

I Thessalonians

Chapter 1:4-10

⁴ ***knowing**, brothers and sisters, beloved by God, His **choice** of you;*

Knowing > (Precept Austin) *eido/oida*) is the idea of perceiving or seeing and in the *perfect tense* speaks of the permanence (assurance) of Paul's (and Silas and Timothy's) knowing that the saints at Thessalonica were genuine believers.

Choice > (Strong's) a (divine) selection

Helps Word Studies > from *ek*, "out from and to" and *légō*, "speaking to a conclusion") – properly, selection out of and to a given *outcome*; (theologically) *election*.

Walvoord > While much mystery exists in divine sovereignty and human responsibility that we will never fully understand here on earth, the doctrine of election can be boiled down to one simple question—who makes the first move, God or man? Scripture teaches that God makes the first move (John 6:44). He draws the sinner to Himself and imparts salvation by His matchless grace.

MacArthur > When Paul told the Thessalonians he was certain of God's choice of them, his words were in perfect harmony with New Testament usage (cf. **Matt. 24:22, 24, 31**; Luke 18:7; **Rom. 8:33**; Col. 3:12; **2 Tim. 2:10**). Christians are the elect, chosen of God solely by His sovereign, loving purpose, apart from any human merit or wisdom.

Matt. 24:22, 24, 31 > ²² *And if those days had not been cut short, no life would have been saved; but for the sake of the **elect** those days will be cut short ...* ²⁴ *For false christs and false prophets will arise and will provide great signs and wonders, so as to mislead, if possible, even the **elect** ...* ³¹ *And He will send forth His angels with a great trumpet blast, and they will gather together His **elect** from the four winds, from one end of the sky to the other.*

Rom. 8:33 > ³³ *Who will bring charges against God's elect? God is the one who justifies;*

2 Tim. 2:10 > ¹⁰ *For this reason I endure all things for the sake of ^[e]those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.*

MacArthur > God in eternity past sovereignly chose all believers to salvation, drawing them to Himself in time, by the work of the Holy Spirit (**John 6:37, 44**; Rom. 9:15–16; 1 Cor. 1:9; **Eph. 1:4–6**, 11; 2 Thess. 2:13; **2 Tim. 1:9**; cf. Acts 13:46–48; Rev. 13:8; 17:8).

John 6:37, 44 > ³⁷ Everything that the Father gives Me will come to Me, and the one who comes to Me I certainly will not cast out ... ⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

Eph. 1:4–6 > ⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love ⁵ He predestined us to adoption as sons and daughters through Jesus Christ to Himself, according to the good pleasure of His will, ⁶ to the praise of the glory of His grace, with which He favored us in the Beloved.

2 Tim. 1:9 > ⁹ who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was granted to us in Christ Jesus from all eternity,

Wiersbe > The person who says, "God will save those He wants to save and He doesn't need my help!" understands neither election nor evangelism. In the Bible, election always involves responsibility.

⁵ for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sakes.

For > (Precept Austin) In this context *for* begins Paul's explanation of how he could state *with such confidence and assurance that the Thessalonians were in fact "chosen" (elect).*

Only > (Strong's) merely

Power > (Strong's) *dunamis* > power, might, strength (There is some interesting information written below)

Hiebert > *Power* does not mean that it came "with miraculous manifestations," for that would require the plural form of the noun.

Constable > This Greek word stresses inward power that possessed the missionaries, not necessarily that supernatural manifestations accompanied their preaching, which *dynamis* ("miracles," **1 Cor. 12:10; Gal. 3:5**) would have emphasized.

1 Cor. 12:10 > ¹⁰ and to another the effecting of miracles,

Gal. 3:5 > ⁵ So then, does He who provides you with the Spirit and works miracles among you, do it by works of the Law, or by hearing with faith?

Our gospel did not come to you in word only, but also in power and in the Holy Spirit >
 (Wuest Translation) *inasmuch as our message of good news came to you not only in the form of discourse but also in the sphere of power and of the Holy Spirit*

⁶You also ***became imitators*** of us and of the Lord, ***having received the word during great affliction with the joy of the Holy Spirit***,⁷ so that you became an ***example*** to all the believers in Macedonia and Achaia.

Became > (Precept Austin) *ginomai* means to come into existence and the ((Greek grammar) indicates a completed action in the past, specifically at the time of their new birth into God's family. A definite, observable change became evident in the Thessalonian's lives.

Imitators > (Precept Austin) basically means to copy or imitate someone's behavior and has many related words in English - "*mime*" (one who acts out an imitation of another person or animal),

The **1828 Websters** even says in the definition of imitate that ... "we should seek the best models to imitate, and in morals and piety, it is our duty to imitate the example of our Savior."

Having Received > (Helps Word Studies) properly, to *receive* in a *welcoming (receptive)* way.

During great affliction with the joy of the Holy Spirit > (Guzik) When the Thessalonian Christians faced the affliction from receiving the Word, they didn't just face it with a resigned fatalism. They faced it with joy of the Holy Spirit. Not long before coming to Thessalonica, Paul and Silas personally experienced the principle of having the joy of the Holy Spirit even in the presence of much affliction – when they sang in the Philippian jail despite their chains and sufferings. They were examples (next verse) of this same spirit to the Thessalonian Christians.

MacArthur > later in this epistle Paul reflected on that assault > **1 Thess. 2:14–15**

For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, who both killed the Lord Jesus and the prophets, and drove us out.

Example > (Walvoord) The word *example* is the Greek word *tupos* from which we get our word *type*. This term originally referred to the mark left by a blow and came to mean *image* or *pattern*. (Typeset)

MacArthur > This transforming work occurred at the moment of salvation when the Thessalonian believers became new creations (cf. 2 Cor. 5:17). Patterns of holy living immediately began replacing the old sinful ones (cf. **Eph. 4:22-24**).

Eph. 4:22-24 > ²² that, in reference to your former way of life, you are to rid yourselves of the old self, which is being corrupted in accordance with the lusts of deceit, ²³ and that you are to be renewed in the spirit of your minds, ²⁴ and to put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

(Conversation with Steve ...)

- **The Lord** made the changes needed
- The importance of not targeting other religions, denominations
 - The Hindu's attendees in India)

⁸ For the word of the Lord has **sounded forth** from you, not only in Macedonia and Achaia, but in every place the news of your faith toward God has gone out, so that we have no need to say anything.

Sounded forth > (MacArthur) Sounded forth (exēchētai) is used only here in the New Testament and means "to blast forth" or "to sound forth very intensely." Outside the New Testament, the term was used to refer to a blaring trumpet or rolling thunder.

Walvoord > Paul saw the Thessalonians as amplifiers or relay stations that not only received the gospel message but sent it farther on its way with increased power and scope. Paul's preaching in Thessalonica had the effect of speaking into a public address microphone; his words were received and repeated by many different "speakers" in many remote places where his unaided voice could not have reached.

(Conversation with Steve ... speaking in the grove ...)

⁹ For they themselves **report** about us as to the kind of reception we had with you, and how you **turned to** God from idols **to serve** a living and true God, ¹⁰ and to **wait** for His Son **from heaven**, whom He raised from the dead, that is, **Jesus who rescues us from the wrath to come**.

Report > (Robertson) (Greek grammar) keep on reporting

Turned to > (Strong's) to turn, to return. Usage > I turn (back) to (towards), (b) intrans: I turn (back) (to [towards]); I come to myself.

Precept Austin > means to turn about, around or toward and then to convert

To serve > (Utley) Literally this means "as a slave."

Wait > (Walvoord) The word *wait* is a compound word. It has a prefix attached to the beginning of the word that means *up*. So we might translate verse 10, "*and to wait up for his Son from heaven*. Like a parent anxiously waiting up for a teenage child to return home, or a wife waiting up for her husband to get home from a long trip, these believers were waiting up for their Lord's coming.

MacArthur > refers to expectant waiting—sustained, patient, trusting waiting.

From heaven > (Vincent) Literally > *from the heavens*

Utley > At the end of each chapter in 1 Thessalonians an allusion to the Second Coming is prominent (cf. 1 Thess. 1:10; 2:19; 3:13; 4:13-18; 5:23).

Jesus who rescues us from the wrath to come > In our studies of the Minor Prophets what would we refer to as "The wrath to come"? For me, this is a pre-tribulation rapture proof source.