

Second Thessalonians 1:1-10

Written very soon after 1 Thessalonians.

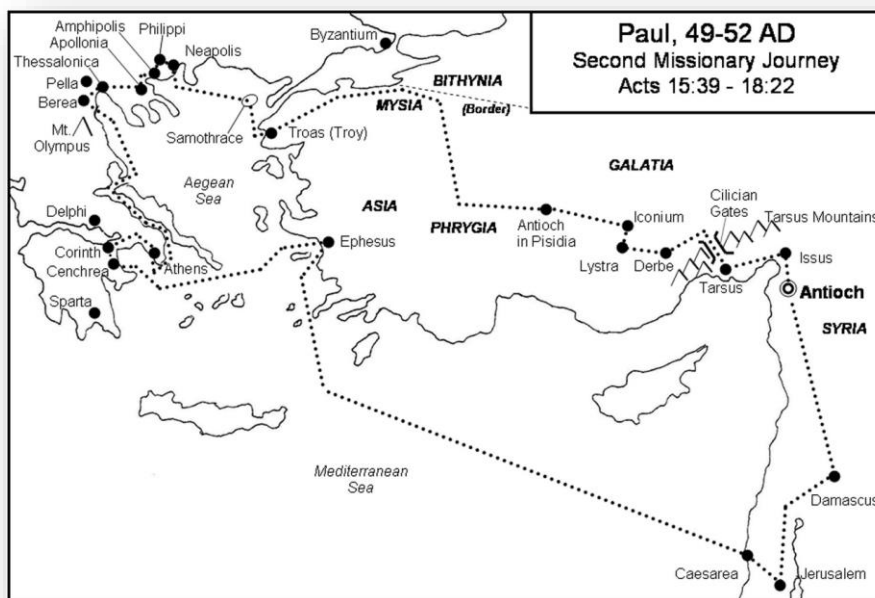
Reasons for the letter:

1. Increased persecution
2. Time of the Day of the Lord
3. The disruption from idle believers

Paul gives us two important perspectives in this letter:

- the ultimate outcome of the Gospel message
- how to practically live this Gospel truth in our everyday lives among the pagans

1:1-10 The opening thanksgiving addresses persecution and the Day of the Lord.



Verse 1:1 Timothy has gone to and returned

from Thessalonica. Silas may have stayed in Corinth with Paul and is possibly the scribe of this letter for Paul.

Paul uses the first person plural (we, us) all through the letter except at 2:5 and 3:17 (he uses "I").

See 2 Thessalonians 3:17 where Paul takes the pen to write a closing greeting and sign his name.

Verses 1:2 identify the divine blessings of grace and peace as coming from both God the Father and the Lord Jesus. "Grace and Peace" are used to identify the totality of the salvation blessing the believer has in Jesus.

- In 2:16 "grace" provides us with encouragement and hope because of the ultimate eschatological results
- In 3:16 "peace" is offered to believers from "the Lord of peace himself" and is to be available and used by believers "at all times" and "in every way." Peace is harmony, exemption from war, that sense of wellbeing that is available even in the midst of persecution in life and in the face of death.

Verses 1:3-10 is a single sentence in the Greek that can be broken down like this:

- 3-4 thanks God for preserving the Thessalonian believers in their trials and persecutions
- 5 is a transition between Paul's addressing the persecution and the coming judgment of the Lord
- 6-9 declaration of the Lord's intention to return and bring judgment on the persecutors
- 10 statement of the hope and glory for believers on the day the Lord comes

The purpose of this opening thanksgiving (1:3-10) is to thank God and encourage the Thessalonians.

1:3-4 "ought always to thank God" is *opheilomen* and means it is our duty, obligation and necessary to thank God. This is true because God is doing good things in the midst of our lives.

“rightly so” is **axios** which has the basic meaning of “worthy” and is used here to mean it is proper, it is right it is fitting because God is the source of the good.

In the Thessalonian’s case God was the one causing:

1. “your faith is growing more and more”
 - a. In the midst of trials their faith is growing
 - b. God is the source and cause of that growth
 - c. Paul desires to feed their faith and help it grow in the midst of persecution by reminding them of the eschatological results found in 2:1-12. This information concerning the ultimate result was to help strengthen their faith.
2. “the love every one of you has for each other is increasing.”
 - a. Paul addresses “love” and again adds to their knowledge concerning “love” and what it looks like in 3:6-16
 - b. This “love” is manifesting in actions, attitudes and words among the Thessalonians. It does not mean they were “feeling more love” but that they were manifesting love in their relationships with each other.
 - c. Notice Paul is not simply concerned with the Thessalonians getting saved or having faith to get saved, but was now writing to teach them in order to help their faith manifest in mature strength and fullness of love in their daily lives.

Thanksgiving prayers in Second Thessalonians:

1. 1:3-5
2. 2:13-17

Thanksgiving prayers in First Thessalonians:

1. 1:3
2. 2:13
3. 3:9

1:5 This opening thanksgiving leads Paul into his first of three concerns: encourage them in persecutions and trials.”

Paul does this by connecting the current situation of suffering/persecution with the final eschatological result. The word “evidence” is difficult to connect to the context of the thanksgiving.

1. Was the “evidence” the fact that God had strengthened the Thessalonians in the midst of persecution? Then this was a sign of God’s intention to ultimately deliver them in the end. The Thessalonians deliverance would result in the overthrow of their persecutors.
2. Or, was the “evidence” that God’s judgment is right the persecutions by the unbelievers? Then the sign of God’s ultimate deliverance was the Thessalonians current suffering.

Philippians 1:27-28

1 Peter 4:17-19 and 1 Peter says it tests the character in 1:7 and 4:12

1:6

1:7 “revealed” is **apokalypsei** (1 Cor. 1:7; 1 Peter 1:7, 13; 4:13 and Luke 17:30) it means “the removal of the veil” most often used with a divine “revelation” or unveiling of a truth or part of the divine mystery. Here Jesus would be “unveiled”, “revealed” or **apokalypsei**.

In other places in the books of First and Second Thessalonians the “coming” of Jesus is referred to as the **parousia** (1 Thess. 2:19; 3:13; 4:15; 5:23 and 2 Thess. 2:1). **Parousia** is an event, arrival, advent, presence.