



A Course  
*In*  
**I & II**  
**THESSALONIANS,**  
**STUDIES IN**

Prepared by the  
Committee on Religious Education  
of the  
**American Bible College**

Pineland, Florida 33945

A COURSE

*IN*

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# ACKNOWLEDGEMENT

The compiler of this course is seeking to introduce a broad range of fundamental/evangelical commentators on the books of I & II Thessalonians. It is our intention to present to our readers a variety of early biblical scholars from John Gill (1697-1771), and Adam Clark (1760-1832) to present day biblical scholars David Sorenson and Donald K. Campbell. In each case, we have chosen only those authors from a fundamental perspective who believe in the verbal, plenary and infallible inspiration of the Word of God. Instead of analyzing the comments of these authors and summarizing their thoughts, we choose to direct quote them. However, in so doing, these authors will quote various translations, Greek renderings and often use their own translations. Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. This should not be construed to imply that the A. B. C. is correcting God's Word.

During this course the student is required to read through the entire Books of I and II Thessalonians ten times.

It is our desire that this study will be spiritually enlightening and rewarding as you understand Thessalonian history and doctrines as relevant to the Church. All references will be footnoted and bracketed.

Respectfully your servant in Christ Jesus,

Dr. Marvin W. Royse

# FOREWORD

## APPROACH TO THE STUDY OF THIS BOOK

I and II Thessalonians are two of the most profound prophetic New Testament books. A lifetime of study would be too short to master them. The thoughts are deep, and the student who is not willing to do prolonged and patient thinking ought not to undertake the book. Each phrase and each verse is of value, and to get at the meat of these books they must be carefully broken down and analyzed into their component parts. Each phrase must be studied for itself and then in its relation to the other parts. Analysis is not enough. We must synthesize each phrase to see Thessalonians as a whole.

### *Suggestions for Study*

As we undertake these studies in I and II Thessalonians, our primary effort should be to familiarize ourselves with the text itself. This we may do through careful reading and rereading. Following Dr. James M. Gray in his book, *How to Master the English Bible*, we suggest the following five rules for this reading:

- (1) Read the whole book at one time, ignoring chapter and verse divisions.
- (2) Read it continuously, right through at a single sitting, without break or interruption.
- (3) Read it repeatedly, over and over again; not twice, but ten or fifteen times.
- (4) Read it independently, without consulting other people's interpretations until you have direct contact and immediate acquaintance with the book itself.
- (5) Read it prayerfully, seeking your interpretation from the Holy Spirit who is present in the subject matter and also in the heart of the devout reader.

Reading is our First step, but mere reading is not study. Having read the books, we should study them carefully and purposefully, closing the books from time to time to summarize our study. We will use as our guide in this study the comments of various recognized Bible scholars. Additional books should be consulted where available, and a comparative study made of the different interpretations.

### *Some Values to Be Sought*

Closely connected with our purpose in reading and with the problems that we face are the values that we seek. First, we want a working knowledge of the *content* of the books of Thessalonians. Then, we want to know their *aims* and *purport*. Finally, we want to lay hold of the message of the books both for their original writing and their present century readers. The final test of value will be not how much of the texts we have mastered, but how much Christ has mastered our lives through these *Studies in Thessalonians*.



canon of the Muratorian fragment [7th-century Latin manuscript], and that it was also contained in that of Marcion [c. 150 A.D.] and of the Council of Laodicea in 364. With Irenaeus [c. 202 A.D.] commence direct citations (*Adv. Haeres.* 5, 6, 1): “On account of this the apostle hath set forth the perfect spiritual man, saying in 1 Thessalonians, ‘But the God of peace sanctify you wholly, and may your whole body, soul, and spirit be preserved blameless to the coming of our Lord Jesus. Christ’” (comp. 1 Thessalonians 5:23). Clemens Alex. (*Pcedag.*, 1, 88): “But this the blessed Paul hath most clearly signified, saying, ‘When we might be burdensome as the apostles of Christ, we were gentle among you, as a nurse cherisheth her children’” (comp. 1 Thessalonians 2:7). Tertullian (*De Resurrect. Carnis*, c. 24): “*What* these times were, learn along with the Thessalonians; for we read, ‘How ye were turned from idols to serve the living and true God, and to wait for his Son from heaven, Jesus, whom he hath raised from the dead’” (comp. 1 Thessalonians 1:9, 10). This father quotes the epistle more than twenty times. To these citations we may add those by Caius (ap. Euseb. *Hist. Eccles.* 6:20), by Origen (*Cont. Cels.* lib. 3), and by others of the ecclesiastical writers (Lardner, 2, *pl. locc.*).

On the other hand, the *internal* evidence derived from the character of the epistle itself is so strong that it may fairly be called irresistible. It would be impossible to enter into the question of *style* here, but the reader may be referred to the Introduction of Jowett, who has handled this subject very fully and satisfactorily. An equally strong argument may be drawn also from the *matter* contained in the epistle. Two instances of this must suffice. In the first place, the fineness and delicacy of touch with which the apostle’s relations towards his Thessalonian converts are drawn—his yearning to see them, his anxiety in the absence of Timothy, and his heartfelt rejoicing at the good news are quite beyond the reach of the clumsy forgeries of the early Church. In the second place, the writer uses language which, however it may be explained, is certainly colored by the anticipation of the speedy advent of the Lord language natural enough on the apostle’s own lips, but quite inconceivable in a forgery written after his death; when time had disappointed these anticipations, and when the revival or mention of them would serve no purpose and might seem to discredit the apostle. Such a position would be an anachronism in a writer of the 2nd century. ...

**II. Date.** —This has been approximately determined in the following way: During the course of his second missionary journey, which began in the year 47, Paul founded the Church of Thessalonica. Leaving Thessalonica, he passed on to [Berea]. From [Berea] he went to Athens, and from Athens to Corinth

(<441701>Acts 17:1 18:18). With this visit to Corinth, which extends over a period of two years or thereabouts, his second missionary journey closed, for from Corinth he returned to Jerusalem, paying only a brief visit to Ephesus on the way (ver. 20, 21). There is some uncertainty about the movements of Paul’s companions at this time (see below); but, whatever view we adopt on this point, it seems indisputable that, when this epistle was written, Silvanus and Timothy were in the apostle’s company (<520101>1 Thessalonians 1:1; comp. <530201>2 Thessalonians 2:1)—a circumstance which confines the date to the second missionary journey, for, though Timothy was with him on several occasions afterwards, the name of Silvanus appears for the last time in connection with Paul during this visit to Corinth (<441805>Acts 18:5; <470119>2 Corinthians 1:19). The epistle, then, must have been written in the interval between Paul’s leaving Thessalonica and the close of his residence at Corinth, i.e. within the years 48-51. The following considerations, however, narrow the limits of the possible date still more closely.

(1.) When Paul wrote, he had already visited, and probably left, Athens (1 Thessalonians 3:1).

(2.) Having made two unsuccessful attempts to revisit Thessalonica, he had dispatched Timothy to obtain tidings of his converts there. Timothy had returned before the apostle wrote (ver. 2, 6).

(3.) Paul speaks of the Thessalonians as “ensamples to all that believe in Macedonia and Achaia,” adding “that “in every place their faith to Godward was spread abroad” (<520107>1 Thessalonians 1:7, 8)—language prompted, indeed, by the overflowing of a grateful heart, and therefore not to be rigorously pressed, but still implying some lapse of time at least.

(4.) There are several traces of a growth and progress in the condition and circumstances of the Thessalonian Church. Perhaps the mention of “rulers” in the Church (<520512>1 Thessalonians 5:12) ought not to be adduced as proving this, since some organization would be necessary from the very beginning. But there is other evidence besides. Questions had arisen relating to the state of those who had fallen asleep in Christ, so that one or more of the Thessalonian converts must have died in the interval (<520413>1 Thessalonians 4:13-18). The storm of persecution which the apostle had discerned gathering on the horizon had already burst upon the Christians of Thessalonica (<520304>1 Thessalonians 3:4, 7). Irregularities had crept in and sullied the infant purity of the Church (<520404>1 Thessalonians 4:4; 5, 14). The lapse of a few months, however, would account for these changes, and a much longer time cannot well be allowed. For

(5.) the letter was evidently written by Paul immediately on the return of Timothy, in the fullness

of his gratitude for the joyful tidings (<520306>1 Thessalonians 3:6). Moreover

(6), the second epistle also was written before he left Corinth, and there must have been a sufficient interval between the two to allow of the growth of fresh difficulties, and of such communication between the apostle and his converts as the case supposes. We shall not be far wrong, therefore, in placing the writing of this epistle early in Paul's residence at Corinth, a few months after he had founded the Church at Thessalonica, i.e. during the year 49.

The statement in the subscription appearing in several MSS. and versions that it was written "from Athens" is a superficial inference from <520301>1 Thessalonians 3:1, to which no weight should be attached, as is clear from the epistle itself. ...

**III. Relation to Other Epistles.** —The epistles to the Thessalonians then (for the second followed the first after no long interval) are the earliest of Paul's writings—perhaps the earliest written records of Christianity. They belong to that period which Paul elsewhere styles "the beginning of the Gospel" (<500415>Philippians 4:15). They present the disciples in the first flush of love and devotion, yearning for the day of deliverance, and straining their eyes to catch the first glimpse of their Lord descending amidst the clouds of heaven, till in their feverish anxiety they forget the sober business of life absorbed in this one engrossing thought. It will be remembered that a period of about five years intervenes before the second group of epistles, those to the Corinthians, Galatians, and Romans—were written, and about twice that period to the date of the epistles of the Roman captivity. It is interesting, therefore, to compare the Thessalonian epistles with the later letters and to note the points of difference. These differences are mainly fourfold.

1. In the general *style* of these earlier letters there is greater simplicity and less exuberance of language. The brevity of the opening salutation is an instance of this. "Paul... to the Church of the Thessalonians in God the Father and the Lord Jesus Christ, grace and peace to you" (<520101>1 Thessalonians 1:1; comp. <530101>2 Thessalonians 1:1). The closing benediction is correspondingly brief: "The grace of our Lord Jesus Christ be with you" (1 Thessalonians 5:28; comp. 2 Thessalonians 3:18). And throughout the epistles there is much more evenness of style; words are not accumulated in the same way, the syntax is less involved, parentheses are not so frequent, the turns of thought and feeling are less sudden and abrupt, and, altogether, there is less intensity and variety than we find in Paul's later epistles.

2. The *antagonism to Paul* is not the same. The direction of the attack has changed in the interval between the writing of these epistles and those of the

next group. Here the opposition comes from Jews. The admission of the Gentiles to the hopes and privileges of Messiah's kingdom on any condition is repulsive to them. They "forbade the apostle to speak to the Gentiles that they might be saved" (<520216>1 Thessalonians 2:16). A period of five years changes the aspect of the controversy. The opponents of Paul are now no longer Jews so much as Judaizing Christians (Ewald, *Jahrb.* 3, 249; *Sendschr.* p. 14). The question of the admission of the Gentiles has been solved by time, for they have "taken the kingdom of heaven by storm." But the antagonism to the apostle of the Gentiles having been driven from its first position, entrenched itself behind a second barrier. It was now urged that though the Gentiles may be admitted to the Church of Christ, the only door of admission is the Mosaic covenant—rite of circumcision. The language of Paul speaking of the Jewish Christians in this epistle shows that the opposition to his teaching had not at this time assumed this second phase. He does not yet regard them as the disturbers of the peace of the Church, the false teachers who, by imposing a bondage of ceremonial observances, frustrate the free grace of God. He can still point to them as examples to his converts at Thessalonica (1 Thessalonians 2:14). The change, indeed, was imminent; the signs of the gathering storm had already appeared (<480211> Galatians 2:11), but hitherto they were faint and indistinct, and had scarcely darkened the horizon of the Gentile churches.

3. It will be no surprise that the *doctrinal teaching* of the apostle does not bear quite the same aspect in these as in the later epistles. Many of the distinctive doctrines of Christianity, which are inseparably connected with Paul's name, though implicitly contained in the teaching of these earlier letters—as indeed they follow directly from the true conception of the person of Christ—were yet not evolved and distinctly enunciated till the needs of the Church drew them out into prominence at a later date. It has often been observed, for instance, that there is in the epistles to the Thessalonians no mention of the characteristic contrast of "faith and works;" that the word "justification" does not once occur; that the idea of dying with Christ and living with Christ, so frequent in Paul's later writings, is absent in these. It was, in fact, the opposition of Judaizing Christians insisting on a strict ritualism, which led the apostle, somewhat later, to dwell at greater length on the true doctrine of a saving faith and the true conception of a godly life; but the time had not yet come.

4. This difference appears especially in the *eschatology* of the apostle. In the epistles to the Thessalonians, as has been truly observed, the Gospel preached is that of the coming of Christ, rather than of



(<441702>Acts 17:2); whereas in the epistle, though there is no direct mention of the length of his residence among them, the whole language (<520104>1 Thessalonians 1:4; 2:4-11) points to a much longer period. The latter part of the assertion seems quite correct, the former needs to be modified. In the Acts it is stated simply that for three Sabbath days (three weeks) Paul taught in the synagogue. The silence of the writer does not exclude subsequent labor among the Gentile population; and, indeed, as much seems to be implied in the success of his preaching, which exasperated the Jews against him.

(4.) The notices of the movements of Silas and Timothy in the two documents do not accord at first sight. In the Acts Paul is conveyed away secretly from Beroea to escape the Jews. Arrived at Athens, he sends to Silas and Timothy, whom he had left behind at Beroea, urging them to join him as soon as possible (<441714>Acts 17:14-16). It is evident from the language of Luke that the apostle expects them to join him at Athens; yet we hear nothing more of them for some time, when at length, after Paul had passed on to Corinth, and several incidents had occurred since his arrival there, we are told that Silas and Timothy came from Macedonia (<441805>Acts 18:5). From the first epistle, on the other hand, we gather the following facts: Paul there tells us that they (□✠ℳ✠✠●ℳ, i.e. himself, and probably Silas), no longer able to endure the suspense, “consented to be left alone at Athens, and sent Timotheus their brother” to Thessalonica (<520301>1 Thessalonians 3:1, 2). Timothy returned with good news (ver. 6) (whether to Athens or Corinth does not appear), and when the two epistles to the Thessalonians were written, both Timothy and Silas were with Paul (1, 1; <530101>2 Thessalonians 1:1; comp. <470119>2 Corinthians 1:19). Now, though we may not be prepared, with Paley, to construct an undesigned coincidence out of these materials, yet, on the other hand, there is no insoluble difficulty; for the events may be arranged in two different ways, either of which will bring the narrative of the Acts into accordance with the allusions of the epistle.

(a.) Timothy was dispatched to Thessalonica, not from Athens, but from Beroea, a supposition quite consistent with the apostle’s expression of “consenting to be left alone at Athens.” In this case Timothy would take up Silas somewhere in Macedonia on his return, and the two would join Paul in company; not, however, at Athens, where he was expecting them, but later on at Corinth, some delay having arisen. This explanation, however, supposes that the plurals “we consented, we sent” (ℳ ◆ εϛ □ & zzz Ⓞ Ⓢ ○ ℳ ■, ℳ εϛ □ ℳ Ⓞ □ Ⓢ ○ ℳ ■), can refer to Paul alone.

(b.) The alternative mode of reconciling the accounts is as follows: Timothy and Silas did join the apostle at

Athens, where we learn from the Acts that he was expecting them. From Athens he dispatched Timothy to Thessalonica, so that he and Silas (zzzⓄℳ✠”❖) had to forego the services of their fellow-laborer for a time. This mission is mentioned in the epistle, but not in the Acts. Subsequently he sends Silas on some other mission, not recorded either in the history or the epistle; probably to another Macedonian Church—Philippi, for instance, from which he is known to have received contributions about this time, and with which, therefore, he was in communication (<471109>2 Corinthians 11:9; comp. <500414>Philippians 4:14-16; see Koch, p. 15). Silas and Timothy returned together from Macedonia and joined the apostle at Corinth. This latter solution, if it assumes more than the former, has the advantage that it preserves the proper sense of the plural “we consented, we sent,” for it is at least doubtful whether Paul ever uses the plural of himself alone. The silence of Luke may in this case be explained either by his possessing only a partial knowledge of the circumstances, or by his passing over incidents of which he was aware as unimportant.

Whether the expected meeting ever took place at Athens is therefore a matter involved in much uncertainty. Michaelis, Eichhorn, De Wette, Koppe, Pelt, and others are of opinion that, at least as respects Timothy, it did take place; and they infer that Paul again remanded him to Thessalonica, and that he made a second journey along with Silas to join the apostle at Corinth. Hug, on the other hand, supposes only one journey, viz. from Thessalonica to Corinth; and understands the apostle, in <520301>1 Thessalonians 3:1, 2, as intimating, not that he had sent Timothy from Athens to Thessalonica, but that he had prevented his coming to Athens by sending him from Beroea to Thessalonica. Between these two opinions there is nothing to enable us to judge with certainty, unless we attach weight to the expression of Luke, that Paul had desired the presence of Timothy and Silas in Athens ◆” ◆ⓈⓄℳ✠◆ⓈⓄ, “as speedily as possible.” His desiring them to follow him thus, without loss of time, favors the: conclusion that they did rejoin him in Athens, and were thence sent to Thessalonica.

V. *Occasion of the Epistle.* —We are now prepared to consider the circumstances of the Church at Thessalonica which drew forth this letter. These were as follows: Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him as to their condition (<520301>1 Thessalonians 3:1-5). Timothy returned with most favorable tidings, reporting not only their progress in Christian faith and practice, but also their strong attachment to their old teacher (ver. 6-10). The First Epistle to the Thessalonians is the outpouring

of the apostle's gratitude on receiving this welcome news.

At the same time, the report of Timothy was not unmingled with alloy. There were certain features in the condition of the Thessalonian Church which called for Paul's interference, and to which he addresses himself in his letter.

(1.) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the one hand, a practical inconvenience had arisen. In their feverish expectation of this great crisis, some had been led to neglect their ordinary business, as if the daily concerns of life were of no account in the immediate presence of so vast a change (<520411>1 Thessalonians 4:11; comp. <530201>2 Thessalonians 2:1; 3:6, 11, 12). On the other hand, a theoretical difficulty had been felt. Certain members of the Church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent (<520413>1 Thessalonians 4:13-18). Paul rebukes the irregularities of the former, and dissipates the fears of the latter.

(2.) The flame of persecution had broken out, and the Thessalonians needed consolation and encouragement under their sore trial (<520214>1 Thessalonians 2:14; 3:2-4).

(3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself. Like the Corinthians at a later day, they needed to be reminded of the superior value of "prophesying," compared with other gifts of the Spirit, which they exalted at its expense (<520519>1 Thessalonians 5:19, 20).

(4.) There was the danger, which they shared in common with most Gentile churches, of relapsing into their old heathen profligacy. Against this the apostle offers a word in season (<520404>1 Thessalonians 4:4-8). We need not suppose, however, that Thessalonica was worse in this respect than other Greek cities.

Yet, notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between Paul and his converts there. This honorable distinction it shares with the other great Church of Macedonia, that of Philippi. At all times, and amid every change of circumstance, it is to his Macedonian churches that the apostle turns for sympathy and support. A period of nearly ten years is interposed between the First Epistle to the Thessalonians and the Epistle to the Philippians, and yet no two of his letters more closely resemble each other in this respect. In both he drops his official title of apostle in the opening salutation, thus appealing rather to their affection than to his own authority; in both he commences the body of his letter with hearty and unqualified commendation

of his converts; and in both the same spirit of confidence and warm affection breathes throughout.

**VI. Contents.**—The design of this epistle thus being to comfort the Thessalonians under trial, and to encourage them to the patient and consistent profession of Christianity, the letter itself is rather practical than doctrinal. It was suggested more by personal feeling than by any urgent need, which might have formed a center of thought, and impressed a distinct character on the whole. Under these circumstances, we need not expect to trace unity of purpose, or a continuous argument, and any analysis must be more or less artificial. The body of the epistle, however, may conveniently be divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a retrospect of the apostle's relation to his Thessalonian converts, and an explanation of his present circumstances and feelings; while the latter, comprising the 4th and 5th chapters, contains some reasonable exhortations. At the close of each of these divisions is a prayer commencing with the same words, "May God himself," etc., and expressed in somewhat similar language. The epistle may therefore be tabulated as follows:

Salutation (<520101>1 Thessalonians 1:1).

**I. Narrative portion** (<520102>1 Thessalonians 1:2-3:13).

1. The apostle gratefully records their conversion to the Gospel and their progress in the faith (<520102>1 Thessalonians 1:2-10).

2. He reminds them how pure and blameless his life and ministry among them had been (<520201>1 Thessalonians 2:1-12).

3. He repeats his thanksgiving for their conversion, dwelling especially on the persecutions which they had endured (<520213>1 Thessalonians 2:13-16).

4. He describes his own suspense and anxiety, the consequent mission of Timothy to Thessalonica, and the encouraging report which he brought back (<520217>1 Thessalonians 2:17-3:10).

5. The apostle's *prayer* for the Thessalonians (<520311>1 Thessalonians 3:11-13).

**II. Hortatory portion** (1 Thessalonians 4:1-5, 24).

1. Warning against impurity (<520401>1 Thessalonians 4:1-8).

2. Exhortation to brotherly love and sobriety of conduct (<520409>1 Thessalonians 4:9-12).

3. Touching the advent of the Lord (<520413>1 Thessalonians 4:13-5, 11).

a. The dead shall have their place in the resurrection (<520413>1 Thessalonians 4:13-18).

b. The time, however, is uncertain (<520501>1 Thessalonians 5:1-3).

c. Therefore all must be watchful (<520504>1 Thessalonians 5:4-11).

4. Exhortation to orderly living and the due performance of social duties (<520512>1 Thessalonians 5:12-15).

5. Injunctions relating to prayer and spiritual matters generally (<520516>1 Thessalonians 5:16-22).

6. The apostle's *prayer* for the Thessalonians (<520523>1 Thessalonians 5:23, 24).

The epistle closes with personal injunctions and a benediction (<520525>1 Thessalonians 5:25-28).<sup>3</sup>

## OUTLINE OF THE BOOK OF I THESSALONIANS

By Charles C. Ryrie<sup>4</sup>

### SECTION 1: PAUL'S THANKSGIVING FOR AND COMMENDATION OF THE THESSALONIANS (1:1-10)

I. Greetings (1:1)

II. Paul's Thanksgiving for and Commendation of the Thessalonians (1:2-10)

A. The Content of His Commendation (1:2-8)

1. Their work of faith (1:3a, 4-5)

2. Their labor of love (1:3b, 6-8)

a. The intensity of their labor (1:3b)

b. The proofs of their labor (1:6-7)

c. The extent of their labor (1:8)

3. Their steadfastness of hope (1:3c, 6-7)

B. The Confirmation of His Commendation (1:9-10)

1. The Thessalonians' faith confirmed (1:9b)

2. The Thessalonians' love confirmed (1:9c)

3. The Thessalonians' hope confirmed (1:10)

a. The character of their hope

b. The content of their hope

c. The center of their hope

### SECTION 2: PAUL'S CONDUCT AMONG THE THESSALONIANS (2:1-12)

I. Conduct Characterized by Unselfish Love (2:1-4)

A. Love of the Truth (2:1-4)

1. Message proclaimed even in times of suffering and mistreatment (2:2)

2. Message proclaimed with boldness (2:2)

3. Message proclaimed with purity (2:3-4)

B. Love of the Work (2:4)

II. Conduct Characterized by Unstinting Labor (2:5-9)

A. He labored in Selflessness (2:5-6)

B. He labored with Gentleness (2:7)

C. He labored with Willingness (2:8-9)

III. Conduct Characterized by Unspotted Life (2:10-12)

A. The Excellency of Paul's Life (2:10)

B. The Example of Paul's Life (2:11-12)

### SECTION 3: PAUL'S CONCERN FOR THE THESSALONIANS (2:13-3:13)

I. Concern That Sufferings Would Hinder Their Progress (2:13-3:4)

A. Suffering Because They Received the Gospel as the Word of God (2:13-20)

1. Paul's gratitude for Timothy's report (2:13)

2. The result of believing (2:14-16)

3. Paul's reactions (regret and rejoicing) (2:17-20)

B. Suffering Because of Everyday Opposition Against Christians (3:1-4)

1. Paul's plan to help the Thessalonians (3:1-2a)

2. Paul's purpose in helping the Thessalonians (3:3a)

3. Paul's reminder to the Thessalonians (3:3b-4)

II. Concern That Satan Would Tempt the Thessalonians (3:5)

III. Concern About Shortcomings (3:6-13)

A. The Good Report (3:6-8)

B. The Continuing Need (3:9-10)

C. The Cure for Shortcomings (3:11-13)

### SECTION 4: INSTRUCTIONS AND EXHORTATIONS (4:1-5:28)

I. How to Please God (4:1-12)

A. Exhortation to Abound in Living to Please God (4:1-2)

B. Exhortation to Be Sanctified (4:3a)

C. Exhortation to Sexual Purity (4:31?-8)

1. The meaning of immorality (4:3b)

2. The means of experiencing sexual purity: properly "possessing one's vessel" (4:4)

3. The consequences of immorality (4:5-8)

D. Exhortation to Brotherly Love (4:9-10)

1. The explanation of love (4:9)

2. The extent of love (4:10)

3. The expression of love (4:10)

4. The expansion of love (4:10)

E. Exhortation to Have Correct Ambitions (4:11-12)

II. Instruction Concerning the Rapture of Living Believers and the Resurrection of Believers Who Have Died (4:13-18)

A. We Have a Preview (4:13-14)

B. We Have a Promise (4:15)

C. We Have a Picture (4:16-18)

1. A return (4:16)

2. A resurrection (4:16)

3. A rapture (4:17)

<sup>3</sup> John McClintock and James Strong, *CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE*, Vol. X, The Book of I Thessalonians, pp. 135-149. Hereafter referred to as [MCCLINTOCK].

<sup>4</sup> Charles C. Ryrie, *EVERYMAN'S BIBLE COMMENTARY, FIRST & SECOND THESSALONIANS*, (Moody Press, Chicago, 1959), pp. 17-20. Hereafter referred to as [RYRIE].

- 4. A reunion (4:17)
- 5. A reassurance (4:18)
- III. Instruction and Exhortation Concerning the Day of the Lord (5:1-11)
  - A. A Definition of the Day of the Lord
  - B. The Relation of the Day of the Lord to the Rapture of the Church (5:1)
  - C. The Beginning of the Day of the Lord (5 :2-3)
  - D. The Exhortations to Believers in Light of the Coming of the Day of the Lord (5:4-11)
    - 1. Remember you are all sons of light (5:4-5)
    - 2. Don't be asleep, watch, be sober (5:6-8)
    - 3. Be encouraged (5:9-11)
- IV. Instructions Concerning Various Responsibilities in the Church (5:12-24)
  - A. Instructions for Those Who Are Led by Leaders in the Church (5:12-13)
  - B. Instructions for Those Who Lead (5:12-13)
  - C. Instructions for the Entire Group (5:14-15)
    - 1. Warn the unruly (5:14a)
    - 2. Comfort the fainthearted (5:14b)
    - 3. Help the weak (5:14c)
    - 4. Be long-suffering toward all (5:14d)
    - 5. Do not render evil for evil (5:15a)
    - 6. Follow that which is good (5:15b)
    - 7. Always rejoice (5:16)
    - 8. Be prayerful (5:17)
    - 9. Be thankful (5:18)
    - 10. Do not quench the Spirit (5:19)
    - 11. Do not despise prophesyings (5:20)
    - 12. Examine, or prove, everything (5:21-22)
    - 13. Be sanctified (5:23-24)
  - v. Conclusion (5:25-28)

***END OF SAMPLE***

