

1 Thessalonians Chapter 2

1. For you yourselves know, brethren, that our coming to you was not in vain.

A. For you yourselves know,

1. **know-** Gr. **eido-** *to know by seeing in the heart*

B. **brethren-** Gr. **adelphos-** *sharing the same womb*

C. **that our coming to you was not in vain**

1. **coming-** Gr. **eisodos-** *entrance into*

a. Paul keeps referring back to when he first came to them and when they were saved in this book. These saints have gotten their eyes off their first love and the glory of God's grace they experienced at the first when Paul preached the gospel to them. They had gotten off into the weeds with arguments over end times. Paul is directing their focus back onto the Lord and the gospel.

2. **vain-** Gr. **kenos-** *empty, futile*

a. Their start was not in vain, but if they continued in the way they were going it would be in vain in the end.

2. But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict.

A. But even after we had suffered before and were spitefully treated at Philippi,

1. **suffered before-** Gr. **propascho**

a. If you do a study of suffering the NT epistles almost all of the references on the subject are tied to persecution. We are redeemed from sickness, poverty, and defeat but not persecution.

2. **spitefully treated-** Gr. **hubrizo-** *to act with insolence, wantonness, wicked violence, to treat injuriously. In the NT, with the acc. expressed or implied meaning to act insolently or spitefully toward someone, to treat shamefully, and therefore to injure or to abuse*

3. **Philippi**

a. Paul and Silas were beaten with many stripes and put into

prison without a trial. [Acts 16](#)

B. as you know,

1. know- Gr. **eido**

- a. Paul uses this word 12 times in this letter. We need to always go back to what we know when we are faced with what we don't know or don't understand.

C. we were bold in our God to speak to you the gospel of God in much conflict

1. bold- Gr. **parrhesiazomai-** *to use freedom in speaking, be free spoken*

- a. This boldness came from God and not from themselves.
- b. The early church prayed for boldness to speak the Word.

[Acts 4:29](#)

2. speak- Gr. **laleo**

3. gospel- Gr. **euaggelion-** *good news*

- a. You would not think that good news would be so controversial and fought against. This is due to the spiritual forces of darkness coming against it.

4. conflict-Gr. **agon**

- a. If you are not running into the devil you are going in the same direction as he is! -Andrew Wommack

3. For our exhortation *did not come* from error or uncleanness, nor *was it* in deceit.

A. For our exhortation did not come from error or uncleanness,

1. exhortation- Gr. **paraklesis**

2. **error-** Gr. **plane-** *error, wrong opinion relative to morals or religion, error which shows itself in action, a wrong mode of acting,*

3. uncleanness- Gr. **akatharsia-** *impurity*

B. nor was it in deceit

1. deceit- Gr. **dolos-** *decoy or trick*

- a. The apostle's **exhortation** to believe the gospel was true in its source, pure in its motive, and dependable in its method. As to its source, it did not spring from false doctrine but from the

truth of God. As to its motive, the apostle looked on the Thessalonians unselfishly, with their good in view, and not with any ulterior, impure desire. As to its method, there was no clever plot to deceive them. Apparently his jealous enemies were accusing him of heresy, lustful desire, and craftiness. - Believer's Bible Commentary

b. Paul was careful not to pervert the ministry for his own selfish purposes. [2Co 2:17](#); [2Co 4:2](#)

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

A. but just as we have been approved by God to be entrusted with the gospel,

1. approved- Gr. **dokimazo-** *to be approved after testing*

a. Some people seem to think that God does not test anyone. They get this mistaken idea from the book of James where it says that he tempts no man. If you look at the context it is clear there that God does not tempt man with or to do evil. God does test mankind. When the devil tests or tempts people the word **peirazo** is used. This kind of testing is a test to find a breaking point or it is sent to cause someone to fail. When God tests someone the word **dokimazo** is used. This kind of test is a test in order to approve and use afterwards.

b. God tests us with a level of opportunity and ministry to see if we will be faithful with that. If we are faithful in the little we can be trusted with much. Basically, God tests each of us with stewardship of what He gives us. [Matt. 25:14-29](#)

2. entrusted- Gr. **pisteuo**

a. Paul passed the test of faithfulness and was given a wider scope of ministry. In [1 Tim. 1:11-12](#) Paul says that God counted him faithful putting him into the ministry. That was his separation into his apostolic call. [Acts 13:2](#) Before that time he was faithful as a teacher at Antioch and elsewhere. [Acts 13:1](#)

b. There is a difference between calling and separation. We are called from the moment we are saved to the ministry God has for us, but we are not automatically separated unto that

ministry until we are ready for it. The time between calling and separation is where character and faithfulness are developed.

c. The entry level place in ministry is a deacon. If they are faithful in this position they will be promoted to an elder/bishop. [1 Tim. 3:13](#)

d. There are many in the ministry that have promoted themselves. They think the call to ministry is sufficient to minister. However, God has not separated them unto the ministry because they have not proven themselves faithful. They just put themselves into the ministry. This causes problems in the body of Christ. When it is time for you to be separated others will take note of it and acknowledge it. This is called ordination. Paul was ordained into ministry in Jerusalem by the church there years after he was saved. [Gal. 2:7-9](#)

3. gospel- Gr. euaggelion- good news

a. One must be proven faithful not to misuse good news. People like good news. They would pay good money for good news. People would do almost anything for good news. If Paul had not had proven character he could have asked for money or other favors in exchange for this good news and the power that flows from it.

B. so we speak,

1. speak- Gr. laleo

a. Those who speak the Word to others need to be of a proven character. Paul proved himself faithful serving in the background and was promoted to speak in front of others. This should be the same with everyone today.

b. Often people get promoted because of their gifts instead of their character and faithfulness. This is a mistake.

C. not to please man,

1. please- Gr. aresko

2. man- Gr. anthropos

a. One of the areas in which we must develop character in is the area of pleasing man. If we are not solid in our identity in Christ we will try to get it from other people. If you do this you

will be a man-pleaser and not a God-pleaser.

D. but to please God who tests our hearts

1. **please-** *not in Greek- omit*

2. **tests-** Gr. **dokimazo-** *to test in order to approve and use*

a. This is not a test to break us or get us to fail or sin. It is a test of stewardship.

3. **hearts-** Gr. **kardia**

a. The place where ministry springs is in our heart. The heart is the foundation of a good or bad minister.

5. For neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God *is* witness.

A. For neither at any time did we use flattering words,

1. **use flattering words-** Gr. **ginomai en logos kolakeia-** *to begin in flattery, adulation*

a. There is a difference between flattery and praise. Flattery is used to take something from someone. Praise is giving to someone that is due them.

b. If you want something from someone then flattery usually can do the trick. Buttering up people stimulates one's ego. Once this happens people often are disposed to giving you what you want. Paul did not do this.

B. as you know,

1. **know-** Gr. **eido**

a. Paul did not flatter the Thessalonians. They remembered how he often admonished them with the truth that sometimes was painful. [1 Thess. 2:11](#), [1 Thess. 4:11](#)

C. nor a cloak for covetousness

1. **cloak-** Gr. **prophasis-** *that which appears in front, that which is put forward to hide the true state of things; a fair show or pretext*

2. **covetousness-** Gr. **pleonexia-** *greedy desire to have more*

a. It is a temptation in ministry to use your position and gifts to extract money from people. This happens so often in the church. We should never participate in this as a minister. It is a

serious matter to rob from Jesus' bride!

b. There are times where the saints want to honor their minister and give them things, but this should not be sought out or expected by the minister. The minister should not accept anything which they think is a bribe so that a person can get something from it.

c. False teachers use flattery because they are covetous.

[2Pe 2:3](#)

D. God is witness

1. witness- Gr. martus

a. God is the one we all must ultimately give an account to. He sees everything from our heart to our actions.

6. Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ.

A. Nor did we seek glory from men,

1. seek- Gr. zeteo

2. glory- Gr. doxa- *dignity, pre-eminence*

a. God created us to have dignity that only comes from him. If you do not receive this from God in Christ Jesus, you will attempt to get it from man-made in God's image.

b. We can only receive and walk in this dignity by faith. If not, we will seek it from man whom we can see with our eyes. Seeking dignity from man is carnal. Receiving it from Jesus is spiritual.

3. men- Gr. anthropos

B. either from you or from others,

1. Paul was content with the glory God had bestowed on him.

C. when we might have made demands as apostles of Christ

1. made demands- Gr. en baros- *in weight, burden, to use one's weighty position, use authority*

a. When a minister comes in demanding to be served and treats others as beneath him we can see a person who does not understand grace nor the kingdom of God. I don't care

how good their sermons are!

b. [Matt. 23:11](#)

2. **apostles-** Gr. **apostolos-** *delegate, commissioned one*

a. I personally believe Paul was God's selection to take over Judas' open apostle position.

7. But we were gentle among you, just as a nursing *mother* cherishes her own children.

A. But we were gentle among you,

1. **gentle-** Gr. **epios-** *mild, gentle, kind*

a. A minister that has a servant mentality is gentle with those they minister to. [2Ti 2:24](#), [Tit 3:2](#) If not they will be harsh and demanding.

B. just as a nursing mother cherishes her own children

1. **nursing-** Gr. **trophos-** *a nourisher, that is, nurse*

2. **cherishes-** Gr. **thalpo-** *to impart warmth; met. to cherish, nurse, foster, comfort*

3. **children-** Gr. **teknon**

a. A good parent uses their position of authority to serve and provide for their child, not abuse and take from them. This is the same in the ministry. A pastor is in a place of authority but it is for the purpose of providing and serving those under them, not to abuse or demand from them. [1Th 2:11](#)

8. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.

A. So,

B. affectionately longing for you,

1. **affectionately longing-** Gr. **himeiromai-** *a yearning*

a. What a work of grace had been worked in this former Jewish Pharisee who once hated Gentiles with all his heart! Now he finds himself longing for this Gentile church. Oh, what a great work grace doth work in a person's heart!

C. we were well pleased to impart to you not only the gospel of God,

1. **well pleased-** Gr. **eudokeo-** *to seem good*

2. **impart-** Gr. **metadidomi-** *to give a part, to share, to impart, bestow*

a. There are two types of ministers. Those who are well-pleased to impart and those who are well-pleased to receive.

3. **gospel-** Gr. **euaggelion-** *the good news*

D. but also our own lives,

1. **lives-** Gr. **psuche-** *soul*

a. A minister should give their souls to others. This means they give from their mind, will, and emotions. Many ministers will share from their mind, but not from their emotions.

E. because you had become dear to us

1. **dear-** Gr. **agapetos**

a. When someone is dear to you then you will be glad to give and serve them.

b. It may be that someone else's child seems unbearable to you, but when you have a child you gladly bear the same thing the other parent does. The difference is that your child is dear to you.

c. Many ministers find people tedious and bothersome to them. It is because the people they minister to have not dear to them. This is the blunt truth. The Lord can make them dear unto you by His grace if you will but ask.

9. For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.

A. For you remember,

1. **remember-** Gr. **mnemoneuo**

B. brethren- Gr. **adelphos**

C. our labor and toil,

1. **labor-** Gr. **kopos-** *hard work that brings exhaustion*

2. **toil-** Gr. **mochthos-** *a hard and difficult labour, toil, travail, hardship*

D. for laboring night and day,

1. **laboring-** Gr. **ergazomai-** working

2. **night-** Gr. **nux**

a. In the Jewish mind night comes before the day. In our western mindset the night comes after the day.

b. The church age is an age of darkness which is ruled by the moon- the church. The moon has no light of itself, but reflects the Sun. The church has not light in herself by only reflects the light of the Son!

c. Paul ministered in the evenings to the saints. He worked at a day job to be able to do this. He earned his food and lodging by his day job. This was Paul's habit wherever he went. [Act 20:34](#) He did this freely, not because God required it. Paul wanted to take all possible offense out of the way to those he preached to. No one could charge Paul for just ministering for the money he received.

3. **day-** Gr. **hemera**

a. The day is the return of Christ the His Millennial reign over the earth.

b. During the day Paul worked at making tents so that we could be able to minister the gospel in the evenings.

E. that we might not be a burden to any of you,

1. **burden-** Gr. **epibareo-** *to put a heavy weight upon*

a. It is sad but there are ministers today that are real burdens on those they minister to.

F. we preached to you the gospel of God

1. **preached-** Gr. **kerusso-** *to herald a message*

2. **gospel-** Gr. **euaggelion-** *the good news*

10. You *are* witnesses, and God *also*, how devoutly and justly and blamelessly we behaved ourselves among you who believe;

A. You are witnesses,

1. **witnesses-** Gr. **martus**

a. Paul uses the words like "remember" and "witnesses" to get

their minds back onto the message of Jesus and His grace. They had gotten off into the weeds on questions that only brought division and confusion. They needed to remember their first days where they were enraptured with the person of Jesus. Now they was just arguing about the rapture!

B. and God also,

C. how devoutly and justly and blamelessly we behaved ourselves among you who believe

1. **devoutly**- Gr. *hosios*- *piously*

2. **justly**- Gr. *dikaios*- *uprightly, honestly, piously, religiously*

3. **blamelessly**- Gr. *amemptos*- *blameless, so that there is no cause for censure*

4. **behaved**- Gr. *ginomai*- *to become*

a. We are to behave ourself in the world, but it is to be done by the empowering grace of God, not self-effort. [2 Cor. 1:12](#)

5. **believe**- Gr. *pisteuo*

a. This was not to earn anything with God, but for the benefit of those he ministered to. Our holy life is not towards God to earn anything from him, but it is a horizontal expression of his life manifested in and through us to others.

11. as you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children,

A. as you know how we exhorted,

1. **know**- Gr. *eido*

2. **exhorted**- Gr. *parakaleo*- *to call near to encourage*

a. We all need to be exhorted to manifest Jesus in our life.

B. and comforted,

1. **comforted**- Gr. *paramutheomai*- *to come alongside of and speak soothing words*

a. This comfort was given for those who had missed it and blown it. We all need the comfort of the Lord.

C. and charged every one of you,

1. **charged**- Gr. *martureo*- *to testify, to make a solemn appeal*

D. as a father does his own children

1. father- Gr. **pater**

a. A good father does not take from his children. He gives to them. Paul was not there to take from the Thessalonians, but to impart Christ to them.

2. children- Gr. **teknon**

a. Paul treated the Corinthians as a father does to children.

[1Co 4:14](#); [1Co 4:15](#)

12. that you would walk worthy of God who calls you into His own kingdom and glory.

A. walk- Gr. **peripateo-** *to walk around*

1. This is a walk of faith and in the Spirit. This walk is not to be done in the energy of self-effort.

B. worthy- Gr. **axios-** *equal weight to*

1. We get the English word axle from this word.

2. Our walk should be of the same weight as our calling is. [Eph. 4:1](#)

3. When we tell people we are Christians, our walk should be just as weighty and impactful as our profession of faith is.

4. Some Christians can't be heard because their actions are speaking so loudly that their words are being drowned out!

5. To walk worthy of the Lord we need spiritual wisdom and knowledge. [Col. 1:9-11](#)

C. calls- Gr. **kaleo**

1. We are called to a grace walk that will lead us right into God's glorious kingdom!

D. kingdom- Gr. **basileia**

1. As a Christian we are in a kingdom led by a King. We are not in a democracy. We don't get to vote on what is done. Jesus is the lawgiver in His kingdom. We are his subjects.

E. glory- Gr. **doxa**

13. For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the

word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

A. For this reason we also thank God without ceasing,

1. **thank-** Gr. **eucharisteo-** *to give good grace*

a. Thanksgiving is processed grace received in the heart and returned to God.

2. **without ceasing-** Gr. **adialeptos-** *without interruption*

a. Thanksgiving is a key to walking in the Spirit. It sets our mind on the things of the Spirit. [Rom. 8:5](#)

B. because when you received the word of God which you heard from us,

1. **received-** Gr. **paralambano-** *to receive something transmitted*

2. **word-** Gr. **logos**

a. The Word of God is alive and active.

b. You can use God's Word as our life's foundation.

3. **heard-** Gr. **akouo**

a. Faith comes by hearing, and hearing by the Word of God.

[Rom. 10:17](#)

C. you welcomed it not as the word of men,

1. **welcomed-** Gr. **dechomai-** *to welcome, to embrace*

2. **word-** Gr. **logos**

3. **men-** Gr. **anthropos**

a. The mere word of man has no power.

b. If you try to use men's word as a foundation it will end up being sinking sand.

c. Paul's message did not come from man but direct revelation from God. [Gal 1:11](#); [Gal 1:12](#)

D. but as it is in truth,

1. **truth-** Gr. **aletheia**

E. the word of God,

1. **word-** Gr. **logos**

F. which also effectively works in you who believe

1. **effectively works-** Gr. **energeo**

a. There is power in each word of God to fulfill itself.

b. [Luk 1:37](#) Lavender NT reads: "For every rhema from God will absolutely not be without power *for fulfillment*."

2. **believe-** Gr. **pisteuo**

a. You must mix faith with the Word for it to release its power in your life. [Heb. 4:2](#)

14. For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans,

A. **For you,**

B. **brethren-** Gr. **adelphos**

C. **became imitators of the churches of God which are in Judea in Christ Jesus.**

1. **imitators-** Gr. **mimetes-** *to mimic*

a. They were imitators in that they incurred persecution because of their faith like the Jewish believers did.

2. **churches-** Gr. **ekklesia-** *the called out ones*

3. **Judea-** means *He shall be praised*

D. **For you also suffered the same things from your own countrymen,**

1. **suffered-** Gr. **pascho**

2. **countrymen-** Gr. **sumphuletes-** *native of the same country*

a. They received persecution from their Gentile countrymen.

b. Most persecution will not come from the heathen, but from religious people.

E. **just as they did from the Judeans**

1. **Judeans-** *those of the Jewish nation*

15. who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men,

A. **who killed both the Lord Jesus and their own prophets,**

1. **killed-** Gr. **apokteino-** *to kill off*

a. It was the Romans who crucified Jesus, but it was the Jews that spurred them on to do it.

2. prophets- Gr. **prophetes**

a. [Luke 11:48-51](#), [Acts 7:52](#)

B. and have persecuted us;

1. **persecuted**- Gr. **ekdioko**- *to chase away, drive out; persecute, vex, harass*

a. The Jews drove out the Christians from Jerusalem. [Acts 8:1](#)

b. Paul used to be persecutor number one until God got a hold of him. Maybe this is why Paul never gave up trying to minister to the Jews. He felt if God got a hold of him, then any of them could be gotten a hold of. However, the Jews was not Paul's ministry assignment- the Gentiles were.

c. The Jews persecuted Paul and his associates in every city.

C. and they do not please God and are contrary to all men

1. **please**- Gr. **aresko**

a. The only way you can please God is by faith. [Heb. 11:6](#)

b. The Jews did not have faith in the Lord. They trusted in their works. The Law is not of faith.

2. **contrary**- Gr. **enantios**- *opposite, antagonistic*

a. The religious Jews separated themselves and put all other men opposite to them. They did not realize they were exactly like all other men who needed a Savior. [Rom. 3:9](#)

b. Legalism will always divide people and cause you to look down at others or be jealous of others.

c. Israel had a call of God on them to be a light to the Gentiles which would attract them to the Lord. Instead, the Jewish nation put a bushel over their light and ran everyone not like them away. Jesus came as the Light to draw them to Himself.

[Is. 42:1-6](#), [John 8:12](#)

3. **men**- Gr. **anthropos**- *mankind*

16. forbidding us to speak to the Gentiles that they may be saved, so as always to fill up *the measure of* their sins; but wrath has come upon them to the uttermost.

A. forbidding us to speak to the Gentiles that they may be saved,

1. **forbidding**- Gr. **koluo**- *to hinder, restrain, prevent, forbid; hinder; oppose; stop*

2. **speak**- Gr. **laleo**

3. **Gentiles**- Gr. **ethnos**

4. **saved**- Gr. **sozo**

a. It infuriated the religious Jews that it was preached that the Gentiles could be saved just as the Jews. They would end up stirring up the Gentiles against Paul and his team. [Act 13:45](#); [Act 13:50](#); [Act 14:2](#); [Act 14:5](#); [Act 14:19](#); [Act 17:5](#); [Act 17:6](#); [Act 17:13](#);

B. so as always to fill up the measure of their sins,

1. **fill up**- Gr. **anapleroo**

2. **measure**- *not in Greek-omit*

3. **sins**- Gr. **hamartia**

C. but wrath has come upon them to the uttermost

1. **wrath**- Gr. **orge**- *anger exhibited in punishment*

2. **uttermost**- Gr. **telos**- *an end attained, consummation*

a. Jerusalem was about to be destroyed with the temple in 70 A. D.

17. But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.

A. But we,

B. brethren,

C. having been taken away from you for a short time in presence,

1. **taken away**- Gr. **eporphanizo**- *to bereave of a parent or parents, to orphan*

a. Paul had to leave them because he was driven out of town by the Jews.

b. Paul was their spiritual parent so to speak. When he had to leave so suddenly it was as if they were left orphaned. Paul had to go, but the Spirit of grace remained with them. You might lose the bodily presence of your mentor, but God will

never leave you. The Spirit of grace remains with you. Instead of focusing on losing your mentor, go mentor someone else and pass on the legacy!

2. **short time**- Gr. **hora kairos**- *for a space of an hour*

3. **presence**- Gr. **prosopon**- *in the face of*

D. **not in heart,**

1. **heart**- Gr. **kardia**

E. **endeavored more eagerly to see you face with great desire**

1. **endeavored**- Gr. **spoudazo**- *to make haste, be diligent*

a. We see that Paul tried twice to return back to the Thessalonians. No record is given if Paul ever visited these saints ever again.

b. We know that Paul traveled again through Macedonia, but no mention is given if he stopped in Thessalonica. It is hard for me to believe he did not.

c. Although Paul go not go back to Thessalonica, he did send Timothy to them. [1Th 3:6](#) If you get cut off from something, there might be another way it can be accomplished. Maybe someone else is supposed to do it.

2. **eagerly**- Gr. **perissoteros**

3. **see**- Gr. **eido**

4. **face**- Gr. **prosopon**

5. **great**- Gr. **polus**- *much*

6. **desire**- Gr. **epithumia**- *strong desire, lust*

a. This is a testimony to what God's grace can do in a heart. It took a man who hated the Gentiles to a man committed to minister to them and actually yearned with strong desire for them. This is a work of God.

18. Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.

A. **Therefore we wanted to come to you---**

1. **wanted**- Gr. **thelo**

a. Sometimes we don't get what we want. We must trust in

God's plan.

2. **come-** Gr. **erchomai**

B. **even I,**

C. **Paul**

D. **time and again,**

1. **time and again-** Gr. **hapax kai dis-** *one and two*

a. Paul tried to come back twice.

E. **but Satan hindered us**

1. **Satan-** means *the adversary*

2. **hindered-** Gr. **egkopto-** *to cut in on*

a. We don't know what the hinderance was, but Paul knew it was of Satanic origins.

b. There was a time where the Spirit of God hindered Paul's direction. [Act 16:6](#), [Act 16:7](#) You need to be able to discern the difference between the Spirit hindering you and Satan hindering you.

19. For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming?

A. **For what is our hope,**

1. **hope-** Gr. **elpis-** *confident expectation*

B. **or joy,**

1. **joy-** Gr. **chara**

C. **or crown of rejoicing**

1. **crown-** Gr. **stephanos-** *wreath given upon winning a contest*

a. We are to win souls. They will be a reward for us at the coming of the Lord.

b. Paul also calls the Philippian saints his crown. [Phil. 4:1](#)

2. **rejoicing-** Gr. **kauchesis-** *boasting*

D. Is it not even you in the presence of our Lord Jesus Christ at His coming?

1. **presence-** Gr. **emprosthen**

a. This is His physical presence returning to the earth from

which He was taken up after his resurrection.

2. coming- Gr. parousia

- a. This is the first mention of the Lord's return in this letter. This was the subject of dissent and was causing the Thessalonians much unrest.
- b. This is the Lord's coming at the rapture of the church.
- c. *Parousia* fixes the attention not on the journey to and arrival at a destination, but on the stay which follows on the arrival there. The Parousia of the Lord Jesus is thus a period with a beginning [the rapture], a course [Judgment Seat of Christ], and a conclusion [Millennial reign on the earth].

20. For you are our glory and joy.

A. glory- Gr. doxa

B. joy- Gr. chara

1. *You are the seal of our apostleship; your conversion and steadiness are a full proof that God hath sent us. Converts to Christ are our ornaments; persevering believers, our joy in the day of judgment.*
Adam Clark Commentary