

# II Thessalonians 1: 3-5

*Giving Thanks to the Brethren;  
Commendations & Their Worthiness for  
the Kingdom*

HHBC





# II Thessalonians chapter 1: 3-5

## Today's passage

3 We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater; 4 therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. 5 This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.



## II Thessalonians 1:3

3 ***We ought always to give thanks to God for you, brethren, as is only fitting,*** because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater

- a) Ought: is not 'ought' as in; I really ought to do this... Haven't got around to it, but is truly rendered:
- b) ***'We are indeed obligated'*** to give thanks to God for you, "We owe God a debt of thanksgiving for you" 'ought' is ***opheilō*** and is used as a monetary term by Christ in the gospels
- c) Or: 'We are obligated to give thanks for you'. The KJV reads: ***"we are bound to"*** give thanks.
- d) ***'It is fitting'***: Again, the KJV reads: 'as it is meet' to give thanks. One side of the equation meets up/ conjoins with the other side. There is gap or a non-squaring if Paul is not thankful to God.



## II Thessalonians 1:3

3 We ought always to give thanks to God for you, brethren, as is only fitting, **because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater**

- a) **The Thessalonians' faith** has been, and is growing mightily; 'greatly enlarged' = **hyperauxanō**; growing, blooming, giving the increase beyond measure. Using the definition of '**faith**' then we have: their personal and collective rest, trust, reliance upon the Lord has been a botanical garden of increase. (vb: pres,act,ind)
- b) **The Thessalonians' love**: is also growing; except Paul uses a different word for increase: **pleonazō**: *superabounding love, or existing in abundance* (vb: pres,act,ind)
- c) Notice: the emphasize of each Thessalonian believer toward all the others
- d) Pop Quiz: Why is this happening? What is responsible for this waxing faith and love?
- e) Answer: all of it due to the person of the Holy Spirit; He is giving the increase
- f) This was truly PROPHETIC: note Christ's words in John 13:34: a new commandment I give you, **'that you love one another, even as I have loved you, that you also love one another.'** THIS WILL LEAD TO: **"By this all men will know that you are My disciples, if you have love for one another."** (vs. 35)



## II Thessalonians 1:3

3 We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater

***A TEST: Compare II Thessalonians to I Thessalonians the opening thankfulness and prayer section:***

I Thes. 1:2-4 - **We give thanks to God always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, knowing, brethren beloved by God, His choice of you;**

- a) ***What is different?***
- b) The Great Trifecta: FAITH – HOPE – LOVE is missing
- c) Question: Why is the ‘tripod’ or ‘trifecta’ – one of Paul’s favorites... Not in II Thessalonians?
- d) Answer Part 1: II Thessalonians 2:1-2: ***“Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come”***
- e) Answer Part 2: Their hope was stripped in a matter of weeks or months from the above false teacher, or false letter. They no longer had the ***absolute certainty*** in the Things of God (Heb. 11:1) No longer had they the Blessed Hope of His Coming





## II Thessalonians 1:4

4 *therefore, we ourselves speak proudly of you among the churches of God* for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.

- a) ***Therefore***, or ‘As a result of’ (of your blooming faith and your superabounding love), we can BOAST in you
- b) Amplified has: ‘mentioning you with pride’ to the other churches
- c) Is it righteous or is it sinful for Paul, Silas & Timothy to ***boast*** about Thessalonica?
- d) Answer: *“But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, **“LET HIM WHO BOASTS, BOAST IN THE LORD.”** I Cor. 1:30 and II Cor. 10: 16-18- “... so as to preach the gospel even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another. But **HE WHO BOASTS IS TO BOAST IN THE LORD.** For it is not he who commends himself that is approved, but he whom the Lord commends.*”



## II Thessalonians 1:4

4 therefore, we ourselves speak proudly of you among the churches of God **for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.**

- a) The Thessalonians were persevering = **hypo/menō** : patiently and steadfastly holding up under, bearing down under, sustaining a course (eg. A ship maintaining due course against a gale force wind).
- b) Persecutions, Trials, Tribulations: Don't try to get out of them in the Christian Life – Get Under them is the idea.
- c) Next: the Thessalonians were enduring = **anechō** (vb:pres,midd,ind)
- d) They were holding up under: persecutions and afflictions
- e) Persecutions: **diōgmos**- the actions of others, meant of religious persecution
- f) Afflictions: **thlipsis**- more internal pressures, a crushing in on; a feeling of vice tightening in on oneself



## II Thessalonians 1:5

5 *This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.*

### **Some Background to the 'Righteous Judgment' of God/ or: Setting the Table for the Last Judgment:**

1. The world rejected Christ; His own people did not receive Him; they crucified Him.
2. He was rejected here and went to the cross. But at the cross, he secured salvation to all that believed the right to become children of God (Jn 1 & John 3:16)
3. The rest, rejecting Him were left without excuse. God gave these over to themselves, and the wrath of God is revealed against all these unrighteousness and suppressors of the truth (Rom 1)
4. He was rejected here, and sanctified Himself from the world by leaving it and going to the Father (Jn 13:1; 14:3)
5. He tells us that the world hates us because it hates Him, and it hates the Father (Jn 15)
6. He chose us out of this world, and He is coming again to receive us (Jn 14:3);





## II Thessalonians 1:5

5 This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

### **Some Background to the 'Righteous Judgment' of God/ or: Setting the Table for the Last Judgment:**

7. Christ promised us that we would be persecuted on account of our love for each other, and that we are not of this world. (Jn 15:21)
8. We will be persecuted not because of who we are, but for 'My name's sake' and because 'they do not know Me' (Jn 15:22)
9. But in leaving the world (having judged it and Satan as well, at the cross), He left us a Comforter (Jn 16)
10. This is where we are in the Church Age; belonging to His heavenly kingdom and to Him but being here on earth representing Him, having the indwelling Holy Spirit
11. But: the Holy Spirit is (1) convicting the world of its sin (believing not on Christ) (2) convicting it of righteousness (because He left the world to go to the Father) and (3) concerning judgment (because the ruler of this world has been judged) (Jn 16:10-11)
12. Double Rejection: now the world is rejecting the Holy Spirit (present in the church body) as it did Christ when He was here on earth.

*Adaptation of: Notes from The Numerical Bible; F.W. Grant, Loizeaux Brothers, Neptune, NJ, 1901*



## II Thessalonians 1:5

5 This is a plain indication of God's righteous judgment ***so that you will be considered worthy of the kingdom of God***, for which indeed you are suffering.

- a) With this in mind: Are the Thessalonians suffering here ***in order to be*** considered worthy of the kingdom of God? Are they working for it?
- b) ***'so that you will be considered worthy'*** of the kingdom is clunky way to put ***kataxióō*** (Vb; aor;pass;infin); it's a fact, it's passive. Meaning: to deem, to declare, to count as worthy
- c) The King James (better) renders Verse 5 as: ***"Which is a manifest token (plain token in interlinear) of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer"***
- d) Keathley: It does not mean to make worthy
- e) F.W. Grant: "Suffering, like working, was not title to acceptance or title to the Kingdom, that was secured by grace, he says this in Philippians. (Phil 1:28-29) *op. cit. Numerical Bible*
- f) Keathley: In other words, their endurance demonstrates their worthiness, not to enter the kingdom, (which can only be done by faith in Christ), but to share in the rule and reign of Christ as promised in other places (Rev. 3:21; 2:26; and note particularly 2 Tim. 2:12a, "If we endure, we will also reign with him.")
- g) The manifest ***token***/ or: plain token/ or: ***positive proof*** (deleting the term: ~~plain indication~~) IS THE FACT that we/Thessalonians are/were currently suffering and enduring persecution from the world, thus demonstrating the fact of our worthiness for His Kingdom. We have already been transferred to His Kingdom (Col. 1:13)



# II Thessalonians 1:5

5 This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

## FINAL COMMENTS ON VERSE 5:

1. Satan's methodology with the Thessalonians: First, he agitated them on the security of their dead loved ones as to missing out on the Return of Christ (I Thessalonians)
2. Then, he worked to orientate them to the Old Law & Prophets view of the Day of the Lord: darkness, judgment; gloom (correctly) well documented in the old testament scriptures. It was a Jewish view on it, therefore likely that Judiazers had been coming to Thessalonica. [J.N. DARBY: SYNOPSIS]
3. Paul had previously given them a heavenly/Christ-ward hope in Chap. 4 of the First Epistle; they were moved away from this steadfast hope; this Blessed Hope; this fixed confidence.
4. He had by means of professing Christians, and name-dropping Paul, convinced them that the Day of the Lord had truly come 'as a thief' too stealthily for them to see it, and were now in the throes of divine judgment, but they see no Lord rescuing them.
5. The enemy is every trying to draw the believer back to the law if he cannot entice the believer to Lawlessness (like he can the world) (Chap. 2) He is essentially not allowing the Thessalonians to rejoice in their Bridegroom coming for his bride (them/us). [WM. KELLY]
6. Thus Satan had perverted their enjoyment of their own proper hope; robbed of the patience of hope
7. It is this error that Paul will iron out in Chapter 2 when he goes back to the Coming of the Lord for them.