

Notes on the Greek New Testament Week 68 – 1 Thessalonians 2:13-4:8

Day 336: 1 Thessalonians 2:13-16

Verse 13

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

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

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

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

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

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

Verse 14

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

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

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

Ἰουδαῖος, α, ον **a Jew, Jewish, Judean**

Verse 15

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

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

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

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

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

Verse 16

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

κωλυω hinder, prevent, forbid
 ἔθνεσιν Noun, dat pl ἔθνος, ους n nation, people; τα ἑ. Gentiles
 λαλεω speak, talk
 σωθῶσιν Verb, aor pass subj, 3 pl σωζω save, rescue, heal

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

ἀναπληρω complete the full measure of
 ἁμαρτία, ας f sin
 παντοτε always
 ἔφθασεν Verb, aor act indic, 3 s φθανω come upon, attain, reach

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

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

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

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

Day 337: 1 Thessalonians 2:17-3:5**Verse 17**

Ἴμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσωπῶ οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

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

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

Perhaps here the thought of a parent bereaved of children.

καιρος, ου m time, season
 ὥρα, ας f hour, period of time

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

περισσοτερω adv. (from περισσοτερος) all the more, especially

σπουδαζω be eager, make every effort
 ἰδεῖν Verb, aor act infin ὄραω trans see

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

ἐπιθυμία, ας f desire, longing

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

Verse 18

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

διότι because, for, therefore

θελω wish, will

ἐλθεῖν Verb, aor act infin ἐρχομαι

ἄπαξ once, one time

δίς twice

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

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

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

Verse 19

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

ἐλπίς, ιδος f hope, ground of hope
 στεφανος, ου m wreath, crown, prize

Suggests the joy of victory.

καυχῆσιν, εως f boasting, ground for boasting

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

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

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

Verse 20

ὕμεις γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.
δοξα, ας f glory

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

Verse 1

Διὸ μηκέτι στέγοντες εὐδοκίσαμεν
καταλειφθῆναι ἐν Ἀθήναις μόνοι,

διο therefore, for this reason
μηκετι no longer
στεγω endure, put up with

The separation was unendurable.

εὐδοκεω be pleased, take pleasure in

Here, 'we thought it best.'

καταλειφθῆναι verb, aor pass infin
καταλειπω leave, leave; pass remain
Ἀθήναις Proper name (always pl) Ἄθηναι

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

μονος, η, ον adj only, alone

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

Verse 2

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

πεμπω send

συνεργος, ου m fellow-worker

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

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

εὐαγγελιον, ου n good news, gospel
στηριζω strengthen, establish
παρακαλεω exhort, encourage, urge

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

Verse 3

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

μηδεις, μηδεμια, μηδεν no one, nothing
σαινομαι be disturbed, upset, moved

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

θλιψις, εως f trouble, suffering
κειμαι lie, be laid, store up, be stored up

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

Verse 4

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

ὅτε conj when, at which time
προλεγω say beforehand, warn in
advance

The imperfect suggests they continually warned them.

θλιβω press hard, crush; pass
experience difficulty/trouble

Verse 5

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

Here Paul repeats the thought of verse 1.

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

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

πειράζω test, put to the test, tempt

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

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

Day 338: 1 Thessalonians 3:6-10

Verse 6

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

ἄρτι now, at the present

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

εὐαγγελίζω act. and midd proclaim the
good news

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

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

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

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

Verse 7

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

παρακαλεω encourage

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

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

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

Verse 8

ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ.

ζῶω live, be alive

ἐὰν Conjunction ἐὰν if

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

Verse 9

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

εὐχαριστία, ας f thanksgiving
ἀνταποδοῦναι Verb, aor act infin
ἀνταποδιδῶμι repay, return

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

ἔμπροσθεν prep with gen before, in front of

Verse 10

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

νύξ, νυκτος f night
ὑπερεκπερισσοῦ adv. with all
earnestness, exceedingly

His prayer is continual and fervent.

δεομαι ask, beg, pray
ἰδεῖν Verb, aor act infin ὄραω trans see
καταρτιζῶ mend, make complete
ὑστερημα, τος n what is lacking

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

Day 339: 1 Thessalonians 3:11-4:2**Verse 11**

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

πατήρ, πατρος m father

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

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

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

ὁδος, ου f way, path, road, journey

Verse 12

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

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

πλεονάσαι Verb, aor act opt, 3s πλεοναζῶ
cause to grow, make increase
περισσεύσαι Verb, aor act opt, 3s
περισσεύω cause to increase, cause
to abound

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

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

ἄλληλων, οἰς, οὖς reciprocal pronoun one another

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

καθάπερ see v.6

Verse 13

εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας
ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ
θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ
κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν
ἀγίων αὐτοῦ. [ἀμὴν.]

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

στηρίζω strengthen, establish

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

ἀμέμπτους, ον blameless, faultless
ἀγιωσύνη, ης f holiness

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

ἔμπροσθεν see v.9

παρουσία, ας see 2:19

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

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

ἀμὴν is included in many ancient MSS. In the Textual Commentary on the UBS text, Metzger writes, "Was ἀμὴν dropped by copyists who thought it inappropriate in the body of a Pauline epistle (just as ἀμὴν was omitted by a scattering of witnesses at the close of Rom 15:33 and 16:24), or was it added as liturgically appropriate in the context, especially when verse 13 came to a conclusion of an ecclesiastical lection? Since it is very difficult to reach a confident decision, and since the external attestation is rather evenly balanced, a majority of the Committee decided to include ἀμὴν, but to enclose it within square brackets."

Verse 1

Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

λοιπός, η, ον rest, remaining, other: (το)
λοιπὸν adv. finally, henceforth, from now on

λοιπὸν οὖν 'finally then'. An expression signifying "that the main section of the letter is concluded though the subsidiary section it introduces may be rather lengthy and very important." Morris

ἐρωτῶ ask, request, beg, urge

The two verbs, 'ask' and 'urge' "reinforce one another, and the combination gives emphasis to the apostle's request." Morris

παραλάβετε Verb, aor act ind, 2pl

παραλαμβάνω take, receive, accept

This verb "had something of the technical sense of accepting the tradition handed on in Christian circles." Morris

παρα preposition with gen from, of, with

πῶς how(?) in what way(?)

δεῖ impersonal verb it is necessary, must, should, ought

περιπατεῶ walk, walk about, live

ἄρεσκω please, seek to please

Pleasing God is not an option for the Christian, it is the imperative of grace. "Christians do not 'walk' with a view to obtaining the maximum amount of satisfaction for themselves but in order to please their Lord." Morris

περισσεύω increase, abound, excel

μᾶλλον adv more

Paul praises them for their current conduct but urges them to further endeavour – to 'abound more and more.'

Verse 2

οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

οἶδα know, understand

παραγγελία, ας command, instruction

παραγγελία was used of military commands passed down the ranks. Paul passed on the commands of Christ.

Day 340: 1 Thessalonians 4:3-8**Verse 3**

τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

θέλημα, ατος n will, wish, desire

The absence of a definite article indicates that this is *part* of God's will, not all of his will.

ἁγιασμός, ους m sanctification, holiness

The process of growing conformity to Christ. The behaviour of the Christian is to be moulded by what is pleasing to God and not by the fashions of contemporary society.

ἀπεχῶ midd. abstain from, avoid

This infinitive is also governed by the first part of the verse — this also is an expression of God's will for his people.

πορνεία, ας f sexual immorality

"The noun strictly means fornication, but it is used of all forms of illicit sexual intercourse."
Morris

Verse 4

εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκευός κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,

εἰδέναι here in the sense of to learn.

ἕκαστος, η, ον see 1:11

ἑαυτος, ἑαυτη, ἑαυτον see 1:11

σκευος, ους n object, vessel, one's body
κταομαι acquire, take a wife or exercise self-control

The phrase τὸ ἑαυτοῦ σκευος κτασθαι is ambiguous and could mean either 'take a wife for himself' or 'exercise control over his own body'. Eadie and Hendriksen favour the former, Eadie arguing that the phrase cannot mean anything other than acquiring a wife. Morris (following Bruce in drawing attention to 1 Sam 21:4-5 where David speaks in similar terms of his young men), inclines to the latter.

ἁγιασμος, ου m sanctification, holiness
τιμη, ης f honour, respect, price

Verse 5

μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,

πάθει Noun, dat s παθος, ους n lust, passion

ἐπιθυμια, ας f desire, longing, lust, passion

The phrase παθει ἐπιθυμίας indicates a person's surrender to their passions – 'not in the grip of uncontrollable sexual drives.'

καθαπερ as, just as

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people

τα ἔ. which is normally used to mean Gentiles, is here used to mean those who are not Christians.

εἰδότα Verb, perf act ptc οἶδα (verb perf in form but with present meaning) know, understand

Cf. Rom 1:24,26,28. In the Roman society of Thessalonica, fornication was not viewed as a serious wrong but rather as part of the normal pattern of life.

Verse 6

τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

ὑπερβαινω do wrong, sin against

Here in the sense of 'defraud.'

πλεονεκτεω take advantage of, cheat
πραγμα, τος n matter, thing, event, deed

The definite article τῷ π. indicates that Paul is still speaking of the same subject of sexual immorality.

διότι because, for, therefore

ἕκδικος, ου m avenger, one who punishes

προείπαμεν Verb, aor act indic, 1 pl

προλεγω say beforehand

διαμαρτυρομαι declare solemnly

"Paul is referring primarily to the sins of which he has just been speaking and says people who commit them will render account to God in due course... the full requital for wrong will not be exacted until the last day. It is likely that Paul is glancing at the great Assize."

Morris

Verse 7

οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ.

The call of God is the foundation of the Christian life.

ἀκαθαρσια, ας f impurity, immorality, uncleanness

ἁγιασμος, ου see v.3

Verse 8

τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

τοιγαροουν inferential particle therefore, then, for that reason

ἀθετεω reject, set aside, refuse

To set on one side. To put out of the frame of one's decision and immediate concerns. To treat as of no account.

διδόντα Verb, pres act ptc, m nom s διδωμι ἅγιος, α, ον holy

The unusual construction τὸ πνεῦμα τὸ ἅγιον lays stress upon the Spirit as holy.

Note here the present participle (though some manuscripts, followed by the AV have the past participle). The Spirit is continually given; we need continually to be careful not to grieve him or quench his work. "Anyone who carries on an act of impurity is not simply breaking a human code, nor even sinning against God who at some time in the past gave him the gift of the Spirit. He is sinning against the God who is present at that moment, against the one who continually gives the Spirit. The impure act is an act of despite against God's good gift at the very moment it is being offered."
Morris