

Chapter 1 : 1 Thessalonians - Bible Gateway

*1 Thessalonians KJ We give thanks to God always for you all, making mention of you in our prayers, ASV. We give thanks to God always for you all.*

The Person and Work of Christ 1: He first identified himself as the author with his associate Timothy and then identified his recipients followed by a brief greeting. As such, these first fourteen verses prepare the Colossian believers psychologically and spiritually for the words of warning and the exhortations that would follow. This is then followed by a prayer of thanksgiving 1: At the same time, these introductory words verses provide us with insight into the church at Colossae as to their conversion and growth in Christ. Lewis Johnson so aptly put it, Paul associates young Timothy with himself in the salutation, but the accompanying designations distinguish the men with crystal clarity. Timothy is a Christian brother, but Paul is an apostle of Christ Jesus. The marks of the Damascus Road experience are impressed indelibly upon his apostolic and theological consciousness. How he came to have this name is uncertain. Some think it refers to his small stature 2 Cor. Others think he may have taken it from Sergius Paulus, the Roman proconsul whom he met at Paphos Acts It is in this context that the name Paul first occurs, but it may be that Paul chose a name that closely approximated the sound of his Hebrew name, Saul. Deissmann, Bible Studies, , , and Lohse, 6. Certainly, in the sovereignty of God, the name Paul the little one portrayed the way the apostle saw himself by the grace of God see 1 Cor. This included special credentials and the responsibility to carry out the orders of the one who sent him. Such is the meaning of the word when applied to the Twelve e. Here, however, the term is used to designate Paul as a commissioned ambassador for Christ. Paul does not use the term apostle of either Timothy or Epaphras because he was using the term in its more technical sense. We might also note that apostolos is without the Greek article. One is reminded of the appearance of Christ to Paul and his conversion and call on the road to Damascus Acts 9. It was a calling and ministry strictly through the will and instrumentality of God see also 1 Cor. So, why even mention that he was an apostle? Probably because Paul had never been to Colossae and though the Colossians may have known of him through Epaphras, he introduced himself as an apostle to remind them that he had both the right and responsibility to write to encourage and exhort them in matters of their beliefs and practice. He will expose and refute the false teaching cf. While we are not apostles in this technical and limited sense as was Paul, all believers in Christ are to live and function as ambassadors of Christ, as those sent out into the world with the good news of the saving life of Jesus Christ. Paul was a team player who promoted the gifts and abilities of others. Grace and peace to you from God our Father! With these words, the apostle describes the recipients in terms that identify them spiritually and physically in relation to two spheres of life. They are identified spiritually in relation to their position in Christ and physically in relation to their geographical location, at Colossae, a reminder of the two spheres in which believers live. Barclay accurately describes what at least ought to be the experience of all believers when they are living out of their new life and resources in Christ. The opening greeting closes with a most significant placing of two things side by side. He writes to the Christians who are in Colosse and who are in Christ. A Christian always moves in two spheres. He is in a certain place in this world; but he is also in Christ. He lives in two dimensions. He lives in this world whose duties he does not treat lightly; but above and beyond that he lives in Christ. In this world he may move from place to place; but wherever he is, he is in Christ. That is why outward circumstances make little difference to the Christian; his peace and his joy are not dependent on them. That is why he will do any job with all his heart. It may be menial, unpleasant, painful, it may be far less distinguished than he might expect to have; its rewards may be small and its praise non-existent; nevertheless the Christian will do it diligently, uncomplainingly and cheerfully, for he is in Christ and does all things as to the Lord. We are all in our own Colosse, but we are all in Christ, and it is Christ who sets the tone of our living. However, it may also be used as a pure noun or substantive to refer to a particular person, place, or thing. In the Pauline epistles those who name Jesus as their Lord are called hoi hagioi, the saints. It implies association with the Holy Spirit. Christ is their sanctification as well as their righteousness and redemption 1 Cor. According to the use of hoi hagioi in the New Testament, the saints are not a special class established by

some church body or ecclesiastical authority as in Roman Catholicism. By contrast, this is a term used for all believers regardless of their spiritual condition whether carnal or spiritual cf. Interestingly, I know of no place where the singular is used of just one person in the body of Christ as Saint Paul or Peter or Jude. The singular is found in Philippians 4: Believers are saints not because of their conduct, but because of their relationship to Christ. Being saintly in character or living a holy life sanctification is one of the results of the work of Christ and the ministry of the Holy Spirit. The Holy spirit, who joins believers into union with the Savior see 1 Cor. Thus, as a term for all believers, the term saint both describes them tells who they are and calls them to holiness tells them what they are to become because of who they are in Christ. In ancient times, *hagios* was used of that which was taken out of secular use and put into some kind of religious service to be devoted to the gods. You were shown no mercy but now you have received mercy 1 Pet. It is because we are now His special people, a holy nation, that Peter earlier exhorts the people of God to live holy, set apart lives. Lightfoot was a great scholar and exegete, but his comments seem to be colored by what appears to be his belief in the perseverance of the saints versus simply the security of the saints. This unusual addition is full of meaning. Some members of the Colossian Church were shaken in their allegiance, even if they had not fallen from it. The Apostle therefore wishes it to be understood that, when he speaks of the saints, he means the true and steadfast members of the brotherhood. In this way he obliquely hints at the defection. While this is attractive, it hardly seems possible in view of the similar opening in the Epistle to the Ephesians. It simulates them by calling those who are set apart for God to be faithful to their high calling. It encourages them by reminding them that they are not alone in Colossae. It could very well be that Paul is defining who saints are from the standpoint of faith. As believing saints in Christ, they are brethren of all the people of God. This is the theme or subject of positional truth, the biblical truth of who believers are in Christ in view of our so great salvation the finished work of our Lord. Christians desperately need to understand that the first key to true spirituality and effective growth and fruitfulness is to grasp what God has accomplished for them in Christ. Begin to show [people] what they are in Christ and all that the Great Physician is and they will apply it to their own life. In the great epistles, the doctrinal epistles like Romans and Ephesians, you have this order. Take Ephesians and its six chapters. The first three chapters tell you what Christ has done for you and then the next three chapters tell you what you can do for Him. He was taking the normal greeting phrases of two great nations and molding them into one. Alone, each was missing something. May we not lose sight of the fact that it is only in Christ that both grace and peace are brought together into the biblical order of divine blessings. The Purpose of the Greeting: But the wicked are like a surging sea that is unable to be quiet; its waves toss up mud and sand. Either occurs when we seek to live by our own abilities or works and strategies for life see Jer. This couplet of blessing is essential, an absolute necessity for life and ministry. Grace and peace compose the stuff out of which strength, capacity, and encouragement are made. The Order of the Divine Blessings: Biblically speaking, peace is always the product of knowing and appropriating the grace of God in Jesus Christ. This order can never be reversed. If we ignore the grace of God, we will forfeit the peace of God. Peace is the product of grace cf. The Nature of the Divine Blessings: The Source of the Divine Blessings: No book exalts the person and work of Jesus Christ more than does this epistle. It is only through faith in Christ that people are brought into a relationship with God as their heavenly Father. Gaebelien Zondervan, Grand Rapids, , electronic media. Wallace, Exegetical Syntax, 2. Westminster John Knox Press, , c. Clark, Edinburgh, , 5. Lawrence, Dallas Theological Seminary, , p. This addition is clearly a secondary variant, since 1 it conforms to normal Pauline usage e.

Chapter 2 : 1 Thessalonians - NIV Bible - We always thank God for all of you and continually

*Albert Barnes' Notes on the Whole Bible. We give thanks to God always for you all - see the notes, Romans Making mention of you in our prayers - See the notes at Ephesians*

We are I, Silvanus, and Timotheus. Copyright Statement These files are a derivative of an electronic edition prepared from text scanned by Woodside Bible Fellowship. This expanded edition of the Jameison-Faussett-Brown Commentary is in the public domain and may be freely used and distributed. Bibliography Jamieson, Robert, D. Late word, rare in lxx. Distance lends enchantment to the memory of slight drawbacks. Paul uses this very idiom in Romans 1: Did Paul have a prayer list of the Thessalonian disciples which he read over with Silas and Timothy? The thanksgiving is omitted only in Galatians. In lxx only in Apocr. Epistles, PoOriginally to do a good turn; hence, to return a favor. The meaning to give thanks is late. Perhaps the earliest instance of its use in that sense is in Ignatius. In we give thanks, it is not easy to decide whether Paul uses we as plural, or in the sense of I. In 1 Thessalonians 3: Paul and Timothy appear jointly as correspondents in Philippians, but the first person predominates throughout the letter. The same is true of 1st Corinthians, where Paul and Sosthenes are associated in the address, but the singular pronoun is used almost throughout. See 1 Corinthians 4: In Colossians Paul and Timothy appear in the address. The plural prevails to Colossians 1: The alternations in 2nd Corinthians are very bewildering. On the whole, I think that occasional instances of the epistolary plural must be granted. We is often employed as in ordinary correspondence or argument, where the writer or speaker associates himself with his readers or hearers.

*We give thanks to God always for you all, making mention of you in our prayers.*

How did he answer? David suggests that his deliverance was the work of "the angel of the LORD," a phrase which suggests Yahweh himself. That is the image here. Angels rescued Lot and his family from Sodom Genesis An angel shut the mouths of lions to deliver Daniel Daniel 6: Perhaps David had a similar experience of angelic intervention that allowed him to escape from the city of Gath in one piece. Taste and See that the Lord is Good And God came through! Now David is excited to share this experience, to encourage others that they too can trust in God. He calls out across the centuries to you and me: Have you found that you can take refuge in the Lord? If not, step out in trust at your next opportunity, your next trial. You will find the blessing of the person who "takes refuge" in the Lord. David also exhorts us trust God for our provision, much like Jesus did for his disciples: But when even lions are hungry, God will supply those who trust in God. That is the promise of these verses. We are told to do two things: See more on "seeking the Lord" in chapter 2 on Psalm He has exhorted us to "fear the LORD" in verse 9. Verse 13 spells it out in a negative format; verse 14 looks at it from a positive point of view. I am particularly interested in verse It is not merely the absence of strife, though that is part of it. The general meaning behind the root is of completion and fulfillment, of entering into a state of wholeness, unity, harmony, a restored relationship. So we are told to fear God, seek God. The same idea is found here. We are to chase peace and not quit until we have achieved it. A zeal for peace, a zeal for God. This is what Jesus was talking about when he said, "Seek first the kingdom of God and his righteousness Not so, says David: Now he generalizes it for all believers. I called out and the Lord delivered me. Two verses pop out for me: My heart has been broken. My spirit has been crushed. When your troubles seem to crash down upon you and you nearly lose hope, he is with you. Call out, seek him in your lowest time. We even face death, sooner often than we would like. On this side of the cross we see that the Lord ultimately delivers from death itself. Resurrection is our promise. The message here is: The Lord is with you and he will bring you through even this! In the end, God will come through: Redeemer of Servants This is fulfilled on the cross, where the Father gave his best, his only Son. He redeemed us at highest cost. We are worth an infinite amount to God. Faithful Judge 22b "No one will be condemned who takes refuge in him. That you were hopeless in your sin? I have a marvelous promise for you. The Apostle Paul puts it this way: When Christ, who is your life, appears, then you also will appear with him in glory. If you are wounded, God is close. If you are brokenhearted, he is near. If you feel guilty, he has given you an amazing promise: It speaks across the ages from a miraculous deliverance from a Philistine city in BC, to the needs of believers in the twenty-first century AD. Our everlasting God is present to thank, to praise, to enjoy, and to deliver! What does it mean that God "redeems" you? How can we avoid condemnation according to Psalm

Chapter 4 : Paul's Greeting to the Colossians (Col. ) | www.nxgvision.com

*1 Thessalonians Context. 1 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.*

Some of the most apparent changes are additional tools we have added to enhance list manipulation workflows, and a large number of new Revit functionalities for Annotation and other areas. Download the new Dynamo For Revit build here , or the main download button on the top right of this site. Dynamo Studio updates will be available later this week. Existing Studio users will be alerted via the Autodesk Desktop App, new users can download 1. Stability Stability is usually measured as a trailing indicator, we can look back on previous releases and make assertions about how we are trending. In concrete terms, this means you can expect to work for more than 4 times as long in 1. Improved instrumentation will give us more clarity on these stability improvements going forward. In addition to regular bug fixes and stability improvements, 1. These are the kinds of crashes that are complicated to reproduce, and might be hard to describe, but leave a clear signature in the code. With better data coming back in from users, we now have a steady stream of very actionable bugs. So thanks to everyone who crashed in 1. Our hope is that we can greatly simplify many workflows and reduce the need for List. Combine in most places. While there will be a longer post specifically about this feature in a couple days, here are the essentials. Users identify the address of where their stuff is in a nested list structure, as it occurs from the inside out. Preview bubbles Managing how lists interact with each other requires that you understand the structure of what you have. Preview bubbles now display more information about what they contain, and where that data is located. Those locations are the same as the locations that are defined at the port level inputs to nodes Revit Nodes We have made a big push to extend the Revit toolset. A couple of things that I find personally really exciting are the Room tools. While the Lunchbox tools that allow for room extraction are awesome and very convenient, the speed we can achieve with the new out of the box nodes that expose individual properties like boundaries is fantastic. Face Based is Face based, but we are working on the rest. Location enhancements and Element queries: Generalized tools for Revit elements in Revit, Elements, Element allow to ask better questions and make changes to many different Revit things. GetMaterials, and GetCategory are self-explanatory. MoveByVector are perhaps even more exciting, by allowing for the modification of many elements that exist outside of the Dynamo definition. If you GetLocation, then move and SetLocation based on that location, you can set up a recursive loop where your element keeps moving based on the new location. These new Revit tools will be available for Revit and , not Frozen nodes and Geometry Preview state of nodes When a node is set to NOT preview its output geometry in the background preview, it now appears as slightly blue.

Chapter 5 : 1 Thessalonians We always thank God for all of you, making mention of you in our prayers

*But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 1 Corinthians I thank my God always concerning you for the grace of God which was given you in Christ Jesus.*

Chapter 6 : 1 Thessalonians - We give thanks - Verse-by-Verse Commentary

*A Summary of Experience and a Body of Divinity In those days there was a good deal of practical atheism abroad, and therefore the wonder was not so much that men left their idols, as that they turned unto the living God.*

Chapter 7 : Psalms: Giving Thanks to Our Faithful God (Psalms , , , and 34)

*Romans First, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed all over the world. Romans God, whom I serve with my spirit in preaching the gospel of His Son, is my witness how constantly I*

*remember you.*

**Chapter 8 : American Flatbread Â» Blog Archive Â» November 1 & 2, Thank You**

*Psalm - NIV: Give thanks to the LORD, for he is good; his love endures forever. Let the redeemed of the LORD tell their storyâ€” those he redeemed from the hand of the foe.*

**Chapter 9 : 1 Thessalonians KJV - We give thanks to God always for you - Bible Gateway**

*1 Thessalonians King James Version (KJV). 2 We give thanks to God always for you all, making mention of you in our prayers; 3 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;.*