

Walter Cummins

When you are teaching an expository teaching you should know and be able to handle the Word very well.

I Thessalonians 3:8 – if - ean – indicative mood present tense implies a simple condition i.e. assumes the hypothesis as an actual fact, the condition being unfulfilled, but no doubt being thrown on the supposition, can be translated as, since. In other words it just means, “As you stand we have a reason for living”.

Stand fast – seko – stand firmly pg. 207,208 Demonstrating God’s Power

Stand firmly with great stability in the Lord – in his service

3:9 – FOS erotesis – rhetorical question, ask a question for effect or emphasis, when all know the answer as well as you.

I Corinthians 6:2 – “Do you not know that the saints shall judge the world?”

6:9 – “Know ye not that the unrighteous shall not inherit the kingdom of God?”

6:15 – “Know ye not that your bodies are the members of Christ?”

6:16 – “What? Know ye not that he that is joined to an harlot is one body?”

6:19 – “What? Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

John 12:27 – “Now is my soul troubled; and what shall I say? ‘Father save me from this hour?’ but for this cause came I unto this hour.

I Thessalonians 3:9 – render – pay or pay back

FOS - Polypoton – repetition of a word in a different part of speech or in a different inflection.

3:10 – merismos FOS – giving parts for the whole “day and night” i.e. “all the time.”

Exceedingly – huperekperissou – in Eph 3:20 it is translated “exceeding abundantly above.”

Praying – deomai – prayer in which you make known a specific need.

Perfect – karartize – (verb) to put in order, to arrange so as to bring to conclusion.

Artios – (adjective) occurs only in II Tim. 3:17 fit like a joint = perfect adaptation for given uses.

Paul wanted to bring them the new news of the gathering together because preaching to them is the best way to communicate the gospel. Written epistles or letters are second best for the immediate need. For long range or great distances an epistle is best for preservation as well.

I Thessalonians 3:11 – himself – take it out, it is not in most texts

And = even

Christ – take it out it is not in the texts

“Lord Jesus” – emphasizing the greatest servant being also the Lord of all.

Philippians 2:19 – you can trust in the Lord Jesus

I Thessalonians 3:11 – direct – expressing a wish, concern for the future (This is part of his prayer his deomai, his prayer for a specific need.) It is an appetitive.

3:12 – make you to increase – is an appetitive

5:23 – sanctify you – is also an appetitive

3:11 – direct – singular, with a compound subject common FOS heterosis, expresses an exchange of tenses past in exchange for present tense, expresses unity of purpose.

II Thessalonians 2:16, 17 – comfort and stablish – singular verbs with compound subjects

Proverbs 14:1 – “women” is plural, “buildeth” is singular, “make” is singular, and “fools” is plural

I Thessalonians 3:12 – abound – single and appetitive moods. It makes you increase as a part of deomai. FOS hendiadys – two things said only one thing meant.

3:13 – To the end – to – eis, governs only one case (the accusative) it denotes motion *to* or *unto* an object, with the purpose of reaching or touching it. From this comes the idea of the object toward which such motion is directed. In this case he is reaching towards the end of establishing their hearts unblameable in holiness before God.

Stablish – sterizo – to set fast, make fast, fix firmly, in our vernacular to cement or concrete.

Unblameable – amemptos – blameless, used only five times. Luke 1:6, Phil 2:15, 3:6, I Thess. 3:13 and Heb. 8:7.

Holiness – hagosune

Several different conjugations for the word Holy in the Greek:

hoisos – faithful in observing duties  
hieros – consecrated or devoted to God with a purpose  
hagios – holy or sanctified, that which is set apart opposed to that  
which is common, set apart from contamination  
hagnos – classical Greek – purely cleansed, uncontaminated, in  
yourself. Example: If you mix wine and water you do not change  
the chemical composition. They remain uncontaminated.  
katharos – pure cleansed with no mixture as in pure wine

I Corinthians 6:9-11 – You once were one of these things that could not inherit the  
kingdom of God but now you are washed, you are sanctified  
(hagiazō-cleansed)

1:30 – sanctification – hagioσmos – holiness

II Thessalonians 2:13 – You grow as you walk in that holiness.

Romans 6:19 – holiness – hagioσmos first usage of only ten uses.

II Corinthians 7:1 – Get your walk lined up with what we have spiritually.

I Thessalonians 4:3 – sanctification – holiness

4:4-8 – God is not into trying you. He gives us all the rules, we just need  
to follow them.

3:13 – we are totally in holiness

Hebrews 9:19 – sanctuary – holy place

10:19 – the holiest – The Heavenly Holiest – we have access.

Ephesians 2:21 – It is holiness that gives us access to God.

I Thessalonians 3:13 – We will be complete

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L. Craig Martindale

We need to get saturated in the epistles

Ephesians 5

Everything that you do or wish to do in your life should be documented in the epistles.  
Otherwise you will be standing on shaky ground.

You should be able to document Romans and Ephesians in Thessalonians in order to say  
that Thessalonians is the walk of Romans and Ephesians saturated in the hope.

kanon – measuring standard used for a long jump also the width of a running lane.

If you do not do it heartily you have no genuine believing therefore no genuine receiving.

Sometimes you have to play hurt but never bring your hurt before the people.

Develop your own particular style.

The Word helps you develop your own personal style. The more you get into the Word the more the Word gets into you and your own style of teaching and ministering comes out.

Teaching is NOT acting.

Your personal likes and dislikes that do not help move the Word is not something you discuss in twig.

If you can't love people with a great depth of heart you can't be trusted with this ministry.

If you go to the top, nine times out of ten, you have compromised somewhere.

A rhetorical question expects thought.