

DEACONS
Exploring St Paul
St Paul—a (re)introduction

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Overall Plan

1. St Paul - a (re)introduction
2. Reading the Letters
3. 1 Thessalonians

1. ST PAUL – A (RE)INTRODUCTION

Sequence

- Welcome
- The Second Reading
- Introducing St Paul

The Second Reading

In "ordinary time": Not linked to the OT reading

In "ordinary time": Not linked to the Gospel

In the seasons: all three readings often share themes

Continuous reading: usual from a letter (Paul, John, Hebrew, Peter and James) or the Acts or—less often—from the book of Revelation.

2018/19–Advent (C)

Advent 1:	1 Thessalonians 3:12-4:2
Advent 2:	Philippians 1:4-6, 8-10
Advent 3:	Philippians 4:4-7
Advent 4:	<i>Hebrews 10:5-10</i>

2018/19–Christmas (C)

Christmas Vigil:	<i>Acts 13:16-17, 22-25</i>
Christmas Midnight:	<i>Titus 2:11-14</i>
Christmas Dawn:	<i>Titus 3:4-7</i>
Christmas Day:	<i>Hebrew 1:1-6</i>
Holy Family:	<i>Colossians 3:12-21</i>
Second Sunday:	<i>Ephesians 1:3-6, 15-18</i>
Epiphany:	<i>Ephesians 3:2-3a, 5-6</i>

2019–Lent (C)

Lent 1:	Romans 10:8-13
Lent 2:	Philippians 3:17-4:1
Lent 3:	1 Corinthians 10:1-6, 10-12
Lent 4:	2 Corinthians 5:17-21
Lent 5:	Philippians 3:8-14

2019–Holy Week (ABC)

Palm Sunday	Philippians 2:6-11
Holy Thursday	1 Corinthians 11:23-26
Good Friday	<i>Hebrews 4:14-16; 5:7-9</i>
Easter Vigil	Romans 6:3-11
Easter Sunday	<i>Col 3:1-4</i> or 1 Cor 5:6-8

2019 Through the Year (C)

Sunday 2-8	1 Corinthians
Sunday 9-14	Galatians

Sunday 15-18	<i>Colossians</i>
Sunday 19-22	<i>Hebrews</i>
Sunday 23	Philemon
Sunday 24-30	<i>1 and 2 Timothy</i>
Sundays 31-33	<u><i>2 Thessalonians</i></u>
Christ the King	<i>Colossians 1:12-20</i>

St Paul

- Physical appearance
- Religious background
- Cultural context
- "Conversion"
- The two ministries
- The undisputed letters
- Importance

Physical Appearance

A certain man, by name Onesiphorus, hearing that Paul had come to Iconium, went out to meet him with his children Silas and Zeno, and his wife Lectra, in order that he might entertain him: for Titus had informed him what Paul was like in appearance: for he had not seen him in the flesh, but only in the spirit. He went along the road to Lystra, and stood waiting for him, and kept looking at the passers by according to the description of Titus. He saw Paul coming, a man small in size, bald-headed, bandy-legged, well-built, with eyebrows meeting, rather long-nosed, full of grace. For sometimes he seemed like a man, and sometimes he had the countenance of an angel.

When the forehead is large it indicates that the mind beneath it is sluggish; people with a small forehead have a nimble mind, those with a round forehead an irascible mind ... When people's eyebrows are level this signifies that they are gentle, when they are curved at the side of the nose, that they are stern, when bend down at the temples that they are mockers, when entirely drooping, that they are malevolent and spiteful.

If people's eyes are narrow on both sides, this show them to be malicious in character; eyes that have fleshy corners on the side of the nostrils show a mark of maliciousness; when the white part of the eyes is extensive, it conveys an indication of impudence; eyes that have a habit of repeatedly closing indicate unreliability. Large ears are a sign of talkativeness and silliness.

Pliny *Natural History* 11.275-6

Religious Background

- From his own writings Rom 11:1; 2 Cor 11:22; Phil 3:5-6
- Jew - always and never not
- "St Paul was not a Christian" by Pamela Eisenbaum
- Pharisee - the Gospels? Rabbinic Judaism? the Law?
- Apocalyptic - Daniel, God's final justice, resurrection

Cultural Context

- From the Acts of the Apostles
- Roman Empire
- Greco-Roman world
- Languages
- Schooling and rhetoric

Acts 22:25 But when they had tied him up with thongs, Paul said to the centurion who was standing by, "Is it legal for you to flog a Roman citizen

who is uncondemned?" 26 When the centurion heard that, he went to the tribune and said to him, "What are you about to do? This man is a Roman citizen." 27 The tribune came and asked Paul, "Tell me, are you a Roman citizen?" And he said, "Yes." 28 The tribune answered, "It cost me a large sum of money to get my citizenship." Paul said, "But I was born a citizen." 29 Immediately those who were about to examine him drew back from him; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

Acts 23:27 This man was seized by the Jews and was about to be killed by them, but when I had learned that he was a Roman citizen, I came with the guard and rescued him.

Conversion

- "Conversion" or "transformation"? Gal 1:13-17; 1 Cor 15:8
- Persecution: Deuteronomy 21:23
- Encounter
- Appropriation of the encounter

The Two Ministries

- Birth c. 6 bc - conversion c. 35 - death c. 64/67
- The early Paul, with Antioch as his base 35-48?
- The later Paul, with Ephesus as his base 48-64?
- The martyrdom of Paul at Rome?

Thus, then, was this man heralded as above all the first fighter against God, and was raised up to slaughter the Apostles. It is recorded that Paul was beheaded in Rome itself and that Peter also was crucified in Nero's time, and the title of 'Peter and Paul' over the cemeteries there, which has prevailed to the present day, confirms the story, and no less also does a man of the Church, named Caius, who lived in the time of Zephyrinus, Bishop of Rome.

This Caius, in a written disputation with Proclus, leader of the Phrygian heresy, has the following to say about the places where the sacred corpus of the afore-mentioned Apostles were deposited: 'But I can point out the trophies of the Apostles. For, if you are willing to go to the Vatican or to the Ostian Way, you will find the trophies of those who founded this Church.'

And that they both suffered martyrdom at the same time, Dionysius, Bishop of Corinth, affirms as follows, when communicating with the Romans in writing: 'Thus, by so great an admonition, you have brought together the planting that was made by Peter and Paul at Rome and at Corinth, for both of them alike planted in our Corinth and taught us, and both alike also taught in Italy in the same place and suffered martyrdom at the same time.' I have quoted this, also, that the facts narrated may be confirmed still further.
Eusebius, *Ecclesiastical History* II.25

"Dating" St Paul

- How would you know when something happened?
- NB They did not (of course) use BC and AD!!!
- The Conversion of Paul can be dated to a three-year period
- Paul's first time in Corinth can be dated
- Everything else is calculated from those two dates

2Cor. 11:32 In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, 33 but I was let down in a basket through a window in the wall, and escaped from his hands.

Acts 9:24 but their plot became known to Saul. They were watching the gates day and night so that they might kill him; 25 but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket.

Gal. 1:17 nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

Gal. 1:18 ¶ Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days.

- Damascus was under Roman rule until the death of Tiberius, which occurred on March 16, AD 37.
- The Nabatean Aretas IV Philopatris (who lived from 9 BC to 40 AD) was then given control over it by Caligula.
- This means that Paul's escape occurred between 37 and 39 AD.
- If we date the escape to later in the period, then Paul's conversion, occurring three years before, may be dated to some time between 34 and 36 AD.

The proconsulate of L. Junius Gallio Annaeus in Achaia - cf. 18:12

Acts 18:12 ¶ But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal.

This proconsulate is mentioned in an inscription in a temple to Apollo at Delphi. The text reads as on the next slide.

The Delphi Inscription

¹Tiber[ius Claudius Caes]ar Au[gust]us Ge[rmanicus, invested with tribunician po]wer ²[for the 12th time, acclaimed Imperator for t]he 26th time, F[ather of the Fa]ther[land ... sends greetings to ...]. ³For a l[ong time I have been not onl]y [well disposed toward t]he ci[ty] of Delph[i, but also solicitous for its ⁴pro]persity, and I have always guar[ded th]e cul[t of t]he [Pythian] Apol[lo. But] ⁵now [since] it is said to be desti[tu]te of [citi]zens, as [L. Jun]ius ⁶Gallio, my fri[end] an[d procon]sul, [recently reported to me, and being desirous that Dephi] ⁷should continue to retain [inta]ct its for[mer rank, I] orde[er you (pl.) to in]vite [well born people also from ⁸oth]her cities [to Delphi as new inhabitants and to] ⁹all[ow] them [and their children to have all the] privi[leges of Del]phi ¹⁰as being citi[zens on equal and like (basis)]. For i[f] so[me ...] ¹¹were to trans[fer as citi]zens [to these regions, ...]

- Gallio was Consul in Achaia in the 12th year of the reign of Claudius, after the latter's 26th acclamation as emperor.
- When was the 26th acclamation? The 22nd to the 25th acclamation took place in Claudius' 11th regnal year and the 27th took place in his 12th before August 1, 52 ad.
- Therefore the 26th acclamation could have occurred before the winter in ad 51 or in the spring of 52 ad.
- So, we know when Paul was in Corinth.

Which Letters?

- Rom, 1 + 2 Cor, Gal, Phil, 1 Thess, Philemon
- Ephesians and Colossians (2 Thess)
- 1 + 2 Timothy, Titus
- (Hebrews)

Importance

- Earliest Christian writer to survive
- Personal voice, in his own words
- Intellectual, trans-cultural
- Augustine, Thomas Aquinas, Luther, Calvin, Vatican II
- Jewish-Christian dialogue
- Ecumenical dialogue

Conclusion

- Tremendous energy
- Capacity to attract others to work with him
- The big picture (the "coherent")
- The local reality (the "contingent")
- A prism refracting Christ then and now

Conversation

2. READING THE LETTERS

Part 1: Letters

Introduction

- (1) Experience of Letters
- (2) Epistolary Conventions
- (3) Epistolary Theory
- (4) The Genre of the Pauline Letters (5) The Pauline adjustments.
- (6) Letter Writing
- (7) Letter Sending
- (8) Letter Receiving

Acts 3

Acts 15:22 Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, 23 with the following letter: "The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. 24 Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds, 25 we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, 26 who have risked their lives for the sake of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. 28 For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: 29 that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell."

Letter Conventions and Paul' adjustments

Introduction (prescript or salutation)

Including: sender, addressee, greetings, and often additional greeting and a wish for good health. *Christian Greetings and Prayer of Thanksgiving*

Text or Body

Introduced with characteristic introductory formulae

Conclusion

Including: greetings, wishes, especially for persons other than the address; final greeting or prayer sentence; and sometimes dating.

Letter writing theory

Demetrius *On Style* §§ 223-235

- (a) **Letters are highly conventional**
- (b) **Sources for study of letters**
 - Definition
 - Type
 - Subject matter
 - Style
 - Content: *philophronesis, parousia, omilia*

Letter production

Rom. 16:22 I Tertius, the writer of this letter, greet you in the Lord.

1Cor. 16:21 I, Paul, write this greeting with my own hand.

2Th. 3:17 I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write.

Philem. 1:19 I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self.

Gal. 6:11 See what large letters I make when I am writing in my own hand!

(1Th. 5:27 I solemnly command you by the Lord that this letter be read to all of them.)

Letter sending

There was an imperial postal system

Private individual could not use it

Paul replicated the postal system by having individual's carry his letters

This required some bureaucracy and money

Government Postal System

In order to obtain the earliest intelligence of what was passing in the provinces, he established posts, consisting at first of young men stationed at moderate distances along the military roads, and afterwards of regular couriers with fast vehicles; which appeared to him the most commodious, because the persons who were the bearers of dispatches, written on the spot, might then be questioned about the business, as occasion occurred.

In sealing letters-patent, rescripts, or epistles, he at first used the figure of a sphinx, afterwards the head of Alexander the Great, and at last his own, engraved by the hand of Dioscorides; which practice was retained by the succeeding emperors. He was extremely precise in dating his letters, putting down exactly the time of the day or night at which they were dispatched.

Letter Receiving

It is often imagined that the hearer explained the contents of the letter more fully.

1Th. 5:27 I solemnly command you by the Lord that this letter be read to all of them.

Rom. 16:1 I commend to you our sister Phoebe, a deacon of the church at Cenchreae, 2 so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

II. Letters as Speeches

1. Education
2. Rhetoric
3. 1 Thessalonians

Education

- Schools could be in any building. They were often in a porch closed off by a piece of cloth.
- Benches were used. Flogging was allowed. ORBILIUS known as "the flogger", taught Horace. The cane and whip were used.

- The pupil sometimes taken up on the shoulders of a companion to be whipped by the master. This is depicted in a mural in Pompeii.
- Mentioned by Ausonius in relation to his young grandson going to school; also mentioned by St. Augustine in his Confessions.
- Quintilian was against this type of punishment.
- The School Day started at dawn, without breakfast, and ended with a bath. There was no gymnasium as in the Greek schools. Holidays were from the end of July to mid-October and also on festival days. Sometimes tutors were employed at home.
- Teachers were paid low fees. They were of poor quality. There was no need for evidence of good character. Only the wealthy could demand higher standards

Schooling

Primary (7 - 12 years)

reading, writing and elementary arithmetic.

Secondary (Grammar School) 12 - 16 years

grammar and literature with correct pronunciation and intelligent expression

method used included reproduction of stories in their own words

not every child passed from primary to secondary level.

Higher Education (School of Rhetoric)

ability in public speaking for public life

sometimes travelled abroad to complete their education.

Rhetoric

- "Rhetoric" is related to "reading"
- Training in making speeches
- Very important in those days
- Rhetoric = "The art of speaking well"

	Deliberative	Forensic	Display
Location	Senate	Law Court	Forum
Purpose	Policy	Justice	Honour
Method	Persuasion and dissuasion	Attack or defence	Praise or blame
Audience	Decision	Judgment	Applause
Time	Future	Past	Present

Preparation

- Think what needs to be said (inventio)
- Choose the best sequence (dispositio)
- Embellish the language (elocutio)
- Memorise the speech (memoria)
- Practice saying it out loud (pronuntiatio)

Layout

English	Latin
Introduction	Exordium
Statement of facts	Narratio
Thesis	Propositio
Proof(s)	Probatio(nes)
Conclusion	Peroratio

Acts 17

Context

Acts 17:16 While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. 17 So he argued in the synagogue with the Jews and the devout persons, and also in the marketplace every day with those who happened to be there. 18 Also some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign divinities." (This was because he was telling the good news about Jesus and the resurrection.) 19 So they took him and brought him to the Areopagus and asked him, "May we know what this new teaching is that you are presenting? 20 It sounds rather strange to us, so we would like to know what it means." 21 Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

Speech

Acts 17:22 Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. 23 For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. 24 The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, 25 nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. 26 From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, 27 so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. 28 For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.'

29 Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. 30 While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, 31 because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead." Acts 17:32 When they heard of the resurrection of the dead, some scoffed; but others said, "We will hear you again about this." 33 At that point Paul left them. 34 But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

Layout

Introduction: Athenians, ...'To an unknown god.'

Thesis: What therefore you worship as unknown, this I proclaim to you.

Proof 1: ...since he himself gives to all mortals life and breath and all things.

Proof 2 : From one ancestor he made all nations to inhabit the whole earth, ...'For we too are his offspring.'

Proof 3: Since we are God's offspring, ... imagination of mortals.

Conclusion

human ignorance, repent, a day, righteousness, raising him from the dead

Example: 1 Thessalonians

	Letter	Speech
1:1	Superscript	
1:2-10	Thanksgiving	Introduction
2:1-3:12	Body	Proof 1: Relationship
4:1-2		Proof 2: Holiness
4:13-5:11		Proof 3: End-time issues
5:12-27	Exhortation	Conclusion
5:28	Postscript	

Conclusions

- Paul used the ordinary letter conventions, with Christian adjustments
- Paul use the structure of speeches to provide a layout for his letters
- Paul's letters are mostly deliberative
- He had a good education
- He had good organisational skills

3. 1 Thessalonians

PART 1

- Thessalonica
- Manuscripts
- Religious context

Manuscripts

Most important: Dublin (Chester Beatty Library)

When was it written?

- Paul had been in Thessalonica and had moved on, as was his practice.
- From Athens, he sent Timothy to the community, really to check on them.
- Meanwhile, he moved to Corinth, then Timothy arrived with news and "issues".
- From Corinth he wrote to the community, certainly in response to the message which Timothy brought.

Therefore when we could bear it no longer, we decided to be left alone in Athens; and we sent Timothy, our brother and co-worker for God in proclaiming the gospel of Christ, to strengthen and encourage you for the sake of your faith, so that no one would be shaken by these persecutions. (1Thess 3:1-3)

After Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures, explaining and proving that it was necessary for the Messiah to suffer and to rise from the dead, and saying, "This is the Messiah, Jesus whom I am proclaiming to you."

Some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. But the Jews became jealous, and with the help of some ruffians in the marketplaces they formed a mob and set the city in an uproar. While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house.

When they could not find them, they dragged Jason and some believers before the city authorities, shouting, "These people who have been turning the world upside down have come here also, and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Jesus." The people and the city officials were disturbed when they heard this, and after they had taken bail from Jason and the others, they let them go.

But when the Jews of Thessalonica learned that the word of God had been proclaimed by Paul in Beroea as well, they came there too, to stir up and incite the crowds.

(Acts 17:1-9, 13)

Aritium Oath

Here is an example of a loyalty oath taken a mere 13 years before 1 Thessalonians was written by the people of Aritium (37 AD) upon the accession of Caligula:

On my conscience, I shall be an enemy of those persons whom I know to be enemies of Gaius Caesar Germanicus, and if anyone imperils or shall imperil him or his safety by arms or by civil war I shall not cease to hunt him down by land by sea, until he pays the penalty to Caesar in full.

I shall not hold myself or my children dearer than his safety and I shall consider as my enemies those persons who are hostile to him. If consciously I swear falsely or am proved false may Jupiter Optimus Maximus and the deified Augustus and all the other immortal gods punish me and my children with loss of country, safety, and all my fortune.

The Christians

- Capital of Macedonia
- Centre of Roman administration
- Gentiles: 1:9-10; 2:14-16; 4:3-5; 5:26-27
- Manual Labourers: 4:11

Religious Context

- The Greek and Roman religions
- Egyptian "mystery cults" (Isis, Aphrodite, Serapis, Osiris etc.)
- Judaism
- Devotion to the Kabiri (NB)
- Kabiri were ancient gods from Samothrace.
- The myth resembled the Christ-myth and may well have been a good starting point for a preacher.
- They were the patron gods of Thessalonica.
- <http://www.theoi.com/Georgikos/Kabeiroi.html>
- Popular Philosophies
 1. Stoicism
 2. Epicureanism
 3. Cynicism

Cynicism

But to find a man who in plain terms (*katharos*) and without guile (*adolos*) speaks his mind with frankness (*parresiazomenon*), and neither for the sake of reputation (*doxes*) nor for gain, but, out of good will and concern for his fellow-men stands ready, if need be, to submit to ridicule and to the disorder and the uproar of the mob - to find such a man as that is not easy, but rather the good fortune of a very lucky city, so great is the dearth of noble, independent souls and such the abundance of toadies (*kolakon*), mountebanks, and sophists. In my own case, for instance, I feel that I have chosen that role, not of my own volition, but by the will of some deity. For when divine providence is at work for men, the gods provide, not only good counsellors who need no urging, but also words that are appropriate and profitable the listener.

Dio Chrysostom Discourse 32:11-12

You yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage (*eparresiasamethe*) in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives (*ek akatharsias*) or trickery (*oude en dolo*), but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is

our witness, we never came with words of flattery (*kolakeias*) or with a pretext for greed; nor did we seek praise (*doxan*) from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. 8 So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

1 Thessalonians 2:1-8

Part 2

- Making your way around an ancient document
- Sections of the letter
- The Priene Calendar Inscription
- Where are we now?

A Puzzle

finally brothers and sisters we ask and urge you in the Lord Jesus that as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more for you know what instructions we gave you through the Lord Jesus for this is the will of God: you sanctify

Solution

- Letter conventions
- Markers in the text
- Vocabulary
- Framed sections

Marker

1Th. 2:1 *You yourselves know*, brothers and sisters, that our coming to you was not in vain,

1Th. 3:1 *Therefore* when we could bear it no longer, we decided to be left alone in Athens;

1Th. 3:11 *Now* may our God and Father himself and our Lord Jesus direct our way to you.

1Th. 4:1 *Finally*, brothers and sisters, we ask and urge you in the

Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more.

1Th. 4:9 *Now concerning* love of the brothers and sisters, you do not need to have anyone write to you, for you yourselves have been taught by God to love one another.

Vocabulary

Memorial, ceaselessly, remember, welcome, gentle, nurse, love, exchange, to yearn, child, father, to be orphaned, to hasten, to desire, to wish, to endure, to desire greatly, joy, to rejoice, to guide, heart, kiss.

1:2-3, 9-10; 2:1-2, 7-8, 11, 17-20; 3:1-13; 5:23-28 (Related vocabulary of authority, which is also a relationship: 4:6-8, 11, 13; 5:11-12)

1Thess 4:3 For this is the will of God, your *sanctification* [lit. *hagiasmos*]: that you abstain from fornication; 4 that each one of you know how to control your own body in holiness and honour, 5 not with lustful passion, like the Gentiles who do not know God; 6 that no one wrong or exploit a brother or sister in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. 7 For God did not call us to impurity but in *holiness* [lit. *hagiasmos*]. 8 Therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit to you.

1Th. 4:9 Now concerning love of the brothers and sisters, *you do not* need to have anyone write to you, for you yourselves have been taught by God to love one another; 10 and indeed you do love all the brothers and sisters throughout Macedonia. But we urge you, beloved, to do so more and more, 11 to aspire to live quietly, to mind your own affairs, and to work with your hands, as we directed you, 12 so that you may behave properly toward outsiders and be dependent on no one [lit *you have need of no one*].

Apocalyptic

Introduction

4:13 *But we do not want you to be uninformed*, brothers and sisters, about those who have *died*, so that you may not grieve as others do who have no *hope*.

Argument

14 For since we believe that Jesus *died* and *rose* again, even so, through Jesus, God will bring with him those who have died. 15 For this we declare to you by the word of the Lord, that we who are alive, who are left until the *coming* of the Lord, will by no means *precede* those who have died. 16 For the Lord himself, *with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first*. 17 Then we who are alive, who are left, *will be caught up in the clouds together with them to meet the Lord in the air*; and so we will be with the Lord forever.

Exhortation

18 *Therefore encourage* one another with these words.

Introduction

5:1 *Now concerning* the times and the seasons, brothers and sisters, you do not need to have anything written to you.

Argument

2 For you yourselves know very well that the *day of the Lord will come like a thief in the night*. 3 When they say, "There is peace and security," then sudden *destruction* will come upon them, as *labour pains* come upon a pregnant woman, and there will be no *escape*! 4 But you, beloved, are not in *darkness*, for that *day* to surprise you like a *thief*; 5 for you are all children of *light* and children of the *day*; we are not of the *night* or of *darkness*. 6 So then let us not fall *asleep* as others do, but let us keep *awake* and be *sober*; 7 for those who sleep sleep at *night*, and those who are drunk get *drunk* at night. 8 But since we belong to the *day*, let us be *sober*, and put on the breastplate of **faith** and **love**, and for a helmet the **hope** of salvation. 9 For God has destined us not for *wrath* but for obtaining *salvation* through our

Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep we may live with him.

Exhortation

11 *Therefore encourage* one another and build up each other, as indeed you are doing.

Augustus

Since providence, which has divinely disposed our lives, having employed zeal and ardour, has arranged the most perfect culmination for life by producing Augustus, whom for the benefit of mankind she has filled with excellence, as if she had granted him as a saviour for us and our descendants, a saviour who brought war to an end and set all things in peaceful order and since with his appearance Caesar exceeded the hopes of all those who had received good news before us, not only surpass those who had been benefactors before him, but not even leaving any hope of surpassing him for those who are to come in the future, and since the beginning of the good news on his account for the world was the birthday of a god...

Where are we? (See the special handout of 1 Thessalonians

And so...

- What have we learned?
- Context
 - In Paul's life
 - In the lives of the Thessalonians
- The complex layout

The Rhetorical Layout of 1 Thessalonians

	<i>Letter</i>	<i>Speech</i>
1:1	Letter Opening	
1:2-10	Thanksgiving	Introduction
2:9-10		<i>Thesis</i>
2:1-3:12	Body	Proof 1: Relationship
4:1-2		Proof 2: Holiness
4:13-5:11		Proof 3: End-time issues
5:12-27	Exhortation	Conclusion
5:28	Letter Closure	

LETTER OPENING

1Th. 1:1 Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

INTRODUCTION

1Th. 1:2 We always give thanks to God for all of you and mention you in our prayers, constantly 3 remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ. 4 For we know, brothers and sisters beloved by God, that he has chosen you, 5 because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. 6 And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it.

Thesis (in three parts)

(1) 9 For the people of those regions report about us what kind of welcome we had among you,
 (2) and how you turned to God from idols, to serve a living and true God,
 (3) 10 and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

PROOF 1: RELATIONSHIPS

1Th. 2:1 You yourselves know, brothers and sisters, that our coming to you was not in vain, 2 but though we had already suffered and been shamefully

mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. 3 For our appeal does not spring from deceit or impure motives or trickery, 4 but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. 5 As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; 6 nor did we seek praise from mortals, whether from you or from others, 7 though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. 8 So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

1Th. 2:9 You remember our labour and toil, brothers and sisters; we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. 10 You are witnesses, and God also, how pure, upright, and blameless our conduct was toward you believers. 11 As you know, we dealt with each one of you like a father with his children, 12 urging and encouraging you and pleading that you lead a life worthy of God, who calls you into his own kingdom and glory.

1Th. 2:13 We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word but as what it really is, God's word, which is also at work in you believers. 14 For you, brothers and sisters, became imitators of the churches of God in Christ Jesus that are in Judea, for you suffered the same things from your own compatriots as they did from the Jews, 15 who killed both the Lord Jesus and the prophets, and drove us out; they displease God and oppose everyone 16 by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God's wrath has overtaken them at last.

1Th. 2:17 As for us, brothers and sisters, when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face. 18 For we wanted to come to you—certainly I, Paul, wanted to again and again—but Satan blocked our way. 19 For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? 20 Yes, you are our glory and joy!

1Th. 3:1 Therefore when we could bear it no longer, we decided to be left alone in Athens; 2 and we sent Timothy, our brother and co-worker for God in proclaiming the gospel of Christ, to strengthen and encourage you for the sake of your faith, 3 so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for. 4 In fact, when we were with you, we told you beforehand that we were to suffer persecution; so it turned out, as you know. 5 For this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labour had been in vain.

1Th. 3:6 But Timothy has just now come to us from you, and has brought us the good news of your faith and love. He has told us also that you always remember us kindly and long to see us—just as we long to see you. 7 For this reason, brothers and sisters, during all our distress and persecution we have been encouraged about you through your faith. 8 For we now live, if you continue to stand firm in the Lord. 9 How can we thank God enough for you in return for all the joy that we feel before our God because of you? 10

Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

1Th. 3:11 Now may our God and Father himself and our Lord Jesus direct our way to you. 12 And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. 13 And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

PROOF 2: HOLINESS

1Th. 4:1 Finally, brothers and sisters, we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. 2 For you know what instructions we gave you through the Lord Jesus. 3 For this is the will of God, your sanctification: that you abstain from fornication; 4 that each one of you know how to control your own body in holiness and honour, 5 not with lustful passion, like the Gentiles who do not know God; 6 that no one wrong or exploit a brother or sister in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. 7 For God did not call us to impurity but in holiness. 8 Therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit to you.

1Th. 4:9 Now concerning love of the brothers and sisters, you do not need to have anyone write to you, for you yourselves have been taught by God to love one another; 10 and indeed you do love all the brothers and sisters throughout Macedonia. But we urge you, beloved, to do so more and more, 11 to aspire to live quietly, to mind your own affairs, and to work with your hands, as we directed you, 12 so that you may behave properly toward outsiders and be dependent on no one.

PROOF 3: END-TIME ISSUES

1Th. 4:13 But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. 15 For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. 16 For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. 18 Therefore encourage one another with these words.

1Th. 5:1 Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. 2 For you yourselves know very well that the day of the Lord will come like a thief in the night. 3 When they say, "There is peace and security," then sudden destruction will come upon them, as labour pains come upon a pregnant woman, and there will be no escape! 4 But you, beloved, are not in darkness, for that day to surprise you like a thief; 5 for you are all children of light and children of the day; we are not of the night or of darkness. 6 So then let us not fall asleep as others do, but let us keep awake and be sober; 7 for those who sleep sleep at night, and those who are drunk get drunk at night. 8 But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and

for a helmet the hope of salvation. 9 For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep we may live with him. 11 Therefore encourage one another and build up each other, as indeed you are doing.

CONCLUSION

1Th. 5:12 But we appeal to you, brothers and sisters, to respect those who labour among you, and have charge of you in the Lord and admonish you; 13 esteem them very highly in love because of their work. Be at peace among yourselves. 14 And we urge you, beloved, to admonish the idlers, encourage the faint hearted, help the weak, be patient with all of them. 15 See that none of you repays evil for evil, but always seek to do good to one another and to all. 16 Rejoice always, 17 pray without ceasing, 18 give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 19 Do not quench the Spirit. 20 Do not despise the words of prophets, 21 but test everything; hold fast to what is good; 22 abstain from every form of evil.

1Th. 5:23 May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. 24 The one who calls you is faithful, and he will do this. 25 Beloved, pray for us. 26 Greet all the brothers and sisters with a holy kiss. 27 I solemnly command you by the Lord that this letter be read to all of them.

LETTER CLOSURE

1Th. 5:28 The grace of our Lord Jesus Christ be with you.