**Sermon Text – 1 Thessalonians 1:4-5**

**05/15/2022**

**Chosen or Chooser?**

**Introduction ~**

A woman with an extremely unpleasant attitude had spent almost two hours browsing through the store. The longer she shopped, the more she complained and criticized. Finally, she said, “Why is it that I never get what I ask for in here?”

“Perhaps, madam,” replied the exhausted clerk, “it’s because we are too polite.”[[1]](#footnote-1)

Now, the brutal truth is we who follow Jesus Christ are not getting what we deserve either. This is because of a little neglected word, “grace.” That grace produces action on God’s part. He calls those who would be His, this has always been the case, and that’s exactly what He does with the people in the church in Thessalonica.

**Context ~**

Now, our text this week opens in the middle of a thought. The chapter and verse divisions in our Bibles are not inspired, and although they are a really handy tool, occasionally they create some interpretive challenges by artificially chopping up the text. Such is the case today. Verse 4 is not the beginning of a new sentence, it actually continues the thought started back in verse 2;[[2]](#footnote-2) 1st Thessalonians 1:2-4 ~

2We give thanks to God always for you all, making mention of you in our prayers, 3remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father, 4knowing, beloved brethren, your election by God.[[3]](#footnote-3)

There is an interesting detail introduced in verse 4. That is this word “beloved:” who are they the beloved of? The NKJV translates verse four as “beloved brethren”[[4]](#footnote-4) while the NRSV translates it as “beloved of God.” The Greek literally reads, “brethren beloved by God.”[[5]](#footnote-5) But we already know that word order doesn’t actually tell us that much in Greek.

“Brothers” (αδελφοι)[[6]](#footnote-6) [a del phoi] is a noun in the vocative case, third person masculine.[[7]](#footnote-7) The vocative case is the case of direct address;[[8]](#footnote-8) that is, Paul is addressing these “brothers.” At the same time, “beloved” (ηγαπημενοι)[[9]](#footnote-9) [ā gă pāʹ mĕn ōĭ] is a participle in the perfect tense, passive voice, but the inflected form of the participle may be either the nominative or vocative case.[[10]](#footnote-10) If it’s vocative, then the participle is functioning adjectivally and it is modifying “brothers” by further identifying them. This will result in the translation following the NKJV with “beloved bothers.”

If it is in the nominative case functioning as the predicate nominative, it’s telling you something about the subject.[[11]](#footnote-11) In this case it is telling you that the brethren are those who are “beloved of God.” God is in the Genitive, which you will remember is indicated by the word “of” in English, showing possession. This is why the NRSV translates it, “beloved of God.”

Either way is grammatically possible, neither way seriously changes the impact of the sentence, but it does alter the force of what it means to be elected by God. These brothers are “elect” the word used is literally “your election” (εκλογην)[[12]](#footnote-12) [ĕk lŏ gānʹ] by God. This is a noun in the accusative case,[[13]](#footnote-13) which functions as the direct object of the verb, in this case “knowing.”[[14]](#footnote-14) “Your election” means that God has elected each of them as individuals, and they are elected, chosen, to possess eternal life.[[15]](#footnote-15) Then, Paul explains why he can know this; 1 Thessalonians 1:5 ~

5For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.[[16]](#footnote-16)

Although the language of calling and election is prominent in the first letter to the Thessalonians, it’s not the focus of the letter.[[17]](#footnote-17) In fact, Paul makes no attempt to explain the concept or its significance.[[18]](#footnote-18) Paul uses the terminology of election, not to make a doctrinal statement regarding the manner or nature of God’s choosing people to be His own.[[19]](#footnote-19) Instead, the language is used to assure the Thessalonian church that “they belong to God’s people and are the objects of his love.”[[20]](#footnote-20) This is significant if you remember that Paul and his team were called by a vision to go into Macedonia;[[21]](#footnote-21) Acts 16:9 ~

9And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, “Come over to Macedonia and help us.”[[22]](#footnote-22)

Why were they called to Macedonia? So that the Thessalonians, along with others, would hear the Gospel and have an opportunity to accept their message of salvation by grace through faith.

A lawyer and a psychologist were making small talk at a party. “Do you and your wife get along very well?” asked the lawyer. He continued on with, “Do you ever have differences of opinions?”

The psychologist answered, “Definitely, we often have differences of opinions, but we get over them quickly.” The lawyer was intrigued at this point, and asked, “How do you do that?” The psychologist replied, “That’s simple. I never tell her about them.”[[23]](#footnote-23)

**It Was Obvious ~**

In our text today, Paul did not need to form an opinion, the situation was clear. Here, “knowing,” (ειδοτες)[[24]](#footnote-24) [ī dŏ tĕs] refers to Paul and his companions.[[25]](#footnote-25) They knew something. This, “knowing,” (ειδοτες)[[26]](#footnote-26) [ī dŏ tĕs], is a perfect active participle indicating cause, resulting in the meaning, “since we know.”[[27]](#footnote-27) What is it that Paul knows? He knows of their “election by God.”[[28]](#footnote-28)

Both God’s activity in saving an individual, and the individual’s inner response, are hidden activities, the first takes place in eternity while the second takes place within the human heart.[[29]](#footnote-29) Both are spiritual in nature and are therefore not directly observable. However, the reality of a person’s salvation will unavoidably become evident in the life of the believer.[[30]](#footnote-30)

Paul and his companions were able to recognize the genuineness of the Thessalonians’ faith because of their eager response to the Gospel.[[31]](#footnote-31) And then, with Timothy’s report, that certainty was reconfirmed.[[32]](#footnote-32) The election of the Thessalonians was clear to the missionaries, and therefore should also be clear to themselves. That certainty was the result of the fruit produced in their lives.[[33]](#footnote-33) Jesus had this to say about it; Luke 6:43-45 ~

43“For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. 44For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush. 45A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.[[34]](#footnote-34)

Their sincere faith, and their hope, and their active love, testified to the reality of their acceptance of the Gospel, and of God’s acceptance of them.[[35]](#footnote-35) Based on observable evidence, Paul was able to confidently conclude that the Thessalonian believers had been included among the elect people of God.[[36]](#footnote-36)

For those experiencing persecution, there’s no greater encouragement that can be offered than to be able to state with confidence, “I know you are chosen by God.”[[37]](#footnote-37) Even as their faith in Jesus resulted in persecution, affliction is how the text puts it, their salvation resulted in a supernatural joy; Thessalonians 1:6 ~

6And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,…[[38]](#footnote-38)

**God’s Grace ~**

In the Hebrew Scriptures, God chose Abraham and his descendants, and the purpose of this election was to make God known to the world.[[39]](#footnote-39) In the New Testament the chosen, or the elect, are not limited to any specific people group.[[40]](#footnote-40) They, too, are chosen to make God known to the world.

There’s no distinction between those who are called and those who are chosen.[[41]](#footnote-41) They’re chosen “in Christ” as they respond in faith.[[42]](#footnote-42) Both the choosing and the calling are acts of God: He chose His people in Christ “before the world’s foundation”; Ephesians 1:4 ~

… 4just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,…[[43]](#footnote-43)

And yet, there is a temporal component to this as He calls them (and us) in chronological time; 2 Thessalonians 2:13-14[[44]](#footnote-44) ~

13But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.[[45]](#footnote-45)

The objective of this is that we reproduce His character as we’re changed; Romans 8:29[[46]](#footnote-46) ~

29For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.[[47]](#footnote-47)

While the act of election takes place in God’s eternal counsel, the effect of election is seen in the lives of the elect[[48]](#footnote-48) through the work of the indwelling Holy Spirit who affects that change; Titus 3:4-7 ~

4But when the kindness and the love of God our Savior toward man appeared, 5not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6whom He poured out on us abundantly through Jesus Christ our Savior, 7that having been justified by His grace we should become heirs according to the hope of eternal life.[[49]](#footnote-49)

**Power ~**

Paul says that the message the Thessalonians received was delivered with demonstrations of power, the work of the Holy Spirit, and the missionaries’ words. [[50]](#footnote-50)

A hurricane had struck, and a group was huddled together inside a shelter listening to the storm rage. An older preacher was praying with great oratorical effect in the midst of the storm. He cried out, “Send us the spirit of the children of Israel, the children of Moses, the children of the Promised Land.”

At this, an old man with less oratory skill, but more directness, prayed, “Lord, don’t send nobody. Come yourself, this ain’t no time for children!”[[51]](#footnote-51)

God had moved in power among the Thessalonians. These things allowed the Thessalonians to respond to a convincing presentation of the gospel.[[52]](#footnote-52) 1 Thessalonians 1:4-5 ~

… 4knowing, beloved brethren, your election by God. 5For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.[[53]](#footnote-53)

The word used for “power” (δυναμει)[[54]](#footnote-54) [dūʹ nă mĭs] is also one of the words used in the Gospels for the miracles Jesus performed.[[55]](#footnote-55) The signs of power were a reflection of God’s power, not Paul’s.[[56]](#footnote-56) The second phrase, “with the Holy Spirit,” does something interesting. It broadens Paul’s statement to include more than only miraculous signs.[[57]](#footnote-57) It is the work of the Spirit to call, convict, enlighten, transform, and assure in a manner far more effectively than just words alone.[[58]](#footnote-58) John 16:7-11 ~

7Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. 8And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9of sin, because they do not believe in Me; 10of righteousness, because I go to My Father and you see Me no more; 11of judgment, because the ruler of this world is judged.[[59]](#footnote-59)

In this sense the work of the Spirit is the guarantor of truth.[[60]](#footnote-60)

But… why were signs of power required to affirm the message of the Gospel if these people were the elect, those who God had chosen to be saved and become followers of His Son? That brings up the interesting, and sometimes sticky, topic of “election.” So let’s wander into a topic the wise choose not to address.

**Election ~**

So we have this word “election” to come to terms with; 1 Thessalonians 1:4 ~

… 4knowing, beloved brethren, your election by God.[[61]](#footnote-61)

“Election” is defined by Reformed Theologians in this way:

Election is an act of God before creation in which He chooses some people to be saved, not on account of any foreseen merit in them, but only because of His sovereign good pleasure.[[62]](#footnote-62)

The word is (εκλογην)[[63]](#footnote-63) [ĕk lŏ gānʹ] in the Greek. It conveys the idea of, “to pick out,” “to choose,” or, “to elect.”[[64]](#footnote-64) The idea of “selection” reflects it’s primarily use in the Greek culture of the first century.[[65]](#footnote-65) The stress is on the act of selection and not the resulting being selected.[[66]](#footnote-66) Think about that for a moment, the emphasis is on God sovereignly selecting individuals for salvation, and not on the salvation of the selected individuals.

Now there are some logical consequences to this business of “election.” It unavoidably leads to the doctrine of “predestination,” which logically culminates in “eternal security.” Eternal security refers to the conviction that once the individual places their faith in Jesus Christ, they are saved and will, without any doubt, end up in heaven.

This doctrine has been a source of significant conflict within the Church Universal for centuries, it has also been a source of conflict within our own local congregation.

The debate is generally divided into two camps; the Calvinists and the Arminians. John Calvin was not the first person to propose the doctrine of predestination and all that logically comes from that, but he was the most effective in presenting it in a systemized form. If you’re interested, this is found in *The Institutes of the Christian Religion*. It is hard reading, but interesting.

Alternatively, Jacobus Arminius was not the first to argue that, although God grants us the ability to accept the gift of salvation through faith in Jesus Christ, he did teach that each individual has the free ability to accept or reject that offer. Hence, God had not sovereignly determined that the individual would be saved. With that emphasis on human free moral agency, it is then logically possible to choose to turn away from God and lose your salvation.

He’s not the first to propose this, but he’s probably the best known from among all of the people that hold this view. He was less prolific in his writings than Calvin was, but his arguments are intelligent and thought provoking, although currently out of print.

Here me clearly, regardless of which camp you tend to find yourself, it is clear that God does sovereignly call, or predestine individuals to be counted as among His people. That is indisputable. Now, the basis on which that calling is made is widely debated.

Frankly, it strikes me as kind of silly to get upset over God expressing mercy to mankind.

**Criteria ~**

Clearly, it is a mistake to affirm that salvation is predicated on our own wills alone.[[67]](#footnote-67) The consistent message of Scripture is that God actively seeks us; 2 Corinthians 5:19 ~

… 19that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.[[68]](#footnote-68)

His mercy and love are expressed toward us, not because of who we are or how good we are, rather we are forgiven in spite of who we are our how good we are. Forgiveness and acceptance happens because of the kind of Person our God is.[[69]](#footnote-69) We’re so broken that apart from His enabling we’re incapable of responding to the offer of salvation; Jesus put it this way; John 6:44 ~

44No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.[[70]](#footnote-70)

And those the Father draws to the Son will not be lost, but will be resurrected on the appointed day; John 6:39 ~

39This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.[[71]](#footnote-71)

Apparently, God will keep those who belong to Jesus. So with all of this, what we see is that, fundamentally, God’s love and God’s act of election always go together.[[72]](#footnote-72) The Lord God has done everything necessary for our salvation, and yet, we have to receive it.[[73]](#footnote-73) Jesus continues; John 6:40 ~

40And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”[[74]](#footnote-74)

This plays out in another conversation immediately prior to this; John 6:28-29 ~

28Then they said to Him, “What shall we do, that we may work the works of God?”

29Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”[[75]](#footnote-75)

How that belief and the subsequent reception of forgiveness is applied is where we hit rub. We find that God rescues those who will respond to His loving invitation;[[76]](#footnote-76) 2 Thessalonians 2:13-16 ~

13But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. 15Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.[[77]](#footnote-77)

So God chose us, and then we need to stand fast, with the implication being if you don’t… Then, there are other places that state that it hinges on a decision on our part to believe and be saved; Romans 10:9 ~

… 9that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.[[78]](#footnote-78)

This refers to our response of faith based on our will; we freely choose to accept Jesus as Savior and Lord.

During a flight on a commercial airline, the flight attendant asked a passenger if he would like dinner. The passenger asked, “What are my choices?” The attendant quickly responded, “Your choices are ‘yes’ or ‘no.’”[[79]](#footnote-79)

To believe or not to believe is a decision that we’re called upon to make. The choice are “yes” or “no.” Granted, the Holy Spirit enables us to make that choice, but we still have to make it.

**What Does Chosen Mean? ~**

We were chosen by God before He made anything.[[80]](#footnote-80) That is clearly taught in Scripture. The problem with this doctrine is that, logically, the corollary is that God has predestined a definite number of mankind to eternal life, and the rest are destined, even predestined, to eternal destruction.[[81]](#footnote-81) But… I find no place in the Scriptures that say anyone is predestined to go to hell.

That God has chosen some individuals for eternal life is clearly taught, both in the Old and New Testaments.[[82]](#footnote-82) It is not possible to argue that the Bible does not teach election and predestination. It clearly does. One example of this is Ephesians 1:4-5 ~

… 4just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,…[[83]](#footnote-83)

We are only ever saved based on God’s love and mercy. And yet, it is equally clear that God holds each individual responsible for their own decision to trust, or not to trust, in Jesus Christ.[[84]](#footnote-84) We find this in Romans 2:4 ~

4Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?[[85]](#footnote-85)

The difficulty is in recognizing, and harmonizing, both divine election and human free will in an intellectually honest way.[[86]](#footnote-86) The fact is, the Bible never seeks to reconcile God’s sovereignty and mankind’s free will.[[87]](#footnote-87) Both are affirmed without apology.[[88]](#footnote-88)

It seems to me that God is so sovereign that He’s not challenged by our free will, and our free will is so fundamental to our natures as beings made in the image of God, that it is not compromised by God’s sovereign predestination.

**A Bigger Picture ~**

Doctrine always comes in relation to other doctrine, and not as single unrelated truths.[[89]](#footnote-89) Now, here’s an example of this. There are some here who believe in the perseverance of the saints while rejecting predestination. The problem is, the perseverance of the saints is a logical consequence of predestination. Without predestination, if instead you believe that you can freely choose salvation (even if you believe that only happens under the enabling of the Spirit of God), or freely reject it, then logically you can also freely reject salvation at some point after you’ve placed your faith in Christ.

That drives this discussion into a much broader study of Scripture. God’s unchallenged sovereignty leads to election which leads to predestination which leads to the perseverance of the saints, which leads to double predestination (the idea that God chooses some to be saved, and others are chosen to suffer in hell forever).

Now to be fair, the expression “double predestination” is not used by Reformed Theologians. They refer to the fate of those who not saved as being reprobation. We should note that predestination is ALWAYS used with reference to salvation, and nowhere is there a reference to those who are predestined to damnation.[[90]](#footnote-90) Predestination is founded in God’s grace while reprobation is founded in God’s justice.[[91]](#footnote-91)

**Foreknowledge ~**

It has been suggested that one way to address this challenge is to understand election in light of God’s foreknowledge. It is clear that God knows all things, and the Orthodox Church has universally taught that this includes the future. However, nowhere do the Scriptures teach that God predestines based on knowing who would freely choose to place their faith in Jesus.[[92]](#footnote-92)

It is true that God desires that everyone would be saved; 1 Timothy 2:3-4 ~

3For this *is* good and acceptable in the sight of God our Savior, 4who desires all men to be saved and to come to the knowledge of the truth.[[93]](#footnote-93)

At the same time, it is also clear that some, probably the vast majority, of people will reject God’s mercy; John 3:19-20 ~

19And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.[[94]](#footnote-94)

It seems that one cautious way of understanding this is found in Romans 8:29-30 ~

29For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. 30Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.[[95]](#footnote-95)

But here’s the catch, the Church has always taught that God lives “outside” of time, that He is unbounded by it. Given that, although we who live in a linear time continuum necessarily read this as sequential events, for God it is meaningless to say that He foreknew before He predestined, or He predestined before He foreknew. There is no “before” for God, for God it is eternally “now.”

**Application ~**

So, where do we go with this? First, I challenge you to read your Bible. Be diligent students of Scripture. When you find a text like this, take note of it. Look at the cross references. You will be astounded at the number of times that you find references to calling, election, and predestination.

Then, as you study, you will also be astounded at the number of places we are warned against falling away, where we’re warned that we must exercise our will and respond to the Gospel message. We’re warned that we are moral creatures who will be held responsible for our choices, the most fundamental of those choices being whether we choose to place our faith in Jesus Christ… or not.

And, if you’re honest, what you will discover is that you will tend to lean toward one conclusion or the other. But you will also find that either doctrine can be successfully defended with Scripture. You will conclude that when the totality of what the Scriptures have to say is taken into account, you will need to hold your conclusion with an open hand.

Here’s my conclusion. I DO NOT KNOW! It turns out that God seems to be much bigger, much wiser, much more powerful than I at first conceived. I find myself simply submitting to God, knowing that He will always do what is right, and I don’t necessary need to understand how it all plays out.

Frankly, being a part of a Community Church requires this of us anyway. You will occasionally be required to graciously disagree with a brother or sister who’s come to a different conclusion. It’s not a central doctrine, it doesn’t even come up in our Affirmation of Faith.

What it boils down to is a simple question, “Are you willing to trust in the goodness of God?” and then leave the grey areas in His hands? Honestly, that decision to trust whether you understand or not is probably the biggest decision you will ever make.

1. Michael Hodgin, *1002 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 2004), 162. [↑](#footnote-ref-1)
2. D. Michael Martin, [*1, 2 Thessalonians*](https://ref.ly/logosres/nac33?ref=Bible.1Th1.4-5&off=89&ctx=content+of+vv.+4%E2%80%935.+~Verse+4+is+not+the+b), vol. 33, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 57. [↑](#footnote-ref-2)
3. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Th1.2&off=19&ctx=Their+Good+Example%0a~2%C2%A0c%EF%BB%BFWe+give+thanks+to) (Nashville: Thomas Nelson, 1982), 1 Th 1:2–4. [↑](#footnote-ref-3)
4. Robert Jamieson, A. R. Fausset, and David Brown, [*Commentary Critical and Explanatory on the Whole Bible*](https://ref.ly/logosres/jfbcomm?ref=Bible.1Th1.4&off=54&ctx=our+election+of+God%E2%80%94~The+Greek+is+rather%2c), vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 385. [↑](#footnote-ref-4)
5. Robert Jamieson, A. R. Fausset, and David Brown, [*Commentary Critical and Explanatory on the Whole Bible*](https://ref.ly/logosres/jfbcomm?ref=Bible.1Th1.4&off=54&ctx=our+election+of+God%E2%80%94~The+Greek+is+rather%2c), vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 385. [↑](#footnote-ref-5)
6. Thomas Newberry and George Ricker Berry, [*The Interlinear Literal Translation of the Greek New Testament*](https://ref.ly/logosres/tr1550int?ref=Bible.1Th1.4&off=10&ctx=%CF%81%CE%BF%CF%82+%CE%B7%CE%BC%CF%89%CE%BD+%0a4+%CE%B5%CE%B9%CE%B4%CE%BF%CF%84%CE%B5%CF%82+~%CE%B1%CE%B4%CE%B5%CE%BB%CF%86%CE%BF%CE%B9+%CE%B7%CE%B3%CE%B1%CF%80%CE%B7%CE%BC%CE%B5%CE%BD%CE%BF%CE%B9+%CF%85) (Bellingham, WA: Logos Bible Software, 2004), 1 Th 1:4. [↑](#footnote-ref-6)
7. Timothy Friberg, Barbara Friberg, and Neva Miller, *Analytical Lexicon of the Greek New Testament*, (Baker Books, Grand Rapids, MI.: 2000), 34. [↑](#footnote-ref-7)
8. William Mounce, *Basics of Biblical Greek Grammar*, (ZondervanPublishingHouse, Grand Rapids, MI.: 1993), 105. [↑](#footnote-ref-8)
9. Thomas Newberry and George Ricker Berry, [*The Interlinear Literal Translation of the Greek New Testament*](https://ref.ly/logosres/tr1550int?ref=Bible.1Th1.4&off=18&ctx=+%0a4+%CE%B5%CE%B9%CE%B4%CE%BF%CF%84%CE%B5%CF%82+%CE%B1%CE%B4%CE%B5%CE%BB%CF%86%CE%BF%CE%B9+~%CE%B7%CE%B3%CE%B1%CF%80%CE%B7%CE%BC%CE%B5%CE%BD%CE%BF%CE%B9+%CF%85%CF%80%CE%BF+%CE%98%CE%B5%CE%BF%CF%85+) (Bellingham, WA: Logos Bible Software, 2004), 1 Th 1:4. [↑](#footnote-ref-9)
10. Timothy Friberg, Barbara Friberg, and Neva Miller, *Analytical Lexicon of the Greek New Testament*, (Baker Books, Grand Rapids, MI.: 2000), 188. [↑](#footnote-ref-10)
11. William Mounce, *Basics of Biblical Greek Grammar*, (ZondervanPublishingHouse, Grand Rapids, MI.: 1993), 32. [↑](#footnote-ref-11)
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