

The Book of 1Thessalonians

[Sun. Nov. 30, 2014] 1Thessalonians Series, 1Thes. 2.1-20 - Craig A. Thurman

1.1

The Fact:

Salutation, Grace and peace is to you ... from the Father, and Christ Jesus.

1.2-4

The Work:

We give thanks to God ... knowing your election of God, for the manifestation of the fruits of faith, love, and hope in Jesus Christ, in the sight of God the Father.

1.5-10

The Reason:

The gospel of Jesus Christ's death, burial, and resurrection came to you by men with the capacity to preach (Col.1.29), in the Holy Spirit (Ro.15.13), and much conviction. (the whole is expressed by this: 2Co.6.1-10) And in spite of affliction/tribulation you followed Christ and became example to believers everywhere.

Chapter 2

The chapter divides into 4 parts (Albert Barnes has this very well.)

1-12

 Their shameful treatment 1-2

 No deceitful means used to preach Christ 3-5

 Sought not the praise of men, nor use of authority 6-8

 Not burdensome 9

 And the Thessalonian's own testimony to the truth of their preaching 10-12

13

 They had received this gospel as the Word of God

14-16

 Their conflict parallels that of the Judaeen churches, suffering persecution of their own countrymen.

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17-20

The apostles desire to seem them because they were their joy and crown of rejoicing, but hindered by Satan that purpose.

Their shameful treatment 1-2

1 ¶ For

All agree (The Interpreter's Bible, John Gill, Matthew Poole, and J-F-B Commentaries), this picks up from 1.9.

yourselves, brethren, know our entrance in (our way)

ἔισοδον; acc sing of ἔισοδος; εἰς into + ὁδος way.

unto πρὸς you, that it was not in vain κενή:

Our way to you was not a light thing, or without its proofs. You know what we experienced in the way of persecution before we came to you.

2 *But even after that we had suffered before, and **were** shamefully entreated,*

ὑβρισθέντες; nom, pl, masc, part, aor 1 **pass** of ὑβρίζω; ὑβρίζω is only found five times in the N.T.: KJV Mt. 22.6 *entreated spitefully*; Lk.11.45 *reproachest*; Lk. 18.32 *spitefully entreated*; Acts 14.5 *use despitefully*.

From this we have our **English word hubris**: exaggerated pride or self-confidence often resulting in retribution. (Merriam-Webster Dictionary) These, that had rejected the gospel of Jesus Christ had a sin-blinded confidence to act against us in a spiteful manner. Had the nations understood what God was doing in sending to them messengers of the Jesus Christ they would have received them with open arms and provided every means possible to help them on their way to every place under the sun. But instead, they treated them shamefully and persecuted them from place to place. But this will not always be the case.

as ye know, at Philippi, we were bold

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In no way were we deterred from the work that God had call us to.

ἐπαρρησιασάμεθα; 1st p pl, aor 1, ind of παρρησιάζομαι; This verb, παρρησιάζομαι, is used nine times in the NT. And this is the last time. Particularly this is always in reference to *speaking*. Acts 9.27 **preached boldly**; Acts 9.28 *spake boldly*; Acts 13.46 **waxed bold**; Acts 14.3 **speaking boldly**; Acts 18.26 **to speak boldly**; Acts 19.8 *spake boldly*; Acts 26.26 **freely**; Eph. 6.20 **may speak boldly**; 1Th.2.2 **were bold**.

in our God to speak unto you the gospel of God with much contention.

ἀγῶνι; dat sing of ἀγών; KJV *Phl. 1.30; Col. 2.1 conflict; 1Ti.6.12; 2Ti. 4.7 fight; He. 12.1 race*.

The Greek word translated here *contention* is the word from which we have our English word *agony*. We suffered *much* agony in order to come to preach the gospel to you. But this cannot be interpreted to mean that these who bore the gospel message entered into any kind of a physical contest with those who opposed them. These brethren did not match arms with arms. Yet, we do not deny the fact that they had possession of sword for instances where personal defense was an issue. (*perils of robbers*, 2Co.11.26)

Lu 22:36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

When assailed by the government of a city, state, or country the messengers would do better to lay down their weapons. Personal defense however, as afforded by the laws of the land, is justifiable.

No deceitful means used to preach Christ 3-5

3 For our exhortation

The means that we used to preach Christ was not of human schemes.

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Παράκλησις; root παρακαλέω; to call near.

*2Co 1:5 For as the sufferings of Christ abound in us, so our **consolation** παράκλησις also aboundeth by Christ.*

*Php 2:1 ¶ If there be therefore any **consolation** παράκλησις in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies ...*

The gospel that we have been entrusted with to preach to every creature and attracted you to be identified with us, and believe on Christ ...

was not of deceit,

πλάνης; KJV error, delusion.

Was in truth. Brethren, the gospel must go from us in truth, not all dressed up with feigned words, and as if hiding things that all of the saints of God should know. Give the truth to those who come to faith in Christ. Or, for the lack of doing so we can greatly discourage them in their walk. Better it is for them to struggle with the doctrines of grace early, than later; better to struggle with the truth regarding holidays now than later; of grace over law; and whatever it might be. But let us not hide the truth, but give it in love of the truth for the love of the children of God.

*Mr 12:14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, **but teachest the way of God in truth**: Is it lawful to give tribute to Caesar, or not?*

*Col.1.3 ¶ We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,*

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5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

*6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God **in truth** ...*

nor of uncleanness,

ἀκαθαρσίας, ἀκαθαρσία used 11 times in the N.T. (*uncleanness 10; filthiness 1*) Mt. 23.27 refers to *extortion* and *excess* (as being defiled by touching the dead, but that which is in the heart); Ro. 1.24 to *homosexuality*; Ro.6.19; 2Co. 12.21 *the uncleanness and fornication* (which would refer to behavior, besides sexual, whereby they were defiled); Eph. 4.19 is coupled with *greediness*; a heart that is defiled, uncleansed from its sinful behavior.

1Th 4:7 For God hath not called us unto uncleanness, but unto holiness.

Uncleanness appears to be the antithesis of holiness. The positive (here it has the negative particle) verb is to *cleanse* or *purge* ...

nor in guile δόλω:

Joh 1: 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

*47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no **guile!***

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathaniel was a man known for speaking the truth of his mind. Now we aren't condoning this. We are showing how we must preach the clear truth of the Word of God without apology and trust God for the results. Results are God's business, not ours.

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2Co.4.2 *But have renounced the hidden things of dishonesty, not walking in craftiness, nor **handling** the word of God **deceitfully** (that is, handling beguilingly, perhaps with an ulterior motive that is unbecoming a true servant of Christ); **but by manifestation of the truth** commending ourselves to every man's conscience in the sight of God.*

4 *But as we were allowed (were proved)*

δεδοκιμάσμεθα; 1st p pl, perf ind pass of δοκιμάζω; *discern, proves, tries*;
A form of δοκιμάζω is used three times in this first epistle. (2.4 *were allowed; trieth; twice*; 5.21 *Prove*)

of God **to be put in trust** (to be entrusted)

πιστευθῆναι; aor 1, **infin, pass** of πιστεύω.

with the gospel,

God had entrusted to Paul, Silas, and Timothy a dispensation of the gospel message.

1Co.9.16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

As He had entrusted Paul, he had entrusted Timothy:

*1Ti.1.12 ¶ And I thank Christ Jesus our Lord, **who hath enabled me, for that he counted me faithful, putting me into the ministry;***

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

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15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

*16 **Howbeit for this cause I obtained mercy**, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

*18 ¶ **This charge I commit unto thee**, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;*

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Paul did not call Timothy into the ministry. Such a call by a man is unsuitable and insufficient for the task of preaching Christ. However, when God calls a man into the ministry He equips them for it, though he will learn that he is unable to do the work without divine assistance. Our sufficiency is Christ! Also, all of the saints are called into the service of the gospel. Each is equipped to **be able** to do the will of God where they are in a special way through the gifts that He has distributed among them. Every member is important to the body of Christ. WE NEED ONE ANOTHER TO BE FAITHFUL TO CHRIST! (1Co.12.18, 21-23)

This church has prayed for laborers for the harvest. Pastors to be raised up; perhaps missionaries to go forth; teachers to help edify the saints through the faithful exposition of the Word of God. Such who answer this call of God upon their lives **can do** the work! We'll never be studied up enough but remain faithful to search the Scriptures; we'll never be prayed up enough, but pray fervently always; we'll never be ready enough, but always avail yourselves to the opportunities that arise; we'll never be able enough, schooled enough, but keep applying everything learned that will help us serve better; ... but we'll always be dependent on the One who enabled us and called us by His grace to enter into the ministry. While this experience might be amplified so often in those who enter the ministry, this really is

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true of every saint of God when we would avail ourselves to do anything in the name of Jesus Christ. We are *living by faith, abiding in Him, running the race, reaching forth unto those things which are before, warring the spiritual warfare, striving against the flesh, watching, ready, tarrying til He returns.*

even so we speak; not as pleasing men, but God, which trieth (proves)

δοκιμάζονται; dat sing, masc, part, pres, act of δοκιμάζω; *discerns, proves, tries.*

our hearts.

Gal.1.10 ¶ For do I now persuade men, or God?

John Gill, '*do I now persuade, you or others, that men or God are to be hearkened to? Not men, but God ... the apostle did not teach them to hearken either to himself, or any of the other apostles, Peter, James, and John, any further than as he and they preached the pure Gospel of Christ ...*'

or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

These ministers were not leading men as men to follow men, but leading the children of God as servants of God to follow Christ after the power of God through the Holy Spirit, who truly worked in them.

5 For neither at any time

This is an important point that Paul stresses here, that distinguishes between true ministers of the gospel and those who would preach Christ in error. (Phl.1.15, 16)

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used we flattering words, (Or, were we in flattering words)

ἐν λόγῳ κολακείας; only time used in the N.T.

Gill, 'flattered men with good opinions of themselves ... didn't preach up the purity of human nature ...'

In other words they didn't *sweeten* the truth with words that failed to hit the mark. The truth of the gospel must be spoken and there is no other way to say things like ... every man stands a condemned sinner under the law of God; every man is due eternal punishment in hell and the lake of fire for having transgressed the law of God; every man is depraved in his every faculty, without strength, and in need of the unmerited, loving favor of God; man can do nothing to warrant the love of God receive eternal life; Jesus' death was for the sinner who will believe in Him. The gospel of Jesus Christ is not ours to alter in any way. It doesn't need flattering terms like, God loves everyone; God overlooks some of our sin; there's a little light in everyone; He has reached half way, all you need to do is reach out to Him; God has done everything that He can do, it is all up to you now. These are some of the horrible, man-flattering terms that are used to try and persuade others to come to Christ. If we want to see real results, real conversions to Christ preach the gospel as it comes from the Word of God. Preach the unadulterated truth of the Word of God.

as ye know, nor a cloke

προφάσει; πρό first, forward + φαίνω to appear. J. P. Green Sr., *Interlinear Bible*, 'pretext.'

of covetousness;

πλεονεξίας; KJV *covet, covetousness 9; greediness 1*

God is witness μάρτυς:

The gospel was not used as a pretext or cover to hide our covetousness.

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Sought not the praise of men, nor use of authority 6-8

6 *Nor of ἐξ men sought we glory δόξαν, neither of ἀπὸ you, nor yet of ἀπ' others,*

We would err to deny that we should render honor to whom honor is due (Ro.13.7); that we should honor our elders, especially those who rule in the word and doctrine (1Ti.5.17); that we should honor widows that are widows indeed (1Ti.5.3). But these servants of Christ were not seeking this. They had no desire that men hold them in admiration as if they were someone great. (Simon the sorcery gave out that himself was some great one. Acts 8.9) This can be one of the marks of a false teacher.

Jude 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. (J.P. Green Sr., Interlinear Bible, 'admiring faces for the sake of gain.)

Robertson, vol.4, p. 16, 'Paul and his associates had not tried to extract praise or glory out of (ex) men.'

when we might have been δυνάμενοι burdensome,

ἐν βάρει; Or, weighty (2Co.4.17)... (cf. vs. 9 root. The verb is translated heavy, charged, pressed, burdened)

as the apostles of Christ.

The term apostles is being applied to these men, Silas and Timothy in a lesser sense than it is to Paul himself. Acts 14.4 refers to Paul and Barnabas. The *official* sense of the word is used unchangeably, permanently, eternally in these places: Mt. 10.2; 19.28; Mk.14.10; Jn.20.24; Acts 1.25, 26; Re. 21.14. There is one extreme exception to this rule, the apostle to the gentiles, the apostle Paul. (1Co.15.8, 9)

7 ¶ *But we were gentle*

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While I know nothing of shepherds and sheep, it does appear that these men as shepherds led the sheep gently. They didn't drive them, beat them, or press them beyond their means. These men were *gentle*.

ἥπιοι; Only used one other time:

*2Ti 2: 24 And the servant of the Lord must not strive; but be **gentle unto all men**, apt to teach, patient,
25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

among ἐν μέσῳ; in your midst

you, even as a nurse cherisheth her children:

J.P. Green Sr. *Interlinear Bible*:

ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα
as if a nurse should cherish the of herself children

nurse, τροφὸς; Only time used in the N.T.; see the verb τρέφω KJV Mt.6.26; 25.37; Lk. 12.24 feed, Lk.12.24 brought up, Acts 12.20; Ja.5.5; Re.12.6, 14nourished;

cherisheth, θάλπη; used twice in the N.T. (cf. Eph.5.29); LXX Deu 22.6 brood 2Ki.1.2 (3Kings) cherish; Job 39.14 warm.

8 So being affectionately desirous

ἡμειρόμενοι; only time used in the N.T.

of you, we were willing

εὐδοκοῦμεν; root, εὐδοκέω; cf. 3.1; Or, as it is most often translated: well pleased.

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to have imparted

μεταδοῦναι; aor 2, infin, act of μεταδίδωμι; with + to give;

unto you, not the gospel of God only, but also our own souls ψυχάς,

Such was the love of Christ working in them. In the natural world we see the innate love for the young displayed again and again. But here, the power of the love of Christ working in one another, without natural relation, blood, birth, yet willing to give up their own lives so that others might hear and know of the Savior. This is truly the mark of the love of God at work.

1Jo 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

because ye were

γεγένησθε; 2nd p, pl, perf, ind, pass of γίνομαι to be.

dear

ἀγαπητοὶ; 29 times is this Greek word used; KJV *dear 1, dearly beloved 7, beloved 21.*

unto us.

Not burdensome 9

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9 For ye remember, brethren, our labour κόπον (toil) and travail:

μόχθον; three times in the N.T.; *travail* 2 (2Thes.3.8), *painfulness* 1 (2Co.11.27).

27 In weariness and *painfulness* μόχθω, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

for labouring ἐγαζόμενοι night and day, because πρὸς we would not be chargeable unto

be chargeable unto, ἐπιβαρῆσαι; aor 1, infin of ἐπιβαρέω; ἐπι + βαρέω KJV heavy, pressed, burdened, charged (1Thes.2.6); 2Co.2.5 overcharged; 2Thes 3.8 chargeable.

any of you, we preached (ἐκηρύξαμεν, cried out) unto εἰς you the gospel εὐαγγέλιον of God.

Paul clearly refers to this again in 2Thes.3.8 labour μοχθός and chargeable ἐπιβαρέω.

And the Thessalonian's own testimony to the truth of their preaching 10-12

10 Ye are witnesses μάρτυρες, and God also, how holily

ὁσίως, Pointing to The Distinct One of God; the sure *mercies* (distinctions) that belong to David; *holy* or distinct hands. B-D-A-G Lexicon, **devoutly**. (?) ἁγιάζω of God as *sanctifier*. (Mt. 6.9; Lk.11.2)

and justly δικαίως and unblameably ἀμέμπτως we behaved ourselves among you that believe:

Three key words to good conduct: devotion, righteous, and blameless, faultless. Know what to believe and believe it. Believe the Word of God as it is, the Word of God. Have good, sound Bible-based convictions. Do the right thing. Like one man said, 'It isn't hard knowing what is the right thing

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to do; doing it is another matter.’ And then, living in such a way that we are not blamable for any wrong-doing. So, being devoted, living right, and not living wrong.

11 *As ye know how we exhorted παρακαλοῦντες and comforted παραμυθοῦμενοι and charged*

μαρτυρόμενοι; a root for *testimony* or *witness*. KJV reported, recorded, charged, testified.

every one of you, as a father doth his children,

Three things again, which teach us how to reach the goal of properly nurturing others to the place where they can be instructed.

Paul moved from the nurse’s nurturing of a child to a father’s care over his children.

This presents a good pattern for parents, church members, and pastors: exhort, draw the children near, and comfort them, and give them a testimony, instruction. (cf. *Robertson*, vol.4, p.20) Parents don’t have to scare the living daylights out of their children in order to get them to the place where they can be instructed. Paul applied this to saints, and we can to. Pastors cannot whip the saints into line. Draw the children gently with the Word of God, comfort them, bring them to a good place to rest in that Word, and they will be ready to hear instruction.

12 *That ye would walk περιπατήσαι worthy ἀξίως of God, who hath called you unto εἰς his kingdom and glory δόξαν.*

It is true that we are and always shall be unworthy of the least of His mercies, but there is a commandment that we should walk worthy of God. We are to bring our lives up to the standard of the Word and Example of Christ. We should NEVER say, ‘Well, that is who I am, and if anyone doesn’t like it, that’s too bad.’ I think that is the Christian’s most damaging sentiment ever spoken. When we see what are failures don’t give up,

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confess, pray, and act by faith against those things. We shall be conformed to the image of His Son, and we ought to be conforming even at this present time. Christians, we should never be satisfied with a loose tongue, wandering eyes, careless attitudes, lukewarm love for God or His children, unchaste attitudes in heart or actions. Yes, we shall be striving against sin until either the grave or the coming of Christ, but we should always be growing. Never quit. Never resign ourselves over to anything less than being Christ-like.

They had received this gospel as the Word of God

13 ¶ For this cause also thank we

εὐχαριστοῦμεν, 1st p pl, pres, ind of εὐχαριστέω; εὖ well + ἄριστος grace, thanks, favor; KJV *give thanks, thank*. Used in 1.2 *We give thanks εὐχαριστοῦμεν*; 5.18 *thanks εὐχαριστέετε*.

God without ceasing,

ἀδιαλείπτως; adv of ἀδιάλειπτος; ἀ negative particle + διά by, through, with + λείπτως KJV *lack, destitute, want*; KJV all four times *without ceasing* (Ro.1.9; 1Thes. 1.3, 2:13; 5.17); when broken down by compounds *not lacking with prayers on account of ...*

because, when ye received παραλαβόντες the word of God which ye heard of us, ye received ἐδέξασθε; root δέχομαι
*it not as the word of men, but as it is in truth, **the word of God**, which **effectually** worketh*

ἐνεργεῖται; 3rd p sing, pres, ind, mid of ἐνεργέω.

also in ἐν you that believe. πιστεύουσιν

Their conflict parallels that of the Judaeen churches, suffering persecution of their own countrymen.

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14 For ye, brethren, became followers of the churches of God which in ἐν Judaea are in ἐν Christ Jesus: for ye also have suffered ἐπαθετε like things of ὑπὸ your own countrymen,

συμφυλετῶν; a fellow tribe or kindred.

even as they (the churches of Judaea) have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted

ἐκδιωξάντων; to pursue out, or chase away.

us; and they please not God, and are contrary

ἐναντίων; KJV contrary, against, opposite.

to all men:

16 Forbidding

κωλοῦντων; KJV forbidding, withstanding, hindering, suffering not; ;

us to speak to the Gentiles that they might be saved, σωθῶσιν

No one can actually stop the Lord from saving anyone.

Jn.10.27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

The golden chain or salvation in Ro.8.28-30 cannot be broken.

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

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*Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until **the fulness of the Gentiles be come in.***

Humanly-speaking these pose obstacles and hindrances, and they shall be judged for their works, except the Lord save them as well. Satan uses men and women that are still bound in sin, blinded to the light of the gospel of Jesus Christ. (1Ti.1.12-15 of Paul's former manner of life.)

2Ti.3.8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

*9 But **they shall proceed no further** (in the truth): for their folly shall be manifest unto all men, as theirs also was.*

The children of God must face these obstacles and pray our way through them.

*to fill up ἀναπληρῶσαι;
their sins alway:*

Mt 23:32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

All sin is restrained by God. It cannot go beyond the restraints that God has imposed upon men.

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Ps 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

As ugly as sin can be, God allows men to go only so far, but go so far they will under the direction of the Almighty. And then He will bring to them judgment.

for the wrath is come upon ἐπὶ them to the uttermost.

εἰς τέλος; for the end; unto the end; until perfected. God's wrath comes to all that are without Christ, and that end is eternal punishment.

The apostles desire to see them because they were their joy and crown of rejoicing, but hindered by Satan that purpose.

17 ¶ But we, brethren, being taken

ἀπορφανισθέντες; forth orphaned

*from ἀφ' you for a short time καιρὸν ὥρας
in presence, (προσώπῳ; face)
not in heart, endeavoured*

ἐσπουδάσαμεν; KJV gave diligence, was forward

*the more abundantly περισσοτέρως
to see your face πρόσωπον with great desire ἐπιθυμία.*

*18 Wherefore we would have come unto you, even I ἐγὼ Paul, once ἅπαξ and
again δῖς; but Satan hindered*

ἐνέκοψεν; KJV hinder 4, tedious 1.

*Ro.15.20 Yea, so have I strived to preach the gospel, not where Christ was
named, lest I should build upon another man's foundation:*

*21 But as it is written, To whom he was not spoken of, they shall see: and
they that have not heard shall understand.*

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22 ¶ *For which cause also I have been much hindered from coming to you.*

Clearly, the unbelieving Jews that disapproved of the preaching of Christ Jesus, died, buried, and resurrected are those who were used of Satan to hinder them.

us.

19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence*

ἔμπροσθεν; KJV before, in the sight of, in the presence of.

The calling out from the world to Christ by the gospel; the welfare of those who make professions of faith in Christ; the gathering of the believers into N.T. churches are all the goals of these men. This was their calling of God. There was nothing else to them. They used every resource available to them to help bring this goal to its final end.

Php 4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved

of our Lord Jesus Christ at his coming?

παρουσία; near substance.

20 *For ye are our glory and joy.*

This chapter ends with the same note as the first chapter ... reminding them of the coming of the Lord Jesus Christ.

1Th 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Brethren, every chapter ends with this precious note.

The Book of 1Thessalonians

*1Th 3:12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:
13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

He tell the Thessalonians, You are our glory and joy ... when He comes! John, the apostle, called the children of God his own children as well. He loved them as a father does his own children:

3Jo 1:4 I have no greater joy than to hear that my children walk in truth.

Few things are as distressing as when the saints fall into trouble, cares, disturbances, unrest, distractions and confusion. Few things are as comforting as to see the people of God prosper under the blessed hand of the Heavenly Father; grow in grace, become strong in faith, and wage war against the flesh, and all that the world can throw at them.