

The Book of 1Thessalonians

[Sun. Dec. 28, 2014] 1Thessalonians Series, 1Thes. 4.1-12 - Craig A. Thurman

Last time we divided chapter 3 divides into three parts:

- Proof of the ministers care for them by sending Timothy to them (1-5)
- The comfort of joy when Timothy returned to report their faith in God, charity for one another, and the reciprocation of their love for them. (6-10)
- His hopes that the Lord would establish them in holy love (11-13)

This is the chapter of the Greek optative verb:

The Greek *optative* '... is the mood of strong contingency; the mood of *possibility*. It contains no definite anticipation of realization, but merely presents the action as conceivable.

There are seven of these verbs in this chapter: This was their potential through faith in Christ, and it is ours as well:

Paul hoped that in sending Timothy back to them they would be (1.) *established* and (2.) *comforted* in their faith (*vs.2 to establish; to comfort*); (We all need to become fixed and encouraged in our faith.)

Paul desired to see them in person to (3.) *perfect that which was lacking in their faith* (*vs. 10 might perfect*); (We're always growing in grace and knowledge.)

Paul anticipated that the Lord would (4.) *direct* their way to them. (*vs. 11 direct*); (The hurried, unexpected departure of the servants of Christ.)

Paul expected that the Lord would make them (5.) *increase* and (6.) *abound* in love for all,. (*vs. 12 increase; abound*); til they come to the place that they are (7.) *fixed or stablished* before God in their hearts in holiness. (*vs.13 stablish*). (Our hearts should grow and overflow in love, and lead us to become fixed unblameable in holiness before God. That's a tall order. [Phl.3.12, 16 **It is a standing order!** Phl.4.17 *I desire fruit that may abound to your account.*])

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And finally, we noted that this great servant of the Lord put the needs of others above his own. He chose to be forsaken of the company of his dear brother, Timothy, so that they might receive the necessary instruction to endure their present trial:

Php 2:4 Look not every man on his own things, but every man also on the things of others.

Ro 15:2 Let every one of us please his neighbour for his good to edification.

Paul lived what he preached. Servants make sacrifices; and the greater the servant the greater the sacrifice.

Chapter 4

1 ¶ *Furthermore*

Λοιπὸν, For the rest or remaining, then, οὖν; meaning, here is what we should follow our previous remarks up with. *Furthermore* expresses the true sense of the word: in addition to what precedes.

(τὸ λοιπὸν is used at Eph.6.10; Phl.3.1; 4.8; 1Thes. 4.1; 2Thes.3.1)

then οὖν

This is the only place where the sequence λοιπὸν οὖν is used. (Personal note: OnlineBible program has erroneously added the definite article to λοιπὸν, loipon, ... [τὸ] λοιπόν. It is not in the Greek text.)

we beseech

ἑρωτῶμεν; 1st p pl, pres, ind of ἑρωτάω; only three times is used and always to the Thessalonians: *1Th 5:12; 2Th 2:1* always translated *beseech*. The root is to *ask, beseech, pray* [as in asking]. It is clear that this is the act of *asking*, and is never prayer itself. Except in the intercessory prayer of our Lord it is never used in relation to prayer at all. The Greek αἰτέω is the

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verb used for asking in prayer. This asking pertains to the very specifics of the things for which we should ask.

you, brethren, and exhort

παρακαλοῦμεν; 1st p pl, pres, ind, act of παρακαλέω; παρακαλοῦμεν is translated in the KJV as *intreat 1, beseech 2, exhort 3*. Cf. vs.10 *beseech*.

By the use of both of these words ἐρωτῶμεν and παρακαλοῦμεν it is as if he were *asking* the saints to *come* in a little *closer* so that they might most readily hear those things that shall be said from this point forward.

you by ἐν the Lord Jesus, that as ye have received

παρελάβετε; 2nd p pl, aor 2, ind, act of παραλαμβάνω; παρά by, near, from, of + λαμβάνω receive, take, accept.

Sometimes we might err in that we take the position that the things we speak concerning doctrines and practices are simply the opinions of the preacher or the church as they have grown to understand these. But all we are doing is enumerating the commandments of Jesus Christ. Someone has to vocalize them. Do not dismiss a single word that is in the Scriptures just because a preacher, or a brother or sister says them. We must evaluate what is being said by knowing the Word of God. But how can we if we do not know enough about what it says? Know it. It is not the purpose of God for you or me to have to depend on someone else to tell us what the truth of the Word of God is. We all are accountable to the Lord for our learning His Word. Be involved. Be interested. Know what it says and believe it for ourselves. Don't be of those who know not where to find comfort and strength from it when it is needed. Know how to find the elements of the truths of the Word of God. If I mention intercessory prayer, does Scripture come to mind? If I say, *all things work together for good*, or election, grace, or local church, or false teachers, or the last trump, or the coming of Christ, or resurrection, do places of Scripture come to mind? If not, why not? Because it is the pastor's job? It is not. We should know these things.

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of παρ' us how ye ought δεῖ to walk (2.10-12)

περιπατεῖν; pres infin of περιπατέω; περί about, concerning + πατέω
KJV tread; to walk about; KJV to go, to walk, walked, walk.

Walking can mean the literal act of taking steps¹, but it usually means the means the manner of our conduct.²

There are the religious Pharisees who love to walk in long clothing or robes.² (Mk.12.38; Lk.20.46)

Jesus walked in Galilee¹. (Jn.7.1)

The lame man was made to walk.¹ (Acts 3.12)

Paul was accused of teaching that Jews everywhere were not to walk according to the customs of the law of Moses.² (Acts 21.21)

We believing Gentiles are not to walk as other Gentiles do.² (Eph.4.17) Whose minds are darkened because they haven't in them the life God; their hearts are blind to perceive spiritual things; they are given over to lusts and uncleanness with greediness.

That being taught of God we should be sanctified and abstain from fornication, use this vessel honorably, not in lusts, not to defraud, but love one another.² (1Thes. 4.3-9)

Abiding in Christ is to walk as He walked.² (1Jn. 2.6)

Of idols which neither can see, nor hear, nor walk.¹ (Re.9.20)

and to please

ἀρέσκειν; pres infin of ἀρέσκω; The infinitive is used only three times (Ro.15.1; Gal.1.10; 1Thes.4.1);

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Our conduct, behavior must rise above that standard of the world, and it can be patterned after the life of our Lord Jesus Christ. Our walk should be found *agreeable* before God.

*1Th 2:15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; **and they please not God**, and are contrary to all men ...*

Mt.5.18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

*Mt.23.1 ¶ Then spake Jesus to the multitude, and to his disciples,
2 Saying, The scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
5 But all their works they do for to be seen of men ...*

God, so ye **would** abound more and more. *μᾶλλον*

*περισσεύητε; 2nd p pl, pres, subj of περισσεύω; KJV **may** excel, abound, **to make** abound, **would** abound; look at these subjunctive expressions. Read the potential of the Lord which can work in sinners! (cf. vs. 10 *increase more and more.*)*

So many times we look at these things in the negative: we just can't live up to these things. our sin nature; we're so wicked, we're so riddled with sin.

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And you know what? That is true, only to a point. But let's look at what we are being told here. We are being encouraged to do this. These things are a real possibility in our very own lives. You and me, we can do this!

Now, let me put forth this disclaimer so that we know what to expect before we get set back with the facts of the case. You and I will see more of our own, still resident, corrupt, sinful nature the closer that we draw to Him. And but for the grace of God and the faith of Christ we would still be nothing and could do nothing. But we aren't hopelessly dominated by sin any longer. We aren't powerless. But we must learn where our source of strength comes from. It will not be us, but Him working through us if we will walk with Him. There will never be a means of glorying before God except it be through our Lord Jesus Christ.

A dear brother sent this to me recently, and I so enjoyed reading it again. This is only a condensed version of the whole article, for the sake of time. Arthur Pink wrote an article entitled 'Vile,'

'Fallen man is "vile," so vile that it has been rightly said "he is half brute, half devil." Nor does such a description exceed the truth. Man is "born like a wild ass's colt" (Job 11:12), and he is "taken captive by the devil at his will" (2 Timothy 2:26). Perhaps the reader is ready to reply, Ah, that is man in his unregenerate state, but it is far otherwise with the regenerate. From one viewpoint that is true; from another, it is not so.

Did not the Psalmist acknowledge, "So foolish was I, and ignorant: I was a beast before Thee" (Psalm 73:22) unteachable, untractable, kicking against God's providential dealings, not behaving like a man, much less like a saint! Again, did not Agur confess, "Surely I am more brutish than any man" (Proverbs 30:2).

Does the reader object against our appropriation of the Psalms and Proverbs, and say, We in this New Testament age occupy much higher ground than those did. ...Listen, then, to the groan of an eminent Christian: "I am carnal, sold under sin" (Romans 7:14).

Do you never feel thus, my reader? Then we are sincerely sorry for you. As to the other part of the description of fallen man, "half devil": did not Christ say to regenerate Peter, "Get thee behind Me, Satan: thou art an offense unto Me" (Matthew 16:23)?

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And are there not times when writer and reader fully merits the same reproof? Speaking for myself, I bow my head with shame, and say, Alas there is. "Behold, I am vile" (Job 40:4).

This was not said by Cain in a remorseful moment after his murder of Abel, nor by Judas after he had betrayed the Saviour...; instead, it was the utterance of one of whom God said, "There is none like him in the earth, a perfect (sincere) and an upright man, one that feareth God, and eseheweth evil" (Job 1:8).

Was Job's language the effect of extreme melancholy, induced by his terrible afflictions? If not, was he justified in using such strong language of self-deprecation? If he was, are Christians today warranted in echoing the same?

In order to arrive at the correct answer to the above questions, let us ask another: when was it that Job said, "Behold, I am vile?" Was it when he first received tidings of his heavy losses? No, for then he exclaimed, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

Was it when his friends reasoned with and reprovved him? No, for then he vindicated himself and boasted of his goodness. Then when was it that Job declared "Behold, I am vile"? (my insert, Job 40.4) It was when the Lord appeared to him and gave him a startling revelation of His own wondrous perfections! It was when he stood in the all-penetrating light of God's immaculate holiness and was made to realize something of His mighty power.

Ah, when a soul is truly brought into the presence of the living God, boasting ceases, our comeliness is turned into corruption (Daniel 10:8), and we cry, "Woe is me! for I am undone" (Isaiah 6:5). When God makes to the soul a personal revelation of His wondrous perfections, that individual **is effectually convinced of his own wretchedness**. ... While we measure ourselves by our fellows, we shall, most likely, think more highly of ourselves than we ought to think (Romans 12:3); but when we measure ourselves by the holy requirements of God's nature, we cry [with Abraham, my insert] "I am dust and ashes" (Genesis 18:27). True repentance changes a man's opinion of himself.

Is, then, a Christian today warranted in saying "Behold, I am vile"? Not as faith views himself united to the One who is "altogether lovely"; but as faith discerns, in the light of the Word, **what he is by nature, what he is in and of himself he may**. (bolding added) Not that he is to hypocritically adopt such language in order to gain the reputation of great humility; nay, such an utterance is only to be found upon our lips as it is the feeling expression of our hearts: particularly is

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it to be owned before God, when we come to Him in contrition and in confession. Yet is it also to be acknowledged before the saints, even as the apostle Paul cried publicly, "O wretched man that I am!" (Romans 7:24). It is part of our testimony to own (before those who fear the Lord) what God has revealed to us. ...

1.) I am vile in my imaginations: O what scum rises to the surface when lusts boil within me.

...

2.) I am vile in my self-will: How fretful am I when God blows upon my plans and thwarts my desires. What surgings of rebellion within my wicked breast when God's providences displease ... how often do I act like the restive colt, which rears and kicks, refusing to be held in with bit and bridle, determined to have my own way. Alas, alas, how very little have I learned of Him who was "meek and lowly in heart."

...

3.) I am vile in my religious pretenses: How often I am anxious to make "a fair show in the flesh" and be thought highly of by others. What hypocrisies have I been guilty of in seeking to gain a reputation for spirituality. How frequently have I conveyed false impressions to others, making them suppose it was far otherwise within me than was actually the case.

...

4.) I am vile in my unbelief: How often am I still filled with doubts and misgivings. How often do I lean unto my own understanding instead of upon the Lord. How often do I fail to expect from God (Mark 11:24) the things for which I ask Him. When the hour of testing comes, only too frequently are past deliverances forgotten. When troubles assail, instead of looking off unto the things unseen, I am occupied with the difficulties before me. Instead of remembering that with God all things are possible, I am ready to say, "Can God furnish a table in the wilderness?" (Psalm 78:19).

True it is not always thus, for the Holy Spirit graciously keeps alive the faith which He has placed within; but when He ceases to work, and a trial is faced, how often do I give my Master occasion to say, "How is it that ye have no faith?" (Mark 4:40).

... [H]ow closely does [...]our experience correspond with the above? Is it true that, "As in water face answereth to face, so the heart of man to man" (Proverbs 27:19)? Have we been describing some of the symptoms of your diseased heart?

...

If so:

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1. You have abundant cause to be thankful to God that his Holy Spirit has shown you something of your wretched self, that He has not kept you in ignorance of your woeful state, that He has not left you in that gross spiritual darkness that enshrouds millions of professing Christians. ... you should be unfeignedly thankful that you belong not to that great multitude of self-complacent and self-righteous religionists of whom it is written, "They were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down" (Jeremiah 8:12).

...

2. You have abundant cause to walk softly before God. Must not the realization of our vileness truly humble us before Him, make us smite upon our breast, and cry "God be merciful to me, [a] sinner!" Yes, such a prayer is as suited to the mature saint as it was when first convicted of his lost estate, for he is to continue as he began: Colossians 2:6, Revelation 2:5. But alas, how quickly does the apprehension of our vileness leave us! How frequently does pride again dominate us. For this reason we are bidden to, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isaiah 51:1)

Beg God to daily show you your vileness that you may walk humbly before Him. (bolding added)

3. You have abundant cause to marvel at the surpassing love of the Triune God towards you. That the Eternal Three should have set Their heart upon such a wretch is indeed the wonder of all wonders.

...

"Unto Him that loved us, and washed us from our sins in His own blood; and hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen" (Revelation 1:5, 6).'

If our experience is otherwise, then I do not know it. We can walk before Him because we are accepted in Christ and we have His Spirit within us directing us to obedience. Trust Him and *let us set aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us ... looking unto Jesus the author and finisher of our faith ...* (He.11.1, 2) Let us not say, we can't, but rather we can and should.

2 For ye know what commandments

παραγγελίας; acc. pl, root παραγγέλλω; commandment, charge, declaration.

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Only other place where this is used as an genitive singular:
1Ti 1:5 ¶ Now the end of the commandment παραγγελίας is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

we gave you by the Lord Jesus.

He didn't say, your preachers and teachers know the commandment. Remember, there is no mention of the church offices in this letter. It was in our study of the Philippian letter. But Paul is calling upon the farmer, the auto mechanic, the seller of purple, the baker, the shepherd, the soldier, the jailer, the carpenter, and every member of this church to know what these commandments are. Paul says, ... *ye know what commandments ...*

3 For this is the will of God, even your sanctification, ἁγιασμὸς

Let's break down this great big word *sanctification* so that we understand what it means: we are not what we once were, and we are going to prove it by the way we live. Listen, if we haven't been changed in our hearts by the faith of Jesus Christ we neither have a clue about what this means, nor have we the power to change our manner of life. Our hearts are just as corrupt before God as they have ever been. All we do is mask the corruption within with outward works of self-righteousness; just morality. We just reign in some of our filthy vocabulary, perhaps don't get as drunk as often, perhaps don't fornicate as frequently, [You know, it's alright to shack up; we're committed to each other. It's marriage in the sight of God?] we go to church about ½ the time the doors are open, we give something to the church, and I aint killed anyone (well at least not with my hands anyway. [The heart is another issue isn't it?])

How clear this is! His will is that we be *holy*.

One other place where is ἁγιασμὸς used:

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1Co.1.27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification ἁγιασμοῦ, and redemption:

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification ἁγιασμοῦ, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

2Th 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification ἁγιασμῶ of the Spirit [regeneration] and belief of the truth: [conversion]

14 Whereunto [to which truth] he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

that ye should abstain

ἀπέχεσθαι; pres infin mid of ἀπέχω; ἀπό from + ἔχω to hold.

from fornication:

This sin is common everywhere: this includes sexual relations between those who are unmarried; adultery; and homosexuality, and more. These days, perhaps it has always been this way, but we're thought to be prudes for remaining celibate until marriage. Living together is common. Christians hardly understand the sinfulness of sexual indiscretions, let alone the world. But to be clear as Scripture, Christians are not to be involved in this sin, and others. Not ever.

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Eph.5.1 ¶ Be ye therefore followers [mimickers] of God, as dear [beloved] children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

*3 ¶ But **fornication**, and all uncleanness, or covetousness, **let it not be once named among you, as becometh** [πρέπει, Or fitting] **saints ἁγίοις;***

4 Neither filthiness (filthy, Tit. 1.11), nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. (clearly has to do with our speech, tongue ... which is the valve of the heart.)

7 Be not ye therefore partakers with them.

*8 **For ye were sometimes** [in time past, aforesaid] **darkness, but now are ye light in the Lord: walk as children of light:***

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove (convict, convince, rebuke) them. (By the Word of God.)

12 For it is a shame (filthy) even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

*15 **See then that ye walk circumspectly** (ἀκριβῶς, accurately), not as fools (meaning, unwise), but as wise,*

16 Redeeming (purchasing, buying) the time, because the days are evil.

*17 Wherefore be ye not unwise, but **understanding what the will of the Lord is.***

*18 And be not drunk with wine, wherein is excess (which is literally in the Greek, ἄσωτία, asocial to the Christian environment); but **be filled with the ἐν Spirit;***

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4 That every one of you should know

Notice again, how this is directed to the each and every member of the church at Thessalonica. There are special classes for holiness. Let us all walk by same rule. (Phl.3.16)

εἰδέναι; pres infin of οἶδα

how to possess (to get; to supply)

κτᾶσθαι; pres infin of κτάομαι; ;

*Ac 8:20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God **may be purchased** [κτᾶσθαι, to get] with money.*

his vessel

Paul speaks of *his vessel*. That is, his own body.

*1Co 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth **against his own body**.*

*1Co 15:38 But God giveth it a body as it hath pleased him, and **to every seed his own body**.*

The vessel could refer to a man's own wife too.

*1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving **honour** unto the wife, as unto the weaker **vessel**, and as being heirs together of the grace of life; that your prayers be not hindered.*

in ἐν sanctification ἁγιασμῶ and honour;

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τιμῆ; root τιμή; almost always translated as *honor*; it has with it the idea of valued estimation (Mt. 27.6, 9; Acts 4.34), of being *precious* (1Pe. 2.7).

The life that we have receive is from the Father, and it cost the precious blood of Christ to bring it to us. Only by His blood have we been made fit to receive the precious seed of eternal life. We should live worthy of God with it. (1Thes.2.12)

Fornication is to sin against our own body.

1Co 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

... [The answer to prevent this ...]

1Co 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Adultery brings a wound and dishonor. The reproach of which shall never be wiped away.

Pr 6:32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

Sodomy is unnatural and brings dishonor, and a sudden judgment from the Lord, to be given up to uncleanness, vile affections, and a reprobate mind.

Ro 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ...

Surely as the people of God we do not think it too much to keep our eyes, our hands and our hearts pure before the Lord? I can tell you it is far easier to act holy than it is to be holy. But we are to be holy.

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1Pe.1.13 ¶ Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

5 Not in the lust of concupiscence,

πάθει ἐπιθυμίας ;

πάθει; dat sing of πάθος; KJV affections (2), lust (1).

Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

ἐπιθυμίας; gen sing of ἐπιθυμία; KJV lust, desire, concupiscence.

even as the Gentiles which know not God:

As if this is all that there is to life; satisfying, gratifying the flesh:

1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

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6 That no man go beyond

ὑπερβαίνειν; pres infin of ὑπέρβαίνω; ὑπέρ to surpass, more than + βαίνω to go.

LXX

1Sa.5.5 passed over; 2Sa.18.23 outran; 22.30 leap over; Job 9.11 shall go beyond; 14.5 exceed; 24.2 passed over; 38.11 go beyond; Ps 18.29 I will pass over.

and defraud

πλεονεκῆν; pres infin of πλεονεκτέω; πλεον more, many, further, most + ἔχω, to have, possess; KJV *make a gain* (2Co.12.17), *get an advantage of us* (2Co.2.11, margin ... *should be overreached* (2Co.7.2), *defrauded* (2Co.7.2).

2Co 12:17 *Did I make a gain of you by any of them whom I sent unto you? ... 19 ... we do all things for your edifying.*

...

2Co 12:21 *And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.*

The immediate context may include the meaning of defrauding a brother, as in taking his wife, vessel. But I do take this in a broader sense as well. Paul says, *in any matter*, perhaps especially emphasizing this sexual sense. Doubtless, sexual promiscuity was prevalent then as it is today. But I would note that we are not to defraud our brother in any matter. That would be to use him for our gain.

While our Lord, in the Beatitudes stated that Mt 5:44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and **pray for them which despitefully use you, and persecute you** ...* this should never be of us, that we would use our brethren, or any man for

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advantage, self-promotion, gain. This Lord will chasten us for this poor and unrighteous behavior ... He *is the avenger of all such* ...

his brother in any matter: because that the Lord is the avenger

ἔκδικος; ἔκ of, out + δική KJV *be punished, vengeance, judgment*; Once used:

Ro 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Paul warns the Thessalonians that the Lord shall 'exact satisfaction for (a wrong) by punishing the wrongdoer.' (Webster's New Collegiate Dictionary)

of all such περι, *as we also have forewarned*

προείπαμεν; 1st p pl, aor 2, ind of προλέγω; προ above, before + λέγω to say, tell, call; foretold. In light of the text it is clearly that these saints are being *forewarned*.

you and testified.

διεμαρτυράμεθα; 1st p pl aor 1, ind of διαμαρτύρομαι; δια + μαρτύρομαι KJV *take to record (Acts 2.26), testify (Gal.5.3; Eph.4.17)*;

7 For God hath not called us unto uncleanness, but unto holiness ἁγιασμῶ.

Ro.6.17 But God be thanked, that ye were (ἦτε, 2nd p pl, imperf) the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. [been converted through the gospel]

*18 **Being** then made free [ἐλευθερωθέντες, nom, pl, masc, part, aor 1, pass] from ἀπὸ sin, [that is, its dominion] ye became the servants [ἐδουλώθητε, 2nd p pl, aor 1, ind, pass] of righteousness.*

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19 *I speak after the manner of men because of the infirmity of your flesh:* [Paul admits the presence of sin, yet moves them forward into a walk of faith.] *for as ye have yielded* [παρεστήσατε, 2nd ρ, pl, aor 1, ind of παρίστημι, compounds= beside + stand] *your members servants to uncleanness* [before Christ] *and to iniquity* [unlawful act] *unto iniquity* [unlawful act]; *even so now yield* παρεστήσατε *your members servants to righteousness unto εἰς holiness ἁγιασμὸν.* [Doing works that are set apart for the glory of God.]

20 *For when ye were ἦτε the servants of sin, ye were ἦτε free from righteousness.* [Void of all righteousness before Christ.]

21 *What fruit had ye then in those things whereof ye are now ashamed?*
for the end of those things is death.

22 *But now being made free ἐλευθερωθέντες from ἀπὸ sin, and become servants to God, ye have your fruit unto εἰς holiness ἁγιασμὸν, and the end τέλος everlasting life.*

23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.* [All of the works of the flesh end in death; All of the works of righteousness continue on into everlasting life. It is as if we are borrowing from the life that is coming when there is no presence of sin. The difference between then and now is we strive against sin. Then the battle is over. But the fact of our present possession of eternal life is as real now as it shall be then.]

8 *He therefore that despiseth,*

ἀθετῶν; nom sing, masc, part, pres, act of ἀθετέω; ἄ negative particle + τιθήμι to put, make, lay; KJV *reject* (Mk.6.26), *despise* (Lk.10.16), *bring to nothing* (1Co.1.19), *frustrate* (Gal.2.21), *cast off* (1Ti.5.12).

Lu 10:16 He that heareth you heareth me; and he that despiseth ἀθετῶν you despiseth me; and he that despiseth ἀθετῶν me despiseth him that sent me.

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Joh 12:48 He that rejecteth ἄθετῶν me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

despiseth not man, but God, who hath also given unto εἰς us his holy Spirit.

Only by knowing the Word of God personally can we judge with certainty whether the things that come from this podium or from one another are the Words of God, or the words of men. But if they are the Word of God and we treat them as the words of men and reject them, we shall be judged with that same Word that we had rejected and despised.

9 ¶ *But as touching περὶ brotherly love φιλαδελφίας ye need*

χρῆσαν, lack, vs. 12

not that I write unto you: for ye yourselves are taught of God

θεοδίδακτοί; nom pl masc of θεοδίδακτος; θεός + διδακτός root διδάσκω; *God-taught!!!*

root, διδακτός:

*Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
45 It is written in the prophets, And they **shall be all taught of God**. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

*1Co 2:13 Which things [that are freely given to us of God] also we speak, not in the words which man's wisdom **teacheth**, but which the Holy Ghost **teacheth**; comparing spiritual things with spiritual.*

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Taken from *The Bogomils of Bulgaria and Bosnia*, by L. P. Brockett, Section III, GRADUAL DECLINE OF THE DUALISTIC DOCTRINE.—THE HOLY AND EXEMPLARY LIVES OF THE PAULICIANS,

‘As the years gathered into decades and the decades into centuries, and the number of copies of the Scriptures was multiplied and carefully studied by these diligent and simpleminded inquirers after truth, their views of the divine revelation became clearer, their doctrines more scriptural, **while their lives were as pure as ever.**’
(bolding added)

to εἰς love one another.

1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1Jo 4:8 He that loveth not knoweth not God; for God is love.

1Jo 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

This is the most basic element of the Christian life. It is the very basis of our wanting to associate with one another; to desire to find others so affected. By the Spirit of God at work he gave us the sense of needing to come together into a church.

Ro 5:5 ... the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

10 And indeed ye do ποιεῖτε it toward εἰς all the brethren which are in ἐν all Macedonia:

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Immediately the change in Lydia's heart made her affected to take in strangers, into her house, for the love she had for the workers of Christ. (Acts 16.15) The jailer immediately took Paul and Silas out of the prison and tended to their wounds, taking them to his house and feeding them. They received Timothy back, almost a complete stranger to help them in their faith. They received him in the Lord and loved him. (1Thes. 3.2) The love of Christ immediately affects those upon whom it is bestowed. (1Jn.3.1 *Behold what manner of love the Father hath bestowed upon us ...*)

Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

This love is holy love. It is not an unguarded, undisciplined, unconstrained love.

*1Jo 2:5 But whoso **keepeth his word**, in him verily is the love of God **perfected**: hereby know we that we are in him. (perfected: growing, maturing, purifying.)*

*Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we **should be holy** and without blame before him **in love** ...*

Their love for one another was particularly manifested as they suffered of their own countrymen. (1Thes. 2.14, 15)

but we beseech

παρακαλοῦμεν; 1st p, pl pres, ind, act of παρακαλέω; cf. vs. 1 we exhort you ... Draw near again to me as I share this ...

you, brethren, that ye increase more and more;

περισσεύειν μᾶλλον; cf. 1 abound more and more.

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Brethren, as if Paul would admonish them, don't lose sight of this. Always be abounding in the work of the Lord.

1Co 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (The very same subject that Paul shall broach here ... concerns the coming of the Lord and the resurrection.)

11 And that ye study

φιλοτιμῆσθαι; pres infin of φιλοτιμέομαι; φίλος fellow love + τιμη;
honorably esteem ... quietness;

Only used two other times in the N.T.:

*Ro.15.20 Yea, so **have I strived** to preach the gospel, not where Christ was named ...*

*2Co.5.9 Wherefore we **labour**, that, whether present or absent, we may be accepted of him ...*

to be quiet,

ἡσυχάζειν; pres infin of ἡσυχάζω; KJV Lk. 14.4 And they **held** their **peace**; **23.56 and** rested the Sabbath day; Acts 11.18 they **held** their **peace**; 21.14 we **ceased**, saying.

Synonymous with this:

Ro 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Don't look for a fight; don't be antagonistic; don't love arguments; try not to be a disturbance to others' families, workplaces, government, et al.;

Jas 3:18 And the fruit of righteousness is sown in peace of them that make peace.

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and to do your own business,

καὶ πρεάσσειν τὰ ἴδια

πράσσειν; pres infin act of πράσσω; require and exact of yourselves and not of others.

and to work with your own hands, as we commanded you;

We though we haven't the command itself, other than what is here, we learn of the very practical instruction that the Thessalonians received when they were with them personally.

12 That ye may walk περιπατήτε honestly

εὐσχημόνως; adverb, εὐσχημόνως Ro.13.13 Let us walk **honestly**;
1Co.14.40 Let all things be done **decently** and in order.

The root, εὐσχήμων; εὐ + σχῆμα KJV, the root is used only twice,
fashion (1Co.7.31; Phl.2.8); literally, with a good scheme, fashion of life;

toward them that are without ἔξω,

Outside of the faith of Christ.

and that ye may have lack

χρεία, need, vs. 9

of nothing.

It is not only possible, but we are to, by the Word of God, provide for ourselves the things that we need. This might be an indication of a problem spot for the Thessalonians as we see this instruction receiving great emphasis in the next letter. (2Thes.3.6-12)