

[Sun. Jan.25, 2015] 1Thessalonians Series, 1Thes. 5.12-28 - Craig A. Thurman

Last time we tried to show that there are a number of great events that are connected to the coming of our Lord Jesus Christ. When He descends from heaven (4.16) it shall be with a shout, the voice of the archangel, and the trump of God. We considered being *caught up together*, and *our gathering together unto Him*, the *falling away* (apostasy), the *appearance* and *coming* of our Lord and Savior Jesus Christ.

Consider this: at the trump of God the dead in Christ shall rise (from their graves) first, but we read also that God shall bring with Him. That is, their souls from heaven where they are temporarily (Re.6.9). (cf. vs.14) The living of Christ's shall be snatched, caught up together *with them*, meaning the bodies of the saints rise from the graves, and we are all changed/glorified in that single moment, and gathered together unto our Lord Jesus Christ in the air.

Our meeting Jesus will be in the clouds. My understanding is that we meet Him as He makes His descent to earth. He will then engage all of the wicked and destroy all of the unbelieving from the earth (Mt.25.31-34; Jude 15; Re.11.18; 19.11-21); the kingdoms of this world are become the Lord's (1Co.15.23, 24; Re.11.15, 17), there is a great time of judgment when the believing are rewarded or punished according to their service (Mt.25.19, 29, 30; 2Ti.2.12; Re.2.25-27; 3.21; 11.18; 20.4), which necessarily means that some will reign and some will not during the millennial kingdom. (Re.20.1-5) Satan shall be bound during this time. (Re. 20.1-3) Longevity of life shall be great increased, (Is.65.20) but sin, death, sorrow, and tears are not removed for those who shall continue in their physical bodies through the millennial reign of Jesus Christ. Those things cease, tears, death, sorrow, and crying, with the passing away of all of the former things of this life. Then there is an eternal new heaven and a new earth where we shall dwell with only those who love God, love the Savior, and love one another. (Ro.8.18; 1Co.2.9; Re.21.1-5)

We recall that at the end of both divisions of Scripture, 1Thes.4.18, 5.11, the saints were instructed to comfort one another with these words. These are greatly comforting words indeed to those whose goal is to live for Jesus Christ until He comes again; to those who truly strive against sin.

The Book of 1Thessalonians

We will divide the closing portion of this epistle as follows:

Vss.12-13 Know our laborers (plural). They are those who:

labor among us – are over us – and admonish us.

Vss. 14-22 Know our responsibilities as Christians: 14 imperatives: # for salvation.

1. Warn the unruly; 2. Comfort the feebleminded; 3. Support the weak; 4. Be patient; 5. Render evil to no man; 6 Follow good; **7. Rejoice always; 8. Pray ceaselessly;** 9. Be thankful in everything; 10. Quench not the Spirit; 11. Despise not prophesyings; 12. Prove all things; 13. Hold fast the good; 14. Abstain from the very appearance of evil.

Vss. 23-24 God sanctify you; he will do it!

Vss. 26-28 Pray for us – Greet all the brethren – Command all the holy brethren to read this letter – Grace with you.

5.12-28

12 *And we*

The first person plural pronoun reminds us to consider the context. (1.1 Paul, Silas, and Timothy) Luke might be with them. But it is possible he stayed at Philippi. The presence of Luke doesn't seem to be noticeable again until 20.6 which is at the city of Philippi.

beseech

ἑρωτῶμεν; 1st p pl pres, ind of ἑρωτάω to ask. This verb, ἑρωτῶμεν, is found in only three places and only to the Thessalonians. (1Thes.4.1; 5.12; 2Thes.2.1 always *beseech*)

you, brethren, to know (a knowledge that should be manifest or obvious)

εἰδέναι; perf infin of οἶδα; KJV translates this perfect infinitive as *they could not tell whence it was; shalt thrice deny that thou knowest me; Lord we know not whither thou goest; not to know any thing among you; if any*

The Book of 1Thessalonians

*man think that he **knoweth** any thing; I would have you **know**; that ye may **know** what is the hope; I would that ye **knew** what great; that ye may **know** how ye ought; that every one of you should **know** how; That every one of you should **know** how; **to know** them which labor among you; They profess that they **know** God.*

By the Greek perfect infinitive the action of the verb should be an accomplished fact. That is, the perfect tense of the verb views the action as a finished product. The Thessalonians should come to the place to where it is *obvious* to them who they are that labor among them in the Lord. In other words those who are laboring in the Lord have demonstrated it so for some time.

All the brethren of the Lord should be cooperating in their labor, using their gifts, and ministering as kings and priests of God in the church. We would not diminish the importance of this in the least. But *we* should *know* that there are those among us who will spend their lives, their substance, all that they are or have for the work of Christ. Not all labor like this. But we ought to all know who they are that do.

Religion to some is not any different than another hobby. When something better comes along these will simply turn after other things. But **there are men and women** who sacrifice personal pleasures, ambitions, schooling, and vocations, and give their all because of Christ's sacrifice for them. These are they to whom Paul refers.

Notice, *know them*, requires a validation of the service by the congregation's acknowledgment. It is not the declaration of the individual that makes it so. This is what the congregation willfully acknowledges to be true of some. Again, it must be *obvious* to the congregation in order for them to *know* who the laborers are. This only comes through *faithful service*. A novice is not such a laborer.

1Ti 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

The Book of 1Thessalonians

Novices are to be proved. All servants were once novices. Every servant must be found faithful.

3Jo 1:5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ...

1Ti 3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

The very basics of Christian servitude will fall into these confines; and please, I am not advocating women pastors or deacons here. We are talking about every man and woman (Ro.16.1, 2) who devotes their lives to the cause of Christ. Such servants will be *grave, not double tongued, not given to much wine, not greedy of filthy lucre*. This is a good starting place for every true servant of Jesus Christ.

them which labour

κοπιῶντας; acc pl masc, part, pres of κοπιᾶω; KJV to *toil, weary, labor*.

*Ac 20:35 I have shewed you all things, how that so **labouring** κοπιῶντας ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

This isn't just the fact that we go through the motions of the work, but we bear the toil and weariness of the work. These own the responsibility of the work.

There are fathers who do the work of fathers. They have children, they go to work every day, and provide for the needs of their house. That is the least a father should do. But there are fathers who bear to toil as a father. They invest their lives into their children and know how they are, know what they need and what is best for them. They are the father of fathers. And there are laborers in the church who are so invested in the life of the body. And we have a duty to know who they are. And as they are such we

The Book of 1Thessalonians

should expect that they shall tend to us in special ways according to the will of God.

*among ἐν you, and are **over you** (set forth, govern, maintain)*

προισταμένων; acc pl masc, part, pres, mid of προϊστημι; πρό forward, before + ἵστημι KJV *establish, set, stand*; προϊστημι, KJV *rule, maintain, are over*.

Saints with their gifts:

*Ro 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he **that ruleth** προϊστάμενος, with diligence; he that sheweth mercy, with cheerfulness.*

Pastors are to *rule* their **own** house well:

*1Ti 3:4 One **that ruleth** προϊστάμενον well his own house, having his children in subjection with all gravity ...*

Deacons are to **rule** their children and their **own** house well:

*1Ti 3:12 Let the deacons be the husbands of one wife, **ruling** προϊστάμενοι their children and their own houses well.*

in ἐν the Lord,

There are a good number in this church that have a care for this body. When you see something needing to be done you see to it that it gets done. When you see a problem spot you bear the burden, and pray, and seek for peace and resolution. You become disturbed at the first signs of disturbance. When someone hurts you hurt with them. They're not a bull in a china shop creating a ruckus. Ever-so-quietly these saints are maintaining the body through the gifts that the Lord has given them for edification.

There have been some in the past that when they saw a need they'd say, 'We need to do something.' And for the life of me it was something that the brother could have taken care of so easily himself. It's like it pained

The Book of 1Thessalonians

him to use his own \$50.00 to help someone, and the brother was well off. You know what I mean. Not everything requires a men's meeting. We don't have to sound the trumpet in order to help one another.

and admonish you;

νουθετοῦντας; acc pl, masc, part, pres of **νουθετέω;** KJV *warn, admonish;*
vs. 14.

Col 1:28 Whom we preach, warning (νουθετοῦντες nominative) every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus ...

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing (νουθετοῦντες nominative) one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

We should point out again that there is no mention of pastors and elders, presbytery, overseers, bishops or deacons in the letters to the Thessalonians. It is clear that those who are such as appointed by the church should be of this quality, but the important issue here is that they are not the only ones who the Lord would equip for laboring, maintaining, and admonishing others. The gifts of the Lord for the saints in the churches is for the edification of the body. (Eph.4.14-16)

Not everyone can admonish others in the Lord so that it helps another. Warning others about pitfalls and dangers is the business of the humble. (Gal.6.1, 2) A house wife whose house is in disarray, should not expect to be able to go to sister's house and instruct her about keeping house. (Mt.7.3 the beam/mote) Though the counsel might be true and the wise will hear, she is offensive and rejected because she has not first made application of the truth to her own life. We *know* those who *admonish* us in the Lord. There are some who can do this, and we know who they are.

The Book of 1Thessalonians

*Heb 13:17 Obey (πείθεσθε, pres, imper, mid) **them** that have the rule over you, and submit yourselves: for **they** watch for your souls, as **they** that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

Regarding pastors and deacons:

As wives who are to submit and be obedient to their own husbands (Eph. 5.22; Col.3.18; Tit.2.5; 1Pe. 3.1, 5) and not to every man, so the members of the body are to be subjected to the instruction of their **overseers** (Notice the plural again: *obey **them** that have the rule over you*).

13 And to esteem

ἡγείσθαι; pres infin of ἡγέομαι; perhaps a noted *regard, estimation*.

*2Th 3:15 Yet **count** ἡγείσθε him not as an enemy, but admonish him as a brother.*

1Ti 6:1 ¶ *Let as many servants as are under the yoke **count** ἡγείσθωσαν their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*

*2Pe 3:15 And **account** ἡγείσθε that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ...*

them very ὑπὲρ highly ἐκ περισσοῦ

ἐκπερισσοῦ or ἐκ περισσοῦ:

Mk.6.51 *beyond measure*; 14.31 *vehemently*;

ὑπὲρ ἐκπερισσοῦ:

Eph.3.20 *exceedingly abundantly*; 1Thes.3.10 *exceedingly*; 5.13 *very highly*.

in love ἐν ἀγάπῃ for διὰ their work's sake (ἔργον, efforts). And be at peace

The Book of 1Thessalonians

εἰρηνεύετε; 2nd p pl pres, imper of εἰρηνεύω; KJV *have peace, live peaceably, live in peace, be at peace.*

Be in a state of peace: possess it; live it, be it. How do we make *peace* a verb? It is the calm and settled disposition from conflict, comfort, quiescence, accord, agreement, tranquility, harmony, between one another found between the saints. Be at peace among yourselves.

Mr 9:50 *Salt is good: but if the salt have lost his saltness, wherewith will ye season it? **Have salt in yourselves, and have peace** εἰρηνεύετε **one with another.***

2Co 13:11 ¶ Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace εἰρηνεύετε; and the God of love and peace shall be with you.

among ἐν yourselves.

14 Now we exhort παρακαλοῦμεν you,

We call you near about us for some loving instruction. **We begin the 14 imperatives ...**

brethren, 1 – warn

νουθετεῖτε; 2nd p pl pres, imper of νουθετέω; cf. **vs.12 admonish;**

*2Th 3:15 Yet count him not as an enemy, but **admonish** νουθετεῖτε him as a brother.*

them that are unruly,

ἀτάκτους; acc, pl, masc of ἄτακτος; ἀ negative particle + τάσσω KJV *appoint, determine, ordain, set.* **Those that are living outside of God's ordained will for us.**

This has to do with *order*, versus the counterpart *chaos*. Christians who choose to live out of order or disagreeably to the Word of God live in

The Book of 1Thessalonians

opposition to the will of God and against the will of the faithful saints. Such brethren are to be warned. The actions of every responsible member of this church is to help those who live unruly by warning them. We expect pastors and deacons be involved, but this tells us that we all have responsibility to one another to warn to faithfulness. We all have a charge from the Lord to warn our brothers and sisters who might become disorderly to the will of God in their lives.

2 – *comfort*

παραμυθεῖσθε; 2nd p pl, pres, imper of παραμυθέομαι; KJV Jn.11.19, 31, *comfort* through the sorrow of death; 1Co.14.3 prophesying *comforts* those wearied by the trials of life; Phl.2.1 *comfort* of love (cf. to study Phl.2.1) showing love to others comforts them in their conflicts; 1Thes. 2.11 as a father *comforts* his children; and here 5.14 **those who are of a little minds, where they are overwhelmed more easily than others need to be comforted and carried through their trials.**

the feeble minded,

Brethren, life is hard. We all need to be comforted, and some more than others. There are those who, for whatever reason, are weak, who need to receive loving comfort so that they might bear their difficulties. It might seem little to us, but to them it is huge. Stop, take the time, and comfort them.

ὀλιγοψύχους; ὀλίγος KJV *few, little, small, brief, short* + ψυχή soul; no other place is this used in the New Testament; ‘of a little soul.’

LXX

ὀλιγοψυχία

Ex 6:9 And Moses spoke thus to the sons of Israel, and they hearkened not to Moses for faint-heartedness, and for their hard tasks. (They had lost hope in the promises of God because of suffering in Egypt.)

The Book of 1Thessalonians

*Ps 55:8 (54:8) I waited for him that should deliver me from **distress of spirit** and tempest.*

This indicates that those who are feeble minded are prone to quickly being distressed. What brought about this distress? The onslaught of many who appeared as friends, and they brought the false charges of iniquity upon him. Hypocritical friends were back-stabbers. How he could have used the comfort of a true friend. Comfort is most effective when it is applied in the time of need. Otherwise it would not be comfort. Comfort those who struggle among many who are no friends at all and become distressed of spirit.

ὀλιγοψυχιᾶν

*Nu 21:4 (The next to the last of the 21 temptations against the Lord.) And having departed from mount Or by the way leading to the Red Sea, they compassed the land of Edom, and the people **lost courage** by the way.*

The Israelites had become discouraged; they had been wandering in the desert for so long to die in the wilderness. They confessed that they loathed *this light bread*. How could a child of God ever say such a thing of that which His Lord and His God had in love provided for him? Oftentimes we set up for ourselves an environment that guarantees discouragement and failure. How? For refusing to eat of that precious Bread of Life on a daily basis, and have it be our guide. Someone needed to comfort them through a reminder of the blessed promises for them that are in the Word of God.

*Jud 16:16 And it came to pass as she pressed him sore with her words continually, and straitened him, that his **spirit failed** almost to death.*

Samson could take anything but the constant nagging of Delilah and finally, because he became weakened in spirit, revealed the source of his strength. He gave over to his enemy

The Book of 1Thessalonians

his vulnerabilities; a thing which the saints ought not to divulge to others, especially that are without Christ. He needed someone to be able to step in and help him remember duties to stand against all such indiscretions.

*Ps 77:3 (76:3) I remembered God, and rejoiced; I poured out my complaint, and my **soul fainted**. Pause.*

David's disease brought him distress, but when he turned to the Lord he was delivered, not from it, but through it. This presents a type of the presence of sin in our members. Let our souls faint before God. Let us confess all of our vulnerabilities to Him: He knows them already; let us confess and be cleansed from all unrighteousness. Let us ask for grace to help in our time of need. Being so before God will bring the blest result of real comfort.

*Jon 4:8 And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonas, and he fainted, and **despaired of his life**, and said, It is better for me to die than to live.*

Jonah's narrow vision of the work of God caused him to become faint, to be depressed. King David battled it, Job and Jonah battled it. And I dare say that many of us shall as well. But this seeming giant is no match for the power and grace of God especially when comfort comes from a loving brother or sister in the Lord.

In essence, Jonah was displeased with the way that God used him. I suppose that we could think of better ways to serve the Almighty than that which He has certainly ordained for us to do? What a sorry state for a child of God to fall into. Most of us would likely be repelled from having any interchange with such persons in such a miserable state. But such persons we need to be sensitive to as their condition can lead them to suicidal thoughts. Receiving comfort doesn't change the will of

The Book of 1Thessalonians

God for us, but aids us to yield to the will of Him who works all things to our good. We shall learn to appreciate whatever the Master has called us to do. Then we shall find joy.

*Hab 2:13 Are not these things of the Lord Almighty? surely many people have been exhausted in the fire, and many nations **have fainted**.*

ὀλιγόψυχος

*Pr 14:29 A man slow to wrath abounds in wisdom: but a man of **impatient spirit** is very foolish.*

This speaks of a lack of control over our spirit. Such are rash in their actions; doing things without regard to consequences. What a careless way to live.

Pr 25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

*Pr 18:14 A wise servant calms a man's anger; but who can endure a **faint-hearted man**?*

This man can stir anger in others.

*Isa 25:5 We were as **faint-hearted** men thirsting in Sion, by reason of ungodly men to whom thou didst deliver us.*

*Isa 35:4 Comfort one another, ye **fainthearted**; be strong, fear not; behold, our God renders judgment, and he will render it; he will come and save us.*

*Isa 54:6 The Lord has not called thee as a deserted and **faint-hearted** woman, nor as a woman hated from her youth, saith thy God.*

The Book of 1Thessalonians

*Isa 57:15 Thus saith the Most High, who dwells on high for ever, {1} Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the **faint-hearted**, and giving life to the broken-hearted:*

New Testament synonymous occurrences of *feble-mindedness*:

Failing to regard our Lord's struggle against sinners can result in our becoming weakened:

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied (κάμητε, wearied, sick, faint for sin) and faint (ἐκλυόμενοι, to be released from the power of your ... mind ... which knows better) in your minds ψυχᾶς.

Failing to abstain from fleshly lusts causes *feble-mindedness*:

1Pe 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war (στρατεύονται, battles) against the soul ψυχῆς ...

Who we company with on a regular basis contributes to *feble-mindedness*:

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed (ἐβασάνιζεν, toiled, pained, tormented, tossed) his righteous soul ψυχῆν from day to day with their unlawful deeds;)

Antichrists/False teachers prey on the *feble-minded*:

2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable (ἀστηρίκτους, contrasted to στηρίζω, which is to be established, stablished, strengthened, fixed) souls ψυχὰς ...

3 – support

ἀντέχεσθε; 2nd p pl, pres, imper of ἀντέχομαι; ἀντί + ἔχω; to **possess against being weak**.

The Book of 1Thessalonians

*Mt 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he **will hold** (root ἀντέχομαι) to the one, and despise the other. Ye cannot serve God and mammon.*

*Tit 1:9 **Holding fast** (root ἀντέχομαι) the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

the weak,

ἀσθενῶν; nom, sing, masc, part, pres of ἀσθενέω; this concerns those who are physically and/or spiritually ill; KJV *sick, impotent; diseased, weak (Ro.4.19 in faith); weak (Ro.8.3 the law weak through the flesh); weak (Ro.14.1, 2; 1Co.8.12 in faith ... in conscience); weak (2Co.12.10; 13.9 as in any personal, human capacity to do the will of God).*

Hold fast those who are weak. This weakness could be either physical or spiritual. In either case support, hold them fast against the difficulties that they face in their particularly weakened state.

4 – be patient (Be ye longsuffering)

μακροθυμεῖτε; 2nd p pl, pres, imper of μακροθυμέω; μακρός KJV *long, far* + θυμός KJV *fierceness, wrath, indignation*; this is the long instance of the showing of wrath that is due, therefore it means to contain or hold back for a time; KJV **the verb**: Mt.18.26, *patience*; Lk.18.7, *bear long*; 1Co13.4, *suffereth long*; Ja.5.7, *patience & hath long patience*; 2Pe.3.9, *longsuffering*.

toward all men.

While men, and even brethren, will do things against us that warrant and provoke retributive action on our part, we are to deflect that unto our Heavenly Father's judgment. How else do we show the love of Christ unless we long suffer under adverse actions of others? But not only is this difficult, and takes real spiritual fortitude, surrendering of our will to the will God, but how rarely is this fruit found among the saints. Most often we

The Book of 1Thessalonians

are infected with 'leaky mouth', and 'loosed tongue' disease. But this proves that our hearts are not right before the Lord, and our spirits have yet to become resolute and subjected to the will of God.

Ro 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

This does not mean that we have no rights as a citizen of the country that we live in. We are not to match fist with fist and gun with gun in personal conflict. I'm all for *stand your ground* laws. I think this goes a long way toward discouraging lawlessness. But that is not the same as inflicting punishment upon another to repay a wrong.

15 5 – *See that*

Remember, this is an imperative to us all – *Or understand ye ... that ...*

ὄρατε; 2nd p pl, pres, imper and ind of ὄράω; KJV *see, take heed, behold*; this stands as a warning. Used as an imperative seven times; indicative once;

This is to have an understanding of certain things as they are whether they be evil or dangerous. **Mt.16.6**, we are to understand what the leaven is that Jesus is points to, and beware or guard against it. How can we *see* against that we know not? **So we need to know what it is first, then we can guard against it.**

none render (should repay)

See that no one, of us, repay evil to any! **We have a responsibility to one another to discourage, disapprove, and correct such actions if they be done by any of us. We're not allowed of the Lord to do this.**

Take care on this point. It is a carnal exercise to get with those that we are comfortable with and gloat about the times we gave another a 'piece of our mind.' This is not Christian behavior. And as member of one another we all

The Book of 1Thessalonians

need to find to grace, love, and boldness to discourage one another at every incidence when this might come up in our discussions.

ἀποδῶ; 3rd p sing, aor 2 subj, act of ἀποδίδωμι; ἀπό forth, since + δίδωμι to give; KJV to *pay, reward, perform, give, render, deliver, repay, restore, give, sold, recompense, yield*;

ἀποδῶ is found in two other places: in both instances the sense is to repay:

*Mt 18:30 And he would not: but went and cast him into prison, till he **should pay** ἀποδῶ the debt.*

Mt 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay ἀποδῶ all that was due unto him.

If slapped we don't slap back; if lied to we don't lie back; if done wrong, we don't wrong back. If this is not what it means, then how do we ever apply it?

Mt.5.38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

When it comes to doing evil, bad, ill to our fellow man let us be passive and suffer it. This has nothing to do with being a soldier and defending our country; a father defending our families. This has to do with personal behavior, one on one. Touch my wife, touch my children, and you have another matter.

The Book of 1Thessalonians

*Pr.24.11 ¶ If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;
12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*

We cannot stand idly by and watch harm to our family, our neighbors, or our comrades in arms. God forbid. It is common knowledge in Scripture to defend family, friends, and country. Abraham for Lot. (Gen.14.14)

*Lk.22.35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
36 Then said he unto them, **But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.***

evil for evil unto any man; but ever 6 – follow (but always pursue)

διώκετε; 2nd p pl, pres, imper act of διώκω; ensue, follow, follow after, persecute.

that which is good ἀγαθόν, both among (εἰς, toward, unto) yourselves,

ἀλλήλους, one another; found five times in this letter:

*1Th 3:12 And the Lord make you to increase and abound in love **one toward another** εἰς ἀλλήλους, and toward all men, even as we do toward you ...*

*1Th 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love **one another** ἀλλήλους.*

*1Th 4:18 Wherefore comfort **one another** παρακαλεῖτε ἀλλήλους with these words.*

The Book of 1Thessalonians

1Th 5:11 Wherefore comfort **yourselves** παρακαλέϊτε ἀλλήλους together, and edify **one another**, even as also ye do.

and to all men.

Promote the welfare of all men. We don't have to agree with someone to do good things for them.

Or, follow after things that are good ... Things that are good among the saints and among those we have contact with.

Mt.5.43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

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;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

16 ¶ 7 – Rejoice

χαίρετε; 2nd p pl, pres, imper of χαίρω; χαίρετε is used 12 times in the New Testament; KJV rejoice (9), All hail (1), Farewell (1), joy (1).

evermore.

Πάντοτε, KJV always, ever, evermore.

Php 4:4 Rejoice in the Lord alway: and again I say, Rejoice.

The Book of 1Thessalonians

17 8 – Pray

προσεύχεσθε; 2nd p pl, pres, imper of προσεύχομαι; προς to, at, for + εύχομαι, KJV *pray, will, wish; to direct our wishes to ... God*

without ceasing. (This is the 3rd time this Greek adverb has been used in this letter.)

ἀδιαλείπτως; adv of ἀδιάλειπτος; ἀ negative particle + διά by, through, with + λείπτως KJV *lack, destitute, want; ἀδιαλείπτως is translated in the KJV all four times without ceasing (Ro.1.9; 1Thes. 1.3, 2:13; 5.17); when broken down by compounds not lacking with prayers on account of ...*

18 9 – In every thing

ἐν παντί; root to παντι is πᾶς; in all [things], in every [thing].

give thanks:

εὐχαριστεῖτε, 2nd p pl, pres, imper of εὐχαριστέω; εὖ well + ἄριστος grace, thanks, favor; KJV *give thanks, thank.* Used in 1.2; 2.13 *thank εὐχαριστοῦμεν. This is the only time that this Greek is used in the imperative.*

The first time that this verb, εὐχαριστέω, is used it is our Lord giving thanks to the Father for the **food** miraculously produced for a great gathering of 4000 men, besides women and children. After this we find that the reference is to **the cup** of the Lord's Supper. Following this is the cleansing of 10 **lepers**, with only one Samaritan that returned *giving him thanks*. Most of the time giving of thanks concerns our daily provision of food. **Even thanks for not doing things:** Once giving thanks involves the grace of God that something wasn't done so that there would be no detraction from a greater truth: Paul not baptizing but a few; other times

The Book of 1Thessalonians

it concerns giving thanks to God for what was received through Jesus Christ.

Eph.5.15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming 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; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

*20 **Giving thanks always for all things** unto God and the Father **in the name of our Lord Jesus Christ;***

21 ¶ Submitting yourselves one to another in the fear of God.

(Col.3.12-17)

Col.3.16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

*17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, **giving thanks to God** and the Father **by him.***

*1Thes.1.2 ¶ **We give thanks to God always** for you all, making mention of you in our prayers;*

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

*2Thes.1.3 We are bound to **thank God always** for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ...*

LXX

Pr 11:16 ¶ A gracious (εὐχάριστος, Col.3.15 thankful) wife {1} brings glory to her husband: but a woman hating righteousness is a theme of dishonour.

The Book of 1Thessalonians

The slothful come to want: but the {2} diligent support themselves with wealth. {1} Gr. raises 2) Gr. manly}

for **this is the will of God** in Christ Jesus concerning you.

How important is this? God's will for His children who are in Christ Jesus is to give Him thanks. **Thanksgiving should be a notable mark of the saints.**

*Mr 3:35 For whosoever shall do the **will of God**, the same is my brother, and my sister, and mother. (Christian's lives should be according to the will of God in Christ Jesus!)*

*1Jo 2:17 And the world passeth away, and the lust thereof: but he that doeth the **will of God** abideth for ever. (Eternal life is manifest in the lives of the children of God simply by their doing the will of God. It is certainly doubtful that those who profess Christ and living out of the will of God have eternal life.)*

Three brief points concerning the will of God that touch our everyday lives as Christians that are being forgotten by most of Christendom:

*1Th 4:3 For this is the will of God, even **your sanctification**, that ye should abstain from fornication ...*

*1Pe 2:15 For so is the will of God (by **subjecting ourselves to every ordinance of man for the Lord's sake**, vs. 13), that with well doing ye may put to silence the ignorance of foolish men ...*

*1Pe 3:17 For it is better, if the will of God be so, that ye **suffer for well doing**, than for evil doing.*

19 10 – Quench

From this Greek word, if the negative particle were added to it as it is in (Mt.3.12; Mk.9.43, 45, Lk.3.17), we have the English *asbestos*, ἄσβεστος.

The Book of 1Thessalonians

σβέννυτε; 2nd p pl, pres, imper act of σβέννυμι; KJV Mt.12.20 **shall he not quench**; 25.8 **our lamps are gone out**, σβέννυται, 3rd p pl, pres, ind, pass, are quenched; Mk.9.43 **not quenched**, ἄσβέστον, from which we have the English *asbestos*; 44; 46, 48 **the fire is not quenched**; Eph.6.16 **able to quench all the fiery darts**; He.11.34 **Quenched the violence of fire**.

not the Spirit.

Let us not extinguish the Spirit's witness in our lives. How? By not doing things that we should. In other words we must act to kindle the Spirit of God in us by obedient application of the Word of God in heart, soul, mind, and strength or He shall be *quenched* in our lives.

The Spirit is as a fire, which speaks of the manifestation of God to us. (Ex.3.14 the *burning bush*; Acts 2.3, 4 *the cloven tongues like as of fire*) IN the O.T. the *fire* at the brazen altar was never to go out! (Lev. 6.13) That means that the priests were always feeding the fire to keep it aflame. If there is no fire there is no sacrifice to be offered. Not quenching the Spirit is proactive. **Do nothing and it goes out.** Here we are given specific instruction about how to keep the Spirit of God in us kindled or stirred up as a *fire* in our lives.

Notice in the following imperative of Eph.4.30, that doing things we should not is to grieve the Holy Spirit of God.

*Eph 4:30 And **grieve** λυπέιτε not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

λυπέιτε, 2nd p pl, pres, imper, act of λυπέω; KJV *grieve, sorrow, heaviness ...*

Grieving the Spirit would be to do things that are against the Spirit. This verse is surrounded with the works of the flesh, such as: lying, stealing, corrupt communication, bitterness, wrath, anger, clamour, evil speaking (blasphemous talk), and ill will.

The Book of 1Thessalonians

Paul commanded Timothy to *fan the flame* of the gift of God in him: *2Ti 1:6 Wherefore I put thee in remembrance that thou **stir up** ἀναζωπυρέϊν the gift of God, which is in thee by the putting on of my hands.*

ἀναζωπυρέϊν, pres, infin, act; to kindle the fire again;

*Ge 45:27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father **revived** ἀναζωπυρέϊν ...*

Jacob's spirit, his own spirit, revived when he saw the evidences of the living son, Joseph. When we lose sight of our living Lord we put out in us the witness of the Spirit of God in us. We must continue *rekindling* the fire of God in us.

Memorize this verse and take it with you wherever you go. It is so easy to learn because it speaks so clearly and personally to all of the children of God. The affect of living a stale, empty life as a Christian is detrimental to us. Let us help one another to always kindle the flame of the Spirit of God in us.

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

*Pr 23:19 Hear thou, my son, and be wise, and **guide thine heart in the way.***

20 11 – Despise

ἐξουθενεῖτε; 2nd p pl, pres, imper act of ἐξουθενέω; ἐξ out, of, from + οὐθέν or οὐδέν nothing; KJV *despise, set at nought, least esteemed, contemptible.*

The Book of 1Thessalonians

not prophesyings.

προφητείας; gen sing and **acc pl** of προφητεία; the root προφήτης, is a Greek compound meaning *tell forth*; προφήτης, πρό forward, before, forth + φημί KJV *affirm, say*.

The Thessalonians are warned against not giving the Word of God its due regard. Consider the message far more than the messenger.

*1Th 2:13 For this cause also thank we God without ceasing, because, **when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.***

Setting aside, disregarding the Word of God for any reason is harmful. What if he brought that word to us through a donkey. He certainly has chosen to bring it through sinners: prophets, preachers. The truth of God remains the same no matter who speaks it. It is true that the preaching of God's Word is far more easily received when it is preached by those who are striving to emulate Christ in every part of their lives.

We would not appreciate a message on the sin of drunkenness from a drunkard any more than we would a message on anger from a 'hot head.' But we must be clear on this point. The truth is still the same regardless. The person can be rejected, but the message must be received.

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

A preacher's calling is to preach the whole counsel of God, and that means sometimes he will have to preach things that particularly *sting* him, but he must preach it anyway for everyone's benefit.

There was a brother years ago who would not preach about our duties to rule our houses well because he had failed in that duty himself. It is

The Book of 1Thessalonians

understandable, the pain and the sentiment that he felt, but on the other hand then, let every preacher quit his work if we are called only to preach those things in which we have enjoyed some measure of success by the grace of God. Rather than our shrinking back from our calling, let it be the cause of our messages being delivered in humility and mercy for those saints of God who struggle against the same old nature, suffering the various difficulties and failures.

21 12 – Prove

δοκιμάζετε; 2nd p pl, pres, imper act of δοκιμάζω; KJV *discern the face of the sky; I go to **prove** them* (that is, the five yoke of oxen); *That ye may **approve** things that are excellent; Happy is he that condemneth not himself in that thing which he **alloweth**, the fire shall **try** every man's work; let a man **examine** himself.*

all things;

By this is not meant that we are to taste everything through personal experience. That is foolishness! One does not have to try heroin in order to know that heroin is addictive, or smoke cigarettes to know that they are bad for us and habit forming. All one needs to do is to weigh the evidence and conclude that this is not what Christians should do. And the same can be said of the greater issues of life. The Word of God gives us the very basis of our judgment for living holy lives. We can come to the place where we can *discern, prove, examine, test* all that is in the world and conclude whether or not they are good versus evil, best versus good, condoned versus condemned. And the greatest wisdom we glean from the Word of God is so basic: if we don't know, leave it alone.

Ro 14:23 ... for whatsoever is not of faith is sin.

All things should be tried by the standard of the Word of God.

Php 1:9 ¶ And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

The Book of 1Thessalonians

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

And when we find that we have discerned things that are *good* ...

13 – hold fast

κατέχετε; 2nd p pl, pres, imper act of κατέχω; κατα + ἔχω; ; KJV
*Mt.21.38 let us **seize on** his inheritance; Lk.4.42, and the people sought him, and came unto him, and **stayed** him, that he should not depart from them; Lk.8.15, But that on the good ground are they, which in an honest and good herat, having heard the word, **keep it**, and bring forth fruit with patience; Lk.14.9, and thou begin with shame **to take** the lowest room; Ro. 1.18, **who hold** the truth in unrighteousness; Ro.7.6, being dead wherein we **were held**; 1Co.7.30, as though they **possessed** not; 2Thes.2.6 now ye know what **withholdeth**; 2Thes.2.7 only he who now **letteth**; Phile. 13, I would have **retained** with me; He.3.6 if we **hold fast** the confidence; He. 3.14 if we **hold** the beginning of our confidence stedfast unto the end; He.10.23 **Let us hold fast** the profession of our faith without wavering.*

that which is good.

Of so many things that we hold in our lives how important this is for us to do this. When we know what is good and right in a world of folly and confusion, let us **take it, keep it, hold it, seize on it, and stay it** in our lives as though it were the Lord passing by for the time. **Conviction** has become a byword to so many today. Of our own close associations some vacillate between this conviction and that one. One would think by looking at them that their God is still trying to make up His mind about truth. One day we get convicted about this, and tomorrow it's not this, but something else. Martin Luther King said, "I have a dream!" Well, let me say, "I have an observation!"

Do we believe that the Bible teaches certain truths concerning the church? Is it local? Then act like it. The church ought to act like it. A local church cannot have members living in places where they cannot fellowship face to face with a church. Facebook doesn't make any difference, emails, Skype,

The Book of 1Thessalonians

or any other human innovation. Members must be able to interact with one another on a personal level. For this there is no substitute. Christians need to get in a church where they are and serve the Lord, and we do not do any favors thinking otherwise. Do we believe in the local church?

Do we believe the Scriptures teach us that baptism is by immersion only? Then why the questions and waffling back and forth about mode. Do we believe that only the true churches can baptize? Then what about all other baptisms? There shouldn't be any question about authority.

Are we convinced that the Bible teaches that Pentecostalism, Protestantism, and Catholicism is wrong? Then how do we explain why our core fellowship is with those identified with these groups? That's a problem. I am not telling anyone that they can't. I am citing instances of what is poor judgment. This is a problem because of the influence this has on those who do such, on their convictions, on their doctrines, on their behavior; and all of this ends up being brought into their church incidentally.

Once we thought somehow that the holidays, Christmas, Easter, Valentines, Halloween somehow were Christian. Then we said, no, they're pagan, and now Christian again? That is not conviction. But this is the life of some believers. Back and forth, back and forth. Why? Because they don't see the Bible as a manner of life. To some it is only a book of good, positive sayings that has little application to daily life. "It's ok," say some, "but we should remember that it is a book of yesterday. Times have changed." Such believers will hardly become steadfast in the Lord. This Book is our way of life! Beloved, in it is a great deal from which we should be able to formulate good, sound Biblical convictions.

22 14 – Abstain

ἀπέχεσθε; 2nd p pl, pres, imper **mid** of ἀπέχω; ἀπό + ἔχω; to hold from; ἀπέχομαι, KJV Acts 15.20 that they **abstain** from pollutions of idols;; 15.29 That ye **abstain** from meats offered to idols; 1Thes.4.3 that ye should **abstain** from fornication; 1Ti.4.3 commanding **to abstain** from meats; 1Pe.2.11 **abstain** from fleshly lusts, which war against the soul.

The Book of 1Thessalonians

From ἀπὸ all appearance of evil.

εἶδους; gen sing of εἶδος; KJV Lk.3.22 in a bodily **shape** like a dove; Lk.9.29 the **fashion** of his countenance was altered; Jn.5.37 at any time, nor seen his **shape**; 2Co.5.7 For we walk by faith, not by **sight**.

What does this mean? In the simplest terms it means if it looks evil, bad hold back from it. As much as is possible abstain from the *appearance* of evil, though it might not be necessarily evil in itself. Take into consideration how what we do might be perceived by others. That is always a part of good judgment. (1Co.8.10-13) We are to *abstain* from the very *appearance* of evil, not just evil itself. While some would argue that this is not possible, and to that I agree, we should do our best.

23 ¶ And the very God

Αὐτος δὲ ὁ Θεός, Lit. And He who is God Himself ...

of peace sanctify

ἀγιάσαι; 3rd p sing, aor 1, **opt**, act of ἀγιάζω; the optative merely states the action as being conceivable in us.

you wholly; (as a church body?)

ὀλοτελείς; acc pl masc of ὀλοτελής; ὅλος KJV *all, altogether, every whit, throughout* + τέλος KJV *end, uttermost, finally*.

It seems that he is calling upon the church to consider her actions as a body, and in this God would do the work of sanctifying them as a unit to the glory of Jesus Christ.

Our goal is to be holy in our lives. And as we obey these precepts of God we shall be holy, not only as individuals, but even more so as a church of the Lord Jesus Christ.

The Book of 1Thessalonians

Eph.5.25 ... Christ ... loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

*1Pe.3.21 For even hereunto were ye called: because Christ also suffered for us, **leaving us an example, that ye should follow his steps:***

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Re 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

and I [pray] God your whole (as individuals?)

*ὅλόκληρον; nom, sing, neu of ὅλόκληρος; ὅλος KJV all, altogether, every whit, throughout + κλῆρος KJV lot, part, inheritance, heritage; meaning **every part ...***

spirit πνεῦμα and soul ψυχὴ and body σῶμα

This presents the clearest terms for understanding the three-part, trichotomy of man's constitution.

*Ge 2:7 And the LORD God formed man **of the dust** of the ground, and breathed into his nostrils the **breath** of life; and man became a living **soul**.*

The Book of 1Thessalonians

There was the three-fold appeal to man in the temptation. (Ge.3.6 *good for food, pleasant to the eyes, to make one wise*) Man's fall was a complete fall, which Arminians reject. They hold that man can make a choice from the soul for God. Isaiah (1.6) refers to *wounds* (upon the body), *bruises* (upon the soul [smitten for sin]), and *putrifying sores* (inward corruption with which the spirit of man has been afflicted by sin). Is. 53.4, they have not been **closed** (open sin), neither **bound up** (unrestrained sin), neither **mollified with ointment** (sin without remedy.)

Our Lord's temptation was three-fold in Mt. 4.3-10: *command that these stones be made bread*. The appeal to his body's need for food as he hungered. Then, *if thou be the Son of God, cast thyself down*. Satan appeals to his *being*, His soul, the 'ego.' And lastly, the appeal is made to our Lord's spirit. *All these things will I give thee, if thou wilt fall down and worship me*. Satan's attempt to deviate the highest faculty of man away from God. *Jn. 4.24 God is a Spirit; and they that worship him must worship him in spirit and in truth*.

There is a three-fold aspect of the Law of God. (The moral, social, and religious law of God for Israel)

The Ten Commandments are divisible into 3 parts: 1-4 are spiritual or Godward; 5 is personal, honoring our parents; 6-10 respects our conduct toward our fellow man.

The Tabernacle in the wilderness was divisible into three parts: there was the outer court, the sanctuary, and the holiest of all.

The threefold witness of Christ's resurrection: his body in Lk. 24.39 (*hand/feet/flesh/bones*); His soul in Ps. 16.10 (soul); and His Spirit in Lk. 23.46 (my spirit, ghost).

Those places that appear to show a dichotomy have to do with invisible versus visible, inner and outer, old and new man. (Ps.16.10; 1Co.15.44)

Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also.

The Book of 1Thessalonians

If these parts given can be preserved by God in a state of holiness, then they must be real and divisible parts of man. (cf. to Genesis Series, at Ge.2.7 study, p.159-164)

be preserved

be preserved, τηρηθείη; 3rd p sing, aor 1, **opt**, pass of τηρέω, noun root τηρός; KJV *keep, observe, watch, reserved, preserved, hold*.

In other words that these parts of our lives, our whole person at this present time, be *kept, reserved, held* in a condition that is ...

blameless

ἀμέμπτως; adverb; The adverb is only used and found twice in the New Testament, and both occurrences are in 1Thessalonians: 2.10; ἄ negative particle + μέμφομαι, KJV *fault*, ; cf. LXX Ge. 17.1 blameless.

*1Th 3: 12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:
13 To the end he may stablish your hearts **unblameable** ἀμέμπτους in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

We were just taught of the proper manner in which to observe the Lord's Supper. Remember how we are to observe it, *worthily*. Not that we are worthy in ourselves, but that we come to the table of the Lord in a worthy condition or state. The Lord sets the standard by which we are to participate in the Supper. We are to examine ourselves, judge ourselves, and then come to the Table of the Lord, having been cleansed from all unrighteousness. Any less than this is to partake unworthily. And here we are to be preserving our whole person in a state of *blamelessness*. This is something that we are to do. We can do this only by the power of the Holy Spirit living within us. Remember that this work begins, not by outward deeds, which are so superficial, and as such alone hypocritical, but in the

The Book of 1Thessalonians

heart, making these works sincere and truthful. We aren't looking to encourage fake Christian behavior, but those who truly have experienced a work of grace in their hearts are encouraged to keep pressing forward in their walk with Christ to deeper and deeper faithful service.

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless ἀμώμους before the presence of his glory with exceeding joy ... 25 ... be glory and majesty, dominion and ower, noth now and ever. Amen

ἀμώμους, root μῶμος; blame, ridicule, disgrace.

Paul, before Christ was revealed to him, lived a blameless life as it relates to the law of God as an outward standard. (Phl.3.6) As far as he knew in unbelief he never violated the outward standard of the Law. (Though this is no means of being accepted with God. Self-righteousness fails utterly to achieve the ranking of the righteousness of God.) And Christians ought to live so from the heart.

unto ἐν the coming παρουσία of our Lord Jesus Christ.

Christians are to live unblameably until Christ comes when at which time we shall be released from the very presence of sin and never have to endure this inward combat again.

24 Faithful πιστὸς is he that calleth

καλῶν; nom, sing, masc, part, pres, act of καλέω; KJV *call, bid, name.*

As certain as the faithfulness of God has called us to Himself ...

you, who also will do it.

ποιήσῃ; 3rd p s, fut, ind, act of ποιέω *do;*

The Book of 1Thessalonians

There is a truth to the fact that all of the redeemed shall be brought into the final state of the perfection. The fact that we apply the future hope of perfection to our present imperfect state by faith brings to us immediately blessings from the Lord, and eternal benefits when our Lord Jesus Christ comes. Those who do not walk so now not only lose the near blessings of the Lord that are had for abiding in Him, but they shall suffer great loss in the day of Christ and know the meaning of the Lord's words in that day:

*Mr 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; **of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.***

25 Brethren, pray for *περὶ* us.

How precious and vital are the prayers of the saints in behalf of one another. How much those who serve in the ministry of the gospel need your prayers. While we all wrestle against the things of the day, remember those in prayer whose care is to feed the flock of God with a Word from the throne of His grace. All of the distractions, all of the inward and outward conflicts, the care for each soul charged with their care, how detrimental and difficult it is when once we do not have that timely Word from the Lord in our gatherings, in a counsel, in a conversation from one of whom we would expect such. Paul was no man's god. His work only showed the way. Men, women, boys, and girls must conclude for themselves whether they will walk in it.

26 Greet

Ἀσπάσασθε; 2nd p pl aor 1, imper of *ἀσπάζομαι*; *ἀσπάσασθε* in the KJV is only translated with these English words: *salute, greet*.

all the brethren with ἐν an holy kiss.

What we do should always be guarded so that they are not pretentious. Things that might appear to be holy might not be so from the heart. Be

The Book of 1Thessalonians

diligent to keep them so from the heart. The interactions of the saints are, because of our old nature, always prone to becoming less than what they should be. Kisses and hugs be warned: should be guardedly performed. I don't want to throw cold water on a good thing, but let me say. Younger men kissing younger women probably not a good idea. Older men kissing younger women probably not a good idea. If you really want to keep this holy, let the woman give their sisters in the Lord that holy kiss, and brethren in the Lord kiss their brethren.

27 I charge

ὀρκίζω; root ὄρκος;;

you by the Lord that this epistle be read

ἀναγνωσθῆναι; aor 1, infin, pass of ἀναγινώσκω; ἀνά + γινώσκω;

unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with μεθ' you. Amen.

« *The first epistle to the Thessalonians was written from Athens.* » (It is thought that this letter was even written from Corinth. However, Silas and Timothy were bidden of Paul to come to him quickly. (Acts 17.15) Therefore this postscript is likely correct.)