

Concerns for Your Christianity pt.4

I Thess. 3:1-13

⁹ For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God, ¹⁰ night and day praying exceedingly that we may see your face and perfect what is lacking in your faith?

¹¹ Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. ¹² And may the Lord make you increase and abound in love to one another and to all, just as we *do* to you, ¹³ so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints

Introduction

Ray Stedman in a book "**Body Life**" offers a penetrating assessment of how well the church has followed the "Divine Blueprint" for the building up of the Body of Christ...

When we compare present-day churches to the original blueprint, it is strikingly apparent that many deviations have been permitted which have been detrimental to the life of the church. Through the centuries, the church gradually turned away from the simple provisions which made it such a powerful and compelling force in its early years, and terrible distortions entered into the church which continue to weaken the church today. Popular thinking fastened onto the church building--the physical stone-and-glass edifice--as the identifying symbol of the church. Emphasis was

placed upon great imposing structures, massive ornate cathedrals with stained glass windows and flying buttresses.

In the beginning, "working in the church" meant to exercise a gift or perform a ministry anywhere within the far-flung body of Christ--even in a home, out on a mission field, or in a hospital. Gradually, however, "working in the church" came to mean performing some religious act within a specific building which was called "the church."

At the same time, there was a gradual transfer of ministry responsibility from the people (whom we now call the "laity") to the few pastor-teachers (whom we now call the "clergy," a term derived from the Latin clericus, meaning a priest. The scriptural concept that every believer is a priest before God was gradually lost, and a special class of super-Christians emerged who were looked to for practically everything, and who came to be called the "ministry." Somehow, the church lost sight of the concept, so clearly stated in Ephesians 4, that all Christians are "in the ministry." The proper task of the four support ministries we have examined is to train, motivate, and strengthen the people--so-called "ordinary laypeople"--to do the work of the ministry.

When the ministry was left to the "professionals," there was nothing left for the people to do other than come to church and listen. They were told that it was their responsibility to bring the world into the church building to hear the pastor preach the Gospel. Soon Christianity became little more than a Sunday-morning spectator sport, much like the definition of football: twenty-two men down on the field, desperately in need of rest, and twenty thousand in the grandstands, desperately in need of exercise!

This unbiblical distortion has placed pastors under an unbearable burden. They have proved completely unequal to the task of evangelizing the world, counseling the wounded and

brokenhearted, ministering to the poor and needy, relieving the oppressed and afflicted, expounding the Scriptures, and challenging the entrenched forces of evil in an increasingly darkened world. Pastors were never, ever meant to do it all! To even attempt it is to end up frustrated, exhausted, and emotionally drained--which, of course, is exactly the state in which you find many pastors today!

Further, this distortion has resulted in a sadly impoverished church which has made little impact on the world and increasingly withdraws into weakness, irrelevance, and isolation. We desperately need to return to the dynamic of the early church. We can no longer defend our ivy-clad traditions which leave no room for the original, power-packed New Testament strategy. Pastors, particularly, must restore to the people the ministry which was taken from them with the best of intentions.

The work of the ministry belongs to the entire body of believers, who should be equipped, guided, and encouraged by those who are gifted by God to expound and apply His Word with wisdom and power. The entire body has received gifts from the Spirit, and it is the task of those in the pastoral ministry to encourage the entire body to discover and exercise those gifts. When we rediscover the pattern and strategy of Ephesians 4, when we have given all Christians in the body their God-given role as ministers of God's eternal plan, then the entire body comes alive with resurrection power. Lives are changed. Ministries explode. Communities are touched and healed. The church becomes healthy and vital and exciting again.

If we can recapture God's original strategy for the church, then we will again see churches that are modern extensions of the church of Acts. The trademarks of the true, living church of Jesus Christ are boldness, power, transformation, and love, lived out in act after act of Christian service. There is no place in this world more exciting to be than a church that operates as God designed it to!

(from Pastor Stedman's book **Body Life** and the chapter entitled **How the Body Works**)

Review

- I.BE STRONG**
- II.BE STEADFAST**
- III.BE SURE**
- IV.BE SOOTHING**
- V.BE SATURATED**
- VI.BE SPECTACULAR**
- VII.BE SANCTIFIED**

Lesson

- I.BE STRONG**
- II.BE STEADFAST**

III.BE SURE

IV.BE SOOTHING

V.BE SATURATED = perfect your faith

⁹ For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God, ¹⁰ night and day praying exceedingly that we may see your face and perfect what is lacking in your faith?

FAITH

Psalm 116:12

What shall I return to the LORD for all his goodness to me?

can — — — — Present Tense

dunamai: to be able, to have power

Original Word: δύναμαι

Part of Speech: Verb

Transliteration: dunamai

Phonetic Spelling: (doo'-nam-ahee)

Short Definition: I am powerful, am able

Definition: (a) I am powerful, have (the) power, (b) I am able, I can.

HELPS Word-studies

Cognate: 1410 *dýnamai* (a primitive verb) – to show *ability* (power); *able* (*enabled* by God), *empowered*. See the cognate-noun, 1411 /*dýnamis* ("ability, power").

1 **Thessalonians 1:2,3** We give thanks to God always for you all, making mention of you in our prayers

we render

antapodidómi: to give back as an equivalent, recompense

Original Word: ἀνταποδίδωμι

Part of Speech: Verb

Transliteration: antapodidómi

Phonetic Spelling: (an-tap-od-ee'-do-mee)

Short Definition: I give in return

Definition: I give in return, recompense.

HELPS Word-studies

467 *antapodídōmi* (from **473** /*antí*, "corresponding back" and **591** / *apodídōmi*, "give") – properly, "pay-back," recompense; return, as an *equivalence*, i.e. what is *equitable* (*proportional*, "fitting").

This word is used in Septuagint

Genesis 50:15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph should bear a grudge against us and **pay us back** in full for all the wrong which we did to him!"

Jamieson-Fausset-Brown Bible Commentary

9. For what thanks—what sufficient thanks?

render ... again—in return for His goodness (Ps 116:12).

for you—"concerning you."

What thanks can we render - The sense of this rhetorical question is that words simply cannot adequately express to God the thanks which filled Paul's heart. His joy was overflowing every time he remembered these saints before his God.

Guzik writes that...

Some find it easy to rejoice in the material prosperity in the life of others, but Paul honestly rejoiced in the spiritual prosperity of others.

Hiebert explains that this is a rhetorical question...

expressive of deep emotion. Fully aware that his words are but a poor and inadequate formulation of the thanksgiving that is properly due, Paul yet attempts to give expression to the deep gratitude he feels. (Hiebert, D. Edmond: 1 & 2 Thessalonians: BMH Book. 1996)

we rejoice P.A.Ind continuous joy

v. 10

praying exceedingly

deomai: I request, beg

Original Word: δέομαι

Part of Speech: Verb

Transliteration: deomai

Phonetic Spelling: (deh'-om-ahee)

Short Definition: I request, beg

Definition: I want for myself; I want, need; I beg, request, beseech, pray.

HELPS Word-studies

1189 *déomai* (from the root *deō*, "having deep personal need, to be in want," see also **1162** /*déēsis*, "felt-need") – properly, to *feel pressing need* because of lack – hence, to *make urgent appeal*; to have deep personal need causing one to *beseech* (make earnest, specific request).

Perfect —supply

katartizó: to complete, prepare

Original Word: καταρτίζω

Part of Speech: Verb

Transliteration: katartizó

Phonetic Spelling: (kat-ar-tid'-zo)

Short Definition: I fit together, prepare

Definition: (a) I fit (join) together; met: I compact together, (b) act. and mid: I prepare, perfect, for his (its) full destination or use, bring into its proper condition (whether for the first time, or after a lapse).

HELPS Word-studies

2675 *katartízō* (from **2596** /*katá*, "according to, down," intensifying *artizō*, "to adjust," which is derived from **739** /*ártios*, "properly adjusted") – properly, *exactly* fit (adjust) to be in good *working order*, i.e. adjusted *exactly* "down" to fully function.

Complete (2675) (**katartizo** [word study] from **katá** = with + **artízō** = to adjust, fit, finish, in turn from **artios** [word study] = fit, complete) means to thoroughly prepare something to meet demands. To make fitted or equipped for a duty or function. To make someone completely adequate or sufficient for something. To supply that which is missing.

When applied to that which is weak and defective, it denotes setting right what has gone wrong or restoring to a former condition, whether mending broken nets or setting broken bones. And so it means to fit or join together and thus to mend or repair. For example **Mark** records

And going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat **mending** (*katartizo* - present tense) the nets. ([Mark 1:19](#))

Katartizo conveys the fundamental idea of putting something into its appropriate condition so it will function well. It conveys the idea of making whole by fitting together, to order and arrange properly. Secular Greek used **katartizo** for manning a fleet or outfitting an army with provisions so they would be thoroughly prepared to go to war. This latter secular use has spiritual parallels for the saints in Thessalonica (indeed all saints) needed to be thoroughly prepared and "outfitted" with the provision of sound doctrinal truth in order to wage war against the lies and perversions of truth by the Tempter (cp [John 8:44](#)) and his minions.

What is lacking (short comings)

The root **hustereo** pictures someone in a company marching together w/ others who march faster than he can. He cannot keep

up, so he falls behind. Falling behind in religious matters means not being able to fulfill all the demands.

I agree with **Ryrie's** assessment that...

There will always be lacks in our faith until we reach heaven where, at last, we will be "without blame" (The Ryrie Study Bible: New American Standard Translation: 1995. Moody Publishers)

In your faith - Faith in this context does refer to their trust or confidence in God, but of the body of Christian doctrine, as in Jude 3 (see related study of **the faith = pistis**)

Conversion is only the beginning. They still needed pastoral instruction and guidance. Their faith had shown itself strong and steadfast under persecution; their defects of faith were not on the side of zeal and loyalty but of knowledge and insight. As novices in the faith they lacked a clear and reassuring view of Christian truth and insight regarding its practical application in daily life. Their faith needed to be perfected by giving them needed enlightenment, exhortations, and warnings. Instruction and admonition were necessary, but Paul was "wise enough to convey any correction or remonstrance on the back of hearty commendation."

Paul yearned and prayed to be able to return to Thessalonica to deal with the deficiencies of his converts. Had he been able to return he would have dealt with them directly and orally. Paul doubtless shared the common feeling that "personal intercourse goes farther than letters in establishing the weak and wavering." But since he was not able to return he dealt with their deficiencies in the second part of his letter. If he had been able to return we would not have the benefit of this invaluable epistle. Thus the success of

Satan in blocking his return was divinely overruled for the Instruction and enrichment of Christ's church down through the centuries.

Eph. 4:11

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

Col 1:9

⁹ For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; ¹⁰ that you may walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God; ¹¹ strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;

VI.BE SPECTACULAR= increase your love

¹¹ Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you. ¹² And may the Lord make you

increase and abound in love to one another and to all, just as we *do* to you,

LOVE

v. 11 Himself in the emphatic position and is singular, referring to God and Jesus as one

God and Father Himself and Jesus our Lord - Thomas writes that here we see...

Two persons viewed as one (cf. [John 10:30](#)) possess power to open the way to Thessalonica once again; 'our God and Father himself and our Lord Jesus' is the compound subject of a singular verb . . . probably an indication of the unity of the Godhead.

Denney remarks

It is an involuntary assent of the Apostle to the word of the Lord, "I and My Father are one.

Hiebert writes that...

Thus to address the Lord Jesus as the object of their prayer, equally with the Father, is to ascribe full deity to Him. To make Christ one with the Father in the prerogative of hearing and answering prayer is to bracket Him with the Father as equal in power and glory. For a strong monotheist like Paul this would have been unthinkable if he had regarded Christ Jesus as a mere man, however exalted.

His view of Christ is further underlined by the fact that the verb "clear" is singular in number although the subject is plural. One can hardly conceive of a stronger

way for Paul to indicate his unquestioned acceptance of the lordship of Jesus and His oneness with the Father. And the fact that this occurs in his prayer and not in a doctrinal discussion indicates that it was part of the accepted faith of the Thessalonians as well as Paul...It was an essential part of the faith of the Christian church from the very beginning. Here we see implicit in Paul's earliest letter the Lordship of Jesus Christ which is made explicit in the epistle to the Colossians. (Hiebert, D. Edmond: 1 & 2 Thessalonians: BMH Book. 1996)

Direct (2720)(**kateuthuno** from **kata** = down, intensifies meaning + **euthunô** = straighten from euthus = straight) means to make straight, to straighten fully, to guide or lead directly straight towards or upon something, to guide one's way or journey to a place. The idea is that of conducting one straight to a place, and not by a round-about course.

Note that this verb is **singular** whereas the subject is **plural** (God...Jesus our Lord) which substantiates the deity of Christ and the unity of the Godhead. **Vine** thus translates the verse as...

But God Himself even our Father and our Lord Jesus,
direct our way unto you (Vine, W. Collected writings of
W. E. Vine. Nashville: Thomas Nelson or Logos)

Kateuthuno gives a picture of opening up the way by removal of obstacles so that the desired goal may be reached. Paul recognizes the uselessness of personal efforts toward a revisit unless God "**clears the way**" and removes the obstacles that Satan had previously placed in his path of return which made that path impassable. Paul had learned the secret ([Php 4:13-note](#)) that it is God Who "directs our way" and Who Alone is powerful enough to remove all hindrances ([1Th 2:18-note](#)) that Satan places in our path.

The missionaries are making their request, but they recognize that the Sovereign God is the supreme Disposer of events. They acknowledge their dependence upon Him and know that it is His

prerogative to determine the time and manner in which their prayer will be answered.

make you increase

pleonazó: to superabound, to make to abound

Original Word: πλεονάζω

Part of Speech: Verb

Transliteration: pleonazó

Phonetic Spelling: (pleh-on-ad'-zo)

Short Definition: I abound, increase

Definition: I have more than enough; I abound, increase.

HELPS Word-studies

4121 *pleonázō* (from **4119** /*pleíōn*, "greater in *number*") – properly, *abounding in number (quantity)*.

Increase and abound - the idea is that their love be enlarged and made abundant, taken together giving the force of "increase to overflowing"! Clearly this was not a loveless church (eg they had a **labor of love** - [1Th 1:3-note](#)), but they were not yet glorified (!) and therefore still had room to grow in love, the essential mark of the Christian faith as our Lord declared...

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have **love** (agape) for one another. ([John 13:34](#), [35](#)).

And so it is not surprising that Paul prayed for increasing love for other churches such as the one at Philippi...

And this I pray, that your **love** may **abound** (*perisseuo* - superabound, overflow; **present tense** = as a continual supernatural outflow of your Spirit controlled and empowered life) still more and more (and here is the qualifier of such an overflowing love - it is not mindless

sentimentality) in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ ([Php 1:9](#), [10-note](#))

In Paul's second letter we see his thanksgiving to God for having answered this prayer...

We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater ([2Thes 1:3](#))

Increase and abound in love - This is a prayer (in the **ao**rist, **optative**) as discussed more fully below. Clearly the apostle Paul knew we depend on the Holy Spirit for the fruit of holiness such as love, and he expressed this dependence through prayer. Remember that prayer is not limited by time or place. Your prayers for your fellow believers (and your loved ones) will do more good than you realize, so stay devoted to prayer with an attitude of thanksgiving ([Col 4:2-note](#))

increase(4121)(**pleonazo** [**word study**] from **pleion** = more) means to cause to increase or to superabound. It suggests an abundance, an increase in number. It means to have or cause to have much, or more than enough. To have a surplus.

abound

perisseuó: to be over and above, to abound

Original Word: περισσεύω

Part of Speech: Verb

Transliteration: perisseuó

Phonetic Spelling: (per-is-syoo'-o)

Short Definition: I exceed, am left over

Definition: (a) intrans: I exceed the ordinary (the necessary), abound, overflow; am left over, (b) trans: I cause to abound.

HELPS Word-studies

4052 *perisseúō* (from **4012** /*perí*, "all-around" which indicates abundance or surplus) – properly, exceed, go beyond the expected measure, i.e. above and beyond ("more than . . ."); "what goes further (more), *surpasses*" (J. Thayer).

Abound (4052)(**perisseuo** [word study] from **perissós** = abundant from **peri** = in sense of beyond) means to cause to overflow or superabound (quantitatively or qualitatively), to cause to excel. It means to exceed a fixed number or measure, to exist in superfluity.

in love to one another and to all

Love (26) (**agape** [word study]) is unconditional, sacrificial love and a love that God is (1Jn 4:8,16) that God shows (Jn 3:16, 1Jn 4:9). Greek literature throws little light on this distinctive NT meaning. **Agape** love is the love of choice and of serving with humility. It is the highest kind of love, the noblest kind of devotion, the love of the will (intentional, conscious choice) and not done for appearance or motivated by emotional attraction. **Agape** is not based on pleasant emotions or good feelings that might result from a physical attraction or a familial bond. From all of the descriptions of **agape** love, it is clear that true **agape** love is a sure mark of salvation.

Agape does not depend on the world's criteria for love, such as attractiveness, emotions, or sentimentality. Believers can easily fall into the trap of blindly following the world's demand that the one who loves is to **feel** positive toward the beloved. This is not **agape** love, but is a love based on impulse. **Impulsive love** characterizes the spouse who announces to the other spouse that they are planning to divorce their mate. Why? They reason "I can't help it. I fell in love with another person!" Christians must understand that this type of impulsive love is completely contrary to God's **decisive love**, which is decisive because He is in control and has a purpose in mind.

Donald W. Burdick gives an excellent summary of **agape** writing that...

It is spontaneous. There was nothing of value in the persons loved that called forth such sacrificial love. God of His own free will set His love on us in spite of our enmity and sin. [Agape] is love that is initiated by the lover because he wills to love, not because of the value or lovableness of the person loved. [Agape] is self-giving. and is not interested in what it can gain, but in what it can give. It is not bent on satisfying the lover, but on helping the one loved whatever the cost. [Agape] is active and is not mere sentiment cherished in the heart. Nor is it mere words however eloquent. It does involve feeling and may express itself in words, but it is primarily an attitude toward another that moves the will to act in helping to meet the need of the one loved." (Burdick, D W: The Letters of John the Apostle. Chicago: Moody, 1985, page 351)

I Thess 4:9-10

⁹ But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another; ¹⁰ and indeed you do so toward all the brethren who are in all Macedonia. But we urge you, brethren, that you increase more and more;

THE HEALTHIEST PLACE ON EARTH - IT'S one of the few places on earth where the air is as fresh and clean as it must have been millennia ago. Constant winds keep out pollution and germs, and the climate discourages the growth of native viruses.

It sounds like the healthiest place on earth. So why doesn't anyone want to live there? Because it's also the coldest place on earth. With temperatures that drop to minus 100 degrees Fahrenheit, the South Pole is too frigid even for germs.

Some churches bear a striking resemblance to that sterile atmosphere. The truth of God is preached, Scriptures are meticulously quoted, and error has no chance to survive. But neither does life. The spiritual temperature is subzero, as evidenced by the cold shoulder given to the poor and needy ([James 2:2, 3, 4, 5, 6](#)). Those weak in the faith engage in icy arguments ([Romans 14:1-note](#)). Those who threaten to invade their comfortable cliques are left out in the cold (3John 5, 6, 7, 8, 9, 10). Unloved and unwelcomed, many people leave.

The church is to function as the body of Christ. As such, it should be warm, compassionate, and inviting. Our goal is not to keep out germs; it's to create an atmosphere where the spiritually sick can find healing. —M R De Haan II ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

VII.BE SANCTIFIED= prepare for His Coming HOPE

¹³ so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

So (1519) (eis) marks the conclusion of the petition and introduces a statement of its goal or aim ("contemplated result",

Lenski). The verse thus reads not as another request but the goal literally

may establish

stérizó: to make fast, establish

Original Word: στηρίζω

Part of Speech: Verb

Transliteration: stérizó

Phonetic Spelling: (stay-rid'-zo)

Short Definition: I fix firmly, strengthen

Definition: (a) I fix firmly, direct myself towards, (b) generally met: I buttress, prop, support; I strengthen, establish.

HELPS Word-studies

4741 stērizō (from *stēringks*, "a support that fixes, plants down"; akin to **2476 /hístēmi**, "to stand," having a duplication of the primitive Gk root/*sta*, "to make stand") – properly, set fast (fix); give *support to secure* (firmly establish); solidly plant (which eliminates vacillation).

Establish (4741) (**sterizo [word study]** from **histemi** = to stand as in **1Pe 5:12-note** "stand firm in" the true grace of God) means to make firm or solid, to set fast, to fix firmly in a place, to establish (make firm or stable), to cause to be inwardly firm or committed, to strengthen. The basic idea of the verb **sterizo** is that of stabilizing something by providing a support or buttress (a projecting structure of masonry or wood for supporting or giving stability to a wall or building), so that it will not totter.blameless

amemptos: blameless

Original Word: ἄμemptος, ov

Part of Speech: Adjective

Transliteration: amemptos

Phonetic Spelling: (am'-emp-tos)

Short Definition: blameless

Definition: blameless, free from fault or defect.

HELPS Word-studies

273 ámemptos (an adjective, derived from **1** /A "not" and **3201** / *mémphomai*, "to find blame") – properly, without fault; *not blameworthy*, by

omission or commission; hence, above reproach because morally pure. (This term stands in contrast to [299](#) /*ámōmos*, "ritual purity.")

Guzik has a wise remark noting that...

The heart must be made holy first. The devil wants us to develop a holy exterior while neglecting the interior, like whitewashed tombs, full of death ([Matthew 23:27](#)).

heart

MacArthur commenting on *kardia* writes that...

While we often relate **heart** to the emotions (e.g., "He has a broken heart"), the Bible relates it **primarily to the intellect** (e.g., "Out of the **heart** come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders," [Mt 15:19](#)). That's why you must "watch over your heart with all diligence" ([Pr 4:23-note](#)). In a secondary way, however, **heart** relates to the will and emotions because they are influenced by the intellect. If you are committed to something, it will affect your will, which in turn will affect your emotions." (Drawing Near. Crossway Books) MacArthur adds that "In most modern cultures, the **heart** is thought of as the seat of emotions and feelings. But most ancients—Hebrews, Greeks, and many others—considered the **heart** to be the center of knowledge, understanding, thinking, and wisdom. The New Testament also uses it in that way. The **heart** was considered to be the seat of the mind and will, and it could be taught what the brain could never know. Emotions and feelings were associated with the intestines, or bowels. (MacArthur, J: *Ephesians*. 1986. Chicago: Moody Press

blameless

amemptos [word study] from **a** = negates following word + **mémphomai** = find fault) means irreproachable, faultless, without defect or blemish and thus describes not being able to find fault in someone or some thing (cf use in [Heb 8:7](#) regarding the Old Covenant). The idea is that the person is such that he or she is without the possibility of rightful charge being brought against them. Paul's desire for the Philippian saints is that there be no legitimate ground for accusation when the Lord returns to judge (see discussion of the [bema or Judgment Seat of Christ for believers](#)) (see below, [1Thes 3:13](#), for Paul's similar desire and prayer for the saints at Thessalonica).

Barclay adds that **amemptos**...

expresses what the Christian is to the world. His life is of such purity that none can find anything in it with which to find fault. It is often said in courts of law that the proceedings must not only be just but must be seen to be just. The Christian must not only be pure, but the purity of his life must be seen by all. (Barclay, W: [The Daily Study Bible Series](#), Rev. ed. Philadelphia: The Westminster Press)

I Thess 4:1

4 Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God; ² for you know what commandments we gave you through the Lord Jesus.

³ For this is the will of God, your sanctification: that you should abstain from sexual immorality; ⁴ that each of you should know how to possess his own vessel in sanctification

and honor, ⁵ not in passion of lust, like the Gentiles who do not know God;

I Thess 4:11

¹¹ that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you, ¹² that you may walk properly toward those who are outside, and *that* you may lack nothing.

coming

parousia: a presence, a coming

Original Word: παρουσία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: parousia

Phonetic Spelling: (par-oo-see'-ah)

Short Definition: presence, a coming, arrival, advent

Definition: (a) presence, (b) a coming, an arrival, advent, especially of the second coming of Christ.

HELPS Word-studies

3952 *parousía* (from *parōn*, "be present, arrive to enter into a situation") – properly, *coming*, especially the *arrival* of the *owner* who alone can *deal* with a situation (cf. *LS*). **3952** (*parousía*) is a "technical term with reference to *the visit* of a king or some other official, 'a royal visit' " (Souter) – "hence, in the NT, specifically of the *Advent* or *Parousia* of Christ" (A-S).

[**3952** (*parousía*) is "used in the east as a technical expression for the *royal visit of a king, or emperor*. The word means literally 'the being beside,' thus, 'the personal presence' " (K. Wuest, 3, *Bypaths*, 33).]

with His saints

Ryrie comments

Probably refers here to angels who will accompany the return of Christ ([Mk 8:38](#)), or possibly also holy men (cf. [1Th 4:14-note](#))

With all His saints - The expression literally is **all his holy ones** indicates that when the Lord Jesus Christ returns, He will bring with Him all His holy ones, which I think without a doubt refers to believers but could also include angels ([2 Thessalonians 1:7](#) "and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire")

Morris basically agrees commenting that...

It is best to understand the 'holy ones' as all those bright beings who will make up His train be they angels or the saints who have gone before.

Vincent is somewhat dogmatic writing that...

Saints is often explained as **angels**; but the meaning is the holy and glorified people of God. **Hoi hagioi** is uniformly used of these in NT and never of angels unless joined with aggeloi. See [Lk 9:26](#); [Mk. 8:38](#); [Acts 10:22](#). It is doubtful if hoi hagioi is used of angels in LXX. [Zech. 14:5](#), which is confidently cited as an instance, is quoted at the conclusion of the Didache (16:7), clearly with the sense of glorified believers. Hagioi aggeloi appears [Tob. 11:14](#); [12:15](#); [Job 5:1](#). Angels has no connection with anything in this Epistle, but glorified believers is closely connected with the matter which was troubling the Thessalonians. See [1Thess 4:13](#). This does not exclude the attendance of angels on the Lord's coming (see [Mk. 8:38](#); [Lk 9:26](#)), but when Paul speaks of such attendance, as [2Th. 1:7](#), he says, with the angels (aggelon) of his power.

Look at I Thess 4:13

¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who

have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

Paul prayed for the Thessalonians that there would be no grounds of accusation because of unholiness. Compare a similar thought in these other NT passages...

1Cor 1:8 (awaiting eagerly the revelation of our Lord Jesus Christ) Who shall also confirm you to the end, **blameless** in the day of our Lord Jesus Christ.

2Cor 11:2 For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin.

Eph 5:25-27 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and **blameless**. (See **notes Ephesians 5:25; 5:26; 5:27**)

1Pet. 1:16-17 but like the Holy One who called you, be holy yourselves also in all your behavior because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY." (See **notes 1 Peter 1:16; 1:17**)

Jude 24. Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory **blameless** with great joy

II Peter 3:8

⁸ But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. ⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

The Day of the Lord

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. ¹¹ Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? ¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Be Steadfast

¹⁴ Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

Matt 24:40

Then two *men* will be in the field: one will be taken and the other left. ⁴¹ Two *women will be* grinding at the mill: one will be taken and the other left. ⁴² Watch therefore, for you do not know what hour your Lord is coming. ⁴³ But know this, that if the master

of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. ⁴⁴ Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

⁴⁵ “Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? ⁴⁶ Blessed *is* that servant whom his master, when he comes, will find so doing. ⁴⁷ Assuredly, I say to you that he will make him ruler over all his goods. ⁴⁸ But if that evil servant says in his heart, ‘My master is delaying his coming,’ ⁴⁹ and begins to beat *his* fellow servants, and to eat and drink with the drunkards, ⁵⁰ the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, ⁵¹ and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

Mark 13:32

³² “But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Take heed, watch and pray; for you do not know when the time is. ³⁴ *It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. ³⁵ Watch therefore, for you do not know when the master of the house is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning—³⁶ lest, coming suddenly, he find you sleeping. ³⁷ And what I say to you, I say to all: Watch!”

Luke 21:34

³⁴ “But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day

come on you unexpectedly. ³⁵ For it will come as a snare on all those who dwell on the face of the whole earth. ³⁶ Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”