

1ST THESSALONIANS

THE NEED TO REMAIN ORIENTED TO TRUE IMMINENCY (I.E. TIMING OF THE IMPENDING RAPTURE) VSS.1-11

THE THIEF IN THE NIGHT MOTIF VSS.1-2

EXEGESIS VERSES 1 -2:

GNT 1 Thessalonians 5:1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεΐαν ἔχετε ὑμῖν γράφεσθαι,

NAS 1 Thessalonians 5:1 **Now as to the times and the epochs, brothers,** *δέ (cc/ch) Περὶ (pg; "concerning/as to") τῶν ὁ χρόνων χρόνος (d.a. + n-gm-p; "the time-spans/set times/durations") καὶ (cc) τῶν ὁ καιρῶν, καιρός (d.a. + n-gm-p; "the seasons"; in the context of time: "epochs/events") ἀδελφοί, ἀδελφός (n-vm-p; "brothers") you have no need of anything to be written to you. δέχετε ἔχω (vipa--2p; "you have") οὐ (neg. +) χρεΐαν χρεΐα (n-af-s; "no need/no necessity of anything") γράφεσθαι, γράφω (compl. inf./pp; "to be written") ὑμῖν σύ (npd-2p; ref. Thess.'s)*

GNT 1 Thessalonians 5:2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.

NAS 1 Thessalonians 5:2 **For you yourselves know full well that the day of the Lord will come just like a thief in the night.** *γάρ (explan. conj.) αὐτοὶ αὐτός (nprnm2p; emphatic; "you yourselves") οἶδατε οἶδα (viPFa--2p; "know with certainty") ἀκριβῶς (adv.; "thoroughly/full well/accurately"; used 5x) ὅτι (intro. content of knowing; "that") ἡμέρα (n-nf-s; "the day") κυρίου κύριος (n-gm-s; "the Lord") ἔρχεται. ἔρχομαι (vipd--3s; "will come/is approaching") ὡς (compar. conj.; "just as/like"; emphasizes comparison to the thief) οὕτως οὕτω (adv.; "in this way"; emphasizes the manner of approach; precedes the verb "will come" in the Greek; not translated in NAS) κλέπτῃς (n-nm-s; "a thief"; used 16x) ἐν (pL/time; "in") νυκτὶ νύξ (n-Lf-s; "the night")*

ANALYSIS VERSES 1 – 2:

1. Being newly informed as to the dead in Christ enjoying resurrection at the Rapture with those remaining (4:13-18), attention returns back to doctrine these saints **know**.
2. Having the issue of resurrection clearly before them including the progression of events, a refocus on the timing of the Rapture now becomes of utmost importance.
3. This as the next logical prophetic focus concerning the resurrection of the Church.
4. The timing of the Rapture, or when it could and might occur in history, is known as its “imminence” or “nearness”. Cf.Heb.10:25

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5. A hazard for believers, and here young believers, is to ignore other prophetic realities that are a part of the mix of prophetic eschatology.
6. The timing of the Rapture is a good example as it has been misrepresented throughout CA history.
7. A dominant hazard in this respect has been teaching promoting false hopes of it occurring prematurely.
8. A good example of this is seen in 2The.2:1ff where Paul has to address their susceptibility in falling for a forged letter indicating they had entered the Tribulation.
9. A primary reason for failure of believers to orient to the true “imminence” of the Rapture is the false notion that it could occur any time during the CA.
10. This regardless of historical and prophetic events Scripture clearly sets forth as having to precede the Rapture.
11. Before the return of Christ, certain signs must be in place; including:
 - A. The Fig Tree. Mat.24:32: “...*summer is near*”
 - 1) This pointing to imminence as “the” sign of Mat.24:3
 - 2) Reestablished after “two days”. Hos.5:15 – 6:3; cp.2Pet.3:8
 - B. False christs, wars, rumors of wars, famines, earthquakes, all signaling only the beginning. Mat.24:5-8
 - C. An unprecedented peace movement. 1The.5:3
 - D. The existence of major international political entities:
 - 1) USA, a descendent of Britain. Dan.7:4; Rev.18
 - 2) The Russian confederation. Dan.7:5
 - 3) Israel/Jerusalem. Eze.37:1-14; 38:14-15
 - 4) The Orient confederation with its massive army. Dan.7:6; Rev.9:13-16
 - 5) RCC (final form of the Mother/Son cult. Rev.17
 - 6) RRE. Dan.7:23-26; Rev.13
 - E. The rise of the great merchants and the “latter rains”. Jam.5:1-7
 - F. The potential for a world-wide monetary system. Rev.13:15-17
 - G. Political, religious apostasy and rampant STA activity. 2The.2:3ff; 2Tim.3:1ff; 4:3-4; Jud.4ff; Rev.3:14ff
 - H. In spite of the troubles falling on mankind, a general disregard and contempt for BD. Mat.24:36-38, 42-43
12. With the Thessalonians’ doctrinal vision cleared as to the issue of resurrection, Paul now wants to make certain their vision remains clear as to the true imminence of the Rapture.
13. Some interpreters suggest that the Thessalonians are also questioning this aspect of the Rapture and Paul’s words are indication of them possibly being disoriented.
14. However, the strong language acknowledging their certain orientation to the eschatology in our opening verses suggests otherwise.
15. His words are better suited as simply a logical reminder of the need to stay oriented defending against the constant danger of false doctrine infiltrating their ranks.
16. A persistent danger as the necessity for Paul’s 2nd epistle to this church makes clear.
17. In this vein he begins the new paragraph, “**Now as to the times and the epochs, brothers, you have no need of anything to be written to you**”.
18. The phrase “**you have no need of anything to be written to you**ἔχω οὐ χρεία γράφω σύ - echo ou chria grapho su” is reminiscent of 4:9.

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19. Whereas 4:9 emphasized **no need to** write concerning brotherly love because of the dynamics of the FHS + positive volition, in our verse nothing needs **to be written** because team Paul has already taught the doctrine to them (cp.2The.2:5).
20. The Thessalonians were by no means in the dark concerning the matters at hand further implying that Paul's reference otherwise is as a reminder, not due to a present failure on their part.
21. Paul again refers to them as "**brothers**" highlighting the camaraderie they share knowing the same doctrine.
22. What they had been informed of was sound eschatology of the CA referred to as "**the times and the epochs**/ὁ χρόνος καί ὁ καιρός – ho chronos kai ho kairos".
23. These two nouns designating history in change were used by Jesus in Act.1:7 where He informed His disciples that the kingdom and His return were not imminent and something they would live to see (that the emphasis is such in Acts is because they obviously would come to know the prophetic history just like Paul and these saints).
24. The noun "**the times**" puts emphasis on the duration of the CA while "**the epochs**" or seasons looks to outstanding events characterizing the dispensation.
25. The two words also occur in Dan.2:21 where God is seen to be the unseen power behind the change in political rule.
26. The period just before and following the Rapture is unique and is clearly described in the prophecies of the O.T. and N.T.
27. As we have pointed out, a lot of history is in the making of the CA with significant signs being indicators of where one is at any given point.
28. Again, the paramount sign at its end is the budding of the fig tree, which is the modern state of Israel.
29. The doctrinal position stated in a nutshell is: No Israel, no Rapture!
30. That Israel would have to reemerge as a nation implicitly states the necessity of a dispersion, which occurred in 70AD.
31. That our epistle was written circa 51-52 AD, the Thessalonians could discern that the "ball wasn't even rolling yet", so to speak.
32. Not going into detail since Paul had already taught these things, he instead highlights two dominate characteristics associated with the end times ushering in the Rapture.
33. Vs.2 highlights the dominant spiritual blindness associated with that period of history and vs.3 will follow-up with a dominant human viewpoint focus characterizing the final generation.
34. That the Parousia will come on an unsuspecting world is made clear in vs.2, "**For you yourselves know full well that the day of the Lord will come just like a thief in the night**".
35. The recognition that this doctrine was completely understood by these saints is emphatically expressed "**you yourselves know full well**/αὐτοὶ οἶδα ἀκριβῶς – autos (emphatic position) oida (PF tense) akribos (completely/thoroughly/in detail).
36. The adverb "**full well**" indicates that the oral teaching concerning the end times was exhaustive pointing to the pervasiveness of evil that the world would eventually embrace bringing about the Rapture, tribulation and 2nd Advent.
37. Jesus made clear this evil concerning the last days in Mat.24:37-39.
38. The "**thief in the night**/κλέπτης ἐν νύξ – kleptes en nux" motif points to the dominance of –V that will be populating planet earth at that time.

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39. Paul uses the expression “**the day of the Lord**/ἡμέρα κύριος – hemera kurios” to further characterize “that **day**” (cf.vs.4) in which the Rapture was imminent.
40. The phrase is an O.T. expression to indicate a time when Yahweh would vindicate His righteousness and execute judgment upon the world ushering in the Millennial Age.
41. The phrase occurs in Isa.2:12; 13:6,9; Eze.13:5; 30:3; Joe.1:15; 2:1,11,31; 3:14; Amo.5:18,20; Oba.15; Zep.1:7,14; Mal.4:5; Act.2:20; 1Cor.5:5; 2The.2:2; 2Pet.3:10.
42. These references reveal that the idea of judgment is paramount in all of them.
43. The period in question certainly includes the 7-year tribulation that begins with the Rapture initiating the dawn of **day** finding conclusion with the 2nd Advent.
44. 2Pet.3:10 gives authority for including the Millennium and dissolution of the heavens and earth within this period.
45. It is the mid-point of the tribulation that sun/Son will arise to begin executing His judgment in reaction to the antichrist establishing his image in the temple.
46. That the whole period from the rapture to the dissolution of the universe comes under this period, again reference 2Pet.3:10.
47. The arrival of that time period is like the arrival of a burglar.
48. Ancient burglars, like modern ones, often operated under the cover of darkness.
49. The **thief** comparison goes back to the Gospels. Cf.Mat.24:43; Luk.12:39
50. The metaphor is used in Rev.16:15 of those that are living in the tribulation and about to face the 2nd Advent.
51. The simile is also used in Rev.3:3 of potential judgment upon the local church of Sardis barring repentance.
52. In our verse it is applied to mankind in general as they live in the final generation just before the Rapture.
53. This verse along with others like it has been taken to mean that even adjusted believers will be caught off guard.
54. Further context refutes this and Noah was told that the pre-diluvians had 120 years before judgment would overtake them. Cp.Gen.6:3
55. Noah did not know the exact day, but was told when to enter the ark.
56. Similarly, we do not know the day or hour (Mat.24:36), but we certainly know the historical/prophetic conditions that must exist before Christ can return.
57. As far as the world of unbelievers and –V believers is concerned, the Rapture will catch them off guard.
58. However, maladjusted believers will be taken along with adjusted believers.
59. All unbelievers will then enter into Daniel’s 70th week of that **day**.

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HUMAN VIEWPOINT DIVERSION OF THE FINAL GENERATION

EXEGESIS VERSE 3:

^{GNT} 1 Thessalonians 5:3 ὅταν λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος ὡσπερ ἡ ὠδὶν τῆ ἐν γαστρὶ ἐχούση, καὶ οὐ μὴ ἐκφύγωσιν.

^{NAS} 1 Thessalonians 5:3 **While they are saying, "Peace and safety!"** ὅταν (*temp. conj.*; "While/whenever") λέγωσιν, λέγω (*vs pa--3p*; "they may say") Εἰρήνη (*n-nf-s*; "Peace") καί (*cc*) ἀσφάλεια, (*n-nf-s*; "safety/security"; used 3x) **then destruction will come upon them suddenly like birth pangs upon a woman with child;** τότε (*adv. time*; "then") ὄλεθρος (*n-nm-s*; "destruction/ruin"; used 4x) ἐφίσταται ἐφίστημι (*vi pm--3s*; *lit. will stand upon*; "will come/appear suddenly/approach"; used 21x) αἰφνίδιος (*a--nm-s*; "sudden/unforeseen/unexpected"; used 3x) αὐτοῖς αὐτός (*np dm 3p*; "to them") ὡσπερ (*compar. conj.*; "like/as") ἡ ὠδὶν (*d.a. + n-nf-s*; "the labor pain/birth pangs"; used 4x) τῆ ἢ ἐχούση, ἔχω (*d.a. + subs. ptc./p/a/df-s*; "the one having" +) ἐν (*pL +*) γαστρὶ γαστήρ (*n-Lf-s*; "in the womb/in the belly"; the phrase is idiomatic for "a woman with child/the one giving birth") **and they shall not escape.** καί (*ch*) οὐ μὴ (*double neg.*; "in no way") ἐκφύγωσιν. ἐκφεύγω (*vs aa--3p*; "they might escape/avoid"; used 8x)

ANALYSIS VERSE 3:

1. Vs.3 now prophesies a dominate human viewpoint propaganda campaign that acts as a diversion to the negative world demonstrating their spiritual blindness of vs.2.
2. The phenomenon, like the secondary signs of the Parousia, especially characterizes the fig tree generation leading up to the judgments of the Tribulation.
3. It is during this time that a satanic attack of misinformation is perpetrated among the masses seeking to keep their attention away from Biblical truths.
4. It is **"While they are saying, 'Peace and safety!' then destruction will come upon them suddenly like birth pangs upon a woman with child"**.
5. The noun **"peace/εἰρήνη – eirene"** refers to feelings that do not evoke alarm, the absence of war or conflict between two opposing forces, generally nations one to another.
6. The following noun **"safety/ἀσφάλεια – asphaleia"** refers to being unshaken and secure, the domestic sense of will-being that people desire, as in health, prosperity, a good economy, etc.
7. The question in regard to this passage is whether or not there is any reality to their statement of **peace and safety**, or is it just wishful thinking ("world peace")?
8. Certainly, the **peace** movement in our nation has not brought international **peace**, nor has it promoted or produced domestic tranquility.
9. However, during the first 3½ years of the Trib, there is evidence that a pseudo-peace will settle over the majority of the planet. Rev 6:1-2, 8:1, 18:7-11

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10. The rider on the white horse of Rev.6:2 personifies a strong **peace** movement having a bow with no arrows (call for international disarmament).
11. This political movement finds its foundation in the USA and is further capitalized upon by the anti-christ during the 1st half of the Trib.
12. **Peace** has long been an obvious desire for mankind, and people are willing to believe anything told them by the media and their leaders, in spite of obvious facts to the contrary.
13. This is observed in the history of Israel, when the **peace** prophets were busy in the days of Jeremiah, lying to and deceiving those that were otherwise –V.
14. They assured the masses that there was nothing to fear, despite the moral and spiritual decay of their society. Jer.6:13-14, 14:13-15, 23:
15. The declaration these liars made was “We have nothing to fear, God is for us and favorably inclined toward us – we can do as we please and there will be no repercussions!”
16. Judah, the southern kingdom, did not learn the lesson from Israel, the northern kingdom, which had been taken captive by Assyria some 135 years earlier. 2Kgs.17
17. Neither did they take heed when Sennacherib of the Assyrians came to the very walls of Jerusalem. 2Kgs.18:17ff
18. Like Israel, we learn from history that we have learned nothing from history.
19. This is exactly the same mentality that exists today, in spite of the fact that the WOG explicitly states that those that reject His Truth will come under His judgment. Rom.1:18
20. The common viewpoint among the masses is that God is not really as the Bible declares Him; He is not opposed to anyone, would never do anyone harm, and He certainly agrees with our efforts to clean up the planet and society by our own devices.
21. Various catastrophes, earthquakes, famines, epidemics, floods, hurricanes/tornadoes/storms etc. are not the judgments of God, but are merely “Mother Nature” acting up, or “Mother Earth” trying to warn us.
22. Never in the history of mankind has the push for **peace** been as strong as has been over the last Century (and it continues building).
23. The **peace** campaign in our nation has been active at all levels of government since as early as the establishment of the United Nations in 1945 (even the 1919 League of Nations).
24. In 1961, President John F. Kennedy presented his plan for national disarmament called “Freedom from War: The United States Program for General and Complete Disarmament in a Peaceful World”, a three stage program for the gradual transfer of US arms to the UN.
25. In addition to these sorts of activities, our nation has continually engaged in negotiation, trade, treaties, etc. with those that are our avowed enemies under the foolish notion that we will change the natures of those nations – “food and money for **peace**”.
26. The **peace** propaganda in our time will continue to escalate to its zenith in the early part of Daniel’s 70th week right up to the point of its first major catastrophe: The destruction of the U.S. by Russia and its allies. Isa.13, 21, 47; Jer.50, 51; Rev 18

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27. Our word for “**destruction**/ὄλεθρος - olethros” does not refer to complete annihilation, but the ruin of all that gives worth to existence, whether in time (1Cor 5:5) or eternity (2The.1:9).
28. At that point all talk of **peace and security** will suddenly be curtailed as nations scramble for survival when Babylon is destroyed in one hour of one day. Rev.18:9ff
29. From that point forward, the Trib takes on a new complexion and the obvious judgment of God begins full force.
30. While the figure of the thief portrays the unexpected character of the event, the figure of the pregnant woman now conveys the inevitable reality of the event.
31. No one in their right mind would look at a **woman** that is eight months pregnant and state that she will not experience labor pains.
32. An additional sense is that the **woman** who is pregnant does not know the precise time she will give **birth**, but she is always aware that she will give **birth**.
33. The approaching intense state of pregnancy and the labor pains that were prophesied by Jesus indicate that a far greater state of misery is coming. Mat.24:7-8
34. In spite of the clear teaching of Scripture and all the signs, -V continues to ignore or reject the truth of the Lord’s return.
35. The complete inability of men to “**escape**/ἐκφεύγω – ekpheugo” or avoid the events of the day of the Lord is expressed with an emphatic double negative (οὐ μή - ou me) .
36. The ones that will absolutely **not escape** are the “**they**” of vs,3a, as opposed to those in the upcoming verses.
37. *Review the Doctrine of the Day of the Lord.*

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BLINDNESS TO THE PAROUSIA IS NOT NECESSARY VSS.4-6

EXEGESIS VERSE 4:

^{GNT} 1 Thessalonians 5:4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃ καταλάβῃ.

^{NAS} 1 Thessalonians 5:4 **But you, brothers, are not in darkness,** *δέ, (ch) ὑμεῖς σύ (npn-2p; "yourselves"; emphatic) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") οὐκ οὐ (neg. +) ἐστὲ εἰμί (vipa--2p; "are not") ἐν (pL) σκότει, σκότος (n-Ln-s; lit. absence of light; fig. "darkness/ignorance/lack of understanding"; used 31x) that the day should overtake you like a thief; ἵνα (conj. result; "resulting that") ἡ ἡμέρα (d.a. + n-nf-s; "the day") καταλάβῃ· καταλαμβάνω (vsaa--3s; "might come upon/should overtake"; used 15x) ὑμᾶς σύ (npa-2p; ref. Thess.'s) ὡς (compar. conj.; "like/as") κλέπτῃ (n-nm-s; "a thief"; same as 5:2)*

ANALYSIS VERSE 4:

1. Just because the Parousia catches the world at large unaware does not mean that believers must resign themselves to the same fate.
2. The reason the world is unprepared is because of their -V, and hence blindness to prophetic realities.
3. That volition is of issue is seen in Paul's repetition of the subjunctive mood used no less than 8x in vss.4-10 concerning the Thessalonians.
4. These usages are to be contrasted to the previous 2 subjunctive usages concerning the world "saying" and "not escaping" in vs.3.
5. Paul now contrasts between his +V readers being well informed as to the eschatology of the CA (vss.1-2) and the rest of -V mankind, unbeliever and believer alike.
6. He begins in vs.4 by stating the reality of their +V, "**But you, brothers, are not in darkness, that the day should overtake you like a thief**".
7. The emphatic use of "**you/σύ - su**" paralleling their address as "**brothers/ἀδελφός - adelphos**" draws quick attention to these saints volition as equal to team Paul.
8. While they are every bit as much in the world as the rest, they "**are not in darkness/οὐ εἰμί ἐν σκότος ου eimi en skotos**".
9. "**Darkness**" here refers to the spiritual **darkness** of the soul that is -V and where there is the absence of spiritual light i.e., BD.
10. Just as physical **darkness** impedes activity easily performed in the light of **day**, so spiritual **darkness** blinds men with regard to spiritual realities.
11. The pre-salvation condition is one of spiritual **darkness**. Eph.5:8,11; Col.1:13; 1Pet.2:9
12. However, apart from intake and application of BD, the believer also walks in **darkness**. 1Joh.1:6; 2:9,11 cp. Joh.12:35,46
13. -V prefers **darkness** to light. Isa.5:20; Joh.3:19
14. Those that truly follow the Lord will not walk in **darkness**. Joh.8:12

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15. **Darkness** does not comprehend light. Joh.1:5
16. To be +V means to “*put on the armor of light*”. Rom.13:12
17. +V is to separate from those that are in **darkness** (2Cor.6:14) as taught by creation itself in Gen.1:4.
18. The **darkness** of the devil’s world is passing away. 1Joh.2:8
19. Rulership of the STA with its human viewpoint fills the soul with **darkness**. Mat.6:23
20. Consistent teaching under a P-T removes **darkness** from the soul and makes believers the light of the world. Mat.5:14-16
21. Ignorant, maladjusted believers will also be overtaken by that “**day**/ἡ ἡμέρα – he hemera”.
22. It will be to them “**like a thief**/ὥς κλέπτης – hos kleptes” being unaware of the *times and epochs* costing them dearly in loss of eternal blessing (reward at the Bema).
23. In this respect, their volition emulates their unbelieving counterparts (-V).
24. Yet, it doesn’t have to be this way as the subjunctive mood “**should overtake**/καταλαμβάνω – katalambano” grammatically makes clear.
25. The subjunctive indicates potential or desire and acknowledges +V seeking to know the truth of BD avoiding the potential of blindness to God’s plan otherwise.
26. If the Thessalonians hold fast to what Paul has taught them about “**the day**”, then they will not be taken in by pseudo-prophecy types.
27. Again, the subjunctive mood of “**overtake**” indicates the very real possibility of believers falling for false prophecy disorienting to their Ph₂ under disbelief to sound BD.
28. Paul assures these believers that as their +V stands, they are ready for all the advantages of the Parousia, whenever it might happen.
29. God does not leave the seeking believer in the dark regarding His agenda, as He does the unbeliever or –V believer. Cf.Mat.13:15-16
30. Neither is God glorified by those that live in spiritual ignorance not oriented to their time in history as they are unable to make applications related to that fact.

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WHAT THE SPIRITUALLY ENLIGHTENED ARE AND ARE NOT

EXEGESIS VERSE 5:

^{GNT} 1 Thessalonians 5:5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·

^{NAS} 1 Thessalonians 5:5 **for you are all sons of light and sons of day.** γὰρ (*causal conj.; "because"*) ὑμεῖς σύ (*nprn-2p; emphatic*) ἐστε εἰμί (*vipa--2p; "keep on being/are"*) πάντες πᾶς (*a--nm-p; "all"*) υἱοὶ υἱός (*n-Pred.nm-p; "sons"*) φωτός φῶς (*n-gn-s; "of light"*) καί (*cc*) υἱοὶ υἱός (*n-nm-p; "sons"*) ἡμέρας. ἡμέρα (*n-gf-s; "day"*) **We are not of night nor of darkness;** οὐκ οὐ (*neg.+*) ἐσμὲν εἰμί (*vipa--1p; "we are not"*) νυκτὸς νύξ (*n-gf-s; "of night"; same as 2:9; 3:10; 5:2*) οὐδέ (*cc; "not"*) σκότους· σκότος (*n-gn-s; "of darkness"; same as vs.4*)

ANALYSIS VERSE 5:

1. Having assured the Thessalonians that their +V has delivered them from the spiritual ignorance of the –V world, Paul now highlights why.
2. This as to particular characteristics attributed to them stated in both positive and negative terms.
3. Both sets of terms are described two-fold with the positive being “**for you are all sons of light and sons of day**”.
4. Paul employs a literary device in this verse known as a “chiasma”: to contrast the first word with the fourth (**light – darkness**) and the second with the third (**day – night**).
5. “Chiasma” comes from the Greek letter χ (chi) and means “to place cross-wise” or “to shape like the letter X”.
6. It is a figure of speech in which two or more clauses are related to each other through a reversal of structures in order to make a larger point i.e., an inverted parallelism.
7. The bigger picture is that these believers that are positive possess and employ distinct characteristics not found in the world of negative volition.
8. In other words, +V has successfully overturned the ruling human viewpoint of Satan’s world in their lives replacing it with Divine viewpoint in application.
9. Their success finds its foundation in the fact that they “**are all sons of light**/εἰμί πᾶς υἱός φῶς – eimi pas huios phos”.
10. The adjective “**all**” looks to the assessment by Paul of this church corporately.
11. It is a reminder of why this local church is perceived as a model church.
12. The Hebraism “**sons of**” is used to describe their nature as belonging to, or produced from, that which dominates or controls the person. Cf.Hos.10:9, “*Will not the battle against the sons of iniquity overtake them in Gibeah?*”; cp. Joh.8:44
13. The relationship to “**light**” finds its beginning in the SAJG where all believers become **sons** of God because they have believed in “the” **Light**, Christ. Joh.12:36
14. Since God is **light** (1Joh.1:5), to be a son of **light** is to be a son of God.

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15. That there is no **darkness** in God, it follows then that the viewpoint that God sponsors in His Word mirrors His perfect essence. Cf.Psa.119:105, 130; Pro.6:23
16. His word therefore is **light** acknowledging the Ph₂ faith of these believers.
17. Another way of stating their Ph₂ relationship is that they are “**sons of BD**”.
18. BD reflects the one true reality, even in the portion of human history where **night** and **darkness** dominate.
19. God lights the lamp of the +V believer so he or she can function in the **darkness** of the devil’s world. Psa.18:28
20. Ph₂ +V allows BD to dominate and control their thoughts, words and actions.
21. A prominent danger for any believer that is **light** in the Lord is to not exploit their position in the **Light** and return to some form of **darkness**. Cp.Eph.5:8
22. The second phrase “**sons of day** (ἡμέρα – hemera)” does not refer to the **day** of the Lord as it omits the d.a. used otherwise in vs.4.
23. “**Day**” in our verse highlights their relationship with God finding evidence in application during that portion of time allotted the believer. Cf.Joh.9:4
24. The phrase further substantiates their Ph₂ faith as they were making use of the **light** that they had by walking in it illustrating both inhale and exhale faith. Cp.1Joh.1:6-7
25. This in turn further relates to their prophetic orientation as to their time and place in history respecting the day of the Lord and promised place in events post rapture.
26. The phrase “**sons of light**” emphasizes both their Ph₁ and Ph₂ faith with the phrase “**sons of day**” emphasizing the evidence of their faith in application and eternal reality in resurrection.
27. Paul then contrasts their +V to the negative disposition of the world, “**We are not of night nor of darkness**”.
28. Paul now includes himself and the missionary team with the Thessalonians “**we are not**/οὐ εἰμί - ou eimi” to substantiate the equality of +V with both parties implied in their “brotherhood” in vs.4.
29. The +V of both pastors and sheep is validated as both have separated themselves from the governing laws of Satan’s world.
30. Following the grammatical intent of the chiasma where **light** is contrasted to “**darkness/σκότος – skotos**”, the **darkness** refers to the characteristic void of Divine viewpoint among the negative world.
31. It highlights the –V of unbelievers in contrast to believers and further recognizes –V among believers in their failure to orient to BD.
32. The pre-salvation state is characterized by **darkness**, the mental ignorance that produces moral error. Cp.Eph.5:8; Col.1:12-13; 1Pet.2:9
33. “**Darkness**” exists as the spiritual reality in the lives of –V.
34. Believers also walking in **darkness** emulate their unbelieving counterparts.
35. Satan’s viewpoint is propagated in and to mankind, but as vs.4 highlighted, there is an alternative to its domination and enslavement by it.
36. That alternative is to choose to believe in the truth of BD making the 3 adjustments (SAJG/R_BAJG/MAJG).
37. Human history has and still is characterized by human viewpoint (**darkness**) that has produced a situation of spiritual **night** upon the planet.

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38. The inverted parallel of “**night**/νύξ – nux” to **day** looks to the rule of Satan on the planet during human history and those that align with him during their life. Cf.1Joh.5:19
39. To be “**not of night**” is another way of saying we are not of this world while remaining in it. Cf.Joh.17:14-16 cp. 1Joh.4:5,17
40. Only the +V growing believer can effectively demonstrate this before the cosmos.
41. The **night** of Satanic **darkness** is passing away, and the **day** of the rule of Divine viewpoint is at hand. Rom.13:12
42. The importance of the doctrine of separation becomes very apparent concerning these realities.
43. –V is not a true friend to +V and has nothing to really offer as to the dissemination of **light** over **darkness** or of the importance of living the Christian life in **day** vs. **night**. Cf.2Cor.6:14
44. –V prefers human viewpoint over Divine viewpoint as they avoid exposing their actions to the mirror of the WOG. Cp.Joh.3:19-20; cf.Jam.1:23
45. These concepts are in opposition to one another and to embrace those holding to the **night of darkness** places the believer in opposition to God. Jam.4:4
46. That which sets +V apart from –V is found under one concept: Choice!!
47. Man can choose for the **light** or for **darkness** both Ph₁ and Ph₂.
48. **Light** means life and **darkness** only leads to death. Cp.Psa.107:10-11
49. Those that choose **light** are the ones that are oriented to the POG for their life and will not be caught unaware as to both prophetic and spiritual realities significant for their dispensation.
50. Via belief in the gospel we are positionally **not of night nor of darkness** and via GAP we remain apart experientially in this dismal cosmic domain.
51. The **day** of the Lord will bring with it the **light** of BD upon the earth.
52. The Church during that age will rule and reign with Christ 1,000 years. Rev.20:4,6
53. The removal of Satan and his angels along with all unbelievers takes away the **darkness** of previous times.
54. For +V destined for the Age of **light** to come, they have already experienced in part that Age, living in the **light** of BD. Cf.Heb.6:5

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CALL TO STAY +V IN ORIENTATION TO BD

EXEGESIS VERSE 6:

^{GNT} 1 Thessalonians 5:6 ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

^{NAS} 1 Thessalonians 5:6 **so then let us not sleep as others do**, ἄρα (*infer. conj. +*) οὖν (*infer. conj.; "consequently therefore"; strong appeal to logical deduction; "based on that, therefore"*) μὴ (*neg. +*) καθεύδωμεν καθεύδω (*vspa--1p; hortatory subj. [exhortative]; "let us not sleep"; used 22x; used lit. and fig. of both death and spiritual sleep*) ὡς (*compar. conj.*) οἱ ὁ λοιποὶ λοιπός (*d.a. + ap-nm-p; "the rest/the others"*) **but let us be alert and sober**. ἀλλὰ (*strong. adverbs. "but"*) γρηγορῶμεν γρηγορέω (*vspa--1p; hortatory; "let us be alert/keep watch or awake/vigilant"; used 22x both lit. and fig.*) καὶ (*cc*) νήφωμεν. νήφω (*vspa--1p; hortat.; "let us be sober"; used 6x, always fig. for spiritual sobriety*)

ANALYSIS VERSE 6:

1. That the Thessalonians are presently oriented to the POG due to the virtues they possess as a result of their +V (vss.4-5), Paul follows with a natural and reasoned exhortation i.e., “Stay that way”!
2. The sense of logical conclusion is brought out by the dual inferential conjunctions “**so then/ ἄρα οὖν** – ara oun” beginning vs.6 indicating a strongly reasoned appeal.
3. That volition remains essential to their orientation is seen in the continued use of the subjunctive mood (3x) giving force to his exhortations.
4. While each subjunctive is used with imperatival force as a hortatory (**let us**), they remain dependent upon choosing to obey the commands, indicating potential to do otherwise.
5. In addition, Paul continues to include himself and his team in exhortation to point to the importance of exhortation of +V across the board (cf. the inclusion in vs.5b).
6. Just because his team are authoritative shepherds teaching sheep does not make them immune to the need to adhere to the WOG for their own spiritual well being.
7. Vss.6-10 are a clear example of a pastor exhorting himself along with his congregation (he retains the use of “**us** and *we*” throughout).
8. Whereas Paul presented vs.5 appealing first to the positive and then negative, he now reverses the approach first appealing to the negative “**let us not sleep as others do**”.
9. His purpose for switching is to further highlight the assumed principle of separation understood in our verses in responsibility of application by +V to –V.
10. Both the P-T and congregation must adhere to the doctrine of separation to ensure sustained +V.
11. The negative command to “**not sleep**” in contrast to “**as others do**” demands a separation from a course of life pursued by –V. Cf.1Joh.3:15-16

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12. The first subjunctive verb “**let us not sleep**/μή καθεύδω – me katheudo” is not the same verb used for the “**sleep** of death” in 4:13 (*asleep*: κοιμάομαι – koimaomai).
13. His change of terms here denotes that Paul is now obviously speaking in spiritual terms, not physical.
14. Only Paul uses this term in the epistles (5x) and its only other use outside of Thessalonians is clearly spiritual Cp.Eph.5:14
15. Our verb will remain his choice of terms following in vss.7,10 to further illustrate spiritual realities.
16. Those that are sons of light and day are not to fall into the state of spiritual **sleep** characteristic of those that are sons of night and darkness.
17. Paul contrasts the +V of these saints to –V otherwise with the comparative phrase “**as others do**/ὡς ὁ λοιπός – hos ho loipos”.
18. The comparative conjunction “hos” does not demand an exact likeness recognizing a variety of conditions constituting **sleep** for unbelievers and believers alike:
 - A. Those that completely divorce themselves from Scripture, Ph₁ and 2.
 - B. Those that while believing in the Parousia, deny us the ability to identify the final generation.
 - C. Those that at some level recognize the times, fail to assimilate doctrine so as to gain full SG₃ at the Bema.
 - D. Those that adopt an erroneous prophetic grid (ex.: amillennialist).
19. In all cases, the above represent –V to the truth.
20. Succinctly stated: Any believer not adjusted to the times in which we live via sound prophetic teaching and otherwise not advancing in a local church is spiritually asleep.
21. And the day of the Lord will be as a thief to him/her (cf.vs.2).
22. These **let** themselves be “robbed” of eternal blessing because they were –V.
23. As warning, there is a very serious penalty attached to anyone adding to or subtracting from prophetic information. Cp.Rev.22:18,19 cf.1:3
24. In stark contrast to –V, +V is exhorted, “**but let us be alert and sober**”.
25. The verb “**alert**/γρηγορέω – gregoreo” demands that each believer know what he is to be looking for in terms of the specifics surrounding the rapture.
26. This includes orientation to eschatology. and God’s disposition of judgment that –V can expect in repudiation of His plan.
27. Each generation of the CA is to stay on the **alert** during the course of history personified by night.
28. The verb implies a strong stand for the faith (1Cor.16:13), a strong and accurate prayer life (Col.4:2) and always ready for the cosmic attacks of Satan’s world (1Pet.5:8).
29. The verb “**sober**/νήφω – nepho” literally means the opposite of getting drunk.
30. Of its 6x uses in the N.T., it always looks to spiritual sobriety. 1The.5:8; 2Tim.4:5; 1Pet.1:13; 4:7; 5:8
31. To be spiritually drunk would mean to have lack of self-control leading to undue elation (wolf-criers) or unconsciousness (can’t know crowd).
32. Either way, the drunk person has lost control of his faculties and is out of touch with reality.
33. We are to avoid any kind of excess that would stifle sensitivity to God’s revealed purposes and place +V in danger of going –V.

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HOW TO STAY ORIENTED/+V IN A DARK WORLD VSS.7-8

EXEGESIS VERSES 7 – 8:

^{GNT} **1 Thessalonians 5:7** οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

^{NAS} **1 Thessalonians 5:7** **For those who sleep do their sleeping at night,** γὰρ (*explan. conj.*) οἱ ὁ καθεύδοντες καθεύδω (*d.a. + subs. ptc./p/a/nm-p; "the ones sleeping"; same vs.6*) καθεύδουσιν καθεύδω (*vipa--3p; "are sleeping"*) νυκτὸς νύξ (*n-gf-s; "night"; same as 5:2,5*) **and those who get drunk get drunk at night.** καί (*cc*) οἱ ὁ μεθυσκόμενοι μεθύσκω (*d.a. + subs. ptc./p/p/nm-p; "the ones being drunk"; used 5x*) μεθύουσιν· μεθύω (*vipa--3p; "are drunk/get drunk"*) νυκτὸς νύξ (*n-gf-s; "at night"*)

^{GNT} **1 Thessalonians 5:8** ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

^{NAS} **1 Thessalonians 5:8** **But since we are of the day, let us be sober,** δέ (*ch*) ἡμεῖς ἐγώ (*npr-1p +*) ὄντες εἰμί (*circ. ptc./p/a/nm1p; causal; "since we are"*) ἡμέρας ἡμέρα (*n-gf-s; "of day"*) νήφωμεν νήφω (*vspra--1p; "let us be sober"; same as 5:6*) **having put on the breastplate of faith and love,** ἐνδυσάμενοι ἐνδύω (*circ. ptc./a/m/nm1p; "having clothed ourselves/having put on"; used 27x*) θώρακα θώραξ (*n-am-s; "the breastplate/chest armor"; used 4x*) πίστεως πίστις (*n-gf-s; "of faith"*) καί (*cc*) ἀγάπης ἀγάπη (*n-gf-s; "of love"*) **and as a helmet, the hope of salvation.** καί (*cc*) περικεφαλαίαν περικεφαλαία (*n-af-s; "as a helmet"*) ἐλπίδα ἐλπίς (*n-Pred.af-s; "the hope"*) σωτηρίας· σωτηρία (*n-gf-s; objective; "of salvation/deliverance"*)

ANALYSIS VERSES 7 – 8:

1. Having exhorted +V to stay the course (vs.6), Paul now explains how in vss.7-8.
2. The explanation comes by way of first observing the habit of –V operating in the darkness of the devil’s world in vs.7.
3. He then follows in contrast to the virtues available and to be employed for +V to avoid darkness in their own lives in vs.8.
4. The observation looks first to normal circumstances of people **sleeping** and getting **drunk**, “**For those who sleep do their sleeping at night, and those who get drunk get drunk at night**”.
5. One normally sleeps during the hours of darkness and also that drunkenness tends to be associated with the nighttime (daytime intoxication is regarded as even more reprehensible than at **night**; cf.Isa.5:11; Act.2:15; 2Pet.2:13).

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6. The words used here for “**sleep/sleeping**/καθεύδω – katheudo” and “**being drunk**/μεθύσκω – methusko” and “**getting drunk**/μεθύω – methuo” are used in their literal sense as a basis for the metaphorical/spiritual application in vs.6 (*alert and sober*).
7. The two cognate verbs for “**drunk**” emphasize the inebriated results from the influence of over drinking respectively.
8. The “**sleep/sleeping**” within the metaphor points to those that due to their –V are unconscious with respect to the impending **day**.
9. It implies that they are out of touch with reality living in an otherwise dream world.
10. They have chosen to close their minds as to what the light of **day** would otherwise expose.
11. This marquee their rejection of the light of Christ and truth of BD (cf.vs.5a cp.5b-6a).
12. The metaphorical emphasis of “**being and getting drunk**” looks to the pursuits of –V as alternatives to BD.
13. This includes human viewpoint ideology and religiosity such as New Agers, One Worlders, Dominion theologs, fundiasm, as examples.
14. Further it includes pursuits of energy of the flesh, human good and other STA predilections designed to keep their minds off of true spiritual issues.
15. In either case, these are spiritually intoxicated dulling their senses towards the POG.
16. As in the real world, those that **get drunk** will eventually find themselves passed out in **sleep** further representing the common virtue associated between both parties (-V).
17. The noun “**night**/νύξ – nux” represents Satan’s world of darkness as providing all of the human viewpoint and STA alternatives to the truth putting them under the spell of spiritual **sleep**.
18. Certainly these virtues characterize the vast majority of people that are caught up in the human viewpoint/STA realm of the cosmos.
19. Like so many were just before Noah’s flood. Cp.Mat.24:37
20. Heading toward and going into the Tribulation both groups are in their own way “out of it” and so are caught completely off guard.
21. In vs.8, Paul provides the prescription for +V to avoid these negative conditions characteristic with these “creatures of the **night**”.
22. It begins because of our new relationship as “sons” (cf.vs.5a), “**But since we are of day** (no d.a.)”.
23. Being believers in Jesus Christ, **we** have been given the virtues necessary to now operate in the light of the kingdom of God (POG).
24. This includes the IHS/FHS (cp.Eph.5:18) and regeneration to draw from to combat the affects of **night**.
25. That we have these virtues, it behooves us to choose to exploit them Ph₂ and hence the exhortation, “**let us be sober/we should be sober**/νήφω – nepho”.
26. The causal participle of “**we are**/εἰμί - eimi” highlights the perpetual availability found in our new relationship with God via positional truth.
27. There is no valid excuse for falling into a state of spiritual **sleep** or drunkenness as God’s grace is continually provided to overrule the STA in continuing to GAP the truth via R_B. 1Joh.1:9

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28. Paul now simply focuses on spiritual sobriety as it illustrates the greatest hazard for +V falling back into darkness i.e., pursuit of the cosmic human viewpoint/STA life.
29. Avoidance assumes an unspoken application of separation of staying aloof from these hazards of **night**.
30. It demands in contrast a pursuit of arming our souls with the spiritual armor God has provided.
31. This is illustrated in the clothing metaphor that follows, “**having put on the breastplate of faith and love, and as a helmet, the hope of salvation**”.
32. The thought here is that they are like soldiers that must wear at least the standard issue of armor for the battle in which they are engaged.
33. It in essence recognizes the A/C. Cp.Eph.6:11
34. The two items “**breastplate and helmet**” are the foundation of the Roman soldiers’ defensive gear.
35. The middle participle “**having put on/having clothed ourselves**/ἐνδύω – enduo” looks to the believers obligations for themselves using the defense God provides.
36. Again, preservation of +V remains centered on choosing to act on the truth.
37. The putting on is coincident to spiritual sobriety.
38. The metaphors of putting on clothing and military service are not uncommon with Paul.
39. For putting on clothing see Gal.3:27; Eph.4:24; Col.3:10,12.
40. As Gal.3:27 emphasizes, the clothing of ourselves begins with the SAJG and baptism by the H.S. into union with Christ.
41. This results in regeneration in the form of the human spirit as the Ephesians’ and Colossians’ verses emphasize.
42. These are inherited attributes based simply on our relationship with the God of “**day**”.
43. The process of putting on Christ is to continue over the course of Ph₂. Rom.13:13-14
44. The armor itself is a metaphor for doctrine in the soul that is applied. Eph.6:13-17 cp.2Cor.6:7; 10:4
45. This is illustrated with the first piece of armor, “**the breastplate of faith and love**”.
46. The “**breastplate**/θώραξ – thorax” is designed to protect the chest area and essential organs to sustain life, especially the heart.
47. That which makes up the **breastplate** is the compound elements of “**faith and love**”.
48. Obviously, the thicker the protective armor, the better the protection.
49. The noun “**faith**/πίστις – pistis” is used only here in the epistle without the d.a. (used 8x).
50. In all previous uses with the d.a. it looked to active **faith**. Cf.1The.1:3,8; 3:2,5,6,7,10
51. The **faith** that makes up a layer of this armor is passive **faith** indicating the content of BD/WOG.
52. Inhale **faith** (intake of BD/putting on BD/Christ) is part of the regimented MPR the believer must establish for their own protection.
53. The assimilation of BD comes through the GAP system (FHS +human spirit + sound teaching = GAP).
54. The believer is to pursue MPR as the alternative to cosmic distractions. Heb.10:25
55. Just as essential as inhale **faith** for BD to provide maximum protection is exhale **faith** (application) described with the noun for Divine **love** (ἀγάπη – agape).

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56. Actually, inhale without exhale **faith** is worthless and leaves the believer completely vulnerable to the attacks of darkness. Cf. Jam.2:14,17,18,20,22,24,26
57. The two-fold protective layers of **faith and love** of the **breastplate** emphasizes the protection afforded one's soul/+V i.e., to pursue the intake and application of BD.
58. BD is the inner with application representing the outer form of the **breastplate**.
59. The second piece of gear, the "**helmet**/περικεφαλαία – perkephalaia" emphasizes protection for staying focused/oriented in battle as +V.
60. The **helmet** provides protection for the head and looks to sustaining the ability to clearly see the ultimate issue at hand to be successful in battle.
61. That issue is described in terms of ultimate or Ph₃ deliverance i.e., "**the hope of salvation**".
62. The noun "**hope**/ἐλπίς – elpis" means confident expectation.
63. Grammatically it stands in the predicate position to "**helmet**" indicating they are one in the same.
64. The **hope-helmet** is the tunnel vision that +V maintains looking forward to all the blessings of SG₃ that is made available at the Bema in connection with the rapture.
65. To keep one's eyes off of the world and on their eternal victory is essential to stay oriented and focused as +V.
66. This includes the importance of orienting to the sound teaching of prophecy as brought out here in context.
67. The descriptive noun "**salvation**/σωτηρία – soteria" looks to all the future promises of vindication made available for those that become sons of light and **day** in their deliverance from **night**.
68. This **hope of salvation** is to make each generation watchful and **sober** as the day draws even nearer.
69. The **hope of salvation** is to burn brightly (and sanely) in the hearts of believers pursuing MPR and divine good so that they can persevere despite every difficulty and obstacle.
70. Regarding this **hope** we are told:
 - A. It is not seen. Rom.8:24 cp.1Cor.13:13
 - B. Unbelievers do not have it. 1The.4:13
 - C. We did not have it before saving faith. Eph.2:12
 - D. It came with **salvation**. 1Pet.1:3; Col.1:23
 - E. It is centered in the Person of Christ. 2Cor.1:10; 1Tim.1:1
 - F. It is contained in Scripture. Rom.15:4
 - G. We are to know about it. Eph.1:18
 - H. It is exclusive. Eph.4:4
 - I. It is specifically defined for CA believers. Col.1:27
 - J. We are to have full assurance in it. Heb.6:11
 - K. We are to lay hold of it. Heb.6:18
 - L. We are to hold it fast. Heb.10:23
 - M. It is an anchor to our souls. Heb.6:19
 - N. We are to boast in it. Heb.3:6
 - O. We are to look for it. Tit.2:13
 - P. It includes SG₃. Col.1:5
 - Q. It demands faith. Heb.11:1

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- R. We are commanded to be preoccupied with it. 1Pet.1:13
 - S. We are to give a defense of it to all that inquire of us. 1Pet.3:15
 - T. It engenders confidence in communication. 2Cor.3:12
 - U. It extends beyond the grave. Act.2:26
 - V. It concerns eternal life. Tit.1:1,2
 - W. It purifies the believer from the STA. 1Joh.3:3
 - X. It is a refuge from judgment the believer has. Heb.6:18
 - Y. It is analogous to a soldier's **helmet** that we are to **put on**. 1The.5:8
71. Jesus Christ is the "**Hope** of Israel". Jer.14:8; 17:13
 72. The **hope** of those that are without God will perish. Job 8:13; 27:8
 73. Paul again brings before us the triad of **faith, love and hope**. Cf.1The.1:3
 74. Here as prophetic orientation is entwined as to the importance of these virtues.
 75. This speaks unequivocally that Paul regards sound teaching of prophecy of equal importance with remaining doctrine in order to sustain +V in orientation.
 76. Paul plays off the term for **faith** used in its active sense (+V; 1:3) now in a passive sense (BD) to tie together the concept of volition + BD as the two primary issues of the A/C.
 77. Apart from these doctrines of armor, we open ourselves up to the mercy of the enemy and endanger our spiritual well-being.
 78. If Satan's cosmos can get us to compromise BD in intake or application and distract us from remaining focused on eternal life, we will be neutralized in the A/C.

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WHY TO STAY +V AND ORIENTED VSS.9-10

EXEGESIS VERSES 9 – 10:

^{GNT} 1 Thessalonians 5:9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

^{NAS} 1 Thessalonians 5:9 **For God has not destined us for wrath, ὅτι (causal conj.; "For/because") ὁ θεός (d.a. + n-nm-s) οὐκ οὐ (neg. +) ἔθετο τίθημι (viam--3s; lit. put, placed, fixed; with a double accusative and middle voice; "Himself has not destined/appointed"; emphasis on God's part) ἡμᾶς ἐγώ (npa-1p; "us"; ref. team Paul and Thess.'s) εἰς (pa; lit. "into"; "for") ὀργὴν ὀργή (n-af-s; "wrath/anger") but for obtaining salvation through our Lord Jesus Christ, ἀλλά (strong advers.; "but") εἰς (pa; "into/for") περιποίησιν περιποίησις (n-af-s; "preservation/obtaining for one's possession/acquiring"; used 5x) σωτηρίας σωτηρία (n-gf-s; "deliverance/salvation"; gen. of ref.) διὰ (pg; "through/by"; denotes agency) ἡμῶν ἐγώ (npg-1p) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "Lord") Ἰησοῦ Ἰησοῦς (n-gen of apposition/m-s) Χριστοῦ Χριστός (n-gm-s)**

^{GNT} 1 Thessalonians 5:10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορώμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

^{NAS} 1 Thessalonians 5:10 **who died for us, that whether we are awake or asleep, τοῦ ὁ ἀποθανόντος ἀποθνήσκω (d.a. + adj. ptc./a/a/gm-s; "who died"; same as 4:14) ὑπὲρ (pAbl; "in behalf of") ἡμῶν, ἐγώ (npg-1p; ref. Paul, team, church) ἵνα (conj. result; "that") εἴτε (cond. disjunctive conj.; "whether") γρηγορώμεν γρηγορέω (vspra--1p; "we may be awake/alert"; same as 5:6) εἴτε (cc; "or") καθεύδωμεν καθεύδω (vspra--1p; "may be asleep"; same as 5:6,7) we may live together with Him. ζήσωμεν. ζάω (vsaa--1p; "we might live") ἅμα (adv. of time; "together") σὺν (pI; with") αὐτῷ αὐτός (npIm3s; ref. Christ)**

ANALYSIS VERSES 9 – 10:

1. Having explained how to stay +V and oriented by putting on faith, love and hope (vss.7-8), Paul now explains why believers should pursue these things.
2. That is because Christ has already secured for the Church resurrection to accompany Him in deliverance from and during the “day” of historical judgment.

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3. That the Churches' ultimate destiny is to be with Christ during this period of human history and ultimately reign with Him over the nations, then it behooves **us** to capitalize on our position in Him (cf.Rev.2:26).
4. The causal affect is brought out by the opening conjunction "**For**/ὅτι – hoti".
5. The "why" is then explained with contrasting realities that "**God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ**".
6. "**God**/ὁ θεός – ho theos" is no other than the Father who architected the POG to include its historical fulfillments of dispensations.
7. The CA dispensation and all that pertains to its administration and destiny is a mystery doctrine that was kept under wraps until the age commenced. Cf.Eph.1:9-12; 3:8-11 cp.1Pet.1:10-11
8. The CA dispensation is a privileged dispensation in that the Church belongs to **Christ** as His Bride. Cf.Rev.19:7-14 cp.Eph.5:23
9. As His Bride, we are appointed to be at His side to accompany Him during the Day of the Lord's period of history.
10. Being His Bride further recognizes the distinction of our dispensation as a Royal Priesthood. 1Pet.2:9
11. Any mention of the Church is conspicuously absent in the book of Revelation after chapter 3 pertaining to the following judgments attributed to the Day of the Lord per Chapters 5ff, until the event of the 2nd Advent recorded in Rev.19:11-21.
12. This because God's plan "**has not destined us for wrath**" in association with the Day of the Lord, only to enjoy its blessings.
13. The negative verb "**has not destined**/οὐ τίθημι – ou tithemi" means literally to place or fix and when used with a double accusative, it means "**destined/appointed**".
14. The middle voice emphasizing the Father's part implies that our destiny is based on grace (cf.1Pet.1:10) made possible simply because of Divine design.
15. The continued use of the 1st person plural "**us/we**/ἐγώ - ego" now clearly resumes an oratorical force addressing all believers (the Church), such as in 4:15.
16. In fact, Paul may have intended its use in this way beginning vs.5b of our chapter.
17. The phrase "**for wrath**" is literally "**into wrath**/εἰς ὄργη - eis orge" emphatically declaring believers in the Church will not enter into this period of judgment.
18. The "**wrath**" in view contextually can be none other than that associated with the Day of the Lord.
19. Paul had already alluded to this fact in 1:10.
20. John, in Rev.3:10 further supports this position.
21. Believers are told in the N.T. that they are not going to be the recipients of God's **wrath**, since they live in a condition of peace with **God**. Cp.Rom.5:1,9
22. This theological position contextually satisfies all of the various details of near and intermediate context and states that the Church is delivered from the planet, closing the dispensation of the CA (cf.1The.4:16-17).
23. At that time, the Age of Israel will resume in fulfillment of Daniel's 70th week.
24. In stark contrast (**but**/ἀλλά - alla) to being destined **for wrath**, the Church is destined "**for obtaining salvation through our Lord Jesus Christ**".
25. Paul again uses the preposition "εἰς – eis/**for/into**" to contrast what our destiny is.
26. The noun "**obtaining**/περιποίησις – peripoiesis" has the nuance of preservation (Heb.10:39) in an act of possessing, keeping or acquiring for oneself.

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27. What one acquires for preservation is with reference to “**salvation**/σωτηρία – soteria” that is made possible **through** (διὰ - dia) the agency of **our Lord Jesus Christ**.
28. The word “**salvation/deliverance**” is not technical and used with reference to:
 - A. Ph₁ deliverance from eternal condemnation/death. Joh.4:22; Act.4:12, *et al*
 - B. Temporal deliverance from a dangerous situation. Act.7:25; Phi.1:19
 - C. It is used in a special sense of deliverance from loss at the Bema. Phi.2:12; 1Tim.4:16
 - D. As here, it is used of our deliverance via resurrection and translation into heaven. Rom.13:11; 1Pet.1:5
29. The deliverance comes **through** the Parousia of **Jesus Christ** to gather His Bride to Himself.
30. The Church finds itself preserved to this end because of our relationship with **Christ** through Ph₁ faith (positional truth).
31. How **Jesus** made this possible is through His efficacious work on the cross related in terms of the opening phrase in vs.10, “**who died for us**/ὁ ἀποθνήσκω ὑπὲρ ἐγώ - ho apothnesko huper ego”.
32. Paul’s use of the word “**died**” is the same as in 4:14 as a subtle reminder that **Jesus** both **died** and was resurrected physically as the basis for the Churches’ literal translation in resurrection.
33. Moreover, as it relates to the immediate context, it emphasizes the fact that His work on the cross is that which delivers **us** from God’s **wrath**, as that **wrath** toward sins was exhausted in the death of His Son.
34. The simple fact is: Anyone that believes in **Jesus Christ** exits the domain upon which the **wrath** of **God** falls. Joh.3:36; Eph.2:3-7
35. For the Church, that includes the historical **wrath** reserved for the world during Daniel’s 70th Week.
36. Christ’s work on the cross was of such magnitude it unconditionally guaranteed for all His Bride deliverance from this age of evil via resurrection. Cp.Gal.1:4
37. That believer’s indentify with **Christ** in His death via retro-active positional truth, we also share in His future destiny. Cf.Rom.6:8; 2Tim.2:11
38. The action of the aorist participle “**died**” precedes the action of the verb “**live**”.
39. Thus the result of our position in Him is “**that whether we are awake or asleep, we may live together with Him**”.
40. Vs.10 has occasioned debate with 3 primary interpretations to include:
 - A. “**Awake**/γρηγορέω – gregoreo” and “**asleep**/καθεύδω – katheudo” are literal.
 - B. The terms are figurative for physical life and death and a restating of the doctrine in 4:13ff.
 - C. The terms continue the immediate context figurative for spiritual alertness and dullness.
41. The first view hedges on moronic as no one would need to be told this: One does not need to be physically **awake** to be taken!
42. The problem with the 2nd view is three-fold:
 - A. Paul uses the verb “**awake/alert**” as in 5:6 (gregoreo) and not “*alive*” as in 4:15,17.
 - B. Paul uses a different verb for “*sleep*” in this section (katheudo) against the verb “*koimao*” in 4:13,14,15.

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- C. There is no reason grammatically or otherwise to change the context of spiritual sleep and the concern for believers not to be as their negative counterparts.
43. The correct view is the final view and is teaching realities of positional truth and that the Rapture is not limited to a specific group of CA believers.
 44. It confirms the ramifications of –V seen in this section as also applying to believers, not just unbelievers.
 45. There would be no need of the exhortation of vs.6 if believers were not subject to the same condition as unbelievers.
 46. That believers experience spiritual sleep cp.Eph.5:14 (same verb “katheudo”).
 47. There are certain blessings applied to all believers based on saving grace, no matter their Ph₂ orientation or lack.
 48. Resurrection is one of these universal blessings along with being a member of the Church and hence, Bride of Christ. Cp.1Cor.12:13
 49. However, volition remains an issue experientially Ph₂ as the subjunctive moods and contrasting conditions of the verbs “**awake or asleep**” make clear.
 50. To be **awake** is to be informed doctrinally to the conditions necessary for the Rapture to occur (vs.4) and who are living accordingly (vss.5-8).
 51. To be **asleep** is to be not properly and completely informed (cf.vs.2a) and to loose further inheritance caught off guard at the Rapture (cf.vs.2b).
 52. The two conditions are equally possible for the believer.
 53. The conjunctions “**whether...or**/εἴτε – eite” indicate that it will be one way or the other for believers, no matter their disposition of life or death at the Rapture.
 54. The differences between believers will be made apparent at the Bema that immediately follows the Rapture.
 55. The final phrase “**we may live together with Him**” looks to eternal life in resurrection as a result of our faith in Jesus’ atoning sacrifice.
 56. The subjunctive mood of “**we may live**/ζάω – zao” does not question any uncertainty as to our eternal destiny, but equates its reality back to the volition of the believer.
 57. All believers by virtue of saving faith will **live together with Him**, but not all will **live** with the same degree of prosperity and power. 1Cor.3:12-15 *See Doctrine of SG₃*
 58. The adverb “**together**/ἄμα –ama” relates to time and expresses “action at the same time”.
 59. This consolidates the concept that all believers living in the CA irrespective of their Ph₂ will co-exist eternally through the pre-tribulational Rapture.
 60. Those that erroneously take this verse as meaning that believers will all be equal in resurrection regardless of their spiritual condition fail to recognize the importance of volition Ph₂.
 61. That our spiritual disposition in time will be reflected in our eternal **life** which all believers are a part is why we need to stay +V and oriented today.
 62. That a resurrected life with **Christ** is guaranteed through grace (Ph₁), it’s foolish not to pursue that grace Ph₂.
 63. This verse disputes Calvin’s “perseverance of the saints” and “Lordship Salvationites” as it makes clear believers are resurrected in spite of reversionism.
 64. Paul effectively ties together the concepts of physical resurrection with its spiritual realities revolving around –V and +V in this section of 4:13-5-11.

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EXHORT AND EDIFY EACH OTHER

EXEGESIS VERSE 11:

^{GNT} 1 Thessalonians 5:11 Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

^{NAS} 1 Thessalonians 5:11 **Therefore encourage one another,** Διὸ διό (*infer. conj.*; "Therefore/For this reason") παρακαλεῖτε παρακαλέω (*vImppa--2p*; "encourage/exhort") ἀλλήλους ἀλλήλων (*recipr. pro./am2p*; "one another mutually") **and build up one another,** καί (*cc*) οἰκοδομεῖτε οἰκοδομέω (*vImppa--2p*; "build up/edify"; used 40x) εἰς (*card. adj./nm-s +*) τὸν ὁ ἕνα, εἰς (*d.a. + card. adj./am-s*; lit. "one toward each one"; "one another") **just as you also are doing.** καθὼς (*compar. conj.*; "just as") καί (*adjunct.*; "also") ποιεῖτε. ποιέω (*vipa--2p*; "you are doing")

ANALYSIS VERSE 11:

1. Vs.11 is similar to 4:18 as Paul ends a block of teaching with the conclusion that believers should use the teaching as a source of spiritual support for **one another**.
2. 4:18 pertained to remaining oriented regarding death and the promise of resurrection; our verse as it pertains to remaining oriented as to the CWL and what it means ultimately as part of the Church in resurrection.
3. The importance of the teaching is brought out by the conjunction "therefore/di, o/dio" that looks back to the teaching of vss.1-10.
4. These believers are to:
 - A. Draw from their doctrinal frame of reference pertaining to the eschatology of the Church (vss.1-4);
 - B. Employ the doctrine in concert with their Ph₂ applications (vss.5-8);
 - C. All the while remaining focused on its ultimate result (vss.9-10);
5. It is these things combined that are to be utilized for the purpose to "**encourage one another and build up one another**".
6. For these believers to fulfill Paul's commands demands that each of them are remaining alert and sober in their own Christian lives (Ph₂ orientation).
7. If you are spiritually maladjusted, you handicap your ability to be a source of encouragement to others.
8. The first imperative "**encourage**/parakale, w – parakaleo" is the same word for exhortation used in 4:18.
9. The encouragement comes in the form of them being constantly reminded of their position and destiny as members of the Church.
10. Their unity as the Body of Christ is highlighted with the reciprocal pronoun "**one another**/avllh, lwn – allelon" that means "**another of the same kind**".
11. In both cases of encouragement it highlights resurrection as the common denominator between the two blocks of teaching (all believers will be a part of the Rapture [4:13-18] and all have the opportunity to make the most of its blessing [5:1-10]).

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12. So the encouragement draws from positional truth or Ph₁ faith.
13. Their Ph₁ faith ensuring resurrection thus sets the foundation as to the importance of Ph₂ doctrine in that vein. Cp.Heb.3:13
14. Much is at stake in their adherence to BD, no matter the cost.
15. Enter the second imperative “**build up**/οἰvkodome, w – oikodomeo” as it relates to this section emphasizing application via Ph₂ faith in contrast to -V.
16. That the “edification” verb highlights our Ph₂ is seen clearly with each believer’s responsibility towards **one another** in support of our spiritual advance.
17. This in contrast to the building up of the Church Universal Ph₁. Cp.Mat.16:18; Act.9:31
18. The phrase “ei-j o` ei=j – eis ho eis” is literally “**one to one**” looking to application within their own local assembly.
19. The building up of the body is primarily done through the teaching of the pulpit. Eph.4:11-12
20. Secondary to this, but of much importance, is the **one on one** discussion of the doctrine learned as it relates to our CWL.
21. This demands that believers are in contact with **one another**.
22. This requires fellowship with others whereby we are both encouraged and edified with respect to prophetic realities, the maturity advance and staying the course.
23. So as an adjunct to the teaching of the P-T is the royal imperative to help **one another** to spiritually grow and promote maximum orientation and application.
24. There is nothing here to suggest that this be done through some formal structure in the local church, but as an informal basis through fellowship and discussion (Paul is not suggesting special interest groups as in fundysville).
25. The growth/edification factor of the local church depends on the contribution of the individual members.
26. It is normal to desire and seek out the fellowship of other +V, likeminded believers; it is abnormal to be separate from the fellowship of the local body.
27. Paul then closes this section acknowledging the fact that the Thessalonians were healthy in this regard, “**just as you also are doing**”.
28. His exhortation is thus to encourage them to continue to do what is right.
29. It in affect is a call for them to stay the course as a local church as he now returns focus back to them corporately (2nd person plural, “**you all**”). Cf.Act.20:24; 2Tim.4:7
30. Paul recognizes that much of the Christian life is redundant (p.a.i. “**are doing**/ποιέω – poieo”: “**keep on doing**”) as a matter of re-employing day in and day out the doctrine we have learned.
31. Part of our regiment in application is to use opportunity to exhort each other to “persevere” as God provides. Cp.Pro.25:5,6,17 cf.2The.1:4; Jam.1:12
32. The imperatives are not to be forced or contrived, nor is it an excuse to butt into others’ lives, but occurs naturally as Spirit filled believers.
33. The imperatives are to be carried out for the other person’s benefit, not to set up one as more “spiritual” than **another**. Cp.Rom.14:1
34. We all face resurrection as members of the Body and therefore should find a natural camaraderie toward each other to obtain the highest of blessings the rapture affords.
35. *Review the Doctrine of the Rapture.*

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FINAL EXHORTATIONS VSS.12-22

CONCERNING THE LOCAL CHURCH VSS.12-15

CONCERNING +H AND PRAYER VSS.16-18

CONCERNING FHS/PROPHETIC TEACHING/ISOLATION OF THE STA VSS.19-22

REGARDING CHURCH LEADERSHIP VSS.12-13

EXEGESIS VERSES 12 – 13:

^{GNT} 1 Thessalonians 5:12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς

^{NAS} 1 Thessalonians 5:12 **But we request of you, brothers,** *δέ (cc/ch; "But/Now")*
Ἐρωτῶμεν ἐρωτάω (vira--1p; "we request"; same as 4:1) ὑμᾶς, σύ (npa-2p; ref. Thess.'s) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") that you appreciate those who diligently labor among you, εἰδέναι οἶδα (inf. result/PFa; "to know from experience/respect/appreciate/have regard for"; the PF tense emphasizes without disregard) τοὺς ὀ κοπιῶντας κοπιάω (d.a. governs 3 ptc. + subs. ptc./p/a/am-p; "those who diligently labor/the ones working hard"; used 23x) ἐν (pL of location; "among") ὑμῖν σύ (npL-2p; emphasis the local church) and have charge over you in the Lord and give you instruction, καί (cc) προϊσταμένους προϊστήμι (subs. ptc./p/m/am-p; lit. "themselves set before"; "have charge/put themselves at the head/manages"; used 8x; used 6x in the pastorals 1Tim.; Tit.) ὑμῶν σύ (npg-2p; Thess.s) ἐν (pL) κυρίῳ κύριος (n-Lm-s) καί (cc) νουθετοῦντας νουθετέω (subs. ptc./p/a/am-p; "the ones admonishing/warning/instructing"; used 8x) ὑμᾶς σύ (npa-2p)

^{GNT} 1 Thessalonians 5:13 καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρημεύετε ἐν ἑαυτοῖς.

^{NAS} 1 Thessalonians 5:13 **and that you esteem them very highly in love because of their work.** *καί (cc) ἡγείσθαι ἡγέομαι (inf. result/pd; "to consider based on facts/regard/esteem; used 28x) αὐτοὺς αὐτός (npam3p; "them"; ref. the subjects of appreciation vs.12) ὑπερεκπερισσοῦ (triple compound adverb of the highest comparison imaginable; "highly/surpassingly; extremely/most earnestly"; same as 3:10) ἐν (pL) ἀγάπῃ ἀγάπη (n-Lf-s; "love") διὰ (pa; "because of") αὐτῶν. αὐτός (npgm3p) τό ἔργον*

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(*d.a. + n-an-s; "the work"*) **Live in peace with one another.** *εἰρηνεύετε εἰρηνεύω*
 (*vImpa--2p; "Live in peace/Be at peace"; used 4x*) *ἐν* (*pI; "with"*) *ἑαυτοῖς. ἑαυτοῦ*
 (*reflex. pro./Im2p; "one another/yourselves"; indicates a two-way street*)

ANALYSIS VERSES 12 – 13:

1. In the final half of the epistle, Paul has thus far addressed the importance of moral and ethical purity and orientation to the rapture and prophetic eschatology as essential to proper witness in the CWL (4:1-5:11).
2. He now turns attention to assorted applications within the local church both corporately and individually as further witness closing out the exhortative part of the letter through 5:22.
3. He begins by first addressing the importance of orientation to authorities within the local church in vss.12-13.
4. The exhortation is by way of an appeal to their +V to do what is right, **“But we request of you, brothers”**.
5. The verb **“request/ἑρωτάω – erotao”** is the same verb used to begin this instructive portion of the epistle in 4:1.
6. It has a stronger force that just “asking” as in a favor, but expectation of compliance.
7. It is a more subtle way to issue a command with a nuance of “insistence” (cp.Mat.15:23; 16:13; etc.).
8. This type of command can be used to address +V with whom the authority has confidence in their obedience.
9. The exhortation is thus not in condemnation but of staying the course.
10. The present tense of the verb indicates that the exhortation is not new and expects compliance to be ongoing i.e., there should be no exception at any time.
11. Paul again addresses these saints as **“brothers”** denoting the camaraderie of support expected for believers in their attitudes and applications towards **one another**.
12. This based on the like virtue of +V (team Paul and Thessalonians).
13. The objects of application by the saints are defined with the use of 3 participles all in the accusative case preceded by one definite article indicating one group versus three:
 - A. **“Those who diligently labor among you”**.
 - B. **“And have charge over you in the Lord”**.
 - C. **“And give you instruction”**.
14. The applications expected towards these are then defined by two infinitives:
 - A. **“That you appreciate”**.
 - B. **“And that you esteem them very highly”**.
15. That these infinitives are result rather than purpose is inherent in the force of the verb **“request”** that expects compliance.
16. While the first participial phrase **“labor among you”** does not specify any particular group in view, the 2nd and 3rd make it obvious that authorities within the local church are the issue (having **charge** and instructing).
17. To appreciate this exhortation we must remember that Paul appointed elders in the churches he founded. Cp.Act.14:23 *of the Galatian churches*
18. Team Paul recognized the need for a leadership structure within each church they evangelized.

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19. A local church has various needs that must be orchestrated by an appointed and qualified leadership.
20. Not the least of these is the need to establish and maintain a regular place of worship as well as living grace and other needs of the membership.
21. Of first priority for the membership is the identification and acquainting of themselves with those that are authorities in the local church.
22. The perfect infinitive “**that you appreciate**/οἶδα – oida” literally means “*to discern completely*”.
23. The verb contextually is comprehensive of not only knowing as in identifying who these authorities are, but also to have insight into their roles of responsibility.
24. The membership is to have a full appreciation for who and what these individuals are and do.
25. The discernment finds its basis on doctrine in the soul recognizing the crucial nature of their positions with respect to a proper functioning local church.
26. The doctrine is defined by the descriptive nature of the participles illustrating their contributions and roles within the local church.
27. Without a structured authority and COC, local churches would be nothing more than “loose cannons” running amuck or a “social club”.
28. Authority in the local church is necessary to fulfill the royal imperative to do all things in a decent and orderly manner. 1Cor.14:40
29. The first task of leadership is described in terms of “**those who diligently labor**/ὁ κοπιῶ – ho kopiao” that denotes being physically exhaustive or tiring.
30. The cognate noun has already been used in 1:3 of the hard toil that is an expression of **love**.
31. Paul frequently uses the term for Christian ministry. 1Cor.15:10; Gal.4:11; Phi.2:16; Col.1:29; 1Tim.4:10; 5:17
32. He also uses it regarding **work** within the church by its members. Rom.16:6,12-16
33. He regarded such persons as sharers in his own **work**. 1Cor.16:15-16
34. As the term is quite general it does not in itself allow us to define the nature of the **work**.
35. The participle is designed to focus the readers’ thinking in terms of any aspect of leadership in care for its members demanding effort on the part of the authorities.
36. The prepositional phrase “**among you**/ἐν σὺ - en su” confines the exhortation to the local church emphasizing the leaders’ #1 priority in application. Cp.Gal.6:10
37. The 2nd participle “**have charge over**/προϊστημι – proistemi” literally means “to set before” and illustrates exercise of authority and direction. Cp.Rom.12:8 “*leads*”; 1Tim.5:17a “*rule*”
38. It is used with respect to both P-T’s and deacons as part of their godliness code of familial management in evidence of the ability to exercise authority within the church. 1Tim.3:4-5,12
39. It is also used in a general way for believers leading in example of divine good production. Tit.3:8,14 “*to engage*”.
40. The middle voice of the participle recognizes that those with authority have assumed their responsibility without coercion.
41. The following phrase “**in the Lord**” recognizes in turn that these individuals represent authority duly established by God. Cp.Rom.13:1b,c-2

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42. It further emphasizes that their exercise of authority is within the standards of BD. Cf.Col.3:18
43. The highest authority in rulership over the church is BD in representation of our **Lord**. Eph.5:23 cp. 1Cor.2:16; *See Doctrine of the Church*
44. This does not give the layman the right to rebel against a maladjusted or abusive authority; only the right to appeal to a higher authority.
45. The final participle “**give instruction**/νουθετέω – noutheteo” is better rendered “**admonish**” as it is translated in all other 7 of its 8 uses. Cp.Act.20:31; Rom.15:14; 1Cor.4:14; Col.1:28; 3:16; 1The.5:14; 2The.3:15
46. It has the idea of giving warning to those going astray or in the danger of doing so as well as a general admonition to apply to include reprimands if necessary.
47. Those that exercise leadership have the authority to **admonish** in the event of disregard or disobedience.
48. However, deacons and others should be careful not to be bullies or busybodies; they should be careful in such cases to do so in accordance with the doctrine they have been taught and not to take sides, but to have the facts.
49. Just as crippling are deacons that don’t exercise their authority.
50. This term for admonishment is used in contrast to “teaching (διδάσκω – didasko) to clearly indicate Paul has in mind all authorities, not just P-T’s (cf.Col.1:28).
51. These things together illustrate the doctrinal frame of reference believers are to have regarding church leadership.
52. Leaders must prove their value and members should recognize their faithfulness and sacrifice.
53. In summary: They **work** hard, have authority **over you** and **admonish** you.
54. The 2nd infinitival phrase for application by membership beginning vs.13 “**that you esteem them very highly**/ἡγέομαι αὐτός ὑπερεκπερισσοῦ - hegeomai autos uperekperissou” highlights the proper mental attitude (MA) towards spiritual leaders.
55. The verb “**esteem**” means simply “to consider/regard”.
56. Contextually it means “to **esteem**” in the sense of having a high regard or showing honor.
57. This is brought out by the triple compound adverb “**very highly**” that indicates a superlative state of consideration (cp.3:10 “*most earnestly*”).
58. It emphasizes the fact that respect to leadership must be shown in full measure and with highest priority.
59. The proper MA finds its impetus upon orientation to the doctrine presented in vs.12.
60. Orientation to BD is designed to produce the proper MA we are to have toward each other.
61. Those that are recognized as leaders must be given the appropriate respect and honor. Cf.Rom.13:7; 1Tim.5:17
62. The evidence of respect is then seen in the phrase “**in love**/ἐν ἀγάπῃ – en agape” that looks to the application of divine **love** towards these authorities.
63. Our **love** in appreciation and respect for leadership is seen in our willingness to respond to their authority in zealous compliance (applying in FHS).
64. Paul then makes it clear that our **love** does not find its basis on the persons of the leaders, but “**because of their work**/διὰ αὐτός τό ἔργον – dia autos to ergon”.

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65. “**Their work**” looks to their **labor** of **love** as authorities seeking to keep the local church on the straight and narrow.
66. In the N.T. churches, honor is not given to individuals because of any qualities that they may possess due to birth, social status or natural gifts, but on the basis of the performance of the tasks to which they are assigned.
67. We are to look at the leader’s **work** and not to other qualities that appeal to the flesh.
68. A leader is a servant and should not seek glory for himself, although he may have to require obedience to the authority that the **Lord** has given him.
69. Admonitions and directives given by church leaders are to be accepted and obeyed because they ultimately come from the **Lord** and are for the good of the church.
70. The obedience in turn is not to spring from fear or an unwilling submission to the power of office, but from true gratitude for their service in the ministry as would be expected from a Spirit filled believer.
71. On the other hand, greatness in the kingdom is the willingness of church leaders to serve, no matter how lowly the task or opposition otherwise. Mar.10:42-45
72. The final exhortation that follows “**Live in peace with one another**” is clearly designed to counter quarrelsomeness that leads to division and strife.
73. The danger of strife and schism was so great then, as now, that it needed no special motive for a writer to include it in his exhortations.
74. It was very probable for some members of the church to disregard the direction given by the church leaders and to oppose them; they weren’t Paul or team now, were they?
75. Therefore, Paul issues a general directive meant particularly for any such people that were out of step with the leadership, to respect the leaders and avoid strife.
76. As 2nd Thessalonians points out, there were those in the church that refused to work and so were at odds with the admonitions of leaders to do so. Cp.2The.3:10-12
77. For the obstinate types that persist in unruly disobedience, the P-T has both the authority and responsibility to address their behavior, if not more severe action. Cp.Tit.3:10
78. The call for “**peace**/εἰρηνεύω – eireneuo” is expected with all believers in the N.T. epistles. Rom.12:18; 2Cor.13:11; Eph.4:3; 2Tim.2:22; Heb.12:14
79. It makes for the effective witness of the local church and for peaceful relations among its members if its leaders are recognized and honored and their direction followed.
80. The corollary of this is that the leaders should be the kind of people that deserve to be recognized and honored.
81. The policy that best serves the local church is to wait until qualities of leadership display themselves and then to encourage those to consider serving.
82. One such quality is the willingness to serve and follow through; if you have to beg or harp, then the believer does not have their priorities intact.
83. Another equally important quality is that the prospective leader is in agreement with the teaching of the pulpit. Cf.Tit.1:9 cp.1Tim.3:13
84. Scripture teaches that future leaders are those that have first demonstrated their capacity to **work** with others and to carry out specific tasks satisfactorily under the direction of the existing leadership. Cf.1Tim.3:10
85. The specific qualifications for elders (P-T’s/deacons) are found in 1Tim.3:8-12; Tit.1:5-9.
86. *Review the Doctrine of Deacons.*

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REGARDING THOSE WITH SPIRITUAL PROBLEMS AND NEEDS

EXEGESIS VERSE 14:

^{GNT} 1 Thessalonians 5:14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

^{NAS} 1 Thessalonians 5:14 **And we urge you, brothers, admonish the unruly, encourage the fainthearted,** *δέ (cc/ch) παρακαλοῦμεν παρακαλέω (vipa--1p; "we keep on exhorting/urging") ὑμᾶς, σύ (nra-2p; ref. Thess.'s) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") νουθετεῖτε νουθετέω (vImp.pa--2p; "admonish/give direction/warn"; same as 5:12) τοὺς ὁ ἀτάκτους, ἄτακτος (d.a. + ap-am-p; lit. of soldiers disobeying orders/not in battle order/out of formation; "unruly/disobedient/undisciplined"; hapax) παραμυθεῖσθε παραμυθέομαι (vImp.pd--2p; lit. to speak alongside in a friendly manner; "encourage/comfort/strengthen/advise"; same as 2:11) τοὺς ὁ ὀλιγοψύχους, ὀλιγόψυχος (d.a. + ap-am-p; lit. one who feels his resources are too small for a given situation; "the despondent/fainthearted/broken spirit") **help the weak, be patient with all men.** ἀντέχεσθε ἀντέχω (vImp.m--2p; lit. to cling to; "help/support/be devoted to"; used 4x) τῶν ὁ ἀσθενῶν, ἀσθενής (d.a. + ap-gm-p; "the weak/feeble/spiritually weak"; used 26x) μακροθυμεῖτε μακροθυμέω (vImp.pa--2p; "be patient/forbearing/use appropriate restraint"; used 10x) πρὸς (pa; "toward") πάντας. πᾶς (ap-am-p; "all men")*

ANALYSIS VERSE 14:

1. Paul continues his exhortations to this local church, “**And we urge you brothers**”.
2. The verb “**urge**” is once again the Greek verb “παρακαλέω – parakaleo” meaning to exhort or call alongside (cf. previous uses: 3:2,7; 4:1,10,18; 5:11).
3. Paul’s choice of term here is designed to address the whole church (both laymen and leaders) with respect to application towards others with various weaknesses.
4. The exhortation is as if team Paul were present and what they would expect from the church in assisting them in this vein.
5. The 2nd use of “**brothers**/ἀδελφός – adelphos” (cp.vs.12) recognizes that Paul is now addressing a 2nd group of exhortations, not 2 groups of people within the church.
6. It recognizes a selfless unity between +V believers in a local church no matter rank and file to see to the spiritual and other well benefit for all concerned (cf.vs.11).
7. Team Paul’s expectation conforms to his message of a united front underwriting this epistle (cf.notes 1:1).
8. While the Thessalonian church is accepted as a model church, vss.14-15 make it clear that its members were not perfect.
9. Using the admonition to live in peace with one another ending vs.13 as a springboard, Paul now addresses certain problems to counter any attitude of peace at any cost.

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10. While peace is the objective, it recognizes that the STA and testing is alive and well in the local church and these things demand proper response in application.
11. Paul makes clear we are not to cater to these types for the sake of peace, but make definitive applications otherwise.
12. This as responsibility of the entire church, not just authorities.
13. Paul 1st singles out 3 specific categories of peoples, which categories could cover a multitude of scenarios:
 - A. **Admonish the unruly.**
 - B. **Encourage the fainthearted.**
 - C. **Help the weak.**
14. Paul then summarizes with a singular application necessary to fulfill the previous imperatives, “**be patient with all men**”.
15. The first imperative “**admonish**/νουθετέω – noutheteo” is the same verb translated in the NAS “*give you instruction*” in vs.12.
16. It indicates giving warning and direction, even with reproach if necessary.
17. The objects of admonition are, “**the unruly**/ὁ ἄτακτος – ho ataktos”.
18. This is a military term used only here in the N.T. in form and looks to soldiers disobeying orders and thus out of formation or battle order.
19. Its cognate verb (ατακτέω – atakteo) is used in 2The.3:7 with the negative to illustrate a positive example in contrast to those acting undisciplined within the church.
20. The adverb (ἀτάκτως – ataktos) is used in 2The.3:6,11 as objects of separation based on not following the marching orders of the teaching.
21. The choice of term here is apropos recognizing that those maladjusted to BD are “breaking rank” in the united front +V is to be in witness to others.
22. The sense here is of those that are “irresponsible” or “disorderly” engaged in STA activity that has direct impact on the church overall and/or certain members.
23. The example illustrated in the Thessalonian epistles is loafers that ought to be working as attested in requirement of 2The.3:6-13 and takes up what is seen in 1The.4:11.
24. The context of the two letters indicates that a specific problem found in this predominately Gentile church was a type of disorderliness in a refusal to work and conform to the normal way of life of employees.
25. These types have a propensity to sponge off others and too much free time on their hands interfering in the lives of others otherwise.
26. Another example of disorderly STA types might be those that will not overtly follow the decorum of worship or the rules set forth by the church and its leaders.
27. The issue at hand in this command is a blatant disregard for BD that in omission puts the corporate body at risk in reputation or disruptive otherwise in assembly, corporately and individually.
28. Such persons are to be admonished by the leaders speaking from their particular authority or by any member of the church that has occasion to do so.
29. The 2nd group needing special spiritual counsel in encouragement are “**the fainthearted**/ὁ ὀλιγόψυχος – ho oligopsuchos”.
30. This compound adjective means “small-souled/little-souled” and indicates someone that feels they cannot go on in an existing condition.

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31. It highlights a believer that is despondent, sad or broken-spirited, flirting with throwing in the towel and quitting the good fight.
32. The term is broad enough to cover those that were despondent under persecution/testing or saddened in the loss or death of a loved one.
33. Believers in the church are to rally behind these and “**encourage**/παραμυθέομαι – paramutheomai” them to hang in there.
34. This “encouragement” imperative indicates that we speak counsel in a friendly way indicating the capacity for compassion and desire to see their +V sustained.
35. The verb was used in the context of a parent to child in 1The.2:11
36. The 3rd “**help the weak**” looks to those vulnerable to tests in life needing assistance physically or spiritually.
37. The pronominal adjective “**the weak**/ὁ ἀσθενής – ho asthenes” can refer to the physically ill. Cp.Mat.25:43,44; Luk.10:9; etc.
38. Contextually however, the weakness emphasizes more in spiritual matters.
39. In 1Cor.8:9-11; 9:22 and Rom.14:1ff it is used for Christians that were **weak** in faith and lacked spiritual insight as to doctrinal freedoms (lack of BD).
40. New or immature/adolescent believers would be objects of this focus.
41. Hence, the admonition of Rom.15:1.
42. Consistent with the concerns of this letter, it is possible that the word highlights moral/STA weakness and has special reference to sexual immorality (4:3-8).
43. Paul used the word to refer to STA weakness in Rom.5:6 that finds it difficult to avoid sin in the face of temptation (Paul’s personal propensity for self-exaltation, 2Cor.12:7).
44. Jesus spoke of man’s “weakness of the flesh” with respect to doctrinal fortitude in Mat.26:41; Mar.14:38.
45. If this be the case, Paul is then talking about any that find that they are **weak** when assailed by temptation with respect to their area(s) of STA weakness.
46. Paul counsels “**help**/ἀντέχω – antecho” for such persons.
47. This word is used elsewhere for holding fast to something (sound teaching; Tit.1:9) or of being closely attached to a thing (Mat.6:24).
48. Here the word is used to support and strengthen by way of standing by the **weak**, helping them to overcome their area of weakness.
49. Clearly we are dealing with a believer that recognizes the problem and reaches out for **help** from members of the body.
50. All of these imperatives only find full success if there is willing adjustment by those on the receiving end of application.
51. Believers that provide counsel are to be careful not to play God in these situations.
52. Gentleness is the proper approach (Gal.6:1-5), rather than a self-righteous, condemning attitude.
53. The final injunction “**be patient with all men**” looks to the forbearance necessary on the part of those applying towards the **unruly, fainthearted and weak**.
54. The “**all men**/πᾶς – pas” in view contextually looks to anybody within the church needing admonishing, encouragement and **help**, though patience is a virtue necessary even outside the church.
55. The verb “**be patient**/μακροθυμέω – makrothumeo” is towards people (versus circumstances) and as such, is a quality of divine essence. Cp.Rom.2:4; 9:22

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56. There are those that may resist efforts to **help** them, or show lack of gratitude, or keep falling back into situations and attitudes from which they have been delivered.
57. It takes patience to continue to hang in there with certain persons and to continue to provide spiritual support for them.
58. However, certainly there are those individuals that after years of inconsistency in the intake and application of BD that finally come around.
59. Patience is a fruit of the Spirit. Gal.5:22
60. Elsewhere Paul urges his converts to exhibit patience towards each other. Eph.4:2; Col.1:11; 3:12
61. Divine love is **patient**, says Paul. 1Cor.13:4
62. The Royal family is to come to the aid of their fellow believers during times of need, spiritually and physically.
63. Rather than despise the disorderly or needy, get in FHS, pray about it and when opportunity arises make the proper application(s).
64. Discernment is a prerequisite to handling these appropriately according to doctrine.
65. Believers not in a local church cannot truly avail themselves of this kind of support.
66. Patience does not negate the doctrine of separation towards reversionists.
67. Those that refuse sound doctrine and/or after sufficient instruction and encouragement simply refuse to line out are to be kept at a distance. Cp.2The.3:6,14
68. While these realities exist among believers in the local church, they are not preferred and are not to be used as an excuse for our own weaknesses or emulation.
69. The “banner” of application in all cases is to “consistently set the issues of the WOG before them” in aid of deliverance from their difficulties if they are so willing.

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REGARDING OFFENSES

EXEGESIS VERSE 15:

^{GNT} 1 Thessalonians 5:15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας.

^{NAS} 1 Thessalonians 5:15 **See that no one repays another with evil for evil, ὁρᾶτε ὁράω** (*vImppa--2p; "See"*) **μή τις** (*neg. + indef. pro./nm-s; "that no one/not anyone"*) **ἀποδῶ, ἀποδίδομι** (*vsaa--3s; "gives back/repays/returns/retaliates"*) **τινι** **τις** (*indef. pro./dm-s; "to another/anyone"*) **κακὸν κακός** (*ap-an-s; "evil"*) **ἀντί** (*pg; "against/for"*) **κακοῦ κακός** (*ap-gn-s; "evil"*) **but always seek after that which is good for one another and for all men. ἀλλά** (*strong adversa.; "but"*) **πάντοτε** (*adv.; "always/at all times"*) **διώκετε διώκω** (*vImppa--2p; "pursue/seek after"; used 45x*) **τὸ ἀγαθὸν ἀγαθός** (*d.a. + ap-an-s; "the good thing/that which is good"*) **εἰς** (*pa; "toward"*) **ἀλλήλους ἀλλήλων** (*npam2p; "one another"*) **καί** (*cc*), **εἰς** (*pa*) **πάντας. πᾶς** (*ap-am-p; "all men"*)

ANALYSIS VERSE 15:

1. Having addressed what believers are to do in responsibility and care for each other, Paul now states what they are not to do.
2. That the local church is still being addressed corporately is seen in the 2nd person plurals of the imperatives “**See**” and “**seek**”.
3. The negative injunction addresses situations in which a wrong is suffered by a believer from another believer.
4. In that case, the one wronged is to avoid any STA retaliation.
5. The admonition, “**See that no one repays another with evil for evil**” is taught elsewhere in the Scriptures. Pro.20:22; Rom.12:17; 1Pet.3:9
6. Jesus taught the principle with definitive terms in Mat.5:38-44.
7. The imperative “**see/ὁράω** – horao” is used here idiomatically to mean “watch out” or “pay close attention to **see that**”.
8. That **no** believer is exempt from the admonition is made clear with the singular indefinite pronoun with the negative “**no one/μή τις** – me tis”.
9. Each believer is to personally **see** to it **that** they do not engage in retaliation.
10. This verse is not recourse for a corporate monitoring or intrusion of the actions of each member (this would constitute meddling and otherwise impossible).
11. The church or its leadership does not have the right to play “gestapo” over the affairs of others and are to restrain their actions within the confines of doctrine.
12. In the case that anyone in the church might become privy to violation of this commandment (it becomes public), they would exhort them as they would the unruly (vs.14a) or as they might exhort the original instigator starting the conflict. Cp.Mat.18:15-17

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13. The verb “**repays**/ἀποδίδωμι – apodidomi” means to give back in return that which is deserved or earned. Cf.Mat.6:4,6,18; Rom.2:6; 13:7; et al
14. It highlights wrongs or offenses that are real (not perceived) begging for justice in recompense.
15. Contextually it highlights a personal “retaliation” towards **another** as a revenge tactic (a reckoning; holding in contempt).
16. The subjunctive mood of potential “**might repay**” exhorts to refrain from even contemplating such reprisal.
17. The repeated use of the indefinite “τὶς – tis/anyone/**another**” means that the person considered for retaliation is not open for discussion of deserving otherwise.
18. The retaliation and the wrong suffered is described in the phrase “**evil for evil**/κακός ἀντί κακός/kakos anti kakos”.
19. The preposition “**for** (anti)” literally means “against” highlighting the aggressive hostilities (sin[s]) captured under the terms of **evil**.
20. It clearly illustrates that conflicts can occur even among the Royal family in a positive adjusted local church.
21. The **evil** includes verbal sins such as lying, insults and maligning.
22. The sins of the tongue opens the floodgates to perpetuate conflict, not resolve. Cp.Pro.17:14
23. The worst case scenario for sinning against **another** is to do **evil** in return for being the recipient of **good**; this means living with certain painful repercussions. Pro.17:13
24. It could even include taking a fellow believer to court, which is expressly forbidden. Cp.1Cor.6:1-7
25. The problem with retaliation is that it leaves no room for the wrath of God. Cf.Rom.12:19
26. We are to faith-rest the principle of Deu.32:35 that reads, “*Vengeance is Mine, and retribution...*”
27. In stark contrast to the norm accepted by society for bad treatment they receive, Paul states, “**but always seek after that which is good for one another and for all men**”.
28. Paul goes beyond just doing nothing when wronged, but insists that believers respond by doing **good** towards an antagonist or enemy.
29. The imperative “**seek**/διώκω – dioko” means to “pursue” or “zealously strive for”.
30. It is used in a bad sense for “persecution”. Cp.Mat.5:10,11,12; etc.
31. Paul here uses the word in antithesis to persecution insinuating that the believer uses the same energy he might employ for revenge by doing **good**.
32. The attitude and approach is not to be a half-hearted attempt but a constant pursuit as seen in the adverb “**always**/πάντοτε – pantote” that quantifies our pursuit.
33. We are to avail ourselves of every opportunity to apply doctrine towards **one another**, even in the face of being wronged.
34. The “**good**/τὸ ἀγαθός – to agathos” suggests that which is intrinsically **good** and so recognized by **all men** per Rom.12:17b.
35. For the +V believer, it highlights divine **good** or application of BD in FHS.
36. This would begin by first forgiving your fellow brother or sister in Christ. Cf.Mat.6:14-15; 18:21-22
37. The **good** is further evidenced in overt application of civility and other opportunities to help otherwise (cf.vs.14b). Cp.Pro.25:21

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38. The principle of doing what is right **always** is to further extend beyond “**one another mutually**/ἀλλήλων – allelon” to include “**all men**/εἰς πᾶς – eis pas”.
39. We should do this whether the context is positive (those that treat you as they should) or negative (those that have dealt you **evil**).
40. One can generally expect to be dealt **evil** by those that are unbelieving and negative, but they do not have a corner on the market.
41. Even a +V otherwise adjusted believer can get under their STA and do some mighty stupid, destructive and hurtful things.
42. Doing **good** towards someone that has wronged you intensifies their discipline. Cf.Rom.12:20 quoting Pro.25:21-22
43. Any form of kindness that the situation calls for qualifies for doing **good**.
44. The norm for human relations is **good for good, evil for evil**; the highest form of divine **good** is **good for evil**. Cf.Heb.12:3
45. In application the believer fulfills the principle of overcoming **evil** with **good**. Rom.12:21
46. Offenses will come as a part of our package of undeserved suffering; it is how we deal with these attacks that demonstrate our spiritual stature. Mat.5:48; 1Pet.3:17; 4:13,19

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EXEGESIS VERSES 16 – 18:

REGARDING THE MA

GNT 1 Thessalonians 5:16 Πάντοτε χαίρετε,

NAS 1 Thessalonians 5:16 **Rejoice always;** χαίρετε, χαίρω (vImppa--2p; "Rejoice/Be glad"; same as 3:9) Πάντοτε (adv; "always/at all times")

REGARDING PRAYER VSS.17-18

GNT 1 Thessalonians 5:17 ἀδιαλείπτως προσεύχεσθε,

NAS 1 Thessalonians 5:17 **pray without ceasing;** προσεύχεσθε, προσεύχομαι (vImppd--2p; "pray/request from God"; emphasizes intercession/petition) ἀδιαλείπτως (adv.; "without ceasing/consistently")

GNT 1 Thessalonians 5:18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

NAS 1 Thessalonians 5:18 **in everything give thanks;** ἐν (pL) παντὶ πᾶς (ap-Ln-s; "all things/everything") εὐχαριστεῖτε· εὐχαριστέω (vImppa--2p; "give thanks") **for this is God's will for you in Christ Jesus.** γὰρ (explan. conj.) τοῦτο οὗτος (near dem. pro./nn-s; "this thing") θέλημα (n-Pred.nn-s; "is the will") θεοῦ θεός (n-gm-s) εἰς (pa; "regarding/for") ὑμᾶς. σύ (npa-2p; ref. Thess.'s) ἐν (pL) Χριστῷ Χριστός (n-Lm-s) Ἰησοῦ Ἰησοῦς (n-Lm-s)

ANALYSIS VERSES 16 – 18:

1. Having addressed responsibilities of application towards one another, Paul now shifts gears to address individual responsibilities to self.
2. He does so with a triplet of commands with each preceded by a modifier (adverb vss.16-17; prep. phrase vs.18) that adds emphasis and clarification.
3. He then concludes with explanation as to why these imperatives are important with an extended comment ending vs.18.
4. The first command (vs.16) finds logical support in the next two imperatives (vss.17-18).
5. The first “**Rejoice always**” looks to the inner dynamics of the adjusted believer with respect to their MA.
6. The verb “**rejoice/χαίρω** – chairo” means to be happy or glad with the extremes of happiness (+H) assumed, but the lack of mental discord as the key.
7. The adverb “**always/πάντοτε** – pantote” unabashedly declares that we are able to have such an attitude of +H at any time.

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8. The emphasis is not as much on having +H, but on the possibility of having it **always** (not that we do, but we can).
9. The injunction is expressed frequently in the N.T. Rom.12:12; 2Cor.6:10; Phi.2:18; 1Pet.4:13
10. Having +H is often associated with testing and persecution. Cp.Act.16:25; 1The.1:6
11. The dynamics of +H is not that the believer rejoices in his tests per se, but rather in the positive and beneficial results as noted in 1Pet.4:13
12. Two things should readily come to mind in this vein:
 - A. Accelerated spiritual growth (cf.Jam.1:2-4).
 - B. SG₃ (Mat.5:10-12).
13. Two essential ingredients necessary for +H include:
 - A. FHS (cf.Rom.14:17; Gal.5:22).
 - B. The intake of BD (cf.Joh.15:11; 17:13; 1Joh.1:4; 2Joh.12).
14. No matter what circumstances may get the believer down, through occupation with the pertinent doctrine +V believers should be able to rise above them.
15. +H is not built or achieved by the circumstances of life (having a little or lot; fun or not; pleasant or painful) as these things do not truly matter with respect to one's eternal disposition. Cp.Mar.8:36
16. +H is a result of orientation to BD and isolation of the STA.
17. Christ was a man of sorrows and acquainted with grief (Isa.53:3), yet claimed a joy that the world did not know and of which His disciples would partake. Joh.16:19-22
18. To **rejoice always** is evidence of acclimation to one's niche finding contentment in fulfilling God's plan for their life.
19. What better source of joy than knowing you are a friend of Christ i.e., one oriented to the POG for their life (ex. John the Baptist; Joh.3:29 cp.Luk.7:28).
20. Part of the P-T's source of +H comes from orientation of his sheep to BD. Cf.3Joh.4
21. While orientation to BD is essential to +H, that inner orientation is evidenced in one's prayer life.
22. Hence, the next 2 commands centering on prayer beginning with "**pray without ceasing**".
23. A litmus test of one's MA geared towards +H is seen in their commune with God through prayer.
24. If the believer's focus excludes talking to God, then they are not potential recipients of possessing His +H.
25. Our verb "**pray**/προσεύχομαι – proseuchomai" means to ask for help usually in the form of a request. Cf. Phi.1:9; Col.1:3,9; 4:3; 1The.5:25; Jam.5:13,14
26. It emphasizes intercession or petition.
27. For the believer pursuing +H, they look to God as the source from which comfort and encouragement is necessary to maintain +H in the time of need.
28. The adverb "**without ceasing**/ἀδιαλείπτως – adialeiptos" indicates that they turn to God at all times in this vein.
29. Again, this is a common injunction in the Pauline writings. Rom.12:12; Eph.6:18; Col.4:2; 1The.5:25; 2The.3:1
30. It was a practice that corresponded with his own life. Cf.1The.1:2
31. Paul was not confined to any set hours of prayer, but could and did **pray** at any time, which is the emphasis of our verse.

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32. Believers should live in such communion/fellowship with God that prayer, whether spoken or unspoken, is always easy and natural.
33. Prayer is a means of strength to believers facing difficulties/testing of any kind and the Thessalonians would find much incentive in application considering their own specific situation.
34. According to Jesus, people “*at all times they ought to pray and not to lose heart*”. Luk.18:1
35. The 3rd command, “**in everything give thanks**/ἐν πᾶσι εὐχαριστέω – en pas eucharisteo” indicates a prayer life that is saturated with gratitude to God.
36. Again, we have a common command. Cp.Eph.5:20; Col.3:17 cf. Rom.14:6; 1Cor.14:16-17; 2Cor.1:11; 4:15; 9:11-15; Eph.5:4; Phi.4:6; Col.2:7; 3:15; 4:2; 1Tim.2:1; 4:3-5
37. Paul practiced what he preached. Cf.1The.1:2; 2:13; Rom.1:8; 1Cor.1:4; etc.
38. To sustain the proper MA of +H demands that we exert effort on our part in our prayer life to recount all of the blessings that come as a part of being +V.
39. Your MA is determined by how and what you think and focus on.
40. The adjusted believer should find reason to praise and thank God in whatever situation one finds themselves and thus at all times.
41. This is because believers should readily recognize that God is always in control and that even adversity has beneficial purpose. Rom.8:28; 1Pet.4:12-19
42. No matter the circumstances (persecution, sickness, etc.) we ought to be able to give **thanks** to God if for nothing else, the grace to endure for one’s own spiritual benefit.
43. Paul concludes the set of exhortations by explaining why believers should adhere to the teaching, “**for this is God’s will for you in Christ Jesus**”.
44. The near demonstrative pronoun “**this**/οὗτος – outos” in the singular looks to the collective package of exhortations for +H, praying and giving **thanks**.
45. As we have seen, these things go hand-in-hand and the former is dependent upon the latter for maximum results.
46. **God’s “will**/θέλημα – thelema” here is His directive will for all those that desire to maximize their Ph₂ growth and blessing.
47. These simple commands are a part of the larger complex of Royal imperatives we are to do to realize our Ph₂ sanctification. Cf.4:3,4
48. For +H and a successful prayer life to be reality demands that we pursue **God’s** directive **will** seeking to avoid falling under His permissive **will**.
49. The final phrase “**in Christ Jesus**” emphasizes the fact that it is our position **in** Him that makes all that God has for us possible.
50. Too much time is spent under the STA during stressful and difficult circumstances and we need to better learn how to handle things that go against the desires of the natural man.

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REGARDING THE DYNAMICS OF THE H.S. AND COMMUNICATION OF BD VSS.19-22

EXEGESIS VERSES 19 – 22:

GNT 1 Thessalonians 5:19 τὸ πνεῦμα μὴ σβέννυτε,

NAS 1 Thessalonians 5:19 **Do not quench the Spirit;** *μή (neg. +) σβέννυτε, σβέννυμι (vImppa--2p; "Do not quench/put out fire or lamp"; fig. "Do not stifle/suppress/restrain"; metaphorically "Do not cause to cease/thwart/block"; used 6x) τὸ πνεῦμα (d.a. + n-an-s; "the Spirit"; ref. H.S.)*

GNT 1 Thessalonians 5:20 προφητείας μὴ ἐξουθενεῖτε,

NAS 1 Thessalonians 5:20 **do not despise prophetic utterances.** *μή (neg. +) ἐξουθενεῖτε, ἐξουθενέω (vImppa--2p; "do not despise/disdain/disregard/treat with contempt"; used 11x) προφητείας προφητεία (n-af-p; "prophecy/prophetic words or utterances"; used 19x)*

GNT 1 Thessalonians 5:21 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,

NAS 1 Thessalonians 5:21 **But examine everything carefully;** *δέ (ch; "but/now") δοκιμάζετε, δοκιμάζω (vImppa--2p; "examine/put to the test/analyze"; same as 2:4 [2x, approved/examines]) πάντα πᾶς (ap-an-p; "all things/everything") hold fast to that which is good; κατέχετε, κατέχω (vImppa--2p; "hold fast/possess"; used 17x) τὸ καλὸν καλός (d.a. + ap-an-s; "the good thing"; emphasizes that which is good intrinsically)*

GNT 1 Thessalonians 5:22 ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

NAS 1 Thessalonians 5:22 **abstain from every form of evil.** *ἀπέχεσθε. ἀπέχω (vImpm--2p; "abstain/keep yourselves far from/distant from"; same as 4:3) ἀπό (pAbl; "from") παντὸς πᾶς (a--Abln-s; "every") εἴδους εἶδος (n-Abln-s; "form/appearance/apparent"; used 5x) πονηροῦ πονηρός (ap-gn-s; "of evil"; emphasizes evil influence or effect)*

ANALYSIS VERSES 19 – 22:

1. Paul finishes this section with 5 imperatives.

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2. The first two are stated in the negative contrasted by the final three stated in the positive to ensure protection against abuses related to the first two.
3. Further, vss.19-22 are one sentence in the Greek with vss.20-22 appealing to the primary subject of the H.S. introduced in vs.19.
4. In addition, these verses are part of the paragraph beginning vs.16 noting:
 - A. The imperatives target individual application rather than corporate as with the preceding commands in vss.16-18.
 - B. The imperatives retain their plural persons throughout to indicate no one individual in the local church is exempt from compliance.
 - C. The concept of +H in vss.16-18 is further retained.
 - D. It is now complimented by highlighting the 2 essential ingredients for +H to exist i.e., FHS and BD (see pt.13 Analysis vss.16-18).
 - E. These two essentials for +H are addressed in vss.19 and 20 respectively.
 - F. Vss.21-22 then additionally serve as specific applications to perpetuate +H as well as safeguarding the first two imperatives (cf.pt.2).
5. The admonition, “**Do not quench the Spirit**” is in obvious reference to God the Holy **Spirit** (with the d.a.: τὸ πνεῦμα – to pneuma”).
6. The negative “**Do not quench**/μὴ σβέννυμι – me sbennumi” literally means to put out or extinguish a fire or wick of a lamp. Cp.Mat.25:8; Mar.9:48; Heb.11:34
7. In fact, apart from our verse, the verb is only used in the context of fire or burning flame even in a figurative sense. Cp. remaining 2 uses: Mat.12:20; Eph.6:16
8. Figuratively or metaphorically the verb means to suppress, restrain, impede
9. Its use in our verse is designed to envision the H.S. following a metaphor of fire.
10. Fire is used as both a fuel for light and is associated with judgment. Cf.Exo.13:21; Neh.9:12; Psa.78:14; Isa.66:16; Eze.16:41; Heb.10:27; 2Pet.3:7; Rev.18:8
11. With respect to the H.S. as “fire”, it points to the implementation of His ministries directed towards the Church beginning on the Day of Pentecost.
12. At the time, the H.S. was manifested as “*tongues as of fire*” to the believers in the upper room. Act.2:3
13. The H.S. began a unique role of indwelling believers in the CA as Christ Himself taught in Joh.14:16-17, esp.17c.
14. Sub-ministries associated with His indwelling includes:
 - A. Baptizing the believer into union with Christ as His corporate Body. Rom.6:3; Gal.3:27 cp.1Cor.12:13
 - B. He regenerates the human spirit under the new birth. Joh.3:6,8 cp.Gal.4:29
 - C. He seals the believer. Eph.1:13; 4:30
 - D. He fills the believer. Eph.5:18
 - E. He convicts both the unbeliever through the Ph₁ gospel (Joh.16:8) and the believer via GAP (1The.1:5: *full conviction = power of GAP*).
 - F. He imparts spiritual gifts to believers (1Cor.12:11) through whom He manifests Himself via the functioning gift (1Cor.12:7).
15. That Paul’s command is directed to believers towards the H.S., the “quenching” in view must refer to those ministries subject to conditional/experiential realities.
16. Most comprehensively it points to the filling of the H.S. (FHS) and thus not suppressing or impeding one’s spiritual advance and all that is associated with that.
17. The command parallels “grieving” the H.S. letting the STA rule. Cp.Eph.4:30

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18. When the believer judges himself via R_B (1Joh.1:9), he is filled with the H.S.
19. Under the filling ministry, the believer is led by the H.S. in all that they do. Cp.Psa.143:10
20. This includes the GAP system by which the H.S. guides or directs the believer into all the truth. Cp.Joh.16:13 cf.1The.1:5
21. The truth is light in a world of darkness. Psa.119:105, 130; Joh.1:5
22. Subsidiary to GAP, but just as essential, is the function of the communicative gifts.
23. By Divine design, God gives certain communicative gifts to men for the purpose of disseminating BD on behalf of the Church. Cp.Eph.4:11
24. For the early Church, this meant certain supernatural temporary gifts such as apostles, prophets, wisdom, knowledge, etc. 1Cor.12 *See Doctrine of Spiritual Gifts*
25. As the early church had yet the possession of the N.T. canon of Scriptures, it was primarily through these gifts that BD was taught and proclaimed.
26. Another way to “**quench the Spirit**” is to therefore deprive or disregard the functions of these gifts (an indication of being out of fellowship).
27. Hence, the 2nd negative command, “**do not despise prophetic utterances**”.
28. The verb “**despise**/ἐξουθενέω – exoutheneo” means to **despise** or hold in contempt. Cp.Rom.14:3,10; 1Cor.1:28; 2Cor.10:10
29. The noun “**prophetic utterances**/προφητεία – propheta” is most simply translated “**prophecy**” while emphasizing its content (of 19 uses, only here and 1Tim.4:14 is it translated as an *utterance*).
30. The word is used here in a general sense highlighting any communication of BD that was relevant for the Church and new in contrast to the O.T., a.k.a. “mystery doctrines”. Cp.Rom.12:6 cf.Rom.11:25; 16:25; Eph.1:9; 3:5; etc.
31. True **prophecy** is a matter of Divine revelation by the H.S. Cp.2Pet.1:20,21
32. To disregard or take issue with the content of **prophecy** is to **despise** the functioning gift and is tantamount to quenching the **Spirit**.
33. The believer needs both the FHS and communicator of BD to fulfill their Christian life and in continuing thought contextually, to sustain +H.
34. It was the gift of **prophecy** that ranked highest of the temporary spiritual gifts that might be expressed in the church (1Cor.14:5), next to Apostle (1Cor.12:28).
35. Paul uses the term here due to its importance in disseminating BD in the early church.
36. It is the only temporary gift mentioned in the lists of gifts in Rom.12:6ff further illustrating its continuing importance before the completion of the N.T. canon.
37. Paul is dealing with a regular concern of 1st Century churches.
38. While there is no indication of a serious problem at Thessalonica, as at Corinth, he exhorts to avoid any tendencies to suppress the function of the gift otherwise.
39. We know from 1Cor.12 and 14 that there were various abuses related to the exercise of the temporary and spectacular gifts, principally tongues and **prophecy**.
40. Due to the fact that the prophet speaks directly to others, with no need of an interpreter, the whole assembly benefits directly and immediately. Cf.1Cor.14:31
41. The negative command is in effect a positive exhortation to value and appreciate what the Christian prophets had to say in light of the absence of their right Apostle.
42. Obviously that **prophecy** was given in part, the implication is that some might be skeptical as to the value of every utterance (all details of its content). Cf.1Cor.13:9
43. However, all doctrine is important, from the least to greatest of prophecies.

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44. Showing hostility or contempt for these communicators would only promote reticence on their part to function under their gifts.
45. This gift, along with tongues and knowledge has ceased. 1Cor.13:8
46. With the completion of the N.T. canon, designated as “the perfect” in 1Cor.13:10, “the partial will be abolished”. Cp.Jam.1:25
47. Paul shifts from the negative to positive commands in vss.21-22 as security against failing to abide by the negative commands and to illustrate their importance.
48. With all 3 of the positive commands, it is the FHS and embracing of the teaching of BD that remains central to their fulfillment.
49. The first, “**But examine everything carefully**” highlights the importance of being in fellowship with respect to the teaching of doctrine as a starter.
50. The imperative “**examine**/δοκιμάζω – dokimazo” means “put to the test, analyze or **examine**” and was used in 2:4 with respect to God examining the hearts of the evangelists as approved communicators.
51. As there, so now here, the examining is with respect to the communication of BD.
52. The adjective “**everything**/πᾶς – pas” looks to all aspects of that which is proclaimed as God’s word by the prophet(s).
53. The protection provided believers in this regards is by testing the “spirits”. Cf.1Joh.4:1a
54. This meant that the believer needed to be in FHS to discern that spoken by the H.S. Cp.2Pet.1:20-22
55. Further, the 2nd line of defense was that the content itself was not contradictive to sound teaching previously (cf.2:13 cp.2The.2:5).
56. The H.S. in His filling role is provided because there is always the potential for bogus information parading as inspired by the H.S.
57. John’s 1st epistle asserts that many false prophets have gone out into the world and hence why it behooves believers to see if they are from God. Cf.1Joh.4:1b-3
58. Paul states an extreme in 1Cor.12:3 by saying someone might say “*Jesus is accursed*”.
59. Paul, as with John, makes it clear that it falls to the individual believer to **carefully** critique all that he/she hears.
60. Strange things have and are being advanced under the claim of Divine inspiration.
61. There is more bogus information out there than legitimate.
62. The church at Ephesus put on trial those that claimed to be apostles, but were really “wolves in sheep’s clothing”. Cp.Rev.2:2
63. Doctrine must “square” with doctrine and it is the responsibility of the communicator to be diligent and intellectually honest setting before the local church that which is worthy of +V.
64. In the early Church, there were gifts of discernment such as distinguishing of spirits (1Cor.12:10) and prophets analyzing prophets (1Cor.14:32) to assist critiquing.
65. Today, each believer must assess the content as to its worthiness under the FHS and comparing Scripture with Scripture. Cp.1Cor.2:12-16
66. In so doing, we assure ourselves of pursuing the truth and thus all things necessary for +H to thrive.
67. The 2nd command, “**hold fast to that which is good**” then illustrates the purpose for examining the teaching in FHS i.e., not to be swayed by alternate interpretations.

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68. To “**hold fast**/κατέχω – katecho” means to “keep in possession/have alongside” that which is truth contrary to human viewpoint.
69. Those who adopt erroneous viewpoint are “*not holding fast to the head (JC)*”, by which “*the entire body is supplied and held together by the joints and ligaments (function of sp.gfts. i.e.. pastors/prophets)*”. Cf.Col.2:18,19
70. The adjective “**good**/τό καλός – to kalos” is that intrinsically **good** or sponsored by the H.S. in truth.
71. Only with the proper combination of FHS and BD can the believer then engage in Divine **good** production.
72. Divine **good** is evidence of +H prevailing and our discernment of that taught being the truth as led by the H.S.
73. The final imperative “**abstain from every form of evil**” highlights the positive effect of the FHS + BD isolating the STA avoiding that which robs us of +H.
74. The imperative “**abstain**/ἀπέχω – apecho” has the opposite idea of “katecho” in vs.21b.
75. While we are to **hold fast** to the truth, we are to reject, refuse or stay away from false teaching.
76. While the command taken on its own could be interpreted as a general injunction to refrain from **every** kind of **evil** practice (Cp.Job 1:1,8), contextually it highlights the type of **evil** supposedly inspired by the H.S.
77. The noun “**form**/εἶδος – eidos” means actual **evil** (Bible teaches it), not something someone imagines is **evil**.
78. When misunderstood this injunction opens the door to legalism.
79. The broader principle has been applied here by Paul to a more specific area of false prophecy/interpretative content (highlights the danger of religiosity invading truth).
80. The noun “**evil**/πονηρός – poneros” emphasizes influence more than character (cp.kokos vs.15).
81. What the believer embraces in viewpoint determines the overt character of their actions.
82. Failure to carefully adhere to the commands of vss.21-22 led to the occasion of writing 2nd Thessalonians.
83. The relevance of Paul’s teaching has been graphically illustrated over the last half century with the rise of the so called “charismatic” movement with its claim to the Spirit’s activity i.e., healing, tongues, prophecy, word of wisdom, knowledge and apostleship.
84. All sorts of spectacular phenomena have been attributed to the work of the H.S.
85. The fact is, these fail to utilize the FHS via R_B isolating the STA with respect to the dissemination and assimilation of BD.
86. Those that embrace false doctrine embrace the STA **evil** activity it generates and pursue pseudo-joy over +H.
87. Remember, Satan has a counter viewpoint to every aspect of the truth of BD and he promotes his agenda through false teaching/–V and the STA. Cf.2Cor.11:14
88. Don’t be deceived like those of 2The.2:9-12.
89. To ensure we are **not** quenching **the Spirit** and holding BD in contempt, we must be in FHS, embracing only the truth isolating the STA avoiding human viewpoint.
90. *Review the Doctrine of the Holy Spirit.*

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2ND SUB-BENEDICTIVE PRAYER

EXEGESIS VERSE 23:

^{GNT} 1 Thessalonians 5:23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.

^{NAS} 1 Thessalonians 5:23 **Now may the God of peace Himself sanctify you entirely;** δέ (cc/ch; "Now") ὁ θεός (d.a. + n-nm-s) τῆς ἡ εἰρήνης εἰρήνη (d.a. + n-gf-s; "peace") Αὐτὸς αὐτός (emphatic; nprnm3s; "Himself") ἀγιάσαι ἀγιάζω (voaa--3s; "might sanctify/set apart for holy purpose/consecrate"; used 28x) ὑμᾶς σύ (npa-2p; ref. Thess.'s) ὀλοτελεῖς, ὀλοτελής (a--am-p; "entirely/through and through/complete in all respects"; harax) **and may your spirit and soul and body be preserved complete,** καί (cc) ὑμῶν σύ (npg-2p; ref. Thess.'s) τὸ πνεῦμα (d.a. + n-nn-s; "spirit"; ref. the human spirit) καί (cc) ἡ ψυχὴ (d.a. + n-nf-s; "soul") καί (cc) τὸ σῶμα (d.a. + n-nn-s; "body") τηρηθεῖη. τηρέω (voap--3s; "might be preserved/protected/guarded"; used 70x) ὀλόκληρον ὀλόκληρος (a--nn-s; "complete is all its parts/whole/intact"; used 2x, Jam.1:4) **without blame at the coming of our Lord Jesus Christ.** ἀμέμπτως (adv.; "without blame/free from fault/without censure"; same as 2:10) ἐν (pL of time; "at") τῇ ἡ παρουσίᾳ παρουσία (d.a. + n-Lf-s; "the coming") ἡμῶν ἐγώ (npg-1p; ref. team Paul and Thess.'s) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "Lord") Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ Χριστός (n-gm-s)

ANALYSIS VERSE 23:

1. Paul ends the instructive portion of the epistle similar to 3:11-13.
2. Both sub-benedictions previous and now invoke **God** on behalf of this local church to do His part in fulfillment of a prayer wish.
3. In turn, Paul incorporates them as markers setting apart the two main bodies of the epistle: Ecclesiastical and pastoral.
4. The current prayer takes up the issue of Ph₂ sanctification underwriting the instructive portion of the epistle (cp.4:3,4,7).
5. The sanctification process finds fulfillment in these believers' orientation and obedience to the teaching in all its details a.k.a. "God's will" (4:3 cp.5:18).
6. Paul's wish for these believers to find success in their Ph₂ is seen in the two optative verbs (**may sanctify; may be preserved**) establishing two tiers of expectation.
7. The sanctification process is brought out in the first part of the prayer, "**Now may the God of peace Himself sanctify you entirely**".
8. The prayer itself is concerned with God's role in the process.

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9. The force of expectation is a complete confidence that God will hold up His end.
10. It further assumes the perpetuation of +V by these saints.
11. The pronoun “**Himself**/αὐτός – autos” stands first in the Greek and is emphatic stressing **God** the Father’s role in relationship to the Thessalonians.
12. It is **God Himself** who provides all things necessary for +V to come under full sanctification at the Rapture/Bema.
13. Every spiritual and physical necessity will be provided for +V to attain to this ultimate and glorious prospect.
14. Paul refers to the Father here as “**the God of peace**/ὁ θεός ἡ εἰρήνη – ho theos he eirene” to highlight God’s desire for all men to be reconciled to His Person. 1Tim.2:4
15. **God** is often referred to by this title in the N.T. Cp.Rom.15:33; 16:20; 2Cor.13:11; Phi.4:9; Heb.13:20
16. Through mankind’s fall in Adam, the human race is estranged from **God**, hence the need for reconciliation.
17. **God** through **Christ** has provided the ground of reconciliation for men. Cp.Rom.5:12-19; 1Cor.15:22
18. **Peace** is made possible both Ph₁ and Ph₂.
19. Ph₁ **peace** is based on our position in **Christ** with saving faith in the Gospel; Ph₂ is through orientation to BD experientially (faith + works).
20. The first and obviously most important step in the **peace** accord is the SAJG. Cf.Rom.5:1 cp.Act.10:36; Rom.2:10; Eph.2:15-17; Col.1:20
21. Ph₂ reconciliation requires continued +V to BD in time. Cf.2Cor.5:20
22. This comes via the R_B and MAJG under MPR.
23. The ultimate goal for **peace** is that **God** “**may sanctify you entirely**/ἀγιάζω σὺ ὁλοτελής – hagios su holoteles”.
24. Sanctification means “to set apart for a purpose”, here obviously according to God’s purpose.
25. The adjective “**entirely**” means “through and through” and is qualitative rather than quantitative (in contrast to the adjective “**complete**” in the next clause).
26. Paul wishes these believers to be thoroughly sanctified demanding all 3 of its stages:
 - a. Ph₁ or positional sanctification.
 - b. Ph₂ or experiential sanctification.
 - c. Ph₃ or ultimate sanctification.
27. All believers are sanctified Ph₁ and will enjoy Ph₃ in various measures.
28. Ph₂ sanctification only comes as the result of growing spiritually to maturity and holding fast to BD to the end of Ph₂.
29. Ph₂ sanctification enhances Ph₃ sanctification through the principle of eternal reward/SG₃ (*See Doctrine of...*).
30. The optative mood recognizes that full sanctification is dependent upon Ph₂ +V.
31. Unfortunately, most believers will not be successful in their Ph₂ and fall short of Paul’s desire (and God’s) for them. Cp.Mat.7:13; 22:14; Luk.13:23-28
32. The few will enjoy all 3 levels as will be evidenced by their possession of the wreath. Cp.Rev.2:26
33. As part of the sanctification process, it is also God’s part to ensure that the total person enjoys the benefits brought out in the next clause “**and may your spirit and soul and body be preserved complete**”.

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34. That believers are “born again” under the doctrine of regeneration, they possess a spiritual entity void in unbelievers i.e., a human **spirit**.
35. Unbelievers are dichotomous (**body and soul**) while all believers are trichotomous (**body, soul and spirit**).
36. The “**spirit**/τό πνεῦμα – to pneuma” here must refer to the human **spirit** as all 3 entities are governed by the pronoun “**your**/σύ - su” indicating personal possession.
37. The human **spirit** is the “new you” as the product of regeneration (Eph.4:24; Col.3:10); the “**soul**/ἡ ψυχή - he psueche” is the “real you” that is eternal, invisible, home of volition and giving life to the mortal body (Mat.10:28; Luk.12:20; Rom.2:9; Eph.6:6); the “**body**/τό σῶμα – to soma” is the “old you” with its indwelling STA (Rom.6:6; Eph.4:22; Col.3:9).
38. That the sanctification process ends in ultimate sanctification, it demands that **God** ensure that the properties for each entity survive.
39. This is the force of the phrase “**be preserved complete**/τηρέω ὁλόκληρος – tereo holokleros”.
40. The passive verb “**be preserved**” looks to the Father as the outside agent guarding all aspects of the believer’s person to this end guaranteeing their ultimate survival.
41. The adjective “**complete**” here emphasizes quantity indicating that all 3 parts are to exist as a whole and intact.
42. At the moment of salvation, the **soul** is redeemed and **God** from that point forward preserves or keeps the **soul** safe. Cf.1Pet.1:9
43. The human **spirit**, also given at saving faith, becomes an inseparable part of the **soul** along with the IHS completing the GAP in a spiritual relationship with **God**. Cp.Joh.3:6
44. The **body** of death and corruption (due to the ISTA and death gene), whether in death or life, awaits its ultimate sanctification via resurrection.
45. This is understood in the final clause, “**without blame at the coming of our Lord Jesus Christ**” that states the “when” of ultimate sanctification.
46. The redemption of the **body** occurs for all CA believers at the Rapture. Cf.1Cor.15:20ff; 1The.4:13-18; Rom.8:23; Eph.1:14; Phi.3:21
47. So, in sanctification, whether we live or die we are the Lords. Rom.14:8
48. The adverb “**without blame**/ἀμέμπτως – amemptos” makes clear that Paul is dealing with full sanctification (Ph₁, 2 and 3).
49. To be sanctified **without blame** demands the MAJG in Ph₂.
50. In the 1st benediction, Paul noted that for the believer’s heart to be unblamable in holiness at the Parousia it demanded that they “*increase and abound in love*”. 1The.3:13 cp. Vs.12
51. Both the adjective “**entirely**” and adverb “**without shame**” are reserved for those that persevere with doctrine Ph₂.
52. The adjective “**complete**” envisions the believer in resurrection.
53. Believers that fall short of the goal of Ph₂ sanctification will find censure at the Bema rewards experiencing shame in their new eternal bodies. Cf.1Joh.2:28
54. Those that refuse to pre-empt their Ph₂ will enjoy “*great reward*”. Heb.10:35 cf.6:10

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GOD'S IMMUTABLE NATURE GUARANTEES SANCTIFICATION

EXEGESIS VERSE 24:

^{GNT} 1 Thessalonians 5:24 πιστός ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

^{NAS} 1 Thessalonians 5:24 **Faithful is He who calls you, and He also will bring it to pass.** πιστός (*a--nm-s*; "Faithful/Trustworthy") "is - ellipsis" ὁ καλῶν καλέω (*d.a. + adj. ptc./p/a/nm-s*; "the one calling/He who calls") ὑμᾶς, σύ (*npa-2p*; "ref. Thess.'s") ὅς (*rel pro./nm-s*; "Who/He") καί (*adjunct.*; "also") ποιήσει. ποιέω (*vifa--3s*; "will bring it to pass")

ANALYSIS VERSE 24:

1. Having invoked God to intercede on behalf of these +V believers for full sanctification and preservation in resurrection, Paul now expresses why he is so assured God will do so.
2. This because of the nature of God and His plan of election.
3. His nature and the doctrine are embedded together, "**Faithful is He who calls you**".
4. The participial phrase "**He who calls you**/ὁ καλέω σύ - ho kaleo su" recognizes God as the initiator of the plan for salvation under the doctrine of election and calling. Rom.8:29-30; 1Pet.1:1,2
5. The first half of the epistle rests in part on this doctrine referencing both election (1:4) and calling (2:12) with Paul further emphasizing its significance in the CWL in 4:7.
6. As 4:7 made clear, part of the sanctification process includes a Ph₂ calling.
7. God predetermined in eternity past that all +V (believers) would be conformed to the image of His Son (Rom.8:29).
8. To the degree that +V expresses itself Ph₁ and Ph₂, to that degree will the believer reflect that image in ultimate sanctification and glory. Cp.1Pet.1:7; 4:13,14; 5:4
9. That God initiated the plan of salvation based on an electing and calling process, its fulfillment remains dependent upon the integrity and power of His nature as God.
10. Hence, the final proclamation, "**and He also will bring it to pass**".
11. While God flexes His omnipotence to cause the sanctification process, the outstanding attribute by which we can be assured in this regard is His "faithfulness".
12. The noun "**faithful**/πιστός – pistos" is in apposition to God's "calling".
13. It highlights God's immutability to never change His mind as to His plan of salvation under the doctrine of election and calling.
14. This is not only inclusive of guaranteeing +V a gospel presentation both Ph₁ and 2, but also all that is necessary in supplying the believer's needs otherwise to fulfill this lofty objective (to be conformed to His Son).
15. The marquee evidence of the Father's faithfulness is seen in the fact that His plan of salvation through His Son Jesus Christ has become reality.
16. All that we need spiritually has been given in Christ (2Pet.1:3-11) who has also promised physical provision in all things (Mat.6:25ff).

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17. The nature and attributes of God combined further details the guarantee that sanctification is ensured by the Caller Who is **Faithful**:
 - A. Righteousness demands that He reward those that seek Him.
 - B. Justice requires that He dispense the reward for our obedience.
 - C. Love desires our benefit and provides that necessary to achieve it.
 - D. Eternal life makes ultimate sanctification and design of His plan possible.
 - E. Sovereignty decreed the doctrine of election and calling as that which governs +V.
 - F. Omnipotence brings **it to pass**.
 - G. Omniscience makes for perfect planning in all regards and no +V will fall through the cracks otherwise.
 - H. Omnipresence ensures His presence to call any that are +V.
 - I. Veracity guarantees the doctrine as truth dismissing any alternative doctrine(s) for sanctification.
 - J. Immutability/faithfulness is the super-glue holding together all of these realities sponsored by God.
18. All that the individual has to supply is positive volition to be included in God's choice of benefactors for salvation.
19. He who initiates the work of sanctification, through the Ph₁ call of all that are +V at God-consciousness, **will bring** all that are +V to BD to the end, to the day of Christ with the promised glory and reward.
20. Every Bible class for the believer is evidence of our **Faithful** Caller doing His part in bringing about all that sanctification has been designed to produce.
21. That as it revolves around the presence of +V responding to the call.

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PRAYER REQUEST

EXEGESIS VERSE 25:

GNT 1 Thessalonians 5:25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.

NAS 1 Thessalonians 5:25 **Brothers, pray for us.** Ἀδελφοί, ἀδελφός (*n-vm-p*; "Brothers") προσεύχεσθε προσεύχομαι (*vmpd--2p*; "pray") [καὶ] (*adjct.*; "also"; *textual variance: 50/50 in or out of original; no bearing on interpretation, only emphasis i.e., if included "in addition/also" to vs.17*) περὶ (*pg*; "concerning/for") ἡμῶν. ἐγώ (*npg-1p*; *ref. team Paul*)

ANALYSIS VERSE 25:

1. Vs.25 begins the formal conclusion of the letter.
2. Paul first inserts a prayer request "**Brothers, pray for us**", a request not uncommon in his other letters. Cp.2The.3:1; Rom.15:30; Eph.6:19; Col.4:3
3. In Eph.6:19 and Col.4:3, we see the prayer request in connection with the admonition to "**pray consistently**". Cf.Eph.6:18a; Col.4:2a
4. This correlation lends support for the textual inclusion of "καὶ – kai/*also*" (bracketed) connecting the thought of our verse back to vs.17 "*pray without ceasing*".
5. Another contextual support for this conjunctions inclusion is the sense that Paul's request follows on the heels of his petition for these saints in vs.23.
6. In that case, the emphasis is that his request solicits the same desire for their shepherding authorities.
7. Paul recognizes that the sanctification process is wholly dependent upon God for all believers, layman and pastors alike.
8. That Ph₂ sanctification is especially important for the evangelists is seen in their roles as examples to other +V who are then examples to others. Cp.1The.1:6,7
9. Otherwise, the prayer request (προσεύχομαι – proseuchomai) emphasizes a general petition (cf.vs.17; same word) for their ministry overall.
10. One of the ways in which those that are not present with the missionaries can support them is to **pray for** them.
11. The plural pronoun "**us/ἐγώ** - ego" includes Silvanus and Timothy and is a final reminder of the united front presented by these positive and adjusted communicators.
12. His final addressing of these saints again as "**Brothers/ἀδελφός** – adelphos" further emphasizes the camaraderie found with +V.
13. This +V church should find much incentive to **pray** for their shepherds as they continue to labor in communicating BD for their spiritual excellence (cp.vss.12,13).

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EXEGESIS VERSES 26 – 27:

SEND PERSONAL AFFECTIONS TO ALL

GNT **1 Thessalonians 5:26** Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

NAS **1 Thessalonians 5:26 Greet all the brothers with a holy kiss.** Ἀσπάσασθε ἀσπάζομαι (vImp.ad--2p; "Greet/Embrace/Express good wishes"; used 59x) πάντας πᾶς (a--am-p; "all") τοὺς ὁ ἀδελφοὺς ἀδελφός (d.a. + n-am-p; "the brothers") ἐν (pI; "with") ἁγίῳ. ἅγιος (a--In-s; "a holy") φιλήματι φίλημα (n-In-s; "kiss"; used 7x)

DON'T RESTRICT THE COMMUNICATION OF THIS LETTER

GNT **1 Thessalonians 5:27** Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

NAS **1 Thessalonians 5:27 I adjure you by the Lord to have this letter read to all the brothers.** Ἐνορκίζω ἐνορκίζω (vipa--1s; Lit. "to put under oath/make swear"; "I adjure/earnestly appeal"; here used with 2 accusatives: the ones put under oath and the One by whom they make the oath) ὑμᾶς σύ (npa-2p; "ref. Thess's") τὸν ὁ κύριον κύριος (d.a. + n-am-s; "by the Lord"; Paul places no copy right on BD; rather the opposite) τὴν ἡ ἐπιστολὴν ἐπιστολή (d.a. + n-af-s; "the epistle/the letter") ἀναγνωσθῆναι ἀναγινώσκω (inf. purp./ap; Lit. "to be known again" i.e., "to be read"; used 32x) πᾶσιν πᾶς (a--dm-p; "to all") τοῖς ὁ ἀδελφοῖς. ἀδελφός (d.a. + n-dm-p; "the brothers")

ANALYSIS VERSES 26 – 27:

1. The follow up “**Greet all the brothers with a holy kiss**” is a commonality for closing out NT letters. Cp.Rom.16:16; 1Cor.16:20; 2Cor.13:12; 1Pet.5:14
2. The “**kiss/φίλημα** – philema” was an accepted form of affectionate greeting in various areas of ancient life (and still in some cultures today).
3. The description of it as “**holy/ἅγιος** – hagios” shows that it was a mark of Christian relationship rather than purely secular/social in nature.
4. It was thus a mark of oneness with Christ as further seen in the term “**brothers/ὁ ἀδελφός** – ho adelphos”.
5. Paul directs that **all** members of the fellowship are to be greeted in this fashion as an extension of Paul’s desire” (**greet/express good wishes/ἀσπάζομαι** – aspazomai) for the spiritual well-being of the saints.
6. The stress on the fact that “**all/πᾶς** – pas” belong to one fellowship (of +V) is intentional, since we find the same emphasis in the next verse.
7. To fulfill the spirit of this injunction, since kissing is not culturally acceptable outside sexual and family relationships, it is important that believers **greet** one another in a regular and natural fashion.

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8. What is important is that members have some means of expressing their common love, support and appreciation for other members of the +V Royal Family.
9. A “hello/handshake/embrace” etc., fulfills the spirit of this command.
10. In view of the fact that there is a tendency to division in the church, the stress falls on the **all**.
11. No one should be ostracized or left out.
12. Having brought focus on the church corporately, Paul then makes a final closing request “**I adjure you by the Lord to have this letter read to all the brothers**”.
13. For only the 3rd time in the epistle, Paul uses the singular (**I adjure**) to emphasize his person over the evangelistic team otherwise (cf.2:18; 3:5).
14. His purpose for so doing here is two-fold:
 - A. To emphasize his Apostolic authority as the shepherd over this church and right to make such a serious request.
 - B. To further emphasize his personal desire to communicate to them as their right shepherd that has been frustrated to date (cf.2:18; 3:1ff).
15. The verb “**adjure**/ἐνορκίζω – enorkizo” is a hapax and means literally “to swear an oath/put under oath”.
16. The verb follows with two accusatives that point to those under oath (**you**/σύ - su) in reference to the Thessalonians and “**by the Lord**/ὁ κύριος – ho kurios” pointing to Whom they must ultimately answer to with respect to compliance.
17. It is the strongest possible way to emphasize the necessity **to have this letter read to all the brothers**.
18. Paul insists that he does not want any of the Thessalonians to miss the contents of “**this letter**/ἡ ἐπιστολή - he epistole”, in lieu of absence from them.
19. Paul makes clear that he does not condone any “copyright” restrictions placed on the doctrine he has here within written.
20. The infinitive “**to have read**/ἀναγινώσκω – anaginosko” means to “know again” indicating that the initial recipient(s) of the letter bore the responsibility to ensure its continued dissemination (having already been **read** once).
21. The most effective and efficient way to do this is before the whole assemble of the church at a regular service.
22. The public reading of the epistle would have to take up the slack for face-to-face teaching that was otherwise preferred by Paul.
23. Again, Paul makes clear that **all the brothers** be involved and thus present for the reading and no one is to be omitted.
24. Paul wanted everyone to hear what he had to say, just as it does believers no good to miss Bible class.
25. The P-T has the authority to demand the regular attendance of **all** believers.
26. The content of doctrine taught in the epistle is crucial to the spiritual well-being of this local church just as all other doctrine otherwise.
27. The reading should be a great source of stimulation and encouragement for this local church as they consider all the doctrine, time and effort Paul put in on their behalf.
28. It is tangible evidence that though out of sight, they were not out of mind (2:17).

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BENEDICTION

EXEGESIS VERSE 28:

GNT 1 Thessalonians 5:28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

NAS 1 Thessalonians 5:28 **The grace of our Lord Jesus Christ be with you.** Ἡ ἡ χάρις (d.a. + n-nf-s; "the grace") ἡμῶν ἐγώ (npg-1p; "out" include team Paul) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "Lord") Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ Χριστός (n-gm-s) "be - ellipsis" μεθ' μετὰ (pg "with") ὑμῶν. σύ (npg-2p; ref. Thess.s)

ANALYSIS VERSE 28:

1. Paul closes the epistle in typical Pauline fashion, “**The grace of our Lord Jesus Christ be with you**”.
2. This formal benediction with slight variations is also found in 2The.3:18; Rom.16:20b; Gal.6:18; Phi.4:23; Col.4:18
3. The wording is close to the opening greeting in 1:1.
4. The normal secular farewell such as in Act.15:29 is here replaced by the invocation of “**grace/χάρις – charis**” being found present **with** this local church.
5. That the **grace** is “**of our Lord Jesus Christ/ἐγώ ὁ κύριος Ἰησοῦς Χριστός – ego ho kurios iesous christos**” points to the Person of **Christ** in Whom **grace** is found and through Whom it is given.
6. The prayer takes the readers to the heart and soul of our common faith in **Jesus**.
7. The letter itself represented a major **grace** provision in the life of these young believers to continue to press on in the CWL.
8. God, who is faithful, will supply every **grace** benefit to reach the high goal “*for the prize of the upward call of God in **Christ Jesus***” (Phi.3:14).
9. His **grace** underwrites His plan of election and calling.
10. Paul’s desire is for all facets of God’s **grace** to be a reality in the lives of these saints:
 - A. Saving **grace**. Eph.2:5,8; Tit.2:11; 3:5-7
 - B. Living **grace**. Mat.6:25-34; Phi.4:19; spiritually cf.Eph.4:8,11-13
 - C. Dying **grace**. 2Tim.4:6-8
 - D. Surpassing **grace**. 2Cor.8:9; Eph.2:7
 - E. Greater **grace**. Jam.4:6
11. *Review the Doctrine of Regeneration.*
12. *Review the Doctrine of the Importance of Bible Doctrine.*