.

Egkauchaomai or to boast is done literally “in (*en*) you” as “in (*en*) the churches.” The reason: *hupomone* and *pistis* or steadfastness and faith (cf. 1-1-3 & vs. 3 respectively). Both are operative in *diogmos* and *thlipsis* (1-3-7) or persecutions and afflictions which the Thessalonians are enduring, *anecho* also as to hold oneself up (*ana-*).

2-1-5: This is evidence of the righteous judgment of God that you may be made worthy of the kingdom of God for which you are suffering –

Endeigma or evidence (also as proof) as of the divine judgement (*krisis*) which is righteous (*dikaioi*, cf. 1-2-10). Such *krisis* qualifies (*kataxioo*; *kata-* or in accord with, this verb with the preposition *eis*, into) the Thessalonians for God’s kingdom

as they suffer for it, *pascho* (cf. 1-2-14).

2-1-6: since indeed God deems it just to repay with affliction those who afflict you 2-1-7: and to grant rest with us to you who are afflicted when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire,

Two verses are combined here.

Eiper may be rendered as something along the lines of “provided that, seeing that.” *Antapodidomai* or to give in return (*anti-* or against, opposite) or here, affliction for those who afflict the Thessalonians, *thlipsis* (cf. vs. 4) and *thilbo*.

Anesis is the noun for “grant rest” and also means repose, here with regard to the Thessalonians who are afflicted, *thilbo*. Such *anesis* or rest comes with the revelation of Jesus, *apokalupsis*, literally an uncovering which comes from heaven. It’s accompanied with angels “in flaming fire,” this underlined phrase being part of vs. 8 in the Greek text.

2-1-8: inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus.

“In flaming fire” and what forms part of this verse is from Ps 79.6 quoted here in full: “Pour out your anger on the nations that do not know you and on the kingdoms that do not call on your name!” *Ekdikesis* is suggestive of full and final punishment applicable to those who don’t know God as well as those who don’t obey Jesus’ gospel, *hupakouo* meaning literally to listen under (*hupo-*).

2-1-9: They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might,

The verb “suffer” isn’t in the Greek text, here with *dike*, *olethros* (1-5-3) or punishment and destruction and exclusion (the preposition *apo* as ‘from’). *Prosopon* or face is rendered as presence. Also *dike* applies to being separated from the *doxa* (cf. 1-2-19) of divine might (*ischus*, also as strength). Much of this verse is lifted from Is 2.19 quoted here in full: “And men shall enter the caves of the rocks and the holes of the ground from before the terror of the Lord and from the glory of his majesty when he rises to terrify the earth.”

2-1-10: when he comes on that day to be glorified in his saints and to be

marveled at in all who have believed because our testimony to you was believed.

Reference to “day” is not unlike a *kairos* event, *hemera* (cf. 1-5-1) being the word. The subject at hand is Christ to be glorified or *endoxazo* as well as to be marveled (*thaumazo*) by those who have believed “our” testimony (*marturion*, also as witness), again, the first person plural. As for the verb, note the preposition *en-* (in) prefaced to the verb along with the same preposition or “in his saints.”

2-1-11: To this end we always pray for you, that our God may make you worthy of his call and may fulfil every good resolve and work of faith by his power,

Eis ho or “into which” is rendered as “to this end.” *Proseuchomai* (cf. 1-5-24) or to beseech at all times (*pantote*, cf. 1-5-15) is for the Thessalonians and has two aims: 1) worthy of God’s call (*axioo* and *klesis*) and 2) to fulfill which is effected literally “in (*en*) his power (*dunamis*, cf. 1-1-5)” or *pleroo* or bring to completion both good resolve (*eudokia*) and work (*ergon*, cf. 1-5-12) of faith.

2-1-12: so that the name of our Lord Jesus may be glorified in you and you in him according to the grace of our God and the Lord Jesus Christ.

Endoxazo (cf. vs. 10): the preposition *en-* prefaced to the verbal root along with *en* as “in you” and *en* as “in him.” The operation of grace is involved in all three uses of *en*, *charis* (cf. 2-1-1) with the preposition *kata*, according to.

Chapter Two

2-2-1: Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren,

The subject here is Christ’s *parousia* or being present around or about (*para-*; cf. 1-5-23) along with the Thessalonians’ assembling or *episunagoge* which has two prepositions prefaced to the root, *epi-* and *sun-* or upon and with. The phrase *ep’ auton* is rendered literally as “upon him.”

2-2-2: not to be quickly shaken in mind or excited either by spirit or by word or by letter purporting to be from us to the effect that the day of the Lord has

come.

Paul wishes the Thessalonians not to be shaken or excited *saleuo* and *throeo*, the two being similar with the latter applicable more to one's inner disposition. To the first belongs nous or mind and to the second, *pneuma* (cf. 1-5-23) or spirit. Then there's included a letter supposedly coming from "us" whose contents says that the day (*hemera*, cf. vs. 10) of the Lord has come, *enistemi* or literally to stand in (*en-*).

2-2-3: Let no one deceive you in any way; for that day will not come unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition,

Exapatao or to deceive with the preposition *ex-* (from) prefaced to the verbal root implying a more thorough deception. Before the advent of "that day" (not in the Greek text) is the rebellion or *apostasia* (apostasy) and the revelation of the man who is lawless, *apokalupto* being a verb which means to uncover what is already present. This man is also called a son of perdition or *anomia* or without law.

2-2-4: who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

This unidentified man is not Satan who is defined clearly in vs. 9. He both opposes and exalts himself, *antikeimai* and *huperairo*, the two prepositions *anti-* and *huper-* or against and above prefaced to the verbs suggestive of his rebellious nature. Thus *anti-* and *huper-* are set against any worship of the divine which seems to include what is not Christian. He proclaims himself a god by setting up a throne in the temple, most likely that in Jerusalem. This verse contains parts of Dn 11.36 quoted here in full: "And the king shall do according to his will; he shall exalt himself and magnify himself above every god and shall speak astonishing things against the God of gods. He shall prosper until the indignation is accomplished; for what is determined shall be done."

2-2-5: Do you not remember that when I was still with you I told you this? 2-2-6: And you know what is restraining him now so that he may be revealed in his time.

Two verses are combined here.

Pros or direction towards-which with regard to Paul being with the Thessalonians.

Katecho or restraining (cf. 1-5-22) as applied to the unidentified rebellious man whom the Thessalonians know and who later will be revealed, *apokalupto* (cf. vs. 3). Such an uncovering will happen in his own *kairos* (cf. 1-5-1) meaning that he has determined this *kairos* himself.

2-2-7: For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way.

Musterion implies something into which one is initiated, here applied to *anomia* (cf. vs. 3) and presently is at work, *energazomai* with the preposition *en-* (in) prefaced to it implying greater urgency. Jesus Christ is implied as restraining the *anomia*, *katecho* being the verb as in the previous verse. Such *katecho* will continue until the man of lawlessness is removed, literally “from the midst” or *mesos*.

2-2-8: And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming.

Anomos or lawless one who is associated with the *anomia* as in the previous verse. Once uncovered...*apokalupto* (cf. vs. 6)...Jesus will both slay and destroy him. The former is *anaireo* or to take away by the *pneuma* (cf. vs. 2) or blowing which Jesus will do. The second verb is *katargeo* or to render inactive or abolish which will happen once removed. Compared with the divine *pneuma*, this *katargeo* will happen literally with Jesus’ “appearing of the coming,” *epiphaneia* (to show upon, *epi-*) and *parousia* (cf. vs. 1).

This verse contains elements of Is 11.4 quoted here in full: “But with righteousness he shall judge the poor and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.”

2-2-9: The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders 2-2-10: and with all wicked deception for those who are to perish because they refused to love the truth and so be saved.

Two verses are combined here.

Satan is introduced for the first time who is heralded by the man of lawlessness. He will have a *parousia* which is contrary to that of Christ in the previous verse. His activity or *energeia* (action, operation, energy) will be accompanied with power, signs which are pretended and wonders: *dunamis* (cf. 2-1-11), *semeion* and *teras*. The second as omen is distinguished from the third which is a wonder or marvel. Both, however, are false or *pseudos*.

Vs. 10 includes among Satan's activity is literally "in every deceit of injustice," *apate* and *adikia*. This is destined for persons about to perish or *apollumi* or come to ruin because they refused to love (the noun *agape*, cf. 2-1-3) truth which would save (*sozo*, cf. 1-2-16) them, this verb prefaced with the preposition *eis* or "into"...i.e., "into to being saved."

2-2-11: Therefore God sends upon them a strong delusion to make them believe what is false, 2-2-12: so that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Two verse are combined here.

"Strong delusion" reads literally as "work of delusion," the two words being *energeia* and *plane* (vs. 9 and cf. 1-2-3 respectively, the latter meaning a wandering. The aim: that those destined to perish believe what is false, *pseudos* (cf. vs. 11).

Condemnation (the verb *krino*, to judge) results for failure to believe the truth, that is, for taking pleasure (*eudokeo* in unrighteousness, *eudokeo* and *adikia* (1-3-1 and vs. 9 respectively).

2-2-13: But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved through sanctification by the Spirit and belief in the truth.

Opheilo or to be bound also means that which is owed which in this verse is *eucharisteo* (cf. 2-1-1) always or *pantote* (cf. 2-1-11) and is directed toward (*peri*, around) the Thessalonians who are beloved (*agapao*, cf. 1-1-4) by the Lord. Reason: God chose them as first fruits or *aparche*, literally that which is from (*apo-*) the beginning or *arche*.

Aparche is connected to *soteria* (cf. 1-5-9) by the preposition *eis* or “into salvation.” Then we have the preposition *en* (in) with respect to *hagiasmos* (cf. 1-4-7) which is of the *Pneuma* along with *pistis* and *aletheia*, Thus the sequence is from->through->by.

2-2-14: To this he called you through our gospel so that you may obtain the glory of our Lord Jesus Christ.

“To this” is literally “into (*eis*) this” with respect to being called or *kaleo* (cf. 1-5-24) through “our” gospel which at this early stage of the church is still oral. The result is to obtain the glory or *doxa* (cf. 2-1-9) belonging to Jesus. The noun *peripoiesis* is for the verb “obtain,” into (*eis*) a possessing around (*peri-*).

2-2-15: So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter.

The subject here concerns traditions or *paradosis* or that which is handed down or beside, *para-*. Paul and his companions had taught them to the Thessalonians both by word of mouth and letter, the preposition *dia* (through) being used. The Thessalonians are to both stand firm and hold on to them, *steko* or to hold fast and *krateo* or to be firm, both essentially the same.

2-2-16: Now may our Lord Jesus Christ himself and God our Father who loved us and gave us eternal comfort and good hope through grace, 2-2-17: comfort your hearts and establish them in every good work and word.

Two verses are combined here.

Both Jesus and the Father had shown the following three: 1) love or *agapao* (cf. vs. 13), 2) comfort or *paraklesis* (cf. 1-2-3) which is eternal and 3) not just hope or *elpis* but one which is *agathos* or good. All are given through grace or literally “in (*en*) grace” or *charis* (cf. 2-1-12).

Chapter Three

2-3-1: Finally, brethren, pray for us, that the word of the Lord may speed on and triumph as it did among you,

Paul asks prayers (*proseuchomai*, cf. 2-1-11) for himself and his companions for the intent of the divine *logos* (cf. 1-4-15) to speed on and triumph, *trecho* (to run as a warrior) and *doxazo* (to think well of). In this matter Paul hopes what happened to the Thessalonians transfer to him.

2-3-2: and that we may be delivered from wicked and evil men; for not all have faith. 2-3-3: But the Lord is faithful; he will strengthen you and guard you from evil.

Two verses are combined here.

Rhuomai (cf. 1-1-10) or to deliver or rescue from men who are both wicked and evil, *atopos* and *poneros* or out of place and causing pain or trouble.

Being faithful (*pistos*, cf. 1-5-24), the Lord will both strengthen and guard the Thessalonians, *sterizo* (cf. 1-3-13) and *phulasso* or to keep watch. The purpose of both is directed against evil or *poneros* just mentioned.

2-3-4: And we have confidence in the Lord about you, that you are doing and will do the things which we command.

Peitho means to persuade as well as to have confidence which here is “upon (*epi*) you.” It is with regard to the Thessalonians following the command of Paul and his companions, *paraggello* (cf. 1-4-12).

2-3-5: May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Kateuthuno or direct in the sense of making straight literally “into (*eis*) the *agape* of God” along with the *hupomone* (cf. 2-1-4) of Christ.

2-3-6: Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us.

Paraggello or to command as in vs. 4 which is done in Christ’s name. The Thessalonians are not to associate (*stello*: to get ready or to equip as an army) with two types of persons: 1) idleness which is expressed by the adverb *ataktos* (as in a

battle order) and the verb *peripateo* (cf. 1-4-12). In other words, this type of person lacks discipline associated with the military. 2) Note three uses of the preposition *para*: the verb *paralambano* (cf. 1-4-1), the noun *paradosis* (cf. 2-2-15) and *para* “us.”

2-3-7: For you yourselves know how you ought to imitate us; we were not idle when we were with you, 2-3-8: we did not eat any one's bread without paying, but with toil and labor we worked night and day that we might not burden any of you.

Two verses are combined here.

Paul holds himself and his companions up as worthy of imitation, *mimeomai*. The basis for this is their lack of idleness or *atakteo* which means to be out of order, this literally “in (*en*) you.”

Kopos and *mochthos* (1-3-5 and 1-2-9 respectively) or toil and labor. The work (*ergazomai*, cf. 1-4-12) is done so as not to burden the Thessalonians, the verb being *epibareo* or to be heavy upon (*epi-*) with *pros*, direction towards-which.

2-3-9: It was not because we have not that right but to give you in our conduct an example to imitate. 2-3-10: For even when we were with you, we gave you this command: If any one will not work, let him not eat. 2-3-11: For we hear that some of you are living in idleness, mere busybodies, not doing any work.

Three verses are combined here.

The *kopos* and *mochthos* of the previous verse is done by way imitation, *mimeomai* as in vs. 7 and prefaced with the preposition *eis*...“into imitate,” if you will. Such imitation is by conduct or *tupos* which also means a type or figure (cf. 1-1-7).

Pros or direction towards-which with regard to “you” with regard to the command which is given (*paraggello*, cf. vs. 6).

Two verbs prefaced with the preposition *peri-*: *peripateo* or to literally to walk around and *periergazomai*, to work about, indicative of not engaging in what the verbal roots imply. The former has the adverb *ataktos* as in vs. 6 suggestive of a battle order (i.e., not in order as here).

2-3-12: Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. 2-3-13: Brethren, do not be weary in well-doing.

Two verses are combined here.

This verse addresses those begun to be described in vs. 6, the two verbs being prefaced with the preposition *para-* or beside, in the vicinity of: *paraggello* and *parakaleo* (cf. vs. 10 and 1-5-14 respectively). Both have as their objective the performance of work in peace or *hesuchia* which also means stillness and rest.

Egkakeo or to weary literally means to behave badly along with the verb *kalopoieo*, literally to do in a beautiful manner (*kalos*).

2-3-14: If any one refuses to obey what we say in this letter, note that man and have nothing to do with him that he may be ashamed. 2-3-15: Do not look on him as an enemy but warn him as a brother.

Two verses are combined here.

Hupakouo (cf. 2-1-8), literally as to listen under (*hupo-*). Failure to do this listening-under results in censure in order to shame him, *entrepo* literally as to turn about (*en-* or *in*), the idea being that one turns inward. The verb *sunanamignumi* means literally to mix up with-upon (*sun-* and *ana-*)...i.e., do not be mixed with such a person in this fashion.

Noutheteo or to warn (cf. 1-5-14) or literally to put in mind (*nous* and *tithemi*).

2-3-16: Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. 2-3-17: I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write. 2-3-18: The grace of our Lord Jesus Christ be with you all.

Three verses are combined here.

The peace or *eirene* (cf. 2-1-1) belonging to the Lord is the same as that belonging to the Thessalonians, *dia pantos* and *en panti tropou*, literally as “through all” and “in all ways” or *tropos*.

Semeion or mark also means a sign (cf. 2-2-9).

Paul concludes with wishing not just grace or *charis* (cf. 2-2-16) to the Thessalonians but that belonging to Jesus Christ, that is, divine favor as well as gratitude.

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