

1THESSALONIANS

Book note for 1 Thessalonians

Since First and Second Thessalonians came from Corinth (Ac. 18:5 with Ac. 17:1, 11, 13), and since Gallio's proconsulship of Achaia recorded in Ac. 18:12 v.f. would have been from AD 51 to 52, 1 Thessalonians was likely written in the summer of AD 51 and 2 Thessalonians in the fall or early winter of AD 51.

Chapter note for 1 Thessalonians 1

1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

1 Th 1:1

Thessalonica = victory of Thessalos; victory over the law breakers. Ac. 17:1-9. Written during Ac. 18:1-17.

1 Th 1:3

An example of where "God and saviour Jesus Christ" is consistent with Jesus = God.

1 Th 1:6

1 Cor. 4:16; Php. 3:17; 1 Th. 2:14; Heb. 6:12.

Chapter note for 1 Thessalonians 2

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

1 Th 2:2

The gospel is preached with contention or despite contention.

1 Th 2:5

-- **CLOAK**

A.V. cloke.

1 Th 2:14

1:6.

1 Th 2:19

Php. 4:1.

Re. crowns, see 2 Cor. 5:10 note.

Chapter note for 1 Thessalonians 3

1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a safe coming unto them.

1 Th 3:13

Zech. 14:5; Deu. 33:2; Jude 1:14.

Chapter note for 1 Thessalonians 4

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

1 Th 4:3

Re. fornication, cf. note to Mat. 5:32. A physical parallel to spiritual adultery.

1 Th 4:4

2 Tim. 2:21.

1 Th 4:8

Despise = de-spy, to regard as of no consequence, below one.

1 Th 4:11

To rest (stay) on the Lord.

1 Th 4:14

If soul sleep is indicated, as some believe, then who “will God bring with him”?
Zech. 14:5; 1 Cor. 15:23.

1 Th 4:15

Prevent derives from Latin *venire*, to come, and pre- means before. Here, to come before the Lord. Precede, in contrast, means to “go” before. At stake is the frame of reference. Prevent is from the point of view of the Lord, precede is from unsaved man’s view.

1 Cor. 15:51 v.f.; Rev. 4:1.

1 Th 4:16

N.B., trump of God, as in Ex. 20:18. 1 Cor. 15:52, q.v. Rev. 4:1. Indeed, the Lord comes with a *shout*, with the voice of the archangel, and with the trump of God.

In support of a pre-trib rapture, note that this gathering is presented before the tribulation of 5:3. Also note that the Lord himself comes for us, not his angels (contrast Mat. 24:31 which is the rapture of the Jews in the tribulation).

1 Th 4:17

Geocentricity: the earth is at the center of this event.

Mat. 24:30; Ac. 1:11.

The case for a pre-tribulation Rapture: At the start of the 21st century the theological stance is that any Christian who thinks that he will not go through the time of Jacob’s trouble (Jer. 30:7) is dangerously deceived and got his false teaching from a Jesuit priest and a Scottish teenager.

To counter the loss of faith by Laodicean middle-class Christians, a half-way position was invented by a Christian Jew named Rosenthal. He proposed a pre-wrath rapture by taking 2 Pet. 3:10 and 12 and inserting it at the advent instead of at the end of the Millennium.

Proof texts for a pre-tribulation rapture include Php. 3:20 and Titus 2:13, both of which agree with 1 Th. 5:9 that the event Christians should look for is the return of the Lord. In the August 2001 issue of the *Bible Believers’ Bulletin*, Dr. Ruckman presents nine verses that teach a pre-trib rapture. The first is Gal. 1:1-8, where anyone, including an angel from heaven, teaching another gospel is accursed. The gospel of Gal. 1:8 is the one Paul preached in Acts 20:24 and is defined in 1 Cor. 15:1-4 and 1 Thes. 2:2, 8-9 -- the “gospel of God.” “It is not even connected with water baptism or church membership or ‘sacraments.’ Is that the ‘gospel’ that the popes preach? Is it the one the Campbellites and Seventh-day Adventists preach?”

Yet we find “another” gospel preached by an angel in Rev. 14:6 -7. The angel is not accursed. Is Paul deceived? No, the age of grace is over, the time is the wrath of God. The church age, and likewise the church, is gone from the earth. From that time on the everlasting gospel is one of “Fear God, and give glory to him.”

The next reference to prove a pre-trib rapture is Rev. 7:4-9. At that time, Jew and Gentile are no longer one group “in Christ” (cf. Gal. 3:28; 1 Cor. 12:13; Eph. 2:15-22; where they are one group). Jacob’s trouble is not the Church’s, so the church is not present at that time, ergo, it is raptured.

If the rapture is not pre-trib, why does this verse say “in the clouds” if he’s coming to the Mount of Olives? Also, the latter descent is not a proper time to meet a bride, for it is a time of war, when no man should be entangled with the care of a wife. Note, too, that it does not say that we shall ever be with him *in the air*.

1 Th 4:18

What is the comfort if we go through the tribulation? (Cf. 5:9-11).

Chapter note for 1 Thessalonians 5

1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

1 Th 5:9

Therefore a pre-tribulation rapture since the tribulation is a time of God's wrath.

1 Th 5:12

Thus it isn't always apparent just who the laborers are, let alone becoming more acquainted with them or giving them due recognition.

1 Th 5:14

Feebleminded, those weak in the faith.

1 Th 5:18

We should be thankful for the good as well as the evil things that befall us, even as Job gave thanks.

1 Th 5:21

1 Jn. 4:1.

1 Th 5:22

Modern versions weaken this verse by changing "appearance" to "form." The popularity of this change seems to stem from *Strong's Concordance* where Strong says of the underlying Greek word *eidōs*, "a view, i.e. form." The underlying root word is *eidō*, to see. The sense of "form" that applies in this case is, "Manners or conduct as governed by etiquette, decorum, or custom" (*Am. Heritg. Dic.*). *Eidos* appears at the end of 2 Cor. 5:7 as "sight," "For we walk by faith, not by sight."

1 Th 5:23

Tri-partheit of man.

1 Th 5:28

The first *epistle* unto the Thessalonians was written from Athens.