

HALLMARKS OF A GENUINE

MINISTER OF THE WORD OF GOD

An interpretation and application of 1 Thessalonians 2:1-12

Fika van Rensburg
Department of Greek, PU for CHE

ABSTRACT

In 1 Thessalonians 2:1-12 Paul writes about his work in Thessalonica as a minister of the Word of God. He reminds his readers of different features of his ministry. This article wants to pinpoint these features, to interpret them, and to apply them to the ministry of the Word of God in South Africa today.

1. THE PERICOPE 1 THESSALONIANS 2:1-12

1.1 1 Thessalonians 2:1-12 in recent research

Two trends

Two trends emerge from the consulted sources:

- Firstly, the socio-cultural setting of the author and his first readers is of increasing importance in the interpretation of the pericope. The latest publication of Malherbe (1987) attests to this.

koers 53(3) 1988

Several facets of this approach have not yet been exploited. Two aspects especially need attention: the possible Hellenistic philosophical background of Paul's approach (cf. the documented publications by Malherbe), and the possible prophetic (Judaic and Hellenistic) background (cf. Steele, 1984:12-3; Collins, 1981:363-4 and Horbury, 1982:492-508).

- The second trend becomes clear from the recent publication by Johanson (1987), viz. an interdisciplinary approach to the interpretation of Biblical texts is increasingly used. The aim is to arrive at the most acceptable understanding of 1 Thessalonians as a communicative action in its initial communicative context. To achieve this different models are used: communication, textuality, communicative functions (which are arranged in hierarchical order), text linguistics (especially concerning strategies of persuasion), literary theory, and both modern and classical rhetorics.

Own contribution

This article does not want to join in the mainstream of the research tradition. Its aim is much more modest. I hope to point out that the present pericope has a specific thought structure: in vv.5-12 Paul gives a demarcation and more accurate explanation of the three features of his preaching in Thessalonica, which he states in v.3. Taking the structure as the point of departure this article is an attempt at an interpretation of the pericope. The focal point is the comprehension of the three features of the ministry stated in v.3. This interpretation will have to be tested within the mainstream of the present debate.

1.2 Demarcation of the pericope 1 Thessalonians 2:1-12

It is more or less generally accepted that 1 Thessalonians 2:1-12 constitutes one pericope. The 1983 Afrikaans Translation does not, however, reflect this: vv.1-16 is presented as a major pericope and is supplied with a heading. The following paragraphs are delineated typographically (but without separate headings): vv.1-4, 5-9, 10-12, 13-16. The GNB differs only in one aspect: it treats vv.1-9 as a single paragraph. The

NIV, on the other hand, designates vv.1-6 and 7-9 as separate paragraphs.

Syntactic and semantic considerations do make it clear that 1 Thessalonians 2:1-12 constitutes an independent pericope.

1.2.1 Syntactic considerations

The pericope is introduced by the particle *gar*, a conjunction which often introduces a new pericope. The next pericope (2:13-16) is introduced by *dia touto*, which, in the same way as *gar* does, often introduces a new pericope.

These considerations from the syntactic facet of language thus show that it is possible to demarcate 1 Thessalonians 2:1-12 as a pericope. Semantic considerations underline the fact that this is actually the case.

1.2.2 Semantic considerations

In 1 Thessalonians 1 Paul refers to his success during his visit to the Thessalonians (v.9). In chapter 2 Paul resumes the theme of his visit to the Thessalonians. In v.9 Paul says: For they themselves report what kind of reception (*eisodon*) you gave us (NIV). In 2:1 Paul motivates (cf. the *gar* in 2:1) his earlier statement concerning their visit to the Thessalonians: You now, brothers, that our visit (*eisodon*) to you was not a failure (NIV).

In 2:1-12 Paul explicates the nature of his and his fellow workers' *eisodos*, and he uses this explication either to defend himself against possible slanderous imputations concerning his ministry at Thessalonica, or merely to state the nature of his ministry both positively and negatively (more about this later).

From 2:13 an independent (but related) issue is argued, viz. the effect of Paul's and his fellow workers' ministry on the Thessalonians, and the Jews' attempts to negate this effect.

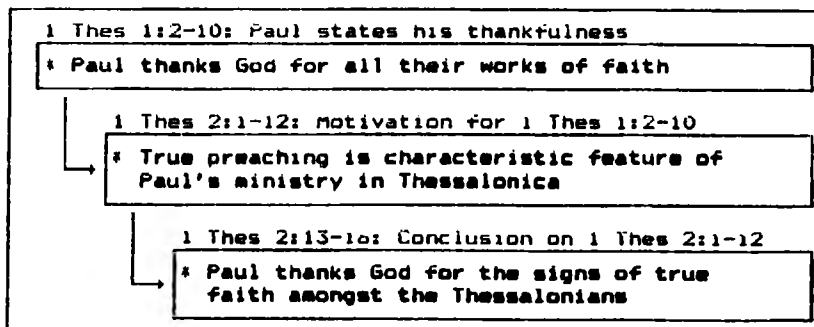
It is, therefore, abundantly clear that 1 Thessalonians 2:1-12 does actually constitute a independent pericope.

1.2.3 The place of 1 Thessalonians 2:1-12 in the whole of 1 Thessalonians

The pericope 1 Thessalonians 2:1-12 constitutes a part of the second main section of the letter, viz. 1:2-2:16.

The following representation of the thought structure of this main section gives a perspective on the position of 1 Thessalonians 1:1-12 within this section:

1 Thes 1:2-2:16: Paul's thankfulness for the state of the believers in Thessalonica



1.3 The text of 1 Thessalonians 2:1-12

The text of 1 Thessalonians 2:1-12 does not have many textual problems. The apparatus of the third corrected edition of The Greek New Testament of the United Bible Societies (1983:705-6) attests to this. The only two problems are the choice between *épioi* and *népioi* in v.7, and the punctuation of v.7; and the choice between *kalountos* and *kalesantos* in v.12.

1.3.1 Choice between *épioi* and *népioi* in v.7, and the punctuation

The external attestation for *népioi* (babies) is much stronger (cf. the apparatus of the UBS text (1983:706)). Because of this the UBS adopted *népioi*. In his commentary on this problem Metzger (1971:629-30) states that the external attestation leaves no doubt that the reading should be

nêpioi. Both he and another member of the Editorial Committee (A. Wikgren) nonetheless opt for êpioi, because "only êpioi seems to suit the context ..." (1971:630). In a recently published article I (1986:252-259) pointed out that internal probabilities support the stronger external evidence for adopting nepioi as the text in 1 Thessalonians 2:7.

This results in the following punctuational changes in v.7: A minor after apostolol and a major after humon. These changes are one of the options in the apparatus of the UBS text.

The 1983 Afrikaans Translation opted for êpioi. My choice with the UBS text (and the footnote of the TEV) necessitates an adapted translation of parts of vv.7-8:

The 1983 Afrikaans Translation

⁷... al kon ons as apostels van Christus allerhande eise aan julle gestel het. Ons was liefdevol en sag teenoor julle soos 'n ma wat haar kinders vertroetel. ⁸So geheg is ons aan julle dat ons nie net die evangelie van God aan julle gegee het nie, maar ook ons lewe vir julle sou wou gee, want ons het julle lief gekry.

Adapted Afrikaans translation

⁷al kon ons as apostels van Christus allerhande eise aan julle gestel het. Inteendeel, ons het soos babatjies onder julle geword. Soos 'n ma vir haar kinders sorg, ⁸so wil ons - omdat ons geheg is aan julle - nie net die evangelie van God aan julle gee nie, maar ook ons lewe, want ons het julle lief gekry.

NIV

⁷As apostles of Jesus Christ we could have been a burden to you, but we were gentle among you, like a mother caring for her little children. ⁸We loved

you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.

Adapted English translation

⁷As apostles of Jesus Christ we could have been a burden to you, but we became babies among you. Like a mother caring for her little children, ⁸ so we - because we love you so much - were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.

1.3.2 Choice between kalountos and kalesantos in v.12

The UBS text opted for the participle kalountos, indicating the relative degree of certainty with a (C). I underscore this choice.

1.4 The thought structure of 1 Thessalonians 2:1-12

In the article An argument for reading *νήπιοι* in 1 Ts 2:7 (1986:253-8) I have worked out the thought structure of 1 Thessalonians 2:1-12. I now give only a brief recapitulation.

The pericope 1 Thessalonians 2:1-12 has an exceptional thought structure. The following exposition of the thought structure is based upon an analysis of the syntactic structure.

1.4.1 Vv.1*2: The announcement of the theme

In vv.1*2 Paul states the nature (cf. Johanson, 1987:89) of their visit (*eisodos*) to the Thessalonians, viz. firstly in the negative (1b): It was not fruitless; then in the positive (2): We declared the gospel to you frankly and fearlessly.

1.4.2 Vv.3+4: Motivation for the statement in vv.1+2

In vv.3+4 Paul motivates this statement by calling to mind the nature of their *paraklêsis* (preaching). This he does by firstly giving three negative characteristics of the *paraklêsis*:

- **paraklêsis ... ouk ek planês**
It does not spring from error
- **paraklêsis .. oude eks akatharsias**
It does not spring from an impure motive.
- **paraklêsis ... oude en dolôi**
It does not try to trick

Then, in v.4, he gives a general, positive description of their preaching of the gospel.

1.4.3 Vv.5-12: Motivation for the statement in vv.3+4

Verses 5-12 give a motivation for the statement in vv.3+4 by naming more characteristics of their preaching.

This he firstly does by giving a threefold negative description of the preaching (vv.5-7b):

- **oute en logôi kolakeias**
We never used flattery
- **oute en profasel pleoneksias**
We did not put on a mask to cover up greed
- **oute zêtountes eks anthrôpôn doksan**
We were not looking for praise from men

Then, in vv.7c-12, he states three positive features of the preaching:

- * **V.7c: egenâthêmen nêpiol en mesôi humôn**

We became babies among you

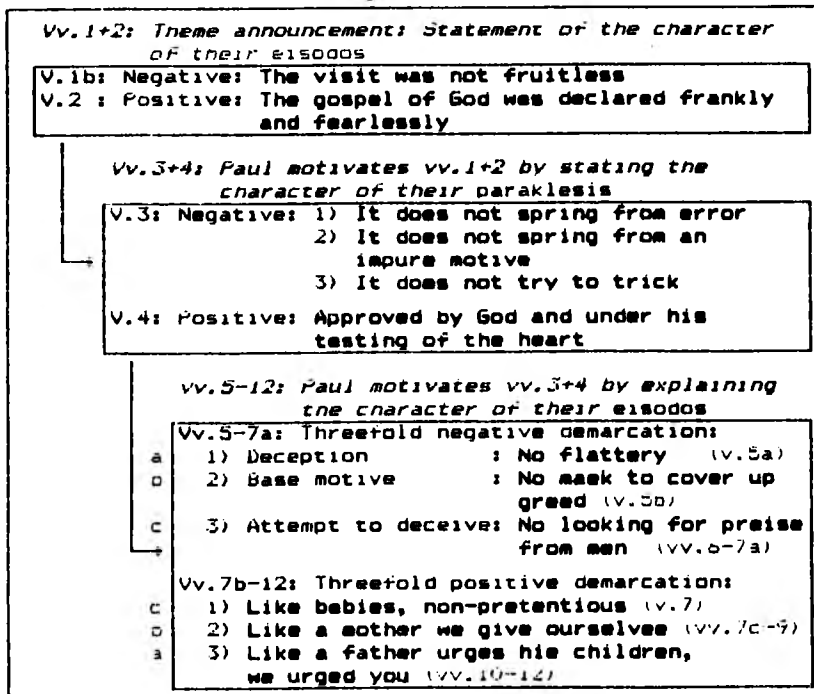
- * V.8-9: hós ean trofos thalpái ta eautés tekna ... houtós eudokoumen
metadounal ... tas heauton psuchas

Like a mother caring for her little children, so we - because
we love you so much - were delighted to share with you ...
our lives as well

- * V.10-12: hós patér tekna heautou parakalountes humas ...
We urged you, like a father his children ...

1.4.4 Visual representation of the thought structure

The exposition of the thought structure can be represented visually in
the following way:



1.4.5 The exceptional thought structure of 1 Thessalonians 2:3-12

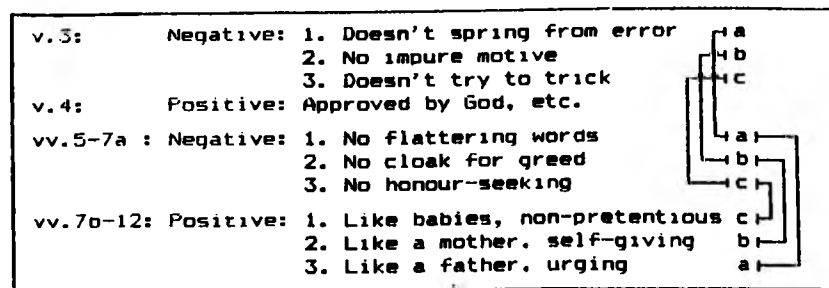
Three threefold statements

The fact that there are three threefold statements in vv.3-12 is already exceptional. This is, however, not the only exceptional feature of these verses. The mutual relations of the three threefold statements are exceptional. Johanson (1987:89) also acknowledges a structure, but he sees only a loose interdependency among the different statements in the pericope. I hope to show that it is much more than a loose interdependency.

The first threefold statement names three negative features of the ministry. The second threefold statement - also negative - is a demarcation, specification and pinpointing of the first threefold statement, and in the same order as the first threefold statement: statement (a) of the first threefold statement is being qualified by statement (a) of the second threefold statement. etc. Thus the pattern is abc,abc.

The third threefold statement forms a threefold positive counterpart for the preceding threefold statement, but in a reverse order: statement (a) of the second threefold statement has its positive counterpart in statement (c) of the third threefold statement, etc. The pattern is therefore abc,cba.

The following representation offers a summary of the mutual relation among the three threefold statements:



A shift from preaching to preacher

Initially Paul is concerned with the act of preaching. Gradually, however, he shifts the focus and from v.7b onwards Paul writes about the preachers. From this, *inter alia*, the interwovenness of ministry (preaching) and minister (preacher) is evident.

Three exceptional metaphors in vv.7b-12

Paul uses three metaphors in vv.7b-12. He compares facets of his preaching first with babies (v.7b), then with a (nursing) mother's relationship with her own children (v.7c), and eventually with a father's relationship with his children (v.11).

2. THE MEANING OF PARAKLĒSIS

2.1 Preaching/proclaiming the Word

The assessment of the meaning for which *paraklĒsis* is used in this pericope is important for the interpretation of the pericope. The meaning which is used, is evident from the immediate context: there is a clear partial identification (marked, amongst other things, by the introductory *gar* between the phrase *lalēsai to euaggelion tou yeou* ("to tell you God's gospel") in v.2 and v.4, and the term *hē paraklĒsis* in v.3 (cf. also Schmitz, 1967:795, 799). Therefore preaching would be a good English equivalent for *hē paraklĒsis* in this pericope. This corresponds with the 1983 Afrikaans Translation, which has *prediking*. The meaning *appeal* does not fit the context (as the 1933/53 Afrikaans Translation, as well as the TEV and the NIV translate); authoritative proclamation or preaching, however, does (cf. also Coleman, 1982:6). It is not so much the doctrinal content of Paul's preaching which is in focus, but the character of his ministry and especially his relationship with the believers in Thessalonica (cf. Malherbe, 1987:60).

2.2 The motive for the writing of 1 Thessalonians 2:1-12

Paul deems it necessary to typify the character of his ministry (as well as his co-workers', cf. Lecompte, 1982:156-160) in this letter. Paul's motive for doing this is viewed in various ways by scholars. The general and in some respects the traditional view is that Paul received a communication of malicious gossip against him, and that he consequently, in this pericope refutes the accusations one after the other (cf. for example Flood, 1984:88; Muck, 1954:193; Schütz, 1975:228; Malherbe (1970:203-4) gives a good survey of the supporters of this view.) It boils down, however, to eisegesis (cf. Collins, 1981:357-8). There is no evidence from 1 Thessalonians that Paul's authority as an apostle has been challenged among the Thessalonians.

In a recent book, Malherbe (1987:48, 59-60) proposes another view. He says that Paul is only describing his ministry in this antithetical way, which was typical of the rhetorical style of his time. He is therefore not reacting to specific accusations against him, but using what was a general way of giving a description. He (1987:3, 4) quotes persuasive material from Dio Chrysostomos, a younger contemporary of Paul. In an earlier book Malherbe (1983:23) proposed the same view. Collins (1981:357-358) agrees with this view. He says that 1 Thessalonians 2:1-12 is an autobiographical confession by Paul. He also states that the style is not necessarily polemic, but that it more probably belongs to the genre of personal confession. Johanson (1987:164) gives more or less the same interpretation. He says that 2:1-12 has an anticipative apologetic function. He (1987:165) also gives comparable citations from the Qumran Literature (viz. 1QH 7:6-25).

Collins (1981:363-364) states another interesting possibility, viz. that Paul deliberately makes an allusion to the Servant Songs of Isaiah with 1 Thessalonians 2:3, and that he does this to give prophetic authority to his own ministry. Steele (1984:12-13) sees a link between 1 Thessalonians 2:3 and Jeremiah 11:20. Horbury (1982:492-508) does not think that this pericope should be understood in the light of the contemporary philosophical tradition, but in the light of the prophetic tradition, both Jewish and Greek.

Whatever Paul's motives were, he is placing his preaching, his total ministry of the Word in Thessalonica, under a magnifying glass on behalf of the Thessalonians (cf. Kemmler, 1975:168-77 and Johanson, 1987:91).

2.3 Not only applicable to ministers of the Word

It is important to acknowledge that what is stated here about preaching, is not applicable to the ministry of the Word by the minister only, but also on the ministry by every believer. On the minister, as full-time minister of the Word, it is especially applicable. It, however, serves as a guideline for every believer; for each believer must minister the Word of God. What is, therefore, in the rest of this paper stated about the full-time minister, must, to a larger or lesser extent, be applied on every believer.

The three hallmarks of true ministring of the Word are now successively discussed. It is essential to refer back to the visual representation of the thought structure of vv.3-12 given in 1.4.5.

3. HALLMARK 1: TRUE MINISTRY DOES NOT SPRING FROM ERROR

3.1 The basic negative statement: v.3a

Paul begins by saying: *paraklêsis hêmôn ouk ek planês* ("our preaching does not spring from error"). This error is a very wide concept and can include many facets. In the present context it is generally interpreted as a doctrinal error (cf. for example Braun, 1968:250-1). If Paul did not himself come back on the concept, it would not have been possible to understand what he meant with *hê planê* in this pericope.

3.2 The basic negative statement demarcated: v.5a

As argued in 1.4.5 *oute ... pote en logôi kolakeias egenêthêmen* ("we never used flattery") in v.5a is a demarcation of v.3a: of all the possible

errors in preaching, one has now been pinpointed, viz. to use flattery in the preaching. Unequivocally Paul states that he never did this, and he reminds the Thessalonians that they themselves know this (v.5a).

Summarised: Paul therefore says that he never deceived them (v.3a) by flattering them (v.5a) in his preaching. Up to this point Paul has, however, only described his preaching in the negative.

3.3 The positive counterpart: vv.10-12

In vv.10-12 the positive counterpart is stated (cf. the visual representation in 1.4.5). The essence of this positive counterpart is to be found in the two *hōs*-sentences, viz. the one in v.10, and the one in v.11.

Paul's argument is more or less the following: I have not deceived you by buttering you up; on the contrary,

- you are witnesses of how holy (*hosiōs*), righteous (*dikaiōs*) and blameless (*amemptōs*) we were among you who believed!
- you know that we dealt with each of you as a father deals with his children, encouraging (*ōs patēr tekna heautou parakalountes ...*), comforting (*paramouthoumenoi*) and urging you (*marturomenoi*) to live lives worthy of God! (Cf. Coleman (1981:223-4) and Ellingworth & Nida (1976:34-7) concerning the meaning and mutual relation among the three participles.)

In v.11 one characteristic of a father's behaviour towards his children is pertinently stated: Paul reminds the Thessalonians how he worked with each of them individually and personally (*hena ekaston humōn*) (cf. Collins, 1981:369, Coleman, 1981:225-6, and Hendriksen 1972:68 for more detail.)

3.4 Summarised

Paul has now depicted the first hallmark of true preaching. True preaching does not - through flattery - create the false impression that all is well with the hearers. No, the true preacher stays holy, righteous

and blameless in his ministry of the Word of God. In the same way in which a good father does not deceive his children with flattery, but is lovingly straightforward, Paul and his co-workers urged the believers to live worthy of God. Furthermore, Paul did not work with the Thessalonians in an impersonal way; he - like a good father - ministered to each one personally and individually.

4. HALLMARK 2: TRUE MINISTRY DOES NOT SPRING FROM IMPURE MOTIVES

4.1 The basic negative statement: v.3b

The second remark which Paul makes in v.3 about the character of his preaching is the following: *paraklêsis ... oude eks akatharsias* ("our preaching does not spring from an impure motive"). This *akatharsia* is (like *plane*) a very wide concept. The nature of the impure motives only becomes clear in v.5b.

4.2 The basic negative statement demarcated: v.5b

Oute en profasei pleoneksias ("we did not put on a mask to cover up greed") in v.5b serves as a demarcation of the concept *hê akatharsia* in v.3b: of all the possible impure motives in preaching, one is now pinpointed, viz. the masked motive of greed. Paul calls God as witness in this matter (v.5c).

Summarised: Paul therefore states that his preaching never had the impure motive (v.3b) of financial greed. He has now typified this facet of his preaching in the negative.

4.3 The positive counterpart: vv.7c-9

In vv.7c-9 the positive counterpart is stated (cf. the visual representation in 1.4.5). The essence of this positive counterpart again lies in a comparison: *hôs ean trofos thalpêi ta heautês tekna ... houtôs*

εὐδοκούμεν μετὰ δόνα ἡμῖν ... τὰς ἑαυτῶν ψυχὰς ("Like a mother caring for her little children ... so we were delighted to share with you .. our lives as well").

Paul's argument with this metaphor is very clear: in the same way in which a mother not only gives her children her milk and everything else she has, but is also willing to give herself, Paul and his co-workers were willing not only to give the Thessalonians the gospel, but also themselves.

Paul gives a good reason for this statement; in v.9 he motivates it (cf. the introductory **γάρ**) by reminding the Thessalonians that he and his co-workers worked night and day to provide for themselves while preaching the gospel of God.

4.4 Summarised

The second hallmark of true preaching has now been depicted. True preaching does not spring from a base motive of financial greed. No, the true preacher's conduct resembles that of a mother caring for her children: because he loves the people God entrusted to him, they become dear to him. True love does not serve self-interest any longer, but unselfishly serves the neighbour. Such a preacher does not merely give the gospel of God (as a postman delivers a package), but he gives himself.

5. HALLMARK 3: TRUE PREACHING DOES NOT TRY TO TRICK

5.1 The basic negative statement: v.3c

The third remark which Paul makes in v.3 about the character of his preaching is the following: **παράκλησις ... οὐδὲ ἐν δολοῖ** (we do not try to trick). This **dolos** is (like **πίστε** and **ἀκαθάρσια**) a very wide concept. The version of the 1983 Afrikaans Translation of v.3c is: **ons prediking ... is sonder enige bybedoelings**. The 1933/53 Afrikaans Translation has: **ons vermaning was ... nie uit bedrog nie**. The NIV translates this

very well with: ... nor are we trying to trick you. All the quoted translations give an acceptable interpretation of *dolos*.

This treachery can include many things. Paul's intention only becomes clear in v.6.

5.2 The basic negative statement demarcated: v.6

It has been indicated in 1.4.5 that *oute zētountes eks anthrōpōn doksan* (we were not looking for praise from men) in v.6 is a demarcation of *oude en dolōi* in v.3c. Treachery is therefore demarcated as not looking for praise from men.

Summarised: Paul says that he did not make use of any treachery in his preaching. He did not try to win praise from men with tricks and acting, even though he could have made demands on them as an apostle of Christ (v.7a). Paul has now demarcated this facet of his preaching in the negative.

5.3 The positive counterpart: v.7b

Verse 7b provides the positive counterpart (cf. the visual representation in 1.4.5). In a few words Paul says: *egenēthēmen nēpiōi en mesōi humōn* (we became babies among you).

The meaning of the baby metaphor is the following: a baby does not attempt to deceive and does not use treachery to get praise from men. A baby shows his true feelings. It is exactly this characteristic of a baby which Paul utilises to describe a facet of his and his co-workers' ministry in Thessalonica.

5.4 Summarised

The third hallmark of true preaching is clear. True preaching is without any attempt to deceive and without treachery. The preacher does not look for praise from men. On the contrary, the true preacher persistently shows his true intentions as well as his true feelings.

6. APPLICATION

The kerychma of this passage urges every minister of the Word of God today to self-examination. He should gauge his ministry of the Word to these three hallmarks:

6.1 True ministry does not spring from error

- What is the characteristic method of his ministry? Is he lovingly straightforward, like a good father?
- Does he try to gain shortterm advantage by buttering up the people entrusted to him?
- Does he work with each individual personally, or does he hide behind the formality of his office?

6.2 True ministry does not spring from an impure motive

- Is there an impure motive for his hard work? Is he prepared to not only impart the gospel of God, but also to give himself like a mother who, without expecting any kind of reward, cares for her children?
- Or is he eventually motivated by a subtle greed to get rich?

Here an appeal is made to the church member who accepts an appointment as elder because it is good for his business: his being an elder opens doors to him which would have otherwise remained closed. This also refers to the minister who has so many business interests that his ministry is to him just another source of income.

6.3 True ministry does not try to trick

- Is he guilty of treachery in his ministry? Or is he as unpretentious and honest as a baby?

- Does he use tricks, acting and bluffing to get praise from men?

6.4 Work as a minister approved by God

Every minister of the Word of God should examine his ministry with the steadfast intention that he is going to try his utmost to carry the hall-marks of 1 Thessalonians 2:1-12. Then he will be able to repeat after Paul:

I speak as somebody approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts!

BIBLIOGRAPHY

ALAND, K., BLACK, M., MARTINI, C.M., METZGER, B.M. & WIKGREN, A. eds. 1983. The Greek New Testament. 3. cor. ed. Stuttgart : United Bible Societies.

BERTMAN, G. 1976. *nêpios, nêplazo*. TDNT IV,912-923.

BRAUN, H. 1968. *planaô* etc. TDNT VI,228-253.

COLEMAN, D.C. 1981. A biblical reconstruction of Paul's preaching. Greenville : Bob Jones University. (Unpublished dissertation.)

COLLINS, R.F. 1981. Paul, as seen through his own eyes. A reflection on the First Letter to the Thessalonians. Louvain Studies 8:348-81.

ELLINGWORTH, P. & NIDA, E.A. 1976. A translator's handbook on Paul's Letters to the Thessalonians. Stuttgart : United Bible Societies.

FLOOD, E. 1984. Reading Thessalonians. Clergy Review 69:87-91.

- HENDRIKSEN, W. 1972. I & II Thessalonians. London : Banner of Truth Trust.
- HORBURY, W. 1982. 1 Thessalonians ii.3 as rebutting the charge of phalse prophecy. *Journal of Theological Studies* 33:492-508.
- JANSE VAN RENSBURG, J.J. 1986. An argument for reading *nêpioi* in 1 Thessalonians 2:7. In Petzer, J.H. & Hartin, P. *A South African perspective on the New Testament*. Leiden : Brill. (p.252-9).
- JOHANSON, B.C. 1987. *To all the brethren; a text-linguistic and rhetorical approach to 1 Thessalonians*. Stockholm : Almqvist & Wiksell International.
- KEMMLER, D.W. 1975. *Faith and human reason; a study of Paul's method of preaching as illustrated by 1-2 Thessalonians and Acts 17,2-4*. Leiden : Brill.
- LECOMPTE, C. 1982. *De korporatieve lezing. Gereformeerd Theologisch Tijdschrift* 82:147-60.
- MALHERBE, A.J. 1970. "Gentle as a nurse"; the Cynic background to 1 Thess ii. *Novum Testamentum* 12:203-17.
- MALHERBE, A.J. 1983. *Social aspects of early christianity*. Philadelphia : Fortress Press.
- MALHERBE, A.J. 1987. *Paul and the Thessalonians; the philosophical tradition of pastoral care*. Philadelphia : Fortress Press.
- METZGER, B.M. 1968. *The text of the New Testament; its transmission, corruption and restoration*. Oxford : Clarendon Press.
- METZGER, B.M. 1971. *A textual commentary on the Greek New Testament*. London : United Bible Societies.
- MUNCK, J. 1954. *Paul and the salvation of mankind*. London : SCM Press.

NEWMAN, B.M. 1971. A concise Greek-English dictionary of the New Testament. London : United Bible Societies.

ROBINSON, B.W. 1928. The life of Paul. Chicago : University of Chicago Press.

SCHMITZ, O. 1967. parakaleô, paraklêsis. TDNT V,773-799.

SCHÜTZ, J.H. 1975. Paul and the anatomy of apostolic authority. Cambridge : Cambridge University Press.

STEELE, E.S. 1984. The use of Jewish Scriptures in 1 Thessalonians. Biblical Theology Bulletin 14:12-7.

Bible Translations:

1933/53 Afrikaans Translation.

1983 Afrikaans Translation

King James Version (KJV).

New International Version (NIV).

Today's English Version (TEV).