

# 1&2 THESSALONIANS

## FOR THE PRACTICAL MESSIANIC

# FOR THE PRACTICAL MESSIANIC COMMENTARY SERIES

by **J.K. McKee**

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# 1&2 THESSALONIANS FOR THE PRACTICAL MESSIANIC

J.K. MCKEE

**MESSIANIC APOLOGETICS**  
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# 1&2 THESSALONIANS

## FOR THE PRACTICAL MESSIANIC

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# ABBREVIATION CHART AND SPECIAL TERMS

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	ISBE: <i>International Standard Bible Encyclopedia</i>
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	IVPBBC: <i>IVP Bible Background Commentary (Old &amp; New Testament)</i>
ANE: Ancient Near East(ern)	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
Apostolic Scriptures/Writings: the New Testament	JBK: New Jerusalem Bible-Koren (2000)
Ara: Aramaic	JETS: <i>Journal of the Evangelical Theological Society</i>
ASV: American Standard Version (1901)	KJV: King James Version
ATS: ArtScroll Tanach (1996)	Lattimore: <i>The New Testament by Richmond Lattimore</i> (1996)
b. Babylonian Talmud ( <i>Talmud Bavli</i> )	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
B.C.E.: Before Common Era or B.C.	LS: <i>A Greek-English Lexicon</i> (Liddell & Scott)
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	LXX: Septuagint
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	m. Mishnah
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	MT: Masoretic Text
C.E.: Common Era or A.D.	NASB: New American Standard Bible (1977)
CEV: Contemporary English Version (1995)	NASU: New American Standard Update (1995)
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	NBCR: <i>New Bible Commentary: Revised</i>
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	NEB: New English Bible (1970)
CJB: Complete Jewish Bible (1998)	Nelson: <i>Nelson's Expository Dictionary of Old Testament Words</i>
DRA: Douay-Rheims American Edition	NETS: New English Translation of the Septuagint (2007)
DSS: Dead Sea Scrolls	NIB: <i>New Interpreter's Bible</i>
ECB: <i>Eerdmans Commentary on the Bible</i>	NIGTC: <i>New International Greek Testament Commentary</i>
EDB: <i>Eerdmans Dictionary of the Bible</i>	NICNT: <i>New International Commentary on the New Testament</i>
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text	NIDB: <i>New International Dictionary of the Bible</i>
EJ: <i>Encyclopaedia Judaica</i>	NIV: New International Version (1984)
ESV: English Standard Version (2001)	NJB: New Jerusalem Bible-Catholic (1985)
exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own	NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
EXP: <i>Expositor's Bible Commentary</i>	NKJV: New King James Version (1982)
Ger: German	NRSV: New Revised Standard Version (1989)
GNT: Greek New Testament	NLT: New Living Translation (1996)
Grk: Greek	NT: New Testament
<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community	orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
HALOT: <i>Hebrew &amp; Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)	OT: Old Testament
HCSB: Holman Christian Standard Bible (2004)	PreachC: <i>The Preacher's Commentary</i>
Heb: Hebrew	REB: Revised English Bible (1989)
HNV: Hebrew Names Version of the World English Bible	RSV: Revised Standard Version (1952)
ICC: <i>International Critical Commentary</i>	t. Tosefta
IDB: <i>Interpreter's Dictionary of the Bible</i>	Tanach (Tanakh): the Old Testament
IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>	Thayer: <i>Thayer's Greek-English Lexicon of the New Testament</i>

TDNT: *Theological Dictionary of the New Testament*  
TEV: Today's English Version (1976)  
TLV: Tree of Life Messianic Family Bible—New Covenant  
(2011)  
TNIV: Today's New International Version (2005)  
TNTC: *Tyndale New Testament Commentaries*  
TWOT: *Theological Wordbook of the Old Testament*  
UBSHNT: United Bible Societies' 1991 Hebrew New  
Testament revised edition

v(s). verse(s)  
Vine: *Vine's Complete Expository Dictionary of Old and New  
Testament Words*  
Vul: Latin Vulgate  
WBC: *Word Biblical Commentary*  
Yid: Yiddish  
YLT: Young's Literal Translation (1862/1898)



# INTRODUCTION

For many Bible readers, or even just readers of the Pauline Epistles, encountering the letters of 1&2 Thessalonians is a bit of a conundrum.<sup>1</sup> When reading through much larger letters like Romans or 1&2 Corinthians, or a letter with a great deal of emotion and urgency like Galatians, or a letter with great majesty like Ephesians—there are some people who see 1&2 Thessalonians and just wonder, “*Huh?*” At the very most, too many Bible readers’ experience with encountering 1&2 Thessalonians is in single verse quotations here and there. They know about things like, “the Lord Himself will descend from heaven with a shout...” (1 Thessalonians 4:16), “...who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God...” (2 Thessalonians 2:4), or “the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders” (2 Thessalonians 2:9). But how much do they know about things like, “For we wanted to come to you—I, Paul, more than once—and *yet* Satan hindered us” (1 Thessalonians 2:18), or “Therefore when we could endure *it* no longer, we thought it best to be left behind at Athens alone” (1 Thessalonians 3:1)? While the end-times or eschatology are undeniably a major feature of these two letters, understanding some of the issues, of the early Messianic movement in reaching out into the Mediterranean world, is also a major feature that all Bible readers need to know about.

Depending on how one dates the Epistle to the Galatians, the Epistle of 1 Thessalonians is often regarded as “the oldest extant piece of Christian literature” (Collins, *New Interpreter’s Study Bible*).<sup>2</sup> Many expositors on the Apostolic Scriptures (myself included) date Galatians as the earliest of the Pauline letters composed, before the Acts 15 Jerusalem Council.<sup>3</sup> But even if Galatians is the first Pauline letter written, then given the chronology of the Book of Acts and Paul’s visit to Thessalonica in Acts 17:1-9, the letter of 1 Thessalonians could still easily be the second oldest piece of Messianic literature, to then be quickly followed by 2 Thessalonians. The need, for reviewing 1&2 Thessalonians, makes these letters very important for us to understand and contemplate some of the thoughts and viewpoints of the early Believers, and the challenges that they faced. While there are various themes encountered in 1&2

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<sup>1</sup> Please note that in spite of the common reference to 1&2 Thessalonians as “the Book of 1 or 2 Thessalonians,” I am going to purposefully refer to these texts as either the First/Second Epistle(s) to the Thessalonians or Paul’s first/second letter(s) to the Thessalonians, and not use this reference. By failing to forget that this text is a letter written to a specific audience in a specific setting, we can make the common error of thinking that this was a text written *directly to us*. Our goal as responsible interpreters is to try to reconstruct what this letter meant *to its original audience first*, before applying its message in a modern-day setting.

<sup>2</sup> Raymond F. Collins, “The First Letter of Paul to the Thessalonians,” in Walter J. Harrelson, ed., et. al., *New Interpreter’s Study Bible*, NRSV (Nashville: Abingdon, 2003), 2115.

<sup>3</sup> Consult the author’s entry on the Epistle to the Galatians in his workbook *A Survey of the Apostolic Scriptures for the Practical Messianic*, and his commentary *Galatians for the Practical Messianic*.

Thessalonians viewed as being a bit general by many laypersons, Robert K. Jewett astutely informs us how, “In the last decade or so [1990s into the 2000s] these two small letters have become some of the most hotly debated documents in the NT...[T]hey reflect the earliest accessible stage of Paul’s pastoral and missionary endeavors and provide our earliest glimpse into a nascent Pauline congregation.”<sup>4</sup>

A further summary on the importance of 1&2 Thessalonians is offered by J.W. Simpson, Jr., who says, “Despite their brevity and their relative lack of significantly developed theological themes compared to the other letters in the Pauline corpus, the two letters to the Thessalonian Christians have become the object of much recent scholarly examination, particularly in the areas of rhetorical criticism,...sociological analysis...and the early development of Pauline theology.”<sup>5</sup> While Bible readers in general wonder about what role the letters of 1&2 Thessalonians play within the New Testament, it might be said that a certain number of Messianic Bible readers might even forget about 1&2 Thessalonians even being present within the Apostolic Scriptures. Yet, all can be easily reminded of the significant prophetic aspects of 1&2 Thessalonians, and what these letters teach Messiah followers about the future resurrection of the dead, the Second Coming, the rise of the antimessiah/antichrist, and sure judgment upon evil. A particular “bonus” to all of this is that an examination, of the text of 1&2 Thessalonians on the whole, invites readers into a charged atmosphere in First Century Thessalonica, the capital of Macedonia, where the early Believers were at growing odds with their pagan neighbors and the local Jewish synagogue. One group thought the Messiah followers a nuisance as they proclaimed a King and Lord other than Caesar, and another group thought that they would incur Rome’s anger upon them as a minority group within the Empire.

Much is present in 1&2 Thessalonians that will surely enrich your understanding of Paul’s First Century ministry, and how the good news of Yeshua the Messiah (Jesus Christ) can be particularly subversive to those in positions of political or religious power.

## PAUL AND HIS RELATIONSHIP TO THE THESSALONICANS

The Apostle Paul visited the city of Thessalonica during his Second Missionary Journey (Acts 15:40-18:23). Paul began his early ministry in Thessalonica at the local synagogue (Acts 17:1-9), after he had to leave Philippi (Acts 16:6-40). There was a Jewish presence in the city, but later the group of new Messiah followers became predominantly non-Jewish (Acts 17:4; cf. 1 Thessalonians 1:9).<sup>6</sup> The leaders of the local synagogue became rather hostile to Paul, and brought charges against him before the city leaders of Thessalonica, on the trumped up accusation of him and his company being Messianic agitators (Acts 17:6-7). This likely had something to do with how the Emperor Claudius had once expelled all of the Jews from Rome, “Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus”

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<sup>4</sup> Robert K. Jewett, “1 and 2 Thessalonians,” in James D.G. Dunn and John W. Rogerson, eds., *Eerdmans Commentary on the Bible* (Grand Rapids: Eerdmans, 2003), 1413.

<sup>5</sup> J.W. Simpson, Jr., “Thessalonians, Letters to the,” in Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, eds., *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity, 1993), 932.

<sup>6</sup> Cf. Guthrie, *New Testament Introduction*, pp 585-586; Simpson, “Thessalonians, Letters to the,” in *Dictionary of Paul and His Letters*, 934.

(Suetonius *Life of Claudius* 25.2).<sup>7</sup> This was none other than a problem caused in Rome, by the proclamation of the Christ or the Messiah having arrived, and it stirred up a significant amount of trouble in the Roman Jewish community. With the Jews having been forced to leave the city of Rome, this definitely played a role in how Paul and his gospel proclamation were received in Thessalonica. Ben Witherington III notes, “There was no reason Jews in Thessalonike might not feel the wrath of the emperor as well if they were caught disturbing the Pax Romana.”<sup>8</sup> If Paul was caught to be an insurrectionist against the Roman Empire, there would have been consequences for the Thessalonican Jewish community.

Paul had stayed in Thessalonica just long enough, to see a growing fellowship of Messiah followers emerge. The core of the Thessalonican assembly was made up of God-fearers (Acts 17:4), who had likely been associated with the local Jewish synagogue for some time. Various expositors, like Leon Morris and Donald Guthrie, think that these people were truly attracted to the One God of Israel, but they were not too interested in a narrow-minded ethnic exclusivity present in much of Judaism.<sup>9</sup> What was the jealousy that arose against Paul from the Thessalonican Jews (Acts 17:5)? Was it caused by the gospel he preached, as it was a rather inclusive message for all who would turn to Yeshua for salvation? Or, was it just that Paul was a better teacher of the Scriptures than they (Acts 17:2)? While there were surely a variety of social and spiritual factors at work in Thessalonica—and jealousy in general is a bane on all human beings of all generations—ultimately it might just be the nature of Paul’s preaching that worried the Thessalonican Jews. Witherington observes, “Jews were already in a somewhat precarious or even marginalized position after various proclamations and actions of Claudius since A.D. 41. They could hardly afford to lose what local support they had among local Gentiles, especially among the social elite, whether men or women.”<sup>10</sup> The difficult part of Paul’s message declared in Thessalonica, as inclusive as it may have been for people looking to Yeshua for redemption—is tied to the accusation, “they all act contrary to the decrees of Caesar, saying that there is another king, Yeshua” (Acts 17:7).

The record of Paul’s visit to Thessalonica in Acts 17:1-9 is brief. Even though it states that Paul and Silas stayed in Thessalonica for three Sabbaths (Acts 17:2), or the equivalent of around two weeks, it is likely that they were in Thessalonica a bit longer. D.A. Carson and Douglas J. Moo think, “A stay of two to four months is not at all unlikely,”<sup>11</sup> even though the impression that one gets from the Acts 17:1-9 record is that more than two weeks, but perhaps less than two months—a month<sup>12</sup> to six weeks or so—is the time Paul spent in the city. A stay for Paul in Thessalonica of longer than two weeks would be necessary, to account

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<sup>7</sup> Suetonius: *The Twelve Caesars*, trans. Robert Graves (London: Penguin Books, 1957), 202.

<sup>8</sup> Ben Witherington III, *1 and 2 Thessalonians: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2006), 9.

<sup>9</sup> Leon Morris, *New International Commentary on the New Testament: The First and Second Epistles to the Thessalonians* (Grand Rapids: Eerdmans, 1959), 18; Donald Guthrie, *New Testament Introduction* (Downers Grove, IL: InterVarsity, 1990), 585.

<sup>10</sup> Witherington, *1 and 2 Thessalonians*, 39.

<sup>11</sup> D.A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, second edition (Grand Rapids: Zondervan, 2005), 533.

<sup>12</sup> Morris, 17.

for how the Philippian Believers, whom he had just left, sent an offering to him twice (Philippians 4:16). In the estimation of I. Howard Marshall, “it is unlikely that he remained much longer in the town”<sup>13</sup> than a period of three weeks. There must have been a point when Paul stopped attending synagogue functions, he sought new Believers from among the local pagan Thessalonians, and then he was forced to leave the city. Paul had to leave the city in order to protect his Thessalonian friends who had received Yeshua, who had paid bond for him (Acts 17:9), given the charges of him being an instigator against Caesar. Morris describes how “It is clear from the Epistles that, while Paul had given a good deal of teaching, there was much he had not been able to say.”<sup>14</sup>

Having left Thessalonica, the Apostle Paul traveled on to Berea, where he was received far more favorably by the local Jewish synagogue, as they were told about the Messiah of Israel. As is commonly quoted at many Bible studies, “they received the word with great eagerness, examining the Scriptures daily *to see* whether these things were so” (Acts 17:11), as those in the Berean synagogue examined the Tanach Scriptures to carefully check Paul’s teachings and gospel proclamation. While Paul experienced ministry success in Berea (Acts 17:12), the Jewish leaders from Thessalonica actually followed him and stirred up trouble (Acts 17:13). This forced Paul to move on to Athens (Acts 17:14-15). Paul’s ministry work in Athens (Acts 17:16-34) was relatively fruitless, and from there he moved on to Corinth (Acts 18:1-17), where he spent a year-and-a-half.<sup>15</sup>

Looking at what is said in the account of Paul’s visit to Thessalonica and Berea (Acts 17:1-15), and the surrounding events, F.F. Bruce concludes that “The outline of events, gathered from 1 Thessalonians, agrees so well with the fuller record of Acts 16:6-18:5 that the record, though it is substantially later than 1 Thessalonians, may confidently be accepted as providing a historical framework within which the data of 1 Thessalonians can be read with greater understanding.”<sup>16</sup> To this, also needs to be factored the thoughts of Marshall on Paul visiting Thessalonica again. Even though the Thessalonians would be told, “Satan hindered us” (1 Thessalonians 2:18) from visiting, the possibility could be present that Paul did visit the Thessalonians in person again:

“We hear nothing more of Thessalonica directly from Acts. After Paul’s lengthy stays in Corinth and Ephesus, however, he departed for Macedonia, and after encouraging the disciples there, he went on south to Greece (Ac. 20:1f.). After three months there, presumably in Corinth, he returned north to Macedonia and sailed from Philippi to Troas, and so made his way to Jerusalem for his last visit (Ac. 20:3-6). It can be taken for granted that on both of these journeys through Macedonia he would have visited Thessalonica. This is confirmed by the fact that a number of Christians accompanied Paul from various churches to Jerusalem,

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<sup>13</sup> I. Howard Marshall, *New Century Bible Commentary: 1 and 2 Thessalonians* (Grand Rapids: Eerdmans, 1983), 5.

<sup>14</sup> Morris, 17.

<sup>15</sup> Cf. F.F. Bruce, *Word Biblical Commentary: 1&2 Thessalonians*, Vol 45 (Waco TX: Word Books, 1982), pp xxii-xxvi for a further summary of the Acts 17:1-9 account, and its relationship to the background of 1&2 Thessalonians.

<sup>16</sup> *Ibid.*, xxi.

and two names of Thessalonians, Aristarchus and Secundus, are listed, along with the representative from Beroea [Acts 20:4]..."<sup>17</sup>

While visiting Thessalonica again remains within a window of possibilities to have taken place later in the Book of Acts, what is more important is the need—after having to leave the city of Thessalonica—for Paul to have remained in contact with the new Believers. Morris makes the point, especially in view of the synagogue leaders in Thessalonica opposing Paul, of how they must have “urged that he had no real love for his converts...and that he had never been motivated by any genuine concern for them, but only by the desire for personal profit. At that period there were many wandering preachers, both of philosophy and religion. They made a living by imposing on the credulity of those whom they could persuade to listen to them. It was easy to impugn Paul’s sincerity, and to class him with these familiar wandering charlatans.”<sup>18</sup> By making the point of composing not only one, but two letters, for the Thessalonian Believers—this would have certainly assured them that even though physically gone, Paul was quite concerned for their well being and spiritual development. It is easy for some traveling teacher to come to town and then go; it is not as easy for a teacher to take the specific time to write some specific instruction for the needs of a localized group of Messiah followers.

### ***1 Thessalonians***

The assembly of Thessalonian Believers, which had been put together, was relatively young and unestablished, only a few months or so, when Paul had to write to them. Paul had dispatched Timothy to them to find out about their development (1 Thessalonians 3:1-2), and so this letter was composed as a response to Timothy’s report. Paul wrote the Thessalonians, as mostly new Believers who were to various degrees still maturing in their Messianic faith, about the persecution that they were facing (1 Thessalonians 3:3-5). Paul’s letter deals with some practical instructions for proper living in regard to sexual immorality (1 Thessalonians 4:1-12), and he wanted to clarify for them some misconceptions regarding the Messiah’s return (1 Thessalonians 4:13-18). The under-development of the Thessalonians’ faith and grasp of key theological concepts is evident by Paul having to give some basic instruction on matters like the future resurrection of the dead. What would happen to those who had died? Would they not be present for the arrival of the Messiah, as some of the Thessalonian Believers had presumably died after Paul left them?

Yet, while there were issues facing the Thessalonian Believers, the Apostle Paul expresses a deep level of affection for them (1 Thessalonians 2:8; 3:12). A reader witnesses this depicted as “a nursing *mother* [who] tenderly cares for her own children” (1 Thessalonians 2:7), and “a father [with]...his own children” (1 Thessalonians 2:11). The Apostle Paul clearly desired to go back and visit the Thessalonians in person, but as he says, “But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. For we wanted to come to you—I, Paul, more than once—and *yet* Satan hindered us” (1 Thessalonians 2:17-18). The

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<sup>17</sup> Marshall, *1 and 2 Thessalonians*, 3.

<sup>18</sup> Morris, 21.

thought of 1 Thessalonians 1:7, “so that you became an example to all the believers in Macedonia and in Achaia,” gives us the tenor of how Paul and the Thessalonians had a generally good relationship, in spite of Paul being forced out of the city. 1&2 Thessalonians, taken together, do have a pastoral quality to them.

There is an important array of ancient Christian testimony, which confirms genuine Pauline authorship of the Epistle of 1 Thessalonians, as well as its usage:

“And then shall appear the signs of the truth; first, the sign of an out-spreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead” (*Didache* 16:6; cf. 1 Thessalonians 4:16).<sup>19</sup>

“For it is not my desire that ye should please men, Out God, even as also ye do please Him. For neither shall I ever hereafter have such an opportunity of attaining to God; nor will ye, if ye shall now be silent, ever be entitled to the honor of a better work. For if ye are silent concerning me, I shall become God’s; but if ye show your love to my flesh, I shall again have to run my race” (Ignatius *Letter to the Romans* 2:1; cf. 1 Thessalonians 2:4).<sup>20</sup>

“And pray ye without ceasing in behalf of other men; for there is hope of the repentance, that they may attain to God. For ‘cannot he that falls arise again, and he that goes astray return?’ Permit them, then, to be instructed by you. Be ye therefore the ministers of God, and the mouth of Christ. For thus saith the Lord, ‘If ye take forth the precious from the vile, ye shall be as my mouth’” (Ignatius *Letter to the Ephesians* 10:1; cf. 1 Thessalonians 5:17).<sup>21</sup>

“How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord” (Hermas *Vision* 3.9.10; cf. 1 Thessalonians 5:13).<sup>22</sup>

There are good, ancient Christian attestations as to the usefulness of the Epistle of 1 Thessalonians in formulating doctrine and theology. (Also to be considered can be Tertullian *On the Resurrection of the Flesh* 24; Irenaeus *Against Heresies* 5.6.1).<sup>23</sup> A largely liberal resource like *ABD* does inform us how, “Scholars universally affirm that Paul is the actual writer of the letter.”<sup>24</sup> *IDB*, another liberal resource, further concludes, “The authenticity of this letter [1 Thessalonians] is no longer seriously challenged and scarcely requires to be

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<sup>19</sup> *BibleWorks 8.0: Ante-Nicene Fathers*. MS Windows Vista/7 Release. Norfolk: BibleWorks, LLC, 2009-2010. DVD-ROM.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*

<sup>23</sup> Cf. Gene L. Green, *Pillar New Testament Commentary: The Letters to the Thessalonians* (Grand Rapids: Eerdmans, 2002), 55.

<sup>24</sup> Edgar M. Krentz, “Thessalonians, First and Second Epistles to the,” in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 6:515.