Proposed lesson date	Chapter	Verses	Text (NASB)	Theme(s)	What is Paul saying to the Thessalonians? [What questions, thoughts, (answers,) and resources] will help explore the content?]	What is God saying to us today?	Show your exegesis	SBG NT

04/11/21	1	1	Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.	Background: writers, date including time since Thessalonian church's founding, geography including travel distances, historical events including newsworthy happenings, place in NT history	Prepare for discussion and make the following topics:
					• Read the entire book
					• Provide Daniel's and my foundational convictions regarding the Bible, its character and its role in our lives today
					• Provide our teaching methods (exegetical ideas without being overly technical: grammatical meaning comes first, any contextual modification falls within lexical scope (the "...then why didn't he say that?" test), only Scripture can disallow Scripture, the Author's meaning comes through the author's meaning, every word of Scripture is God-breathed as 2 Tim 3:16 says, therefore every word is charged with meaning and can be pressed, as that passage also says, for its author's meaning and its implications as God's message to us, we must grow sensitive to the "true but not taught here" fallacy and be sure to give every passage the careful consideration it deserves, taking everything it does say and not making it say something it doesn't; recognizing the role of the abstract-concrete scale to help us identify abstract principles to apply under the guidance of the Holy Spirit and concrete practices to follow in the power of the Holy Spirit)
					• Provide context with maps from Acts for Paul's first visit to T, and also his situation when this letter is written
					• Which mission/ministry journey founded this church? Where was his team when he sent Timothy (2:1)? Who was with him at the time? Where are they when Timothy has returned and Paul writes this letter? Are they under persecution? (3:7) Who's on the team?
					• How does Timothy's return and report fuel the content of this letter?
					• Establish how long from visit to letter to assess how much time the Ts had to travel and spread the Gospel
					• Evaluate the cultural changes in that timeframe (was the famine over or ahead? which missionary journey? etc.)
					• Review the Jewish opposition to Paul's ministry in prep for 2:14ff
					• Review the inter-city and inter-journey timing of Paul's missionary work to assess whether he held those planted churches loosely or tightly (2:17-20 questions)
					• How long was it from Christ's resurrection to the date of this letter, as it reflects the question of how long it would be until Christ's return? (4:13-18)
					• Discuss how we can all focus on application in a way that God intends
					• Identify some themes in the book:
					  • Paul's and his team's deep love for the Thessalonians, beyond their relationship with other churches
					  • The excellence (study this word) of the Thessalonians, receiving Paul's exhortation to go even farther
					  • Paul repeatedly [where?] says that he and his team don't need to say anything about the particular topic, the Thessalonians are well-informed about it already
					  • There comes a point where that well-informed standing leads to a final exhortation from Paul for the Thessalonians to both live by what they know and encourage others to do so also (5:4-11)
					  • Paul's example of striving for excellence (not so specifically named) in his dealings with the Thessalonians
					  • Paul calls out God's specific will in several places. Catalog these!
					  • The great depth and closeness of the Thessalonian community, as evidenced by their concern for the loss of members to death and questions of whether their community would be together in heaven
					  • Assemble a list of the topics which Paul says they already know about, in order to construct a picture of some of the content of Paul's teaching when he was in Thessalonica
								Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ [a]εἰρήνη.

04/18/21	1	2-7	2 We always give thanks to God for all of you, making mention of you in our prayers; 3 constantly keeping in mind your work of faith and labor of love and perseverance of hope in our Lord Jesus Christ in the presence of our God and Father, 4 knowing, brothers and sisters, beloved by God, His choice of you; 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. 6 You 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.	Relationship of Paul to Thessalonians and his ministry of prayer for them Their character and election The event of their conversion from God's perspective The Thessalonians' relationship with Paul The event of their conversion from their perspective Their relationship to other area congregations	★ Exactly one of you gets remembered and prayed for when we come before God with our requests. [Really? Every single one? How particularly do you think Paul would be able to pray for each one? Keep that question in mind as we explore his next points below.] ★ When praying right in the presence of God the Father we always remember your working faith, your laboring love and your persevering hope in Christ [What might Paul mean by praying in the Father's presence? It's not a reference to everyday locations: how and when does Paul enter into the Father's presence?][What do you suppose Paul would say on remembrance of their faith, love, and hope? Consider Paul's history with them and his knowledge of the circumstances of their life. What would he conceivably *not* be praying, given the Thessalonians' character and history?] ★ In His presence we do all this because we remember that God the Father loved you and picked you, our brothers [and sisters] [What made Paul be sure of that? How would he know as he says?][What about their election leads Paul to pray so intensely for them? It would almost seem that he could cease up on the prayer, since God was clearly directing their lives.][So what and how might Paul be praying for them based on these words?] ★ We know [or possibly know and do] these things because we watched God the Father work in power by the Holy Spirit when we preached the Gospel to you [Which is it, and why does that experience lead us to know/do these things?][So what and how might Paul be praying for them based on these words?] ★ Just like we know things about you, you know things about us: what kind of men we proved to be when you gained experience of us that tested our characters and our commitment to your best interests [What process was it that led to this mutual discovery and understanding? What were our characteristics, enablers and requirements? How long did Paul have to be there for this to happen?][So what and how might Paul be praying for them based on these words?] ★ When you received the Word in the joy of the Holy Spirit and in spite of suffering, having learned who we were and who the Lord was, you decided to imitate us both [Why? What led you, even compelled you, to do that?][So what and how might Paul be praying for them based on these words?] ★ All of this made you into an example to all other believers across the entire regions around you. [How does Paul know this? (Because he has been traveling through those areas on his missionary journeys?] [Why? What concrete outcomes caused your story to travel far and wide?][So what and how might Paul be praying for them based on these words?][How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?]		V. 3, what kind of dative in faith, hope, love? V. 4, ἐκλογήν: LSJ: that which is chosen out, an extract, choice collection. Acts 9:15, Rom 9:11, 11:5,7,28, 2 Pe 1:10 V. 5 "since": for what earlier statement does v. 5 provide a cause or reason? What kind of cause is it? Material, formal, efficient or final? Full conviction πληροφορίᾳ, from πληροφορέω, to carry to the full, to bear or bring full, of which there was much, πολλῇ. Doubly full.	2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως 3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρός ἡμῶν, 4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν· 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν [e]ἐν ὑμῖν δι' ὑμᾶς; 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, 7 ὥστε γενέσθαι ὑμᾶς [f]τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ [g]ἐν τῇ Ἀχαΐᾳ.
04/18/21	1	8-10	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. 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.	The event of their conversion from the perspective of the other congregations and communities The nature of conversion: repentance from idols and turning toward the living God Dual purposes of the Christian Life: earth & heaven	★ You have caused the word of the Lord to spread like a trumpet call both to nearer regions and everywhere beyond that has heard of your faith. [How might this news have spread? What does that spread imply about the Gospel in the area at the time? (It was spreading on its own and people were hearing about it apart from Paul's missionary work) What evidence or examples of that can we find in Acts, whether good or bad?][How might this have been not just news spreading, but the spreading of the very word of the Lord? (The news was spread by Thessalonians as they traveled, and they were as much missionaries as Paul was?)][How might the message have spread so widely?(It would have had to involve a large number of Thessalonians traveling in every direction, and also spreading the Gospel.)] ★ When we arrive in a new community we don't need to help our credibility by presenting your reception of us and response to the Gospel: all these others are reporting *to us* your reception of us, your repentance and commitment to serve God. They already know when we arrive. [Why might Paul think this work talking about? What were the implications of this situation for him and his ministry? (It was a nice change of pace from the bad reports he had experienced earlier and elsewhere; it helped open the doors to the Gospel elsewhere; it provided credibility and an exemplar to Paul's picture of the church that he would have to draw for new converts)][How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?] ★ You accepted a wholesale cultural transition. Your old idols have been jettisoned and you turned away from those idol-embedded values to God's culture and values. You turned from dead objects of worship to the only proper Living object of worship. You stopped worshiping deceptive and false representations of ultimate truth to the single genuine source of Truth, God Himself. [What makes an idol? (Anything other than God that claims to be at the top of the hierarchy of true ideas is an idol.)][Was their repentance enough to ensure they would be made right with God? (No, there was still the need for Jesus–see v. 10–to rescue them.)][Was Jesus' rescue the whole of the matter for them, or was there something else that happened?(No, we've already pointed out that they repented and change to a life of service to God)] ★ You were given a new viewpoint about life: your purpose was now to stand by for Jesus's return while you live the rest of your earthly life. ★ The reason you took on this new overarching purpose was that you learned that Jesus was the only living being ever to rise from death. And it was the living God to whom you turned Who raised Him. ★ Beyond just the strength of that unprecedented event, you recognized that God's wrath was coming and that Jesus was your only hope to escape that certain coming event. [So what is conversion according to the example of the Thessalonians?]		exēchēmai, to ring out, to sound forth. Here vb pf pass ind 3S, why is perfect not rendered "had sounded forth"? epistrephō, fr. epi & strephō, to stretch or turn, strengthened form of tropō, to turn	8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν τι· 9 αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.
04/25/21	2	1-4	1 For you yourselves know, brothers and sisters, that our reception among you was not in vain, 2 but after we had already suffered and been treated abusively in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition. 3 For our exhortation does not come from error or impurity or by way of deceit; 4 but just as we have been approved by God to be entrusted with the gospel, so we speak, not intending to please people, but to please God, who examines our hearts.	Paul's example of ministry: unstoppable persistence, unsinkable boldness, total disregard for opposition The basis for Paul's strength of ministry: positive & negative	Do a better job of sorting these questions out among the points of the passage) ★ You know that our good reception among you was not without effect [How did they know this based on what we've read so far?][Note that Paul may be about to explain below some other things they knew to which he is referring.] ★ We came bruised and wounded physically and emotionally from Philippi [What contrast is Paul drawing here?][What happened in Philippi?][What was the outcome of their preaching in Philippi? Was it good or poor?][How far are Philippi and the Thessalonian cities or regions: how long was their journey and what was it like?] ★ But in that state God provided us boldness to proclaim the Gospel, even on top of much opposition there in your location [How did the situation in Thessalonica compare to Philippi? Was it essentially the same, or somewhat similar, or very different, being either better or worse?][Can we discern Paul's spirit and emotional state after Philippi and coming into Thessalonica? Were there any intervening events or news that would affect that state?][What does it mean, or what could it mean, to say "boldness in our God"? Does it mean God provided it supernaturally? Does it mean that God put in their same sense of God's commissioning? Was it part and parcel of their foundational worldview that supplied them with strength? Does it have some other sense?] ★ These bruises and confrontations prove that we are not doing this preaching for personal interests or gain [How do we know based on what Paul has said so far?][How would those circumstances correct intellectual error? How would they argue against a motivation of impurity? Here's the hardest one: how would the circumstances disprove a motivation of deceptiveness? (First, if they were trying to deceive, they weren't doing a very good job, since they would certainly take their deceptions so as to avoid being jailed! Then, Barnum's principle: they had been at this long enough that deception would be learned through the same conversations that were spreading the news about the Thessalonians!] ★ [Why does Paul say, "just as… so we"? (Paul is matching up their practices precisely to what God has approved and done!] Rather we speak precisely because of God's approbation and in exact correspondence to the Gospel He entrusted to us ★ Clearly we aren't jockeying to please human beings, but rather we are working to please God [Why does Paul reiterate this? (Because there were, and surely were still as of his writing, those who remained part of the "much opposition" .][Does the opposition shed light on why Paul would recount their good reception with the Thessalonians and reiterate their honorable motives?(Yes, it implies that those opponents could still be raising the charges that Paul defends against in these verses.)] ★ This motivation comes with its own self-test: if we're not doing that, God will know. [Why might this argument hold weight with the Thessalonians based on their experience with Paul?][What might recommend this argument on a standalone basis? (On the face of it, it is constructively circular: if Paul were not willing to make it, the argument would be noteworthy by its absence.)]		τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, the entrance of you, that toward you: two prepositions. Why two? What type of dative and accusative? γέγονε: be, become, Pf. act. ind. 3sg: became or was; no big deal here. Επαρρησιασαμεθα: fr. parrhisiazomai	1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν, 2 ἀλλὰ προπαθόντες καὶ ὑβρισθέντες καθὼς οἴδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι. 3 ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας [a]οὐδὲ ἐν δόλῳ, 4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ [b]θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.
04/25/21	2	5-8	5 For we never came with flattering speech, as you know, nor with a pretext for greed—God is our witness—6 nor did we seek honor from people, either from you or from others, though we could have asserted our authority as apostles of Christ. But we proved to be gentle among you. As a nursing mother tenderly cares for her own children, 8 in the same way we had a fond affection for you and were delighted to share with you not only the gospel of God, but also our own lives, because you had become very dear to us.	What Paul rejected in his ministry: compromising speech, economic interest, regard of others' opinions, authority & power What Paul pursued in his ministry: emotional commitment to their wellbeing, genuine affectionate relationships with them, openheartedness and willingness to let them enter in to Paul's life and heart.	★ Our behavior was always consistent with our message and our approach of rejecting human interests [Okay, this is starting to need an explanation. What's in Paul's thinking here? He keeps defending himself. Why might he be trying to do that?][Go back to verse 3. Why would these words not qualify as "flattering speech"? (Because Paul's gospel would have made it clear that those practices and approaches were things inverted in the service of God, not beneficiaries granted by the Thessalonians out of their abundance of personal virtue!] ★ We explicitly call on God to speak to confirm or put the lie to our claim (see 2:10) [What impact would this have had on our hearers' thinking? How much weight would this hold in their culture? How would it ring in our culture? What might you infer from that about the two environments? Do those inferences hold up under scrutiny?] ★ That behavior included never acting with a hidden greed, and never looking for honor from you or anyone else [Why would Paul mention others? Was he just being extensive in his claim? Why would the Thessalonians care about whether Paul was trying to gain honor from others than themselves?] ★ All that said, however, we could have acted at any time from a position of far greater authority than any flattery, personal profit or externally-conveyed honor and power could have provided: we could have acted under our authority as apostles of Christ. [Why might Paul be making this point? (Possibly: there was no need for them to try to gain power and authority, because they already had it) What circumstances might have prompted Paul to act in their authority as apostles? (They might have headed off opposition; they might have prevented the abuse and suffering they experienced in Philippi)][Can you think of any instances where Paul was enthusiastically willing to exercise his authority, whether apostolic or from another basis? (In Philippi itself, Paul used his authority as a citizen of Rome to humiliate the city officials' overreach in throwing them in jail. (Given his apostolic work with the Philippian jailer, was this action consistent with his position and mission?)] ★ Instead, we built a warm and affectionate relationship with you, learning to know you and let you into our hearts, and from that basis we delighted in sharing the Gospel with you. [In what order did things happen?][How deep was their relationship, do you think, when Paul shared the Gospel fully with the Thessalonians?][How did Paul develop this depth of relationship, do you think? Investigate Acts' context][What was Paul's attitude about the step or process of sharing the Gospel with the Thessalonians? Was it an unusual or "elephant-in-the-room" subject? Was it ordinary life conversation? Was it something else?][How similar or different were the Thessalonians and Paul's team? What natural bridges to friendship and deep relationships might exist? What natural barriers? How might Paul have dealt with both those two circumstances?] ★ You became very dear to us. [How much of that was the Thessalonians and how much of that was Paul and his team?][How do we feel about the people around us with whom we might share the Gospel?]			5 οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε [c]ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, 7 δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν [d]ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα· 8 οὕτως ὁμιείρομαι ὑμῶν εὐδοκοῦμεν μεταδοῦναι οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.
05/02/21	2	9-12	9 For you recall, brothers and sisters, our labor and hardship; it was by working night and day so as not to be a burden to any of you, that we proclaimed to you the gospel of God. 10 You are witnesses, and so is God, of how devoutly and rightly and blamelessly we behaved toward you believers; 11 just as you know how we were exhorting and encouraging and imploring each one of you as a father would his own children, 12 so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.	What Paul practiced in his ministry: hard work, rejection of comfort, extreme commitment to what was right in everyone's eyes and beyond; a strong effort to demonstrate through their actions how their spiritual children should live Paul tried through his behavior to serve as an object lesson, role model, living illustration of what the gospel, God's gift, was worth	★ Our life ministering to you was hard: we chose that difficulty to prevent any burden to any one of you [What kinds of things would force them to accept these difficult circumstances? What kinds of things would lead them to willingly choose these difficult circumstances even when they weren't forced to do so? What makes the difference?] ★ That choice and difficulty made us able to proclaim the Gospel to you [How might this have been the case? What might have been the result or the conditions if Paul's team had not chosen to support themselves? How does this tie in with Paul's earlier comments? And what about the rest of the team? How do you think they all felt about this approach?] ★ You as believers know, just as the God you serve knows, how piously, righteously and unblamably we clearly were toward you [What does Paul add here that he hasn't said previously? Does it seem to you like Paul is fighting a battle or mounting a self-defense by this point? Or is he just opening his heart without external constraint? If a self-defense, why do you think he might be doing that? If just opening his heart, why do you think he might be doing that?] ★ You also know in the same way that like a father to his children we encouraged, consoled and testified (the truth) to each one of you [Who is called on to testify here? How many times has Paul called on someone on to testify at this point in the letter? Whom has he called on? What is Paul warning them to assert and warrant? Why do you think Paul is warning that to happen in the Thessalonians' thinking? How do you think Paul's relationship to the Thessalonians factors in to his possible purpose for this line of assertions?] ★ We did all this in order for you walk God's holy walk, God who is calling you unto His own kingdom and glory. [Does Paul think the Thessalonians are having trouble with their walk? (It really doesn't seem so based on 1-2:10) If he's not worried about this, why is Paul going to such lengths to make these points, do you think?] ★ What about ministry financials can we glean from this situation? What might be some pros and cons about tentmaker ministry?		ὁσίως, δικαίως, ἀμέμπτως ἐγενήθημεν devoutly/piously, righteously, blameously; blamelessly (see 5:23 for one other NT use of the term, a significant connection to 2:10) and ginomai, to be or become in a wide sense. Apr Pass Ind 1P, (we) were παρακαλοῦντες, παραμυθούμενοι, μαρτυρόμενοι: came alongside to encourage and call [you] forward, console and strengthen [you], attest to the truth [to you]	9 Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι,12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
05/09/21	2	13-16	13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of mere men, but as what it really is, the word of God, which also is at work in you who believe. 14 For you, brothers and sisters, 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, 15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all people, 16 hindering us from speaking to the Gentiles so that they may be saved; with the result that they always reach the limit of their sins. But wrath has come upon them fully.	The nature and operation of God's Word The consequences of following God's Word The nature of opposition to the Church's work God's response to opposition to His Church's work	★ We are thankful that when we brought the word of God, you received it as exactly that, God's own words and message directly delivered to you through us, and not as just our words as human beings. [What do you think this actually means? How did the Thessalonians learn the word of God? How did it come to them? (Through Paul's preaching) So was Paul's preaching the very word of God? (Yes!) In what sense was it then God's word? (In the same sense as prophecy, which was also the word of God in the first century that provided the early Church with truth.) Can you think of any other ways in which God conveyed truth to His Church? (Peter's vision, the Spirit's linguistic instruction to Philip, and out-and-out prophets like Agabus.) What was the word Paul was preaching? (The Gospel, as we read over and over in this letter) So if this was what God did in the first century, how did he follow up? (Through the written letters of Paul and the writings of the Gospel authors and apostles) Does this add any clarity to our understanding of the Scriptures? How do we actually see them today, not our doctrinal statements but our own personal view that we put into practice? (Open question)] ★ This is the very word that is at work in you as believers at this moment. [What do you think Paul means here? (Read on: Here is how and why it is at work and what are the consequences of your reception of God's Word)] ★ Your path has mirrored the very churches of God in Christ Jesus that are in Judea (where it all began!) [What do you think Paul wants to say to the Thessalonians through this comment? What is his purpose in making it? Consider in the following verses.] ★ Just like them, you have had to put up with your fellow Thessalonian countrymen attacking you for your faith [How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what? Did the Thessalonians' excellence here reflect the singular excellence of another body of believers, then?] ★ Their Jewish countrymen did this first, killing the Lord Jesus and those who preached God's word, and drove us out [Who is the "us"? What is Paul talking about, do you think, when he refers to them having been driven out? (The dispersion after Stephen's martyr; consider all the time and travel Paul had done after that, including going back to Tarsus for a time)] ★ These Judean leaders and people have no favor with God, and are hostile to everyone else as well [How does Paul feel the hostility to all people particularly? (He is trying to preach the Gospel, and everywhere he goes the Jewish leadership tries to prevent him and even kill him)] ★ They forbid, prevent, interfere with us everywhere as we preach the Gospel to the Gentiles so the Gentiles may be saved [Do you recall instances of this when we started the class with some background review?] ★ The result is that they always fill up their sins every time [What does this mean, do you think? When are our sins filled up? What happens then? More importantly, what happens in the time up until that point?] ★ No matter: in the face of this, they have attained to God's completed wrath [What might Paul mean by this or be referring to?] ★ [Does this last passage help us with our questions about why Paul is saying all these things up about his team's ministry and about the Thessalonians up to this point?]		λόγον…λόγον κωλύοντων ἔφθασεν, Aor. Act. Ind. 3S: to be beforehand, that is, anticipate or precede; by extension, to have arrived at. To come before, precede, anticipate; To come to, arrive at; To reach, attain to	13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 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 15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ [h]τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπλήρωσαι αὐτῶν τὰς ἁμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.
05/16/21	2	17-20	17 But we, brothers and sisters, having been orphaned from you by absence for a short while—in person, not in spirit—were all the more eager with great desire to see your face. 18 For we wanted to come to you—I, Paul, more than once—and Satan hindered us. 19 For who is our hope, or joy or crown of pride, in the presence of our Lord Jesus at His coming? Or is it not indeed you? 20 For you are our glory and joy.	Dealing with ministry priority conflicts Satan's opposition to our ministry and how to respond Long-term spiritual priorities in ministry Ministering with passion versus with duty	★ We were separated from you against our will like orphans is bereft of his family, and we were eager to see you again face to face, although we were never separated from you in spirit [What exactly caused this, do we think? Was it ministry demands, or other circumstances? And what about the "short while": how long do we think it actually was? Why was Paul so interested in being in their presence? Was it just the team's affection for them, or was there more reason beyond that?] ★ It was our strong desire and intent to come and see you. [I personally more than once, but Satan hindered us [How is this similar or different from the Jewish people's actions to "forbid, prevent, interfere" with Paul's team?][How should we think of situations which are clearly Satan's opposition, and if has been effective? What are strategies for dealing with such circumstances in our personal or corporate ministry? How does Paul appear to have dealt with it?] ★ Rhetorical question! For whom are we going to show off, get all excited about, or most desire to see when the Lord Jesus returns and we are all in His presence? ★ Rhetorical answer! Aren't you it? [If it's a rhetorical question and answer, the assumption is that the people hearing the question know the answer already. What does this imply about Paul's messaging and communication? (Do the Thessalonians know the answer merely because of what Paul and the team have written in this letter? If not, then what does this rhetorical question tell you about Paul's ministry over time to them? Remember, Paul has made it very clear that they have never participated in flattering speech! So this might be a good time to construct a clear picture of how Paul built a foundation of credibility with the Thessalonians.] ★ You are indeed it: you're our glory and our joy. [Why? Why across all the churches Paul planted and helped grow, why were the Thessalonians at the top of the heap? Develop background [was Berea part of this?] and present in the introduction to help answer this question.][How do you think Paul's special affection for the Thessalonians might have affected his ministry to other churches? Can you think of any particular aspects of Paul's ministry approach that might help answer that question? For example, how long did he wait until proposing the second missionary journey to see all the churches they had planted?]			17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ· 18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς; 19 τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως— ἢ οὐχὶ καὶ ὑμεῖς— ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; 20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.
05/16/21	3	1-5	1 Therefore, when we could no longer endure it, we thought it best to be left behind, alone at Athens; 2 and we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and encourage you for the benefit of your faith, 3 so that no one would be disturbed by these afflictions. For you yourselves know that we have been destined for this. 4 For even when we were with you, we kept telling you in advance that we were going to suffer affliction; and so it happened, as you know. 5 For this reason, when I could no longer endure it, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor would be for nothing.	Operating strategically in ministry in uncertain situations Coordinating ministry in conditions and culture Applying general truths to specific situations in crisis	★ When our isolation became unbearable, we made a judgment call and split up our team, losing Timothy to this mission of visiting you and ministering to you and reporting back to us. [Why was it unbearable? What was the burden Paul was carrying? (Worry about what effect the cultural opposition and affliction was having on these people whom Paul loved, also, see v.5, fear that their faith had faltered and they had fallen away and Paul's team's work would be lost) Again, what was the opposition Paul was so worried about? How might he have known about it? Consider how the news of the Thessalonians' conversion had spread] ★ Timothy is top-tier, a brother and coworker in our core mission from God [So why was Paul uncertain about sending Timothy and being left alone at Athens? Was there no one else there, perhaps (see v.1) Silvanus, Paul's partner on the entire second missionary journey?] ★ Timothy's purpose was to ensure through a ministry of encouragement and strengthening that no one would be disturbed by these sufferings [What were the downsides of Paul's decision? How did he evaluate the risks and benefits? What value prioritizations did his decision reveal?] ★ You (again) know that we ourselves are set in place for this (affliction). We even told you so! We predicted it! And you now know we were exactly right! [So why was Paul so worried about them? He had told them to be aware, ready and prepared. What caused him anxiety? (Clearly suffering for the Gospel was something they had an intellectual preparation for, but the actual experience was completely foreign to them, and they were young Christians. How about us? Are we more than intellectually prepared for suffering? Are there people with experience in suffering for Christ from whom we can learn? What about people who have experience suffering for Christ who can come and help?) Was this a prophetic prediction, or based on their unvarying experience from place to place, or was it clear from the principles that bore on their mission and ministry?] ★ Because the affliction we warned you about was in full swing, we had to know how your faith was weathering it [Why our faith? (Because affliction which exceeds our expectation tempts us to blame God for abandoning us, and also brings other temptations. Like what, we can ask?)] ★ What was at stake was your entire walk with Christ: this affliction could be used by Satan to cause you to abandon your Christianity entirely, and all our work with you would be lost. [What about us? Are we at risk of abandoning our faith in Christ? Paul appears to think so. If it's otherwise, we have to explain why Paul would say what he said. In any case, we can ask about whether our faith is strong enough to stand up to the afflictions that Satan uses and even brings.]		σαίνεσθαι: inf. pres. pass. fr. sainw, to wag the tail! Fig. to shake, to agitate, disturb, trouble κείμεθα: fr. keimai, pres. mid. indic. 1P to lie, to be laid	1 Διὸ μηκέτι στέγοντες ἐὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ [a]συνεργὸν τοῦ [b]θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι [c]ὑπὲρ τῆς πίστεως ὑμῶν 3 τὸ μηδένα σαίνεσθαι ἐν τοῖς θλίψεσιν ταύταις, αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα· 4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. 5 διὰ τοῦτο κἀγὼ μηκέτι στέ

05/23/21	3	6-10	6 But now that Timothy has come to us from you, and has brought us good news of your faith and love, and that you always think kindly of us, longing to see us just as we also long to see you, 7 for this reason, brothers and sisters, in all our distress and affliction we were comforted about you through your faith. 8 For now we really live, if you stand firm in the Lord. 9 For what thanks can we give to God for you in return for all the joy with which we rejoice because of you before our God, 10 as we keep praying most earnestly night and day that we may see your faces, and may complete what is lacking in your faith? 11 Now may our God and Father Himself, and our Lord Jesus, direct our way to you; 12 and may the Lord cause you to increase and overflow in love for one another, and for all people, just as we also do for you; 13 so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.	Faithful ministry service under leadership Supporting and blessing godly leadership Maintaining an accurate perspective on leadership's ministry to the church Leadership's prayer ministry approach and objectives	♦ But now, because Timothy has returned with his report of your faith, love, affection and desire to see us, all our suffering and trouble can't diminish our comfort over your faith [Is this a glass-half-full guy or what?] Consider the situation: Paul has been worried sick about the Thessalonians, so he then sends Timothy off and proceeds with ministering without Timothy, and that during a time of affliction for him and his team, then Timothy returns with good news. What does this say about what motivates Paul? How does he minister? What methods and objectives does he apply? Another way to look at it: is Paul at the mercy of circumstances? Did he not have any leading or direction from the Lord? Was he not secure, sure and certain of how to proceed and what to do in his ministry work? If not, what might we learn from that combination of uncertainty, unshakable resolve, opposition and affliction, and his regular practices, attitudes and actions?] ♦ For now we really live if you stand firm in the Lord [Why might Paul say this? Are any of the reasons accessible to us? Should they be something we aspire to? Where might they fit in our ministry?][What might be the gamut of things that were working to shake their firm stand in the Lord, based on both what we've been reading and on what our background information has suggested?] ♦ It is hard to know how we can thank God enough for you since you give us such joy in His presence as we pray constantly [in that presence] to see you in person and fill up the needs you yet have in your faith. What is Paul's perspective about the Thessalonians' needs and his ministry role for them based on this comment? What are the pros and cons in the situation? How do you see Paul's letter addressing the cons up to this point? What is his approach? (He is deep into an encouragement approach; there's not a hint of any rebuke or exhortation anywhere.) Why is Paul so uplifting under these circumstances? What positive details give him freedom to be this way, what absence of negative details enables him to avoid any rebukes or criticism?]How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?]		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, 7 διὰ τοῦτο παρακεκλήσμεθα, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, 8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν, 10 νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν; 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς, 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰ[η]σοῦ μετὰ πάντων τῶν ὁσίων [ᾳ]αὐτοῦ.
05/23/21	3	11-13	From abstract to concrete: Paul's prayer in real time Love leading to blameless, holy hearts, and unity with all believers	♦ Here, O Thessalonians, is what we are asking of God Himself [no one else, no one lesser, no one earthly with some misguided sense of power or ability]: that He may fulfill our motivation to come to you by guiding and directing us to you [If we reveal the questions in the last segment, what does this teach us about Paul's approach and strategy of ministry? (Paul is going to forge ahead, and pursue his ministry objectives unless he's flat out blocked, by Satan or people. His view of God's role is evidently that God is superintending at a high level, but not directing every day's activities.] ♦ And may you overflow in love for each other and all people just as we also do for you [What a wide and deep picture Paul has already given us of their love for the Thessalonians. What can we catalog from this exhaustive description to gain a technicolor view of the dimensions of this kind of love Paul and team exhibited?]How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?] ♦ When He has caused that overflowing increase in your love for everyone He will be able to accomplish a critical result in your lives: your hearts will be established, made solid, firm and stable in the attribute of blameless holiness [What does this mean? What would this be like? (We can imagine these people being ungettatkable in the face of opposition and affliction; responding to every difficult situation in a way that would please God; showing supernatural counterexpectational response, and maintaining these characteristics throughout layer upon layer of escalating persecution and harm) So are they there yet? (No.) How does Paul indicate that this will come about? (By the prayers of Paul and those who minister, prompting God's work in them causing this outcome.) How would God answer Paul's prayer, do you think? How would He do this amazing thing? What's the connection between His causing them to overflow in love and His establishment of their hearts in blameless holiness?] ♦ This establishing will happen in the immediate presence of our God and Father at the moment our Lord Jesus returns [So what's the timing; is this a sudden event at their homegoing, or is it a gradual progress toward that perfection, or is it something else? Consider Paul's comments elsewhere about what we will be like at the moment when we see Him. Again, a reference to being in the very presence of God. How is this similar to and different from previous references to this in the letter? (Paul's earlier reference was here and now in prayer, although the idea of a spiritual relocation into God's very presence should not be ruled out—we are, after all, seated with Christ in the heavenly places)] ♦ That return will bring both you and all the saints of the Lord Jesus who have gone on before you together in the very presence of the Godhead [Note the reference to the returning saints: Paul visits this again later by way of encouragement regarding those who had already died among the Thessalonian church.]		κατευθύνοι: lead, direct, guide. Aor. Act. Optative 3S στηρίξαι: made solid, firm, stable	11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευθύνοι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς 13 εἰς τὸ στηρῖξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν [ἰ]ησοῦ μετὰ
05/30/21	4	1-8	1 Finally then, brothers and sisters, we request and urge you in the Lord Jesus, that as you received instruction from us as to how you ought to walk and please God (just as you actually do walk), that you excel even more. 2 For you know what instructions we gave you by the authority of the Lord Jesus. 3 For this is the will of God, your sanctification, that is, that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor, 5 not in lustful passion, like the Gentiles who do not know God; 6 and that no one violate the rights and take advantage of his brother or sister in the matter, because the Lord is the avenger in all these things, just as we also told you previously and solemnly warned you. 7 For God has not called us for impurity, but in sanctification. 8 Therefore, the one who rejects this is not rejecting man, but the God who gives His Holy Spirit to you. Going forward from the church's current strengths Daily, even moment-by-moment focus on pleasing God God's specific expressed will: the church's achievement of holiness God's specific expressed will: sexual holiness God's specific, expressed will: proper relationships with ourselves and others God's specific, expressed will: recognizing God's avenging character God's specific, expressed will: taking God's commands seriously	♦ Finally, then, we urge you in the Lord Jesus, go beyond what you are already doing excellently to obey our instructions in how to live! [Paul is requesting, in his absence, that they proceed to grow in even greater excellence in following what they have been taught. What makes him think he can ask that? What does that imply about them as a church? He would not be there to guide the process, nor would Timothy or consevably anyone from the team. Yet he doesn't hesitate to urge them with full confidence to do this. How can he ask this?][Paul spends three chapters within the umbrella of their relationship with the Thessalonians, then finally turns, a la his usual concepts-first-practical-exhortation-second style, to instructions about how to live as righteously and faithfully as possible.][How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?] ♦ You are going from excellent to even more excellent [Paul clearly starts from a position of gratefulness for the Thessalonians' character and behavior in Christ. How would you expect that to set the tone for his following comments? Would he touch lightly on areas for further improvement? Cover broad issues with broad strokes? Come down hard on them anyway? Warn them strenuously about stumbling? Keep those options in mind as we go through the next verses] ♦ Let me reiterate the things we said while we were with you, that came by the authority of ["through"] the Lord Jesus [In light of v. 1, why do you think Paul is reminding them that they've already had this instruction? (He's making the clear point that this isn't new stuff. It's what they already heard thoroughly. This should put them in a position of greater confidence as they work to excel further: it's nothing they haven't already encountered.)] ♦ God's will is your sanctification, your setting apart, your abstaining from sexual immorality [porneia] [Was Paul constantly in possession of God's specific will for his choices and next steps? How definitive was he here? If God communicated His will to Paul, where was that communication on the abstract-concrete axis? (Perhaps concrete, but clearly abstract, much of which is delivered to us in principles that make his inspired writings applicable to all generations to follow?][Paul is presenting a high-level abstract category that is nonetheless a clear command of a practice (abstention is a practice!). What behaviors fit into this category? How did the Thessalonians know? How do we know today?]["Scripture, conscience, the Holy Spirit] ♦ Develop a full understanding ["osta", know with the mind as opposed to with the experience] of how to exercise control over ["possess"] your own body in sanctification and respect/honor [Paul commands them to know, not think, not have some idea, but know. What might this comprehend in terms of the variety of situations they might encounter, the clashes the culture might bring to bear on their behavior and choices, the inborn temptations to follow bodily desires, and other factors?] ♦ Likewise know how "not" to exercise control over your own body to pursue lustful passion like the God-ignorant Gentiles [Is Paul asking the Thessalonians to look concretely to the practices of the "Gentiles" for things not to do in that way? Is he including this approach under the umbrella of God's specific intentional will for them? How do we assess whether this is God's will for "us" today?] ♦ God's will is also that you not get advantage over or violate the rights of others in this area of concern [Is this an abstract or concrete point? (Abstract) What do you think Paul means concretely here? (Get commentary background here to assess the possibility that this is a "civil rights" or legal context.) If this is a legal or civic issue, consider a wide background of the relationship of the Christian to the culture and legal system of the nation in which he or she lives.] ♦ Because in all these matters, the Judge and Avenger is God [not the courts] [What motivations do we have from Paul's words as of this point to press us to behave in ways that please God? (Paul has raised the requirement to respect others' rights, which a great range of Christian truths, from loving our brother to respecting the weaker to seeing others as better than ourselves, push us to perform. He also turns to God's avenging wrath when He is disrespected.)] ♦ We told you this previously and solemnly warned you about this critically-important area of behavior [What do you make of Paul's tone in this statement? Do you see any inconsistency with his earlier comments? Does the evident characteristics of his feelings toward the Thessalonians carry over directly to these statements? If so, how to those characteristics shape our understanding of the statement? If not, what new or changed characteristics appear to apply, and how do they shape our understanding of the statement? If there is a change here, how might you explain this change? What could account for it?]Perhaps a point of particular weakness among the Thessalonians or a strong temptation from the culture as a whole; perhaps the sin has such damaging and serious consequences that Paul feels a need to be especially strong] ♦ God has called us (all) for a purpose: that purpose is sanctification. Impurity has nothing to do with God's call. [What are the consequences for our life lived for God's purposes and lived following His call, do you think, if we succumb to impurity?] ♦ If anyone chooses not to live under this truth, that person is rejecting God, the Giver of the Holy Spirit to you, not man. [Similarly, what are some of the implications of rejecting truth such as this? What does that mean for our inward walk with the God Who provides His Spirit to us? How might our relationship with Him change under this rejection? What changes in our relationship with the Holy Spirit might come about? Can you think of any examples, Bible stories, which that Spirit let us see that might relate to this question?]		ὀκεῖος: vessel, implement, utensil, equipment, common Gk metaphor for human body See Mt 12:29, Lk 17:31, Jn 19:29, **Ac 9:15**, Ac 27:17, **Ro 9:21-23**, 2Co 4:7, **2 Ti 2:20-21**, **1 Pe 3:7**. Vessel clearly is metaphor of the human body, not just for physical body. εἴδεναι: fr. oida, to know [with the mind as opp. to by experience] πράγματι: deed, or subject or matter at law	1 Λοιπὸν [οὖν], ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, [ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἠ]καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον. 2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3 τοῦτο γὰρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, 4 εἴδεναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν, 6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος [ἐ]κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυρόμεθα. 7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. 8 τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [εἰ]καὶ [ἐ]δίδοντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
06/06/21	4	9-12	9 Now as to the love of the brothers and sisters, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; 10 for indeed you practice it toward all the brothers and sisters who are in all Macedonia. But we urge you, brothers and sisters, to excel even more, 11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we instructed you, 12 so that you will behave properly toward outsiders and not be in any need. The mark of Christ in our lives: listening to God and obeying His teaching Loving believers outside our church and city Building on love through proper civic life and economic responsibility	♦ You are already practicing excellence in your practical love of the brothers and sisters, so there's nothing I need to say about it in this letter: God has been your instructor in love for one another [How might God have done such instructing? How does God do that in general? What might it say about the Thessalonians that they were able to perceive, accept and follow this communication channel and its instruction from God?][How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?] ♦ In fact, this is shown clearly by your ongoing practical love for all the Christians in the whole of Macedonia. [Paul has made an assertion about the Thessalonians in the previous verse 9. What is his argument for the truth of that statement?] ♦ But here is what we urge you to push forward further in your excellence of practical care and love ♦ Also, follow our instructions from when we were with you to let your ambition be for a quiet life, not causing disturbance to others, focusing on your own responsibilities, and performing practical labor to earn your own living [How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?] ♦ This will result in proper behavior toward non-Christians outside the church, and make sure you do not live in need. [Paul has focused heavily on the Thessalonians' excellence in listening to and obeying God's word, in loving others within the body of Christ locally and regionally, and on God-honoring sexual ethics, which he needed to re-emphasize. How do these exhortations here fit in with the Thessalonians' evident character and motivation? How do they enhance their ministries within and without the fellowship?]			9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δέ, ἀδελφοί, περισσεύειν μᾶλλον, 11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι [ᾳ]τοῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παηγγείλαμεν, 12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.
06/13/21	4	13-18	13 But we do not want you to be uninformed, brothers and sisters, about those who are asleep, so that you will not grieve as indeed the rest of mankind do, who have no hope. 14 For if we believe that Jesus died and rose from the dead, so also God will bring with Him those who have fallen asleep through Jesus. 15 For we say this to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive, who remain, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18 Therefore, comfort one another with these words. Dealing with death from a Biblical perspective within the culture Understanding God's plan for those who have died in Christ Christ's re-entry into the world in which we are living How Christ's future return should affect our attitudes today	♦ To all our other instructions, we want to not neglect adding clarity to your understanding of the situation of those who have died in faith [What kinds of changes in focus does Paul introduce here? (From a focus on joyful, commentable, loving, excellent, right living on earth on a daily basis to the jarring pain and loss of friends and family dying) How does Paul soften this transition? (Gentle tenses, euphemisms to soften the harsh character of the event, reminding them of their unique position as those who have hope)] ♦ Our objective is to keep you from grieving as every other human being grieves apart from the hope that Christ brings [What priority do you think Paul places on this discussion relative to the other subjects he has talked through in his letter? What priority do you think it should have today compared to back then, from your personal perspective?] ♦ Let's do some reasoning. If we believe that Jesus was really dead assome of your friends and family are, and yet He really rose from the dead, then likewise through Jesus God will bring back the sleepers, alive, with Himself [Why do you think Paul makes a logical argument here rather than sympathizing with and helping the Thessalonians with their feelings of grief directly? (Where might this tell you about Paul's approach to deeply hurtful aspects of life in our world?][Do you think the Thessalonians needed to be told about our individual resurrection--could it have been new information to them? How might Paul's introduction in v. 13 illuminate this question? (It's hard to imagine that Paul, in teaching about the #1 truth of and basis Christianity, would not have clarified that we also are to rise to life after death. In fact, that is explicitly not his subject here. But it's possible that he stuck to a discussion of the individual's own resurrection in the team's in-person ministry and didn't go into detail about the community aspect that the Thessalonians came to think about. With time and the loss of members of the community, the question of what the community would look like on Jesus' return would grow in importance.][Does Paul's argument hold together in perfect logical consistency? (No, he adds comment that isn't built into the condition statement. Jesus' resurrection doesn't require that the dead return with God. Paul wants the Thessalonians to know this is another aspect of the situation for which Jesus' resurrection has set the stage.) From where did that content come? From Jesus Himself, as the following verse shows!] ♦ By the Lord Jesus' own word, we tell you that those awakened sleepers will come first, and we who are left alive when Jesus returns will come second! [What specific question or questions might Paul be addressing with this information? (Are those who have died completely lost to us? Will we ever see them again? Will our community still exist in heaven? Or, as we ask so often, will we know and recognize each other there?)] ♦ Here's how it will happen: the Lord Jesus will return down from heaven with these sounds: His own personal shout, the archangel's voice, and the sounding of the trumpet of God ♦ The very next thing that will happen before anything else on earth is that the dead in Christ will rise up out of the grave [Correlation, clearly, is it also causative? Does Christ's shout call the believers' dead bodies back to life, resulting in those bodies the spirits, the persons, who are returning with Christ?] ♦ Then, after that has happened, we who are still embodied will be forcefully lifted up off the earth and join all those resurrected, regenerated human believers already in the air [If the Thessalonians were wondering whether they would be with their fellow community members in heaven, what does Paul's answer tell them? (You won't have to wait until heaven: Christ will reunite you at the very first possible moment, immediately after you and your friends all experience the transformation into your new heavenly bodies!)] ♦ That will mark the start of a permanent, unending experience of life together in the presence of the Lord Jesus [Who will be with the Lord? (All of us together!)] ♦ So based on all this, don't grieve! Be comforted! It's going to be great!			13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. 16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, 17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. 18 Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
06/20/21	5	1-11	1 Now as to the periods and times, brothers and sisters, you have no need of anything to be written to you. 2 For you yourselves know full well that the day of the Lord is coming just like a thief in the night. 3 While they are saying, "Peace and safety!" then sudden destruction will come upon them like labor pains upon a pregnant woman, and they will not escape. 4 But you, brothers and sisters, are not in darkness, so that the day would overtake you like a thief. 5 for you are all sons of light and sons of day. We are not of night nor of darkness; 6 so then, let's not sleep as others do, but let us be alert and sober. 7 For those who sleep, sleep at night, and those who are drunk, get drunk at night. 8 But since we are of the day, let's be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. 9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep, we will live together with Him. 11 Therefore, encourage one another and build one another up, just as you also are doing. Specifically understanding the timing of Christ's return How Christ plans to deal with our world's evil culture Living in light of Christ's future return today: alertness to our culture Living in light of Christ's return today: exercising faith and love Living in light of Christ's return today: letting salvation set all our priorities Living in light of Christ's return today: having confidence in God's work in us Living in light of Christ's return today: keeping Christ's work before us always Living in light of Christ's return today: strengthening each other in our walks	♦ You are again well-informed on this topic, and we don't need to write anything about it at this point [Perhaps the Thessalonians are getting this message of Paul's confidence in them by now! ()] ♦ You have a clear idea of what's coming when He returns: it will catch them all by surprise in their comfortable condition, and they will be unable to escape the labor-pain-like suddenness of destruction. [What do you think about this point? Is anxiety and cultural discomfort a sign of the approaching end? Are there levels of "peace and safety" that must be in place as foundational even after we are anxious over our circumstances? Can you name some? (Scientific laws govern everything; there is no God to hold us accountable; every person's playing field levels at death and you get away with everything) What significance might the pregnancy simile hold--should the pregnant lady be expecting (gip) the labor pains to happen, but is still surprised? Possibly; we know that there is a moral sphere in which we live, so we know that a reckoning is coming.]] ♦ But you do not have their darkblindness that would cause you to be surprised by the Day as a thief surprises his victim [What does this mean, do you think? What do you think Paul's "you" is? What prevents us from being spiritually blind as believers? ()] ♦ You have full daylight, daytime spiritual visibility and ability to see well [Again, what does this mean, do you think? What does this look like? () How does this factor in to all Paul's exhortations in this letter so far? () Is Paul indicating that there is no chance of us failing to see clearly in these matters as believers? ()] ♦ Since we all have great spiritual eyesight, let us not live as though it were the dark of night: no spiritual sleeping as they practice, but full alertness and unimpaired senses [What has Paul said over and over again in this letter that supports his assertion that they can see well? () What is Paul asking the Thessalonians to do here, do you think? How would that look on the concrete level?] ♦ Sleep and drunkenness guarantee that you live in the night and can't see [What are the implications of this point for the Thessalonians as they continue their local and regional interactions with their culture? ()] ♦ Since we do not live in the night, but in bright daylight, we must be sure to keep our senses unimpaired and prepared for battle with the armor of faith, love and salvation's hope [Here again, what does this mean, do you think? How do we keep alert and prevent our senses from being impaired? What processes or circumstances might work to impair our spiritual sensitivity and alertness? ()] ♦ For we have not been put in place by God to receive His wrath, but for salvation's preservation through our Lord, Jesus Christ [So will we be successful as we take on this work of staying alert? ()] ♦ He died for us, so that awake (living in this body) or asleep (out from under physical death) we will live with Him [Are there any other options? ()] ♦ So, being all these things and having this destiny, encourage and strengthen one another as you are already doing [How might this reflect excellence, going beyond the normal expectations for believers or churches? What indicates their excellence here: excellent above what?]		χρόνων: time (general) καιρῶν: time (specific) ἔθετο: fr. tithemi, to put in place	1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι, 2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε [ἀ]ότι ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται. 3 ὅ]ταν λέγωσιν· Εἰρήνη καὶ ἀσφάλεια, τότε ἐφίσταται ἄνοδρος αὐτοῖς ἐφάπερπνα ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὡμᾶς ὡς [ἐ]κλέπτης καταλάβῃ. 5 πάντες [ἐ]στὲ υἱοὶ φωτὸς ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ καθεύδωμεν [ὡ]ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. 7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· 8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφάλαιον ἐλπίδα σωτηρίας· 9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10 τοῦ ἀποθανόντος [ἵ]περὶ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
06/27/21	5	12-28	12 But we ask you, brothers and sisters, to recognize those who diligently labor among you and are in leadership over you in the Lord, and give you instruction, 13 and that you regard them very highly in love because of their work. Live in peace with one another. 14 We urge you, brothers and sisters, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone. 15 See that no one repays another with evil for evil, but always seek what is good for one another and for all people. 16 Rejoice always, 17 pray without ceasing, 18 in everything give thanks; for this is the will of God for you in Christ Jesus. 19 Do not quench the Spirit, 20 do not utterly reject prophecies, 21 but examine everything; hold firmly to that which is good, 22 abstain from every form of evil. 23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be kept complete, without blame at the coming of our Lord Jesus Christ. 24 Faithful is He who calls you, and He also will do it. 25 Brothers and sisters, pray for us. 26 Greet all the brothers and sisters with a holy kiss. 27 I put you under oath by the Lord to have this letter read to all the brothers and sisters. 28 May the grace of our Lord Jesus Christ be with you.	Honor and love those who lead and teach you according to Paul's example Structure your life to be at peace with your fellow believers Build constructive, responsive church culture: admonish the unruly Build constructive, responsive church culture: strengthen the weak of heart Build constructive, responsive church culture: protect those without strength Build constructive, responsive church culture: be patient with everyone Build constructive, responsive church culture: stop revengeful practices Build constructive, responsive church culture: cultivate goodness toward all Build constants into church life: rejoice, pray, give thanks always in everything Practice good spiritual listening with discernment to hear God's voice and reject evil Receive, internalize and trust God's firm plans for our full spiritual growth	♦ [This entire section is filled with abstract but extremely practical, direct instruction in how to behave. We can deal with each one by going concrete with them] ♦ We request that you recognize those there among you who diligently labor, who lead you in the Lord, and who instruct you [Whom is Paul talking about here? Give examples. Is everyone with authority a leader? For those Paul *is* talking about, how shall we treat them?] ♦ We request that you yourself regard them exceeding abundantly ♦ Live peacefully in each other's company ♦ Admonish the unruly ♦ Encourage the fainthearted ♦ Help the weak ♦ Be patient with everyone ♦ Even if you are mistreated, always seek the best for everyone inside and outside the fellowship, including those who mistreat you, never repaying evil for evil ♦ Rejoice always ♦ Pray without interruption ♦ Be thankful in everything ♦ The reason is that this is God's will in Christ Jesus for you ♦ Do not extinguish the Spirit ♦ Do not despise prophecies ♦ But put everything to the test to see how it does ♦ Hold on to what is good ♦ From every form of evil distance yourself and abstain ♦ But may the God of peace make you completely holy ♦ May your spirit and soul and body be kept complete and blameless until the appearance of our Lord Jesus Christ ♦ He who calls you is faithful, and He will do it ♦ Pray for us, greet each other with a holy kiss ♦ I hold you under oath to have this letter read to everyone in the church ♦ May the grace of our Lord Jesus Christ be with you all		εἰδέναι προϊσταμένους; νουθετοῦντας: fr. nouthetew, put in mind, caution, reprove gently νουθετεῖτε: see above ἀτάκτους: fr. ataktos, out of place, out of rank, disorderly παραμυθεῖσθε: paramutheomai, to relate near, calm and console, encourage ὀλιγοψύχους: tiny-spirited ἀντέχεσθε: hold someone firmly before oneself ἀσθενῶν: strengthless, weak, feeble ἡγεῖσθαι: inf pres mid, regard, consider, think (note middle) σβένναυε: quench or extinguish (pres act impv 2Plural)	12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυτοῖς. 14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν [ἐ]διώκετε εἰς ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδιαλείπτως προσεύχεσθε, 18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα μὴ σβέννυετε, 20 προφητείας μὴ ἐξουθενεῖτε· 21 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε, 22 ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη. 24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. 25 Ἀδελφοί, [ἠ]προσεύχεσθε περὶ ἡμῶν. 26 ἀσπάσ