

ABOUNDING  
HOPE

I THESSALONIANS

# ABOUNDING HOPE

I THESSALONIANS 1:2-5

THE HOPE THAT PERSEVERES IN CHRIST

# Paul's Call to Go to Macedonia to Preach the Gospel

## **Acts 16:7-10,**

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to Troas. <sup>9</sup> And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. <sup>10</sup> And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

TO THE JEWS FIRST - THE WORSHIP PLACE - THE SYNAGOGUE  
THEN TO THE GENTILES - THE WORK PLACE - TENT MAKING

# ACTS 17:7

---

**Acts 17:7,**

Whom Jason hath received: and these all do contrary to the decrees of Caesar,  
saying that there is another king, *one* Jesus.

THE DECREES OF CAESAR - ONE GOD AND KING: THE EMPEROR

VS.

“THERE IS ANOTHER KING, ONE JESUS”

## The Second Missionary Trip

### Acts 17:1-5,

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: <sup>2</sup> And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup> Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup> And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. <sup>5</sup> But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

## The Second Missionary Trip

**Acts 17:6-10,**

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; <sup>7</sup> Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus. <sup>8</sup> And they troubled the people and the rulers of the city, when they heard these things. <sup>9</sup> And when they had taken security of Jason, and of the other, they let them go. <sup>10</sup> And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

# THE CHIASTIC STRUCTURE OF THE BOOK

- A The Greeting - Grace (1:1)
  - B We give thanks - Prayers (1:2-3)
    - C Election - Salvation/Sanctification (1:4-9)
      - D Jesus Delivers from Wrath to Come - Paul labors (1:10-3:11)
        - E Prayer - May Lord make you to increase in love, 2nd coming (3:12-13)
          - F How to Walk and Please God (4:1-2)
            - G Will of God - your sanctification (4:3)
- X - Central Axis - Abstain from Immorality - Possess vessel in sanctification (4:4-6)
  - G1 Called to Holiness (4:7)
    - F1 Walk with God (4:8)
      - E1 May increase more and more (4:9-12), 2nd coming (4:13-5:9)
        - D1 Not appointed to Wrath (5:9-11) and Esteem Laborers (5:12-13a)
          - C1 Salvation/Sanctification (13b-24)
            - B1 Pray for Missionaries (5:25)
              - A1 Greeting with a Holy Kiss - Grace (5:26-28)

# SEVEN CHIASMS WITHIN THE CHIASTIC STRUCTURE OF BOOK

---

- 1) I Thessalonians 1:1-10
- 2) I Thessalonians 2:1-16
- 3) I Thessalonians 2:17-3:13
- 4) I Thessalonians 4:1-12
- 5) I Thessalonians 4:13-18
- 6) I Thessalonians 5:1-11
- 7) I Thessalonians 5:12-28



# Paul's Desire to Communicate with the Thessalonians - Greeks

1. He writes in Greek.
2. He is familiar with Greek Philosophy and when appropriate will quote Greek philosophers to connect with his audience to illustrate a Biblical truth.
3. His epistle takes the form of epideictic rhetoric, a Greek writing style that is designed to praise the church.

The Prescript - greeting (1:1)

The Exordium - thanksgiving report (1:2-3)

The Narratio - (1:4-3:10)

The Transitus - prospective wish prayer (3:11-13)

The Exhortatio - (4:1-5:15)

The Peroratio - (5:16-22)

The Concluding wish prayer (5:23-24)

The Closing Greetings and Charges - (5:25-27)

The Benediction - (5:28)

# The Use of Groupings of Three and Alliteration in 1:1-5

The Three Authors: Paul, Silvanus, and Timotheus

The Three Participles modifying “we give thanks” - “making mention,”  
“remembering,”

and “knowing.”

The Three Virtues: “faith,” “love,” and “hope”

The Three Activities that came with the Word: it came “in power,” “and in the Holy Spirit,” “and in much assurance”

TYPES OF RHYMES - WORD PLAYS:

ALLITERATION - matching consonants at the beginning of words

ASSONANCE - matching vowel sounds

CONSONANCE - matching consonant sounds

HOLORIME - a rhyme that encompasses an entire line or phrase

ONOMATOPOEIA - the art of creating words that imitate the sound of the object

# I Thessalonians 1:1-5

## **1 Thessalonians 1:1-5,**

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ. <sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers; <sup>3</sup> Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; <sup>4</sup> Knowing, brethren beloved, your election of God. <sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

# INTRODUCTION: Paul's Prayer Life - Characterized by Thanksgiving

## 1 Thessalonians 1:2a,

We give thanks to God always for you all,

- A. The Combination of Missionary Friends Praying - "we"
- B. The Character of their Prayer - "give thanks"
- C. The Continual Nature or Frequency of their Prayers - "always"
- D. The Comprehensive and Impartial Nature of their Praying - "for you all"

# Paul is one thankful believer!

## **Romans 1:8,**

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

## **1 Corinthians 1:4,**

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

## **2 Corinthians 1:11,**

Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

## **Ephesians 1:16,**

Cease not to give thanks for you, making mention of you in my prayers; praying always for you.

## Paul is one thankful believer!

**Philippians 1:3**, I thank my God upon every remembrance of you,

**Colossians 1:3**, We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

**2 Thessalonians 1:3**, We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

**1 Timothy 1:12**, And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

**2 Timothy 1:3**, I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

**Philemon 1:4**, I thank my God, making mention of thee always in my prayers,

# I. Paul's Thanksgiving - Characterized by Personal Interest

**1 Thessalonians 1:2b,**

... making mention of you in our prayers;

- A. Personal Concern for each member (middle voice) - "making"
- B. Persistent Prayer for each member (present tense) - "making"
- C. Proper Memory of each member - "mention of you"
- D. Petitionary Prayer Implied - "in our prayers"

## II. Paul's Thanksgiving - Characterized by Remembering Their Virtues

### **1 Thessalonians 1:3a,**

Remembering without ceasing your work of faith . . .

#### A. Remembering their Faith



# Paul's Thanksgiving - Characterized by Remembering Their Virtues

**1 Thessalonians 1:3b,**  
... and labour of love,

B. Remembering their Love

# Paul's Thanksgiving - Characterized by Remembering Their Virtues

**1 Thessalonians 1:3c,**

... and patience of hope in our Lord Jesus Christ,

C. Remembering their Hope

# Paul's Thanksgiving - Characterized by Remembering Their Virtues

**1 Thessalonians 1:3d,**

... in the sight of God and our Father;

# III. Paul's Thanksgiving - Characterized by Knowing their Election

**1 Thessalonians 1:4,**

Knowing,

brethren beloved,

your election of God.

A. Paul's Intuitive Knowledge - "knowing"

B. Paul's Identification of the Family of God - "brethren beloved, of God"

C. Paul's Interest in their salvation and the Sovereignty of God - "your election"

## “YOUR ELECTION”

1. In the Old Testament God's election was applied to the nation of Israel. In the New Testament, God's election is for the individual.
2. God's election takes place in eternity past, calling takes place in time.
3. God's election is based on His sovereignty. It is unconditional and not based on foreseen works or foreseen faith.
4. God's election is immutable.
5. There is a great connection between election and the love of God. Election is the language of belonging to the family of God and is a family truth.
6. The final aim of God's electing grace is the glory of God.
7. God's election is an election unto salvation and service.
8. God's election becomes evident in the life of a believer.

# REASONS PAUL KNEW THEY WERE THE ELECT

**1 Thessalonians 1:5a,**

For our gospel came not unto you in word only . . .

REASON #1 - The Message of the Gospel was Preached unto Them

# REASONS PAUL KNEW THEY WERE THE ELECT

**1 Thessalonians 1:5b-d,**

but also in power, and in the Holy Ghost, and in much assurance . . .

REASON #2 - The Manner in which the Message was Preached

# REASONS PAUL KNEW THEY WERE THE ELECT

**1 Thessalonians 1:5e,**

. . . as ye know what manner of men we were among you for your sake.

REASON #3 - The Manner in Which the Missionaries Ministered was Perceived as Matching the Message



# GIVE DILIGENCE TO MAKE YOUR ELECTION SURE

**2 Peter 1:10,**

Wherefore the rather, brethren, give diligence to make your calling and election sure:  
for if ye do these things, ye shall never fall:

## INVITATION - "TO TURN TO GOD"

Dear God:

I have been serving idols and living for the material and the temporal. I now turn from such a life to the true and living God. Please forgive me of my sins. I believe Jesus Christ died for me and rose again from the grave. Please save me by your grace.

I pray in Jesus' Name, Amen.