

1-1-2015

## Editor's Notes

Stuart Love  
slope@pepperdine.edu

D'Esta Love  
dlove@pepperdine.edu

Follow this and additional works at: <http://digitalcommons.pepperdine.edu/leaven>

---

### Recommended Citation

Love, Stuart and Love, D'Esta (2015) "Editor's Notes," *Leaven*: Vol. 23: Iss. 1, Article 2.  
Available at: <http://digitalcommons.pepperdine.edu/leaven/vol23/iss1/2>

This Editor's Notes is brought to you for free and open access by the Religion at Pepperdine Digital Commons. It has been accepted for inclusion in Leaven by an authorized administrator of Pepperdine Digital Commons. For more information, please contact [paul.stenis@pepperdine.edu](mailto:paul.stenis@pepperdine.edu).



## Editors' Notes

D'Esta Love and Stuart Love

Nearly two years ago your editors in conversation with Jeff Miller determined that it would be good for him to guest-edit an issue on 1 and 2 Thessalonians. There were several reasons for this decision: first, we had never done an issue on Paul's earliest extant letters; second, the letters are insights into Paul's matured preaching over a number of years (Paul by 50 CE had proclaimed the gospel in Damascus, Arabia, Syria, Cilicia, Tarsus, Antioch, Cypress, and Asia Minor); third, the letters are written to Christian artisan workers in a Greek urban center; fourth, the content reveals how Paul wanted a church to function; fifth, the correspondence provides insights into the practice of Paul's pastoral care of a Christian community; and, lastly, it would provide us with an opportunity to look at Paul's teaching on the return of Christ.

This issue includes material from both 1 and 2 Thessalonians even though New Testament scholars are divided over whether it was Paul or one of his disciples who authored the second letter; however, throughout these articles, Paul's authorship of both writings is assumed. Both letters seek to nurture converts in their new faith. Care is given to their emotional well-being under various trying circumstances. As a result, perhaps, we see Paul at his best in using the language of kinship (family) to foster a community of faith in Jesus by the use of accepted rhetorical conventions of the day. At the very least 1 Thessalonians is a witness of Paul's letter-writing four or five months after he had left the church he had founded during a period of three or four months. This is extraordinary when we realize that twenty centuries now separate us from Paul and his converts at Thessalonica.

A well-trained New Testament scholar who teaches at Milligan College, Dr. Miller is well-suited for this assignment. You may remember reading several of his articles before in some of our past issues and, as a previous guest editor of *Leaven*, he also has a tried and proven record in choosing authors as well as authoring articles. We have no doubt that you will be enriched by what you read.

## Guest Editor's Comments

Jeff Miller

We know that all things work together for good for those who love God, who are called according to his purpose" (Rom 8.28 NRSV). When Paul composed this now famous sentence, he did not know that his earlier experiences in Thessalonica would, over the centuries, become a prime example of his words. In fact, he never knew the full extent of the connection between this teaching to the Romans and his experience with the Thessalonians.

In Acts 17 we learn that Paul and his entourage experienced troubles in Thessalonica during Paul's second missionary journey. As a result, they fled to Berea and beyond. Eventually arriving in Corinth, Paul composed his two letters to the Thessalonian Christians. Now part of Christian scripture, these letters have brought encouragement and challenge to Christ's followers for twenty centuries. Without them, we would have none of the wisdom Paul expressed to these ancient brothers and sisters of ours, including his fullest discussion of the Parousia and his most concise exhortation ("Rejoice always," 5.16). Indeed, Paul's troubles in Thessalonica

resulted in good for essentially all future Christians. I hope and trust this issue of *Leaven* will be a small part of that continual working-together-for-good that has its roots in first-century Thessalonica.

This issue of *Leaven* begins with two articles that discuss the Thessalonian letters broadly. **DAVID MATSON** of Hope International University asks, “What gospel did Paul preach at Thessalonica and why does it matter?” **MARK KRAUSE** of Nebraska Christian College then addresses the topic for which the Thessalonian correspondence is best known—eschatology. The following five articles focus more acutely on specific texts, and they are presented here in the order which these texts appear in scripture: **BARRY BLACKBURN, SR.** of Point University considers Paul’s thanksgiving in 1 Thessalonians 1.2–10. **ALISHA PADDOCK** of Manhattan Christian College writes about the familial metaphors in 1 Thessalonians 2. **THOMAS SCOTT CAULLEY** of Kentucky Christian University considers the *thief in the night* saying in 1 Thessalonians 5.2. **DANNY YENCICH**, a biblical studies PhD student in Denver, looks afresh at 1 Thessalonians 5.3 and asks with Paul how to live faithfully within an earthly kingdom while expecting the coming of the kingdom of God. My own small contribution is a reconsideration of 1 Thessalonians 5.22’s oft-claimed moral compass of avoiding even the appearance of evil. **FRANK DICKEN** of Lincoln Christian University then provides a review of commentaries by Gene Green, Abraham Malherbe, and James W. Thompson. The issue concludes with three worship resources: a sermon by **JODY OWENS** of Johnson University, a sermon by **LEE FIELDS** of Mid-Atlantic Christian University, and a reading by **LEE MAGNESS**, professor emeritus of Bible at Milligan College and adjunct professor of Bible at Emmanuel Christian Seminary.

Just as Paul sought to encourage and challenge the Thessalonian Christians through his letters, it is my sincere hope that the following articles and sermons encourage and challenge the readers of *Leaven*.

