

1ST THESSALONIANS

OUTLINE

- I. Exhortation as to three areas of the CWL (vss.1-12).
 - A. Introduction to the final section of the letter (vss.1-2).
 - B. Exhortation on sexual purity (vss.3-8).
 - C. Exhortation on love of the brothers (vss.9-10).
 - D. Exhortation on an orderly life (vss.11-12).

- II. Doctrinal instruction on those dead in Christ and Rapture of the Church (vss.13-18).

PREFACE VSS.1-2

EXEGESIS VERSE 1:

^{GNT} 1 Thessalonians 4:1 Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

^{NAS} 1 Thessalonians 4:1 **Finally then, brothers, we request and exhort you in the Lord Jesus,** *Λοιπὸν λοιπός* (*adv.*; "As for the rest/The remaining/Finally" +) *οὖν*, (*infer. conj.*; "therefore/then") *ἀδελφοί, ἀδελφός* (*n-vm-p*; "brothers") *ἐρωτῶμεν ἐρωτάω* (*vnpa--1p*; "we request"; used 63x) *καί* (*cc*) *παρακαλοῦμεν παρακαλέω* (*vnpa--1p*; "exhort"; same as 2:12; 3:2,7) *ὑμᾶς σύ* (*npa-2p*; *ref. Thess.'s*) *ἐν* (*pL*) *κυρίῳ κύριος* (*n-Lm-s*) *Ἰησοῦ, Ἰησοῦς* (*n-Lm-s*) **that, as you received from us instruction as to how you ought to walk and please God** *ἵνα* (*conj. purp.*; "that") *καθὼς* (*compar. conj.*; "just as") *παραλάβετε παραλαμβάνω* (*viaa--2p*; "you all received") *παρ' παρά* (*pAbl*; "from") *ἡμῶν ἐγώ* (*npAbl-1p*; *ref. team Paul*) *τό* (*d.a./ns*; "the thing/the instruction" +) *πῶς* (*adv.*; "as to how/in what way") *δεῖ* (*vnpa--3s*; "it is necessary/ought") *ὑμᾶς σύ* (*npa-2p*; "you") *περιπατεῖν περιπατέω* (*compl. inf./pa*; "to walk"; same as 2:12) *καί* (*cc*) *ἀρέσκειν ἀρέσκω* (*compl. inf./pa*; "to please/be acceptable"; same as 2:4,15) *θεῷ, θεός* (*n-dm-s*) **(just as you actually do walk),** *καθὼς* (*compar. conj.*; "just as") *καί* (*adjunct.*; "also/actually") *περιπατεῖτε, περιπατέω* (*vnpa--2pp*; "you do walk/you keep on walking") **that you may excel still more.** *ἵνα* (*conj. purp.*; "that") *περισσεύητε περισσεύω* (*vsnpa--2p*; "you might excel/abound"; same as 3:12) *μᾶλλον*. (*compar. adv.*; "even greater/still more")

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ANALYSIS VERSE 1:

1. Having concluded the ecclesiastical portion of the letter (evangelism + RP-T/RC in conformity to election and calling), Paul proceeds straight to teaching as to the CWL.
2. This as it will pertain to moral and ethical conduct and application of doctrines otherwise necessary to remain spiritually oriented.
3. As the preface of vss.1-2 makes clear, this exhortative portion of the epistle builds upon doctrine previously taught by team Paul in their initial visit.
4. The particulars that follow look to pertinent information Paul deems necessary for their refocus as a matter of their continued witness of the life (cp.1:9-10 cf.4:12).
5. In chapter 4, the first 3 areas Paul gives attention to are seen to be contrasted to the immediate society around them, Gentile and Jew alike.
6. The first area of concern as to sexual proprieties (vss.3-8) is easily contrasted to a predominately idolatrous Gentile population that practice sexual liberty (cp.vs.5; 1Cor.5:1; Eph.4:17,19).
7. The second, love of the brothers (vss.9-10), is contrasted to the negative Jews that practiced hatred even to their own (cf.1The.3:14-16).
8. The third, an orderly life (vss.11-12), is contrasted to both Jew and Gentile alike in their intrusive attitudes of meddling in the affairs of others (2:16a cp.Act.17:5-9).
9. It appears that Paul's purpose of beginning exhortations is designed to encourage these believers to rise above the dominate STA trends pervasive in the actions of their negative opponents i.e., don't act like your negative counterparts.
10. The opening phrase "**Finally then**/λοιπος οὖν – loipos oun" denotes a conclusion presented in the remaining content of the letter indicating a shift of emphasis.
11. It does not mean actual conclusion, but is a colloquial expression pointing towards the end (*Robertson's/Milligan*) as in 2Cor.13:11; Phi.3:1 and 4:8.
12. Paul will employ the "loipos" term in 2The.3:1 in the same fashion.
13. Paul again addresses the saints as "**brothers**/ἀδελφός – adelphos", with emphasis here to set a conciliatory tone in his teaching.
14. In other words, while the teaching retains the air of apostolic authority, it is more for encouragement not reflecting any strong censure for misapplication.
15. Where his authority is not being challenged and believers are following the doctrine taught, Paul can present doctrine without provocation.
16. The friendly and encouraging tone is further reflected in the verbs of the following phrase "**we request and exhort you in the Lord Jesus**".
17. The first verb "**request**/ἑρωτάω – erotao" has the idea of asking or appealing (cp.Joh.4:40), though it still retains a nuance of demand (cp.Mat.15:23) indicating an expectation for compliance to the **request**.
18. The second verb "**exhort**/παρακαλέω – parakaleo" means "to call alongside" and is designed to have the affect of "rallying" with encouragement (cf.3:7 *comforted*).
19. The present tenses of the two verbs ("**we keep on...**") indicate that team Paul's teaching in this benevolent fashion has been enjoyed by them since their initial visit.
20. They know that they can still make **request and exhort** in doctrinal fashion with the confidence that it will be readily accepted.
21. The prepositional phrase "**in** (ἐν – in) **the Lord Jesus**" conveys the idea that what is presented to the Thessalonians is absolute carrying the authority of **Christ** in union and fellowship with Him.

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22. To be “in” Christ positionally demands faith **in** His Person; to be “in” Him experientially demands FHS (cf. “*abide in Me*”; Joh.15:4,6,7)
23. Their teachers are believers “**in Christ**” and “**in fellowship**” with Him.
24. Being in such a position, their spiritual leaders are able to counsel fellow **brothers in the Lord Jesus**.
25. The content of their counsel is then expressed with a two-fold purpose (**that**/ὅτι – hina) bracketing dual comparisons (**as/just as**/καθώς – kathos).
26. The first purpose and comparison, “**that, as you received from us instruction as to how you ought to walk and please God**” has the main idea propelling the second purpose “**that you may excel still more**”.
27. Inserted in between is the second comparison presented in parenthesis, “(**just as you actually do walk**)”.
28. The gist of this somewhat complex construction is that the Thessalonians had received clear and accurate teaching to begin with and at present still in compliance, but there is a higher expectation by team Paul.
29. Hence, the emphasis of the dual purpose: The purpose of teaching sound BD (**received**) is for the purpose of maximizing spiritual growth and advance (**excel**).
30. The emphasis of the bracketed dual comparatives is that the dual purposes are only realized and facilitated by adhering to MPR (**as you received...**) and obedience to it (**just as you actually do walk**).
31. Paul grammatically diagrams the preface to the instructive portion of the epistle in a way to denote that it is for continued spiritual growth and only beneficial with a continued compliance in application.
32. In other words, the preface in summary states that the teaching of sound doctrine benefiting spiritual growth is only comparable to (as good as) the exercise of inhale/exhale faith.
33. The idea of inhale faith (believing doctrine) is captured in the aorist verb “**you received**/παραλαμβάνω – paralambano” that refers to the reception of an authoritative tradition passed down to others. Cp.1Cor.11:23; 15:1,3; Gal.1:9; 1The.2:13; 2The.3:6
34. Here the tradition (**instruction**/τό – d.a.ns) centers on moral/ethical godliness related to in terms of “**how you ought to walk and please God**”.
35. The adverb “**how**/πῶς – pos” means “in what way” and indicates that Christian conduct has specific standards to follow.
36. The present verb “**you ought**/δεῖ – dei” more accurately means “it is necessary” and reflects an absolute condition (no alternatives) if one expects to **please God**.
37. That condition is simply stated as relegating our will and desires to His.
38. The infinitive “**to walk**/περιπατέω – peripateo” looks to the order and conduct of one’s life having a specific goal or aim.
39. This points to the objective of inhale faith producing exhale faith (application) necessary for the CWL.
40. The verb indicates not just footsteps here and there, but an ordered and consistent movement (spiritual advance) through Ph₂.
41. The second infinitive “**to please**/ἀρέσκω – aresko” means that which is acceptable and suggests that the CWL is all about seeking the approbation of **God**, not men or ourselves. Cp.1The.2:4,15

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42. That consistent application is expected from BD is captured in the present reality of the Thessalonians, “**just as you actually do walk**”.
43. These believers reflecting a model church provide the example expected from sound teaching as believers correctly applying BD evidencing their loyalty and faithfulness to the WOG.
44. Paul gives praise where praise is due.
45. So the two comparatives of “receiving” BD and “walking” in it serve the very purpose of why an adjusted communicator teaches sound doctrine.
46. The change of tenses from the aorist (**received**) to the present (**do walk**) further illustrates that teaching precedes application, which application is designed to be a present reality at all times.
47. The tandem actions in turn place the believer in a spiritual position “**that you may excel still more**”.
48. Paul makes clear that he has high expectations from +V and does not view even those otherwise adjusted as being in any position to become complacent or stagnant.
49. The subjunctive mood of the verb “**you may excel**/περισσεύω – perissueo” means the potential to surpass their present accomplishments driving for maximum success.
50. If the believer does not get their doctrinal “game” on to begin with under inhale/exhale faith, they don’t even have a potential shot at the “title” in the CWL.
51. This final purpose points to the ultimate result of BD producing maximum Divine good production.
52. At the moment of writing, the Thessalonians were already fulfilling God’s directive will for their lives per the oral *instruction* of team Paul’s initial visit and verified by Timothy (cf.3:6).
53. All that can be asked of them is that they perpetuate their application of BD under the continued opportunities provided striving to attain the highest levels with maximum effort.
54. Where believers are functioning at a very high level of application, there is always a place to encourage them to **excel**.
55. There is hardly an area in which we cannot increase our spiritual productivity, as we are not perfect beings.
56. Two things can increase their general level of productivity:
 - A. The will to do more (sustained +V).
 - B. Growth to maturity (sustained inhale/exhale faith). Cf.3:10

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EXEGESIS VERSE 2:

^{GNT} 1 Thessalonians 4:2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

^{NAS} 1 Thessalonians 4:2 **For you know what commandments we gave you by the authority of the Lord Jesus.** γάρ (explan. conj.) οἴδατε οἶδα (viPFa--2p; "you know with certainty") τίνας τίς (interr. adj./af-p; "of which?/what") παραγγελίας παραγγελία (n-af-p; "commandments/charge"; military term "an order"; used 5x; cf.Act.16:24) ἐδώκαμεν δίδωμι (viaa--1p; "we gave") ὑμῖν σύ (npd-2p; ref. Thess.'s) διὰ (pAbl; "through/by"; denotes agency hence "by the authority") τοῦ ὁ κυρίου κύριος (d.a. + n-Ablm-s; "the Lord/Master") Ἰησοῦ. Ἰησοῦς (n-Ablm-s)

ANALYSIS VERSE 2:

1. As important the formula is in vs.1 for maximum result in the CWL (inhale/exhale faith via MAJG), so is recognizing the ultimate authority behind the teaching (cf.2:13).
2. This is the force of the explanation in vs.2, **“For you know what commandments we gave you by the authority of the Lord Jesus.**
3. Paul expects both concepts of vss.1,2 to be employed for the preface to his forthcoming instructions to have full impact i.e., the complete seriousness towards the teaching of BD expected from +V.
4. Apart from orientation and application to the teaching recognizing its ultimate authority, the believer will fail pursuing a Christian *walk* acceptable by God.
5. The perfect tense of **“you know/οἶδα – oida”** indicates knowledge the Thessalonians possessed with certainty as a result of receiving *instruction* on the teams initial visit (cf.vs1).
6. It points to their discernment of the teaching of BD under the principle of GAP.
7. While the teaching was conciliatory in its dissemination, they yet recognized the serious nature of the content in that it was the directive will of God (what we are to think, say and do).
8. This is brought out by the authoritative tone of the noun **“commandments/parangelia – parangelia”** that means an “order, command or charge”. Cp.Act.5:28; 16:24
9. The noun compliments the very idea behind vs.1 that BD is taught with specific standards of conduct in the CWL (*how you ought to walk and please God*).
10. We would refer to the **“commandments”** as the Royal imperatives (the do’s and don’ts for believers).
11. A mark of +V as exemplified in these believers is the fact that they do not treat the teaching of doctrine lightly.
12. The force of the interrogative adjective **“what?/τίς – tis”** with respect to God’s directive will means the evangelists left no doubt/question as to the doctrine itself.

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13. They always made clear the truth of God's word differentiating from **what** would be construed as human viewpoint.
14. That the Thessalonians recognized that the "marching orders" of BD were not being imposed based only on the insistence of their shepherds is made clear in the final phrase "**we gave you by the authority of the Lord Jesus**" (cf.2:13).
15. The aorist tense of the verb "**we gave**/δίδωμι – didomi" consolidates all the doctrine that was initially taught leaving no room for exception(s).
16. It looks to all the doctrine (epignosis) team Paul possessed and handed down in apostolic tradition. Cf.Act.20:27
17. The phrase "**by the Lord Jesus**" employs the preposition of agency (διά - dia; **through/by**) and compliments their teaching "*in* (prep. ἐν) **the Lord Jesus**" of vs.1.
18. Whereas one might have expected Paul to say that Christ had given these orders **through** them, he states rather that Christ sanctions or approves them.
19. Paralleling that these orders were given via their position and fellowship *in* Christ, he now states that they have the full **authority** and backing of Christ Himself.
20. The Apostolic tradition/teaching is not to ever be treated indifferently; it is to be accepted because it is the tradition of Christ, by whose **authority** it is delivered. Cp.Eph.5:23b
21. Paul makes clear that the evangelists' role as adjusted communicators was in fulfillment of their commission in the RCOC with their **Lord** as the head.
22. That they were under the **authority** of Christ, the apostles/communicators never imposed arbitrary controls on believers so as to restrict their freedom in Christ.
23. They taught His directive will and the importance of obedience to it and that this was the true path to exploiting their new found freedom.
24. Failure to do so otherwise would result in slavery to the STA, human viewpoint, religiosity, the cosmos, etc. Cp.Joh.8:34-36; Gal.5:1; Col.2:20-23
25. The charges imposed on these saints were not legalistic external regulations, but moral and ethical imperatives to be followed under the FHS.
26. Believers that do not experience maximum freedom in Christ miss the opportunity due to the fact that they do not closely follow the teaching they are receiving.
27. Christ is our liberator from slavery to the STA, human viewpoint and their potential sacred cows bringing us into a new life having positive moral/ethical content.
28. The Thessalonians recognized that the CWL was to reflect the character of Christ and the gospel of their salvation. Cp.Phi.1:27
29. They further recognized the **authority** of their shepherds as being derived from Christ. Cp.Eph.4:8 cf.vs.11
30. To the degree believers reject the importance of any doctrine/Royal imperative, to that degree they remain spiritually antinomian and enslaved to the ruler of this world. Cp.Eph.6:12
31. Further, orientation to the RCOC is essential in acclimation to God's will in this respect.
32. The concept of Jesus' **authority** retains His Person as the ultimate object of faith in orientation to BD.

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AVOID SEXUAL IMPROPRIETY VSS.3-8

EXEGESIS VERSE 3:

^{GNT} 1 Thessalonians 4:3 τοῦτο γάρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

^{NAS} 1 Thessalonians 4:3 **For this is the will of God, your sanctification;** γάρ (*explan. conj.*) τοῦτο οὗτος (*near dem. pro./inn-s; "this"*) ἐστὶν εἰμί (*vipa--3s; "keeps on being"*) θέλημα (*n-nn-s; "the will/desire/purpose"*) τοῦ ὁ θεοῦ, θεός (*d.a. + n-gm-s*) ὑμῶν, σύ (*npg-2p; ref. Thess.'s*) ὁ ἁγιασμός (*d.a. + n-nm-s; "sanctification/holiness/setting apart to God"; used 10x; that which is opposite of impurity cf.4:7*) that is, **that you abstain from sexual immorality;** ὑμᾶς σύ (*npa-2p*) ἀπέχεσθαι ἀπέχω (*epexegetical inf./pm; fig. "to abstain/to keep away"; middle voice indicates action produced and received by the subject; used 19x*) ἀπὸ (*pAbl; "from"*) τῆς ἢ πορνείας, πορνεία (*d.a. + n-Ablf-s; lit. "the fornication"; is used of every kind of sexual immorality: extramarital and/or unnatural sexual intercourse; used 25x*)

ANALYSIS VERSE 3:

1. Revealing the Hebrew style of writing by summarizing first (vss.1-2), Paul now gets to the specifics of his instructions.
2. Following on the heels of proclaiming the ultimate authority behind the teaching of BD (vs.2), he now translates it into its theological perspective, “**For this is the will of God, your sanctification**”.
3. The commandments of Scripture = God’s directive **will** for holiness. Cp.Psa.119:172 cf.Isa.5:16
4. The near demonstrative pronoun “**this/οὗτος** – houtos” first combines these concepts together.
5. It then looks forward to the commandments that follow explaining God’s **will**.
6. The nouns “**will/θέλημα** – thelema” and “**sanctification/ὁ ἁγιασμός** – ho agioasmos” are in positions of apposition (both are predicate nominatives).
7. Whereas God’s “**will**” defines all that “**this**” represents, the phrase “**your sanctification**” further defines God’s **will** as to the Christian experience.
8. By defining these things Paul sets the boundaries of all that “**this**” and “**will**” represents to be restricted to Ph₂ “**sanctification (holy, set apart to God)**”
9. The present tense of the “to be” verb “**is/εἰμί** - eimi; **keeps on being**” states unequivocally that these things have been, are and always will be God’s **will**.
10. It “**keeps on being**” God’s **will** for believers to be sanctified or set apart to Him as holy for His divine purpose, not sullied or dirtied by contact with the profane or unclean. Cp.Rom.12:1

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11. The sanctification process begins positionally with Ph₁ faith setting believers apart from eternal condemnation into eternal life in the presence of **God**. Cf.Rom.6:22; 1Cor.1:30; 1Pet.1:2
12. The process continues Ph₂ by the believer's orientation to and application of BD via the R_BAJG/MAJG. Cf.Rom.6:19; 1Tim.2:15
13. The ultimate **sanctification** is through resurrection Ph₃. 1The.5:23
14. Whereas Ph₁ and ₃ sanctifications are entirely the work of **God** and both are instantaneous, irrevocable and perfect, Ph₂ holiness involves the volition of the believer cooperating with the WOG in regard to the Royal imperatives. Phi.2:12-13
15. Further, positional **sanctification** sets the believer apart from the penalty of sin; experiential sets apart from the power of sin; final sets apart from the personal presence of sin, eternally.
16. It is Ph₂ **sanctification** Paul obviously has in mind in our verse as it demands application.
17. When the believer is in FHS and applying BD he is set apart as holy before **God** fulfilling His divine **will**.
18. In addition, the concept of **sanctification** cannot be disassociated from the doctrine of Separation. Cp.2:Cor.6:17
19. The believer must not be accessible (user-friendly) to that which is hated by **God** if he/she hopes to be set apart to **God**. Cp.Jam.4:4
20. Paul then launches into certain particulars of God's directive **will** by using a series of exegetical infinitives (cf. *Greek Grammar Beyond the Basics; Wallace; p.607*) earmarked in the NAS with the English "**that**" (vss.3,4,6).
21. The charges to follow address certain aspects of His **will**, but not all of it (cp.5:18).
22. Further, it should not be assumed that the Thessalonians were particularly in violation of any these sins, or the tone would be more demanding.
23. This is further supported with Paul using infinitives rather than the common imperative mood of command.
24. Yet, the infinitives retain an imperatival force naturally assumed in the immediate context as commandments having the authority of Christ behind them (vs.2).
25. They stand for all intents and purposes as Royal Imperatives.
26. For the exegete: The reason the infinitives are exegetical (explanatory) and not appositional (defining) is determined here based on the explanatory "**For**".
27. The exhortations begin on a note of sexual propriety:
 - A. Abstaining from sexual immorality (vs.3b).
 - B. Knowing how to control sexual urges (vss.4-5).
 - C. Warning for crossing forbidden boundaries affecting another believer (vss.6-8).
28. As noted in the preface, it appears Paul picks this category of sin because it is a dominant trait of the Greco-Roman society (and so in modern times) around this local church (cf.vs.5).
29. In their witness as a local church, their **sexual** moral behavior should be readily recognized as different from the general mentality, "**that is, that you abstain from sexual immorality**".
30. The noun "**sexual immorality**/ἡ πορνεία – he pornia" is literally "**the fornication**".
31. The term is used in the N.T. of illicit sex of any kind, as well as other related sexual sins (sensuality, effeminate males, etc.).

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32. Its use here is to be limited in the sense of normal **sexual** perversion (cp. to abnormal) between two members of the opposite sex not Biblically permitted to engage in sex.
33. However, even within normal **sexual** perversions, there are distinct degrees of perversion:
 - A. Simple **fornication** referring to two parties that are not married.
 - B. Adultery indicating that one or both parties are married to another individual.
 - C. Incest (cf.1Cor.5:1).
34. The Mosaic Law called for the death penalty with adultery, rape, homosexuality/lesbianism etc.; the exception to the death penalty was **fornication**, which penalty included paying a fine to the father and forced marriage with no opportunity for divorce. Deu.22:22-29
35. We note that under the Law there was no quarter given for age with consensual sex.
36. The infinitive “**abstain/ἀπέχω** – apecho” here means “to stay away from/refrain from/to distance oneself” from participation in these STA **sexual** impurities. Cp.1Pet.2:11
37. Paul’s language here is reminiscent to that of the Jerusalem decree. Cf.Act.15:20,29
38. Sound doctrine is clear that **God** only sanctions sex within marriage between husband and wife. Cf.1Cor.7:1-4
39. This principle is further taught in the O.T. Pro.5
40. Sex is first for pleasure and then procreation. Cf.Gen.2:25
41. Scripture condemns all other sex outside of marriage.
42. This was a strange notion in the pagan society to which the gospel was first brought.
43. **Sexual** liberty was conspicuous by its regular practice in this Gentile society and often regarded as a matter of indifference (even defended as a necessity of nature, like eating and drinking):
 - A. A man could have a mistress that would provide him sex and intellectual companionship while having a wife to manage his household and raise children.
 - B. Slavery made the relationship with a concubine an accepted practice.
 - C. Gratification was available from a temple prostitute in the name of worship of a god or goddess (themselves often prone to degrading sensuality).
 - D. Public opinion did not condemn any of these practices, although one that indulged excessively was often classed with drunkards and gluttons.
 - E. In Thessalonica **sexual** promiscuity was sanctioned by the cult of Cabiri of Samothrace (coins of Thessalonica bore the legend “Kabeiros”; *Encyclopedia.com – Cabiri*).
44. When the gospel was introduced into pagan society, it was necessary to emphasize the complete break with the accepted **sexual** mores as now demanded with a new life in Christ.
45. We can compare 1Cor.6:12-20 with its peremptory “*flee/shun fornication!*” in vs.18.
46. **Sexual** fidelity is to be perceived as a given as to our witness of the life to the world around us.
47. Failure to conform opens the doors wide for a legitimate attack against a sound ministry by –V.

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CONTROL YOURSELF

EXEGESIS VERSES 4 – 5:

GNT 1 Thessalonians 4:4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,

NAS 1 Thessalonians 4:4 **that each of you know how to possess his own vessel in sanctification and honor,** εἰδέναι οἶδα (epexeg. inf./PFa; "that to know with certainty/discern how") ἕκαστον ἕκαστος (ap-am-s; "each/every one") ὑμῶν σύ (npg-2p; ref. believers) κτᾶσθαι κτᾶομαι (compl. inf./pd; "to possess/gain control over"; used 7x) ἑαυτοῦ (reflex. pro./gm3s; "his own/of himself") τό σκεῦος (d.a. + n-an-s; lit. of any material used for a specific purpose; "vessel/container/ instrument"; fig. "person/body"; used 24x) ἐν (pL) ἁγιασμῷ ἁγιασμός (n-Lm-s; "sanctification/dedicated holiness"; same as 4:3) καί (cc) τιμῇ, τιμή (n-Lf-s; "honor/dignity/esteem")

GNT 1 Thessalonians 4:5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,

NAS 1 Thessalonians 4:5 **not in lustful passion, like the Gentiles who do not know God;** μὴ (neg. "not") ἐν (pL) πάθει πάθος (n-Ln-s; "lustful passion/uncontrolled craving"; used 3x, only in a bad sense; Rom.1:26; Col.3:5) ἐπιθυμίας ἐπιθυμία (n-gf-s; "desire/passion/lust"; same as 2:17) καθάπερ (cs; "like/just as") καί (ascen.; "even"; not in NAS) τὰ τό ἔθνη ἔθνος (d.a. + n-nn-p; "the Gentiles"; same as 2:16) τὰ τό (d.a./nnp +) μὴ (neg. +) εἰδότα οἶδα (subs. ptc./PF/a/nn-p; "the ones not knowing") τὸν ὁ θεόν, θεός (d.a. + n-am-s)

ANALYSIS VERSES 4 – 5:

1. In order to abstain from sexual immoralities (vs.3b), it is necessary for the believer to first orient to correctly dealing with their sexual impulses.
2. This is the idea behind the second “**that**” clause, “**that each of you know how to possess his own vessel in sanctification and honor**”.
3. Commentaries and translators are divided as to this verse meaning “*to control his own body*” (ESV) or “*to take a wife for himself*” (RSV).
4. The noun “**vessel**/τό σκεῦος – to skeuos” literally denotes household containers and utensils (cf.Luk.8:16; Joh.19:29; Rev.18:12).
5. It is used metaphorically of persons that are instruments for somebody’s purpose (cf.Act.9:15).
6. In Rom.9:21-23 both the literal and metaphorical uses are closely related.

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7. It is used to denote the fragility of human life in 2Cor.4:7 (comparison is apropos since man is made from the dust of the ground).
8. This metaphor is apparent in 1Pet.3:7 where the wife is “*a weaker vessell/sex*” implying that the husband is also “weak”.
9. So the use of this term in our verse does not automatically mean a woman as opposed to a man.
10. 1Cor.7:2 is also used to support the notion of having a wife (to control sexual urges) suggesting a parallel passage.
11. However, that verse has each man having his own wife and each wife having her own husband; the relationship is mutual both being persons in their own right.
12. Therefore it is impermissible to adduce 1Cor.7:2 as a parallel.
13. The sense of “*body*” for a metaphorical use is suggested in Act.9:15, Rom.9:22 and 2Cor.4:7.
14. Its use in the LXX in 1Sam.21:5 sets precedent for the use of “**vessel**” in our sexual context (with reference to the genitalia) where the priest of Nob tells David that he and his soldiers may eat the holy bread “*if only the young men have kept themselves from women*” (vs.4); David responds in vs.5, “*the vessels of the young men were holy...how much more then today will their vessels be holy?*”
15. This is the idea Paul is now seeking to establish.
16. The perfect tense of the exegetical infinitive “**know**/οἶδα – oida” is the certain expectation that believers recognize that their bodies are to be regarded as falling under God’s will sexually.
17. The following complimentary infinitive “**to possess**/κτάομαι – ktaomai” has the idea of maintaining control over one’s “**own**/ἑαυτοῦ - heatou” (reflexive; action towards one’s self) **vessel** that he/she possesses.
18. The following nouns “**sanctification and honor**/ἁγιασμός καί τιμή - hagioismos kai time” qualifies the knowledge of “**how to possess**”.
19. Sexually, each believer is to recognize that they are the exclusive domain of their opposite “right person”.
20. By divine design within the Divine Institution of marriage, they are the exclusive sexual object of their husband or wife. 1Cor.7:4
21. They are set apart by God for one married spouse under this honorable institution.
22. For the unmarried, this means sexual abstinence until God provides.
23. For the married, sex is to be conducted according to the teachings of the WOG.
24. Nowhere does the WOG exclude sexual activity in marriage or narrow it just to procreation (as a long-standing ascetic tradition within Christianity has suggested).
25. The body belongs to the Lord and must be consecrated to Him in the preservation of bodily **honor**. Cf.1Cor.6:19,20
26. “**In honor**” is contrasted with the sexual excesses that involve the “dishonoring of their bodies among themselves” in Rom.1:24
27. Sex outside marriage dishonors both parties, including those that are related to them (as in the case of adultery).
28. By not engaging in illicit sex, others are honored.
29. True love has true respect for one’s self, one’s spouse, other people’s spouses, parents, etc.

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30. Believers are to learn to control their sexual impulses corralling them within doctrinal boundaries as a part of Ph₂ **sanctification and honor** for self and others.
31. This means to reserve the expression of their sexual urges for the marital bed.
32. In vs.5, Paul then contrasts the adjusted believer with the cosmos in general in the realm of sexual propriety, “**not in lustful passion, like the Gentiles who do not know God**”.
33. The chief characteristic of Gentile peoples is that they “**do not know God**/τό μή οἶδα ὁ θεός – to me oida ho theos”.
34. While the statement is a universal condemnation of the cosmos, we recognize exceptions even among unbelievers.
35. There are moral people that **do not know God**; however the general morality of the Roman Empire was very low (the moral climate today quickly finding equality).
36. The phallic lust trend is a dominate trend among the human race.
37. Those –V to BD are in general prone to sinful and unrighteous behavior. Cf.2The.1:8; 2:10; cp.Rom.1:18-32
38. Paul states that such people are controlled by “**lustful passion**/πάθος ἐπιθυμία – pathos epithumia” that literally is “*the passion of lust*”.
39. The noun “pathos” is always used in a bad sense. Rom.1:26; Col.3:5
40. The latter word “epithumia” reinforces the thought of sinful desire. Rom.6:12; Gal.5:16
41. This word in contrast can have a good or neutral connotation. 1The.2:17
42. The point is that believers should not make physical **passion** the thing that leads them into sexual relationships, even marriage.
43. This is another part of learning how to control the sex urge.
44. Today, our society in general has greatly torn down and still chipping away at the wall of divine restraints when it comes to sex.
45. It began politically and legally when “common law” marriages became acceptable.
46. Now look at society, with believers often just as guilty as unbelievers in having the wrong approach and viewpoint regarding sex.
47. Single relationships should remain chaste until identification of RM/RW is clear between both parties and then remain plutonic until after the marriage vows.
48. Nor are believers controlling their urges by acting sensual in conduct or dress.
49. Modern day norms and standards should not be allowed to depreciate the virtue of modesty among adjusted believers.
50. You will probably not find much other encouragement in this regards from our mainline media.
51. Avoid things and people that stir your phallic lusts in opposition to BD.
52. Those that maintain high moral standards in this respect (both believer and unbeliever) are ones that you can in general expect to have stable marriages.
53. Sexual immorality is the one sin that is committed against one’s own body. Cp.1Cor.6:18

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WARNING AGAINST CROSSING SEXUAL BOUNDARIES

EXEGESIS VERSE 6:

^{GNT} 1 Thessalonians 4:6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

^{NAS} 1 Thessalonians 4:6 **and that no man transgress and defraud his brother in the matter** τὸ (*d.a./ans +*) μὴ (*neg. +*) ὑπερβαίνειν ὑπερβαίνω (*epexeg. inf./paac; lit. to step over/go beyond a boundary or rule; "to not transgress"; used 1x*) καί (*cc*) πλεονεκτεῖν πλεονεκτέω (*epexeg. inf./paac; lit. claim more than one's due; transitive, "to defraud/to take advantage of/to exploit"; used 5x*) αὐτοῦ, αὐτός (*npgm3s; "his"; ref. believer*) τὸν ὁ ἀδελφὸν ἀδελφός (*d.a. + n-am-s; "brother"*) ἐν (*pL*) τῷ τὸ πράγματι πρᾶγμα (*d.a. + n-Ln-s; legal term; "in the matter/circumstance/case"; used 11x*) **because the Lord is the avenger in all these things,** διότι (*causal conj.; "because"*) κύριος (*n-nm-s; "the Lord"*) "is" supplied ἕκδικος (*ap-nm-s; legal term of deciding process; "avenger/punisher"; used 2x, Rom.13:4*) περὶ (*pg; "concerning"*) πάντων πᾶς (*a--gn-p +*) τούτων, οὗτος (*near dem. pro./gn-p; "all these things"*) **just as we also told you before and solemnly warned you.** καθὼς (*compar. conj.; "just as"*) καί (*adjunct.; "also"*) προείπαμεν προλέγω (*viaa--1p; "we told beforehand"*) ὑμῖν σύ (*npd-2p; ref. Thess.'s*) καί (*cc*) διεμαρτυράμεθα. διαμαρτύρομαι (*viad--1p; "solemnly warned/admonished/ charged"; used 15x*)

ANALYSIS VERSE 6:

- As with vs.4, commentaries are divided as to the subject matter in vs.6:
 - A shift of emphasis to address honesty in business dealings.
 - Or a continuation of addressing sexual proprieties.
- The problem with the first view is that the change is abrupt, dismissing the immediate sexual context both preceding (vss.3-5) and following (vs.7 where *impurity* = sexual immorality).
- Further, to take the “**matter (circumstance)**/τὸ πρᾶγμα – to pragma” to mean “business” makes this noun technical with unparalleled support (of its 10 other uses it is non-technical determined by context).
- In this instance, the “business” language proposed is not definitive, but the context is, and to now change the context is forced and unconvincing.
- In contrast, the flow of context is fully satisfied grammatically as Paul completes the series of exegetical infinitives “**that no man transgress and defraud**” ending the sentence that began vs.3, further indicating a single string of thought.

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6. Contextually, the phrase “**in the matter**” becomes a euphemism for a sexual “affair”.
7. The two infinitives “**transgress and defraud**” refer to those failing to control their sexual impulses (vs.4) and thereby disregard and take advantage of someone else by their behavior.
8. The enormity of the sin is expressed in the fact that it is against “**his brother**/αὐτός ὁ ἀδελφός – autos ho adelphos”, which is undoubtedly reference to a fellow believer.
9. Certain things are assumed by Paul to be understood as to his statement:
 - A. First, he is not providing a loop-hole for affairs with a pagan neighbor, but is primarily concerned regarding the Christian community.
 - B. His statement assumes that separation is being applied to –V and that the danger of infidelity thus resides primarily among believers corporately.
 - C. He is not dismissing the responsibility of females **in the matter**, but recognizes the male population as the primary predatory culprits in illicit relationships.
 - D. The man physically can rebuff any unwanted advances by women, not always possible otherwise by the weaker vessel.
 - E. Under normal circumstances, the female is viewed as a “pawn” in a world of sexual conquests.
 - F. Females that assume the aggressive role otherwise are doing nothing more than playing the whore illustrated in Pro.7.
10. The first infinitive “**transgress**/ὑπερβαίνω – huperbaino” is used of crossing a boundary (LXX; Job 24:2 translated *landmarks*).
11. Here it looks to crossing a forbidden boundary and trespassing sexually on territory not his to cross.
12. This refers to sexual transgression outside the permitted bounds of marriage.
13. The second infinitive “**defraud**/πλεονεκτέω – pleonekteo” has to do with claiming possession of more than one should have in life.
14. When one’s attempt to possess that which is not rightfully his involves another person, it is the act of taking advantage of another, to exploit another. Cf.2Cor.2:11; 7:2; 12:17,18
15. The cognate nouns “πλεονέκτης – pleonektes/*covetous*” (1Cor.5:10,11; Eph.5:5) and “πλεονεξία – pleonexia/*impurity*” (Eph.4:19; 5:3; Col.3:5) occur in close connection with words of sexual impropriety.
16. The subject perpetrator is a male believer that has an affair with a female believer otherwise assigned (under authority) to another fellow **brother**.
17. This can fall under one of 3 categories: Someone’s wife; someone’s daughter; someone else’s potential RW.
18. In any *case*, by taking what is not his, the offender has cheated his **brother**, as in business, by enriching himself at his brother’s expense.
19. Illicit sexual affairs are nothing more than sexual fraud.
20. Paul then gives good reason and motivation to avoid this sexual crime, “**because the Lord is the avenger in all these things**”.
21. The plurals of the prepositional phrase “**in all these things**/περί πᾶς οὗτος – peri pas houtos” recognizes the different sexual perversions (adultery, fornication, incest) as well as those potentially affected (husband, father, potential RM).
22. The pronominal adjective “**avenger**/ἐκδικος – ekdikos” means one that is a righter of wrongs, a punisher, and is a legal term as with the noun “**matter** (legal: *case*)”.

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23. It is used of civil authority representing God enforcing laws to deal with unscrupulous types in Rom.13:4.
24. The legal connotation of terms is designed to warn believers that normal societies usually have laws in place to deal with illicit sexual practices (as Israel was suppose to do under the Mosaic Law).
25. In fact, there are still states in America that have the death penalty law for adultery on their books (Oklahoma is one).
26. Because these laws have been unenforced by popular demand, we get to listen to the ranting of homosexuals against Christians claiming the Bible for their moral ground.
27. Where laws are enforced, the believer is amply warned that God is for a society enforcing due penalties.
28. In a non-legal sense, it looks to God exacting temporal judgment/DD for sexual and moral sins. Cf.Rom.1:27; 1Cor.11:30
29. The only hope for believers that come under DD is to repent before they die the SUD. Cf.Rev.2:14-16,20-23
30. In the Bible, God is the upholder of the moral order against those that think they can break it with impunity.
31. He takes the side of victims of crime and evil and secures justice for them.
32. Here Paul states that it is the “**Lord**” that administers this justice.
33. If he is alluding to Psa.94:1 (LXX; “*vengeance*” is the cognate ἐκδίκησις – akdikesis), he has deliberately substituted the title of Jesus for God.
34. The teaching that such judgment is administered by Jesus, who shares in activity characteristic to God, is common in N.T. teaching. Joh.5:27; 2Cor.5:10; 2The.1:7ff
35. Apart from necessary legal protection, believers are not to seek revenge on those that wrong them, but are to leave the matter with the **Lord**. Rom.12:19 cf.Deu.32:35
36. Paul makes clear that his team forewarned the Thessalonians of the consequences of such activity during their initial visit, “**just as we also told you before and solemnly warned you**”.
37. The tone of team Paul’s teaching on the subject of sexual immorality was one of the utmost seriousness.
38. Pastors should make clear moral obligations early on when dealing with new converts (e.g., teaching the doctrine of the STA/DD).
39. The verb “**solemnly warned**/διαμαρτυρομαι – diamarturomai” further carries a legal sense of “witness” (cp.Act.23:11) to cinch the serious nature of potential legal ramifications.
40. Otherwise, it is used in general of things that are to be taken as having dire consequences if disregarded. Cf.Luk.16:28; Act.2:40; 8:25; 10:42; 18:5; 20:21,23,24; 28:23; 1Tim.5:21; 2Tim.2:14; 4:1; Heb.2:6
41. In Eph.5:5,6 and Col.3:5,6, “*the wrath of God*” falls on those guilty of fornication and associated vices.

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EXEGESIS VERSES 7 – 8:

PH₂ CALLING IS FOR HOLINESS

^{GNT} 1 Thessalonians 4:7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία ἀλλ' ἐν ἁγιασμῷ.

^{NAS} 1 Thessalonians 4:7 **For God has not called us for the purpose of impurity, but in sanctification.** γάρ (*explan. conj.*) ὁ θεός (*d.a. + n-nm-s*) οὐ (*neg. +*) ἐκάλεσεν καλέω (*viaa--3s; "has not called"*) ἡμᾶς ἐγώ (*npa-1p; ref. believers*) ἐπί (*pL; "for the purpose of/upon the basis of"*) ἀκαθαρσία ἀκαθαρσία (*n-Lf-s; "uncleanness/impurity/immorality"; same as 2:3*) ἀλλ' ἀλλά (*strong adverbs.*) ἐν (*pL*) ἁγιασμῷ. ἁγιασμός (*n-Lm-s; "sanctification/set apart as holy"; same as 4:3,4*)

FAILURE TO CONFORM IS SPIRITUALLY ANTINOMIAN

^{GNT} 1 Thessalonians 4:8 τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

^{NAS} 1 Thessalonians 4:8 **Consequently, he who rejects this is not rejecting man** τοιγαροῦν (*superordinate conj.; triple compound from emphatic part. τοί + γάρ [for/because] + οὖν [therefore, so]; denotes a highest degree of being assured; "Consequently/As such, without a doubt/Logically it can be concluded that"; used 2x, Heb.12:1*) ὁ ἀθετῶν ἀθετέω (*d.a. + subs. ptc./p/a/nm-s; "the one rejecting/regarding as nothing"; legally = annulled, cf.Gal.3:15*) οὐκ οὐ (*neg. +*) ἀθετεῖ ἀθετέω (*viipa--3s; "is not rejecting"*) ἄνθρωπον ἄνθρωπος (*n-am-s; "man"*) **but the God who gives His Holy Spirit to you.** ἀλλά (*strong adverb.*) τὸν ὁ θεὸν θεός (*d.a. + n-am-s*) τὸν ὁ διδόντα δίδωμι (*d.a. + adj. ptc./pres. or aorist/a/am-s; "the One having gave"; the older mss.'s have the present tense to denote the consistent character of God as "The Giver" rather than emphasis on salvation [aorist tense]*) αὐτοῦ αὐτός (*npgm3s; ref. God*) τὸ ἅγιον ἅγιος (*d.a. + a--an-s; "Holy"*) τὸ πνεῦμα (*d.a. + n-an-s; "Spirit"*) εἰς (*pa*) ὑμᾶς. σύ (*npa-2p; ref. believers*)

ANALYSIS VERSES 7 – 8:

1. In vss.7-8, Paul places the previous commands (vss.3b-6) back into their doctrinal perspective (cf.vs.3a).
2. This as it relates to God's will Ph₂ (vs.7) and the only logical conclusion believers should thus derive from these royal imperatives (vs.8).

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3. The gist of explanation (vs.7) centers on why **God** has provided salvation with the conclusion (vs.8) recognizing that failure to comply is nothing less than rebellion against **God**.
4. The reason why it so important for believers to obey the commands is “**for God has not called us for the purpose of impurity, but in sanctification**”.
5. The very nature of God’s “calling/καλέω – kaleo” relates to all believers as team Paul is included in the pronoun “**us/ἐγώ** - ego”.
6. His calling relates to the invitation for believers to be conformed to the image of His Son as taught in the doctrine of election and calling (cf.Rom.8:29-30).
7. Paul has already referred to this doctrine as it is applied to the believer’s Ph₂ walk in 2:12.
8. Whereas Paul’s previous appeal to this doctrine emphasized God’s part ensuring that +V will receive the truth (the context of evangelism/RP-T), here the emphasis is on the believer’s part to align himself with the doctrine.
9. It is **God** that calls +V to salvation with the calling having serious Ph₂ implications based on obedience or disobedience by the believer as vs.8 makes clear.
10. Paul places the emphasis on the negative “**not... for impurity**/οὐ... ἐπί ἐκαθαρσία – ou epi ekatharsia” in stark contrast to His will, “**but in sanctification**/ἀλλά ἐν ἁγιασμῷ – alla en hagianismos”.
11. The contrast has as its backdrop vss.4-5 comparing the believer controlling their sexual urges to the pagan cosmos letting it run unbridled.
12. The reason these allow the STA such reign is that they *do not know God* at all (the perfect participle of “*know/οἶδα* – oida; vs.5) indicating –V to the gospel Ph₁.
13. Being unbelievers, they ipso facto are enslaved to the ISTA in their actions, a condition no longer absolute for +V. Cp.Eph.2:1-3
14. Based on our Ph₁ calling and making the SAJG, the absolute rulership of the STA has been broken (see Doctrine of...). Cp.1Joh.3:9; Rom.6:6
15. To overrule and conquer the rulership of the STA and its stigma of death is another way to explain why Christ died for our sins.
16. In this way we are conformed to Christ as the First Born in resurrection.
17. Since the Ph₁ aspect of God’s call was to positional righteousness overruling the reign of our STA (cp.2Cor.5:21), so should Ph₂ **sanctification** follow suit.
18. The 1st preposition “epi” stresses the condition or grounds for the call (**not** to reign); the second preposition “**in/ἐν** – en” expresses the approach (isolation/overrule).
19. **God** did **not** call **us** on the basis of our STA uncleanness/**impurity**, but in spite of it.
20. Our pre-salvation condition is **not** to be perpetuated as if there is no alternative.
21. The noun “**impurity**” includes sexual immorality (Rom.1:24; 2Cor.12:21; Gal.5:19) but doctrinally is broader to include all forms of moral deviance (Mat.23:27; Rom.6:19).
22. “**Sanctification/holiness**” must be understood here as that Ph₂ process that leads to victory over the power of the ISTA leading to the MAJG.
23. Apart from this process, there is no standing before the Father blameless in holiness with its attendant SG₃ (cp.3:13).
24. Believers that sow to the STA will reap corruption and loss of reward. Gal.6:8
25. +V believers that sow to the IHS will reap eternal life inheritance.

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26. If **God** is working in us to bring us to Ph₂ **sanctification** (and He is), we ought **not** to dismiss His calling reverting back to our old ways, but walk a higher moral ground (*the good conscience*; 1Tim.1:5,19; Heb.13:18; 1Pet.3:16).
27. With salvation, **God** has provided a new spiritual law of life setting us free from the law of sin and death and we are to avail ourselves of that freedom. Cp.Rom.8:2
28. For those that continue to repudiate the royal imperatives, they are guilty in the highest court.
29. This is the effect expressed in vs.8, “**Consequently, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you**”.
30. The interpretation of vs.8 has both doctrinal and practical applications.
31. The practical application is most obvious as it pertains to **rejecting** the communicator of the commandments.
32. The superordinate conjunction “**Consequently**/τοιγαροῦν – toigaroun” is a triple compound word from “toi/such”, “gar/for/because” and “oun/therefore”, having special emphasis.
33. It has a superlative force meaning “*as such with reason therefore*” essentially stating “*the only logical conclusion one can derive from vs.7 is vs.8*”.
34. Its only other use is in Heb.12:1.
35. The pillar of logic stands upon the fact that **God** is the One that sets the parameters of His calling within the sphere of holiness.
36. Those righteous parameters are set forth via the royal imperatives (do’s and don’ts).
37. It is the communicator’s responsibility (here Paul) to instruct believers as to God’s directive will.
38. The participle and verb “**he who rejects/rejecting**/ἀθετέω – atheteo” means to regard as nothing, or dismiss as if non-existence i.e., repudiation of the commandments.
39. Paul states that one does **not** deny “**man**/ἄνθρωπος – anthropos”, “**but the God**/ἀλλὰ ὁ θεός – alla ho theos”.
40. The individual ultimately discards the One that has authored the commandments that express his purpose in **sanctification** for His people (cf.vs.7 and vs.4).
41. The practical application is parallel to 1Sam.8:7 and Luk.10:16.
42. This concept then ushers in the doctrinal application.
43. That as derived from the legal nuance attached to our “atheteo” verb meaning to “*annul/declare invalid*” (cf.Gal.3:15; Heb.10:28).
44. This stays pace with the previous legal nuances of “*matter/avenger/solemnly testified*” in vs.6.
45. “**The God**” is the author of the law of life and all that is morally and ethically pure in contrast to sin/STA. Cp.Rom.7:25 cf.8:2
46. He is the author of the Mosaic Law and its moral code. Cf.Psa.37:31; 40:8; 78:10
47. He creates the conscience of men to inherently know the difference between right and wrong. Cp.Rom.2:14-15
48. The point is that even if **man** institutes the Law of **God** within their legal system (cp.1Tim.1:8), the moral codex finds its origin in the throne of **God**. Cp.Psa.97:2
49. The moral laws surrounding sexual perversion find their foundation of implementation from **God**.

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50. Therefore, all that disregard these moral commandments are guilty of antinomianism beyond what man may judge, **but** before the Father Himself (as with all moral deviance).
51. These are negative to God's law of life and repudiate what He has provided otherwise to honor the royal imperatives.
52. This is the emphasis of the final phrase "**who gives His Holy Spirit to you**".
53. There is some evidence that the participle "**who gives**/ὁ δίδωμι – ho didomi" has the present tense rather than aorist.
54. The difference is the present relates to **God** substantively as "**the Giver**" rather than emphasis on salvation in as "**having gave**" (aorist) the H.S.
55. Both are true and while the past tense looks to the ministries of the H.S. in breaking the absolute rulership of the STA via His indwelling, filling and regenerate roles, the present fits better contextually as it emphasizes simply His ongoing filling role for the believer in isolation of the STA and GAP.
56. That the **Spirit** (τό πνεῦμα – to pneuma) is "**holy**/τό ἅγιος – to hagios" stresses the fact of His ministry making compliant believers **holy** accomplished through His Ph₂ sanctifying work.
57. The H.S. teaches us Bible doctrine isolating our STA via R_B leading us into correct application.
58. Those that are in disobedience to the royal imperatives further disregard the IHS and so quench and grieve Him placing themselves prime for DD and even SUD. Cp.1Cor.3:16,17; Eph.4:30; 1The.5:19
59. Persistent STA involvement in disobedience otherwise leads to loss of reward, not loss of salvation. Cf.1Cor.6:9-11
60. Vs.8 is an adamant warning that those that refuse to accept the royal imperatives are otherwise no less than guilty of spiritual sedition.

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THE THESSALONIAN'S BROTHERLY LOVE AFFIRMED

EXEGESIS VERSES 9 – 10a:

^{GNT} 1 Thessalonians 4:9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους,

^{NAS} 1 Thessalonians 4:9 **Now as to the love of the brother, you have no need for anyone to write to you,** *δέ (cc/ch; "Now") Περὶ (pg; "as to/concerning") τῆς ἡ φιλαδελφίας φιλαδελφία (d.a. + n-gf-s; "love of the brother/brotherly love"; used 6x; Rom.12:10; Heb.13:1; 1Pet.1:22; 2Pet.1:7 [2x]) ἔχετε ἔχω (vipa--2p; "you have") οὐ (neg. +) χρείαν χρεία (n-af-s; "no need/no necessity") γράφειν γράφω (inf. purp./pa; "for anyone to write") ὑμῖν, σύ (npr-2p; ref. Thess.'s) **for you yourselves are taught by God to love one another;** *γάρ (explan. conj.) αὐτοὶ αὐτός (nprnm2p +) ὑμεῖς σύ (+npr-2p; "you yourselves") ἐστε εἰμί (vipa--2p; "keep on being") θεοδίδακτοὶ θεοδίδακτος (compound adj.--nm-p; "God taught/Divinely instructed/taught by God"; hapax; only here and by ecclesiastical writers; composite simile of phrase in Joh.6:45 "taught of God") εἰς (pa +) τὸ ἀγαπᾶν ἀγαπάω (d.a. + inf. purp./paac; "for the purpose to love") ἀλλήλους, ἀλλήλων (recipr. pro./am2p; "one another"; mutual reciprocation)**

^{GNT} 1 Thessalonians 4:10a καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.

^{NAS} 1 Thessalonians 4:10a **for indeed you do practice it toward all the brothers who are in all Macedonia.** *γάρ (conj. affirmation; "for/yes") καί (ascensive; "indeed") ποιεῖτε ποιέω (vipa--2p; "you keep on doing/practicing/applying") αὐτὸ αὐτός(npan3s; "it"; ref. "love" vs.9) εἰς (pa; "toward") πάντας πᾶς (a--am-p) τοὺς ὁ ἀδελφοὺς ἀδελφός (d.a. + n-am-p; "the brothers") τοὺς ὁ (damp; "the ones/who are") ἐν (pL of location) ὅλη ὅλος (a--Lf-s; "all/the entire region of") τῇ ἡ Μακεδονίᾳ. Μακεδονία (d.a. n-Lf-s; "Macedonia")*

ANALYSIS VERSES 9 – 10a:

1. Vss.9-10a addresses the next issue Paul considers priority for the Thessalonians' to avoid emulating their negative counterparts i.e., "**brotherly love**".

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2. This in contrast and defense to the Jewish hostility that had been directed towards this local church further inciting their Gentile neighbors against them (cp.2:14).
3. As to this area of their witness as a local church, Paul sees **no need** to spell out any specifics in contrast to their –V counterparts (cp.vs.5).
4. As we will see, this because of a natural bond in preservation of their +V.
5. Hence, his opening remark, “**Now as to the love of the brother, you have no need for anyone to write to you**”.
6. The very nature of founding this church under such a hostile environment produced an immediate and tight bond of unity among these +V saints.
7. They readily recognized that apart from support of **one another** and other like +V, their integrity as a local church would be easily susceptible to further attack.
8. To hold together corporately in support of like +V provides them a strong defense.
9. This spurs Paul to reinforce their application in this regard.
10. The phrase “**love of the brother**” is the word “φιλαδέλφια – philadelphia” and can be translated “*brotherly love*”.
11. The word originally meant **love** for one’s physical brothers and sisters and was adopted for use in Christian circles. Rom.12:10; Heb.13:1; 1Pet.1:22; 2Pet.1:7 cf.1Pet.3:8 (masc. use of the noun)
12. This word emphasizes a natural affection or friendship created because of the spiritual relationship believers have as children of **God**.
13. Unlike cosmic affection and friendship that has no limits or constraint, *brotherly love* of the Royal Family has defined limits.
14. This is brought out in the “agapao” term used for the application of **love** in the explanatory clause “**for you yourselves are taught by God to love one another**”.
15. “**To love one another**/τό ἀγαπάω ἀλλήλων – to agapao allelon” is a royal imperative of highest priority. Cp.Joh.13:34,35; 15:12,17; Rom.12:10; 13:8; Gal.5:13; Eph.4:2; 1Pet.1:22; 4:8; 1Joh.3:11,23; 4:7,11; 2Joh.5
16. Paul’s use of both family of words for **love** (philia and agapao) is designed to address the natural affection believers are to have for each other under divine guidelines
17. This portion of the verse brings out that Paul is not just thinking of being **taught** the need for **love**, but more so of being **taught how** to **love**.
18. Believers are given instruction (**God-taught**) for the purpose “**to love**” (inf. of purp.).
19. While in general +V supports and loves all believers, the support is limited based on the willingness of our brothers and sisters in Christ following the Divine mandates.
20. Paul will strongly re-enforce this principle in 2The.3:6ff.
21. The Divine **love** in view is to accurately reflect the true nature of God’s **love** that is bound by His +R and +J; one cannot effectively separate **love** and discipline, as our society has attempted to do (to its own detriment).
22. Divine **love** is expected to apply the appropriate doctrines relevant to each believer.
23. For those that are in reversionism (*see Doctrine of...*), the application of **love** is separation (*see Doctrine of...*).
24. We are not to support those AWOL from bible class, causing divisions and dissensions, engaged in gross immorality, etc. Cp. Rom.16:17; 1Cor.5:9ff
25. The interest of those in reversionism is not for the well-being and unity of +V corporately as a church, but their own selfish interests (they do not contribute to the bond of **love** corporately in that condition).

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26. This does not mean that we are not kindly disposed toward those failing, only that we will not be party to providing them aid or comfort (social catering) if they are unrepentantly disregarding their Commander in Chief (cp.vs.8).
27. The proper application of Divine **love** comes quite naturally to the Spirit filled believer that is the emphasis of the unique term “**God-taught/taught by God**/θεοδίδακτος – theodidaktos”.
28. This word is used here for the first time in Greek literature.
29. For similar thought see Isa.54:13 referenced in Joh.6:45.
30. Exhortation is not needed because these +V adjusted believers have an inherent compulsion to **love one another** with mutual concern (recipr. pro.; allelon).
31. This **love** is shed abroad in our hearts via the H.S. Rom.5:5
32. Through the H.S.’s indwelling and filling ministries, believers are naturally influenced to manifest the application of doctrine towards fellow believers.
33. This is cultivated as to the appropriate measures by the intake and application of BD in FHS.
34. A by-product and fruit of the H.S. is divine **love**. Gal.5:22
35. This **love** is stifled when the STA rules.
36. You cannot “not” **love** your neighbor and **love God**. Cp.Mat.22:39; Rom.13:8-10; 1Joh.4:20-21
37. The coined terminology “**God-taught**” thus refers to the unseen, inner activity of the H.S. as He leads the spirit filled believer to apply BD toward **one another**. Cp.Joh.16:13
38. That the Thessalonians practiced divine **love** at a satisfactory level is specifically affirmed by Paul in vs.10a, “**for indeed you do practice it toward all the brothers who are in all Macedonia**”.
39. +V believers understand the value of the unity of +V beyond their immediate circle.
40. Paul commends them for their **love** applications toward fellow **brothers** throughout the region of **Macedonia**.
41. During the period of the early Church, hospitality was at a premium in application for travelers to get decent accommodations.
42. That Thessalonica was a central hub and port of the Via Egnatia, it is not hard to imagine the many opportunities these believers had to apply to traveling or visiting believers.
43. John praises Gaius in 3Joh.5 for welcoming Christians, even though they were strangers to him.
44. Again, hospitality was a much-commended virtue in ancient times.
45. News that there was a local church in Thessalonica that could otherwise help others in route obviously preceded the opportunities (cp.1:8-10).
46. Paul has made clear that his team did not have to teach them to apply in grace; rather they readily grasped it while walking in the Spirit (vs.1).
47. This verse points out that certain applications should not have to be spelled out by the P-T.
48. Believers that are thinking and pursuing BD in fellowship should be able to figure certain things out as a matter of helping, compassion and grace.
49. Believers that claim spiritual astuteness/maturity and yet cannot figure out simple applications are deluded. Cp.1Cor.10:12

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EXCEL IN LOVE AND MAINTAIN PROPER WITNESS TO OUTSIDERS

VSS.10B-12

EXEGESIS VERSES 10b – 12:

^{GNT} 1 Thessalonians 4:10b παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον

^{NAS} 1 Thessalonians 4:10b **But we urge you, brothers, to excel still more,** *δέ (ch) παρακαλοῦμεν παρακαλέω (vipa--1p; "we keep on exhorting/urging"; same as 4:1) ὑμᾶς, σύ (nra-2p; ref. Thess.'s) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") περισσεύειν περισσεύω (inf. purp./pa; "to excel/be outstanding"; same as 3:12; 4:1) μᾶλλον (compar. adv.; "even more/exceedingly")*

^{GNT} 1 Thessalonians 4:11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,

^{NAS} 1 Thessalonians 4:11 **and to make it your ambition to lead a quiet life** *καί (cc) φιλοτιμεῖσθαι φιλοτιμέομαι (inf. purp./pd; "to ambitiously aspire; to earnestly endeavor"; used 3x) ἡσυχάζειν ἡσυχάζω (inf. purp./pa; "to be inwardly calm/to be at rest/to lead a quiet life"; used 5x) and attend to your own business* *καί (cc) πράσσειν πράσσω (inf. purp./pa; "to carry out/accomplish/attend to/be preoccupied with/to practice as habit") τὰ τό (danp +) ἴδια ἴδιος (ap-an-p; "the things of your own/your own business") and work with your hands,* *καί (cc) ἐργάζεσθαι ἐργάζομαι (inf. purp./pd; "to work/labor") ὑμῶν, σύ (nrg-2p +) ταῖς ἢ χερσὶν χεῖρ (d.a. + n-1f-p; "with your hands") just as we commanded you;* *καθὼς (compar. conj.; "just as") παρηγγείλαμεν, παραγγέλλω (viaa--1p; strictly to pass on an order from a higher authority; "we commanded/ordered"; used 32x) ὑμῖν σύ (nrd-2p)*

^{GNT} 1 Thessalonians 4:12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.

^{NAS} 1 Thessalonians 4:12 **so that you may behave properly toward outsiders and not be in any need.** *ἵνα (conj. purp.; "so that") περιπατῆτε περιπατέω (vspra--2p; "you may walk/conduct/behave"; same as 4:1) εὐσχημόνως (adv.; "properly/decently"; used 3x) πρὸς (pa; "toward") τοὺς ὁ (d.a.amp+) ἔξω (adv.; "the ones outside/outside/outside")*

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*καί (cc) ἔχητε. ἔχω (vspra--2p; "you may have") χρείαν χρεία (n-af-s; "need/necessity")
μηδενός μηδείς (neg. card. adj./gn-s; "of not one thing/of nothing")*

ANALYSIS VERSES 10b – 12:

1. Vss.10-11 are an unfortunate verse division in the NAS implying vs.10b refers solely to love of the brothers in vss.9-10a.
2. Vs.10b begins a new sentence (which the NAS recognizes) completed in vs.12.
3. While Paul still has in mind brotherly love, he now wants to reinforce it for maximum application as an additional thought.
4. This as the maximum application is dependent upon the believer having their private life in order avoiding bringing reproach upon the church otherwise from **outsiders**.
5. Paul recognizes that living the Christian life includes the entire niche of the believer (not just applying towards others) and that divine love needs to be augmented with maintaining proper priorities in one's personal affairs.
6. This so to avoid as much as possible personal distractions both from within and outside one's personal life becoming impediments to applications toward the saints.
7. To the degree the believer's life is chaotic or misguided as to personal agendas, to that degree their focus and applications towards others will suffer.
8. In turn, a disorderly personal life can invite undesirable attention by **outsiders** often producing a believer less than self-sufficient, all of which Paul wants these believers to avoid.
9. The world inserts enough distractions on its own to stifle brotherly love without the believer creating their own.
10. It is this thought process Paul has in mind as he exhorts the Thessalonians "**Now we urge you, brothers, to excel still more**".
11. The main verb "**urge**/παρακαλέω – parakaleo" is our verb for "**exhort**" meaning to call alongside (cf.3:2,7; 4:1).
12. Paul again seeks to rally these believers to continued and higher application (cf.1The.3:12; 4:1).
13. His reference to them again as "**brothers**/ἀδελφός – adelphos" is reminiscent of 4:1 in that Paul's tone again is designed to be conciliatory rather than censure.
14. Its not that these believers were not already applying at a high level or in violation of the following orders, but that there is no place for apathy even among adjusted believers.
15. Paul expresses the details of his exhortation with a series of purpose infinitival phrases all indicative of royal imperatives:
 - A. **To excel still more.**
 - B. **And to make it your ambition to lead a quiet life.**
 - C. **And attend to your own business.**
 - D. **And work with your hands.**
16. As having explained summarily in our opening points, the 1st purpose "**to excel still more**/περισσεύω μάλλον – perissueo mallon" is dependent upon fulfilling the remaining purposes.
17. To have a personal life in violation of any or all of the following issues will hamper the level and rate of advancement in the category of loving the brothers.

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18. The 3 areas of concern address the believer's personal ambitions, attention and physical energy.
19. These areas do not disregard legitimate pursuits otherwise; rather they establish the parameters for the other pursuits not to compromise.
20. The 1st of concern, **“to make it your ambition to lead a quiet life”** immediately conjures up the idea of moderation.
21. The first infinitive **“to make it your ambition/φιλοτιμεομαι – philotimeomai”** finds the fulfillment in the second infinitive **“to lead a quiet life/ἡσυχάζω – hesuchazo”**.
22. The somewhat oxymoron of being ambitious about living a tranquil **life** recognizes that believers have normal aspirations beyond Bible class.
23. However, the contradictory nature of the oxymoron implies that those aspirations should still be reigned in by BD.
24. Paul states in 2Cor.5:9 that the believer's **ambition** both in time and eternity should always be focused on pleasing God.
25. The aspect of a **quiet life** deals with refraining from a chaotic or tumultuous lifestyle that arises based on lack of sensible moderation in things we pursue outside church.
26. It is used in the LXX of the experience of ship merchants riding out a stormy sea finding tranquility in the after calm. Cf.Psa.107:30
27. So it is for individuals that pack their lives with so much outside activity that they hardly know whether they are coming and going; when they weed their gardens, they find calm.
28. The current prevailing attitude of the cosmos is that always seeking something more is better.
29. The fact is, believers that live this kind of lifestyle have minimal time to apply towards the brothers, unless it just conveniently fills in a void on their busy schedule.
30. The idea is to apply the KISS principle to our superfluous pursuits in life.
31. The STA tries to convince us that our lives are not “fulfilled” living an unassuming and relative simple existence.
32. The 2nd concern deals with keeping your nose out of others' affairs, **“and attend to your own business”**.
33. The infinitive **“attend/πράσσω – prasso”** means to be preoccupied with as a habit.
34. It is the opposite of being a “busybody” or “meddler”. Cp.2The.3:11; 1Pet.4:15
35. It was used in Classical Greek of looking after one's **“own business/τό ἴδιος – to idios”** and keeping out of public life.
36. The same kind of exhortation is found in 1Tim.5:13-15.
37. Believers should avoid becoming involved in crusades and social activism against various evils.
38. On a personal level, they are to stick to their own “knitting” and not spend inordinate amounts of time with other believers in the church and not attending to their own affairs.
39. Believers need to see to their own affairs in order to maintain of life of decency and order and being at the ready for outside application as a result. Cf.1Cor.14:40
40. Obviously, a prescription to help with the 1st 2 concerns is found in the 3rd, **“and work with your hands”**.
41. Remaining gainfully employed or as a faithful housewife should moderate what excesses otherwise might be found in the 1st 2 categories.

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42. It is suggested that behind this attitude may lie the Greek attitude that despised manual labor, an attitude that Paul rejected both in his own way of life (1Cor.4:12) and in his teaching (Eph.4:28).
43. The doctrinal attitude is if believers are not willing to work, then they don't eat (rejected for living grace). 2The.3:10
44. Believers are to carry their own weight for personal living grace and try not to be a financial burden on the church otherwise. Cp.1Tim.5:16
45. Laziness is not condoned by the WOG and believers should seek to live a productive life, even if they are enjoying retirement, financially independent, etc. Pro.31:27
46. Idleness is a pre-cursor to other STA activity not pleasing God.
47. Believers should not sponge off others and be in a position to support the ministry of the local church and able to make the kind of applications conducive to +V.
48. Living grace tests are not because people won't work, its because they can't.
49. Paul then reminds them that these instructions were part of their original doctrinal teaching, "**just as we commanded you**".
50. The verb "**commanded**/παραγγέλλω – parangelo" states unequivocally that these are Royal imperative as part of the believer's Ph₂ orientation (cp. cognate n. vs.1).
51. In vs.12, Paul then asserts the ultimate purpose expected by the previous, "**so that you may behave properly toward outsiders and not be in any need**".
52. This verse makes clear that the believer's witness is in the mind of Paul as to the importance of vss.10b-11.
53. Specifically the potential of witness to "**outsiders**/ὁ ἕξω – ho exo" within the framework of being free to apply BD within the Christian community.
54. Christians are to live in such a way as to command the respect of **outsiders**.
55. This begins with having a personal **life** exemplary of a common sense and orderly approach.
56. The subjunctive mood of "**may behave**/περιπατέω – peripateo" looks at the potential impact of our Christian walk having this affect.
57. To establish an organized personal **life** reflects the doctrine that itself promotes orderly arrangement against the backdrop of a chaotic world.
58. The potential phrase "**not be in any need**/ἔχω χρεία μηδεὶς – echo chreia medeis" looks to the organized believer as self-sufficient having maximum potential to apply Divine love in further witness.
59. Paul's concern is not that believers will go hungry, but that they are not parasites on society and within the Christian community itself.
60. Those on the outside that are privy to believers holding to this orderly lifestyle at the least will refrain from having a poor view of the BD +V claims to represent.
61. This is exemplified to the extent that applications made to the church (and within) become overt and are observed by others.
62. Believers will never be able to please everyone, but they can avoid legitimate criticism for reflecting a disheveled and worthless existence.
63. It's more blessed to give than to receive (Act.20:35) and a life able to maximize in our giving (application of love) is preferred and provides proper witness otherwise.
64. Do things in moderation, don't be a nuisance and stay productive is the Ph₂ call.
65. *Review the Doctrine of Love.*
66. *Review the Doctrine of Royal Imperatives.*

1ST THESSALONIANSDOCTRINES OF DEATH & RESURRECTION ADDRESSED VSS.13-18DOCTRINE CONCERNING THE DEAD IN CHRIST VSS.13-14

EXEGESIS VERSES 13 – 14:

^{GNT} 1 Thessalonians 4:13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπήσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

^{NAS} 1 Thessalonians 4:13 **But we do not want you to be uninformed, brothers, about those who are asleep,** δέ (cc/ch; "But/Now") Οὐ (neg. +) θέλομεν θέλω (vira--1p; "we do not wish/want/desire") ὑμᾶς σύ (npa-2p; ref. Thess.'s) ἀγνοεῖν, ἀγνοέω (compl. inf./pa; "to be uninformed/ignorant/without information"; used 22x) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") περὶ (pg; "about") τῶν ὁ κοιμωμένων, κοιμάομαι (d.a. + subs. ptc./p/d/gm-p; "those sleeping"; euphemism for death; used 18x) **that you may not grieve, as do the rest who have no hope.** ἵνα (conj. purp.; "that") μὴ (neg. +) λυπήσθε λυπέω (vspp--2p; "you may not grieve/be caused sorrow"; used 26x) καθὼς (compar. comj.; "just as") καί (adjunct.; "also") οἱ ὁ λοιποὶ λοιπός (d.a. + ap-nm-p; "the rest") οἱ ὁ (d.a.nmp+) μὴ (neg. +) ἔχοντες ἔχω (adj. ptc./p/a/nm-p; "not having") ἐλπίδα. ἐλπίς (n-af-s; "hope/confident expectation")

^{GNT} 1 Thessalonians 4:14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

^{NAS} 1 Thessalonians 4:14 **For if we believe that Jesus died and rose again,** γάρ (explan. conj.) εἰ (part. 1st class; "if"; apodosis/conclusion assumed true) πιστεύομεν πιστεύω (vira--1p; "believer") ὅτι (cc; intro. content of belief; "that") Ἰησοῦς (n-nm-s) ἀπέθανεν ἀποθνήσκω (viaa--3s; "died") καί (cc) ἀνέστη, ἀνίστημι (viaa--3s; lit. to stand up; metaphor for resurrection: "rose/stood again") **even so God will bring with Him those who have fallen asleep in Jesus.** καί (adj. "also") οὕτως οὕτω (comp. adv.; "in this way/so") ὁ θεός (d.a. + n-nm-s) ἄξει ἄγω (vifa--3s; "will bring") σὺν (pI; "with") αὐτῷ. αὐτός (npdm3s; ref. Jesus) τοὺς ὁ κοιμηθέντας κοιμάομαι (d.a. + subs. ptc./a/d/am-p; "having fallen asleep"; same as vs.13) διὰ (pg; "through"; denotes agency) τοῦ ὁ Ἰησοῦ Ἰησοῦς (d.a. + n-gm-s)

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ANALYSIS VERSES 13 – 14:

1. Vs.13 begins a new paragraph and topic in the Greek text ending in vs.14.
2. Yet, the paragraph is not completely divorced from the preceding (vss.1-12).
3. This as the context remains instructive to proper Christian conduct with emphasis on not emulating the Thessalonians' negative counterparts per.vs.13b (Cp.4:1; pts.5-9: as to the purpose for the opening exhortations vss.3-12).
4. The transitional nature of the paragraph finds its basis due to certain doctrine that Paul becomes aware is not clear within these believers' frame of reference.
5. He addresses the issue by neatly conforming it to the exhortative nature of this portion of the epistle.
6. In this way, he maintains a flow of continuity providing a bridge to advance the theme of the Parousia (coming) unique to the epistle (cf.1:10; 2:19; 3:13; 5:23).
7. Paul will conclude the teaching in this vein in 5:11 returning to the more moral and ethical parts of instruction in 5:12ff.
8. The principle in question centers on believers that die prior to the rapture and their disposition respecting resurrection, **“But we do not want you to be uninformed, brothers, about those who are asleep”**.
9. The Thessalonian church had been taught the mystery doctrine of the Rapture of the Church to include the Tribulation and 2nd Advent as 5:1-3 makes clear.
10. The eschatology of the Church was a tradition that they had come to know.
11. This is further corroborated as the previous mentions of the Parousia in the letter are stated as a matter of fact.
12. Further, it appears they understood that the Church was not destined to enter into the tribulation and recognized that those alive at the Rapture would receive their resurrection body as deliverance. Cf.5:9-11 esp.11b
13. Though team Paul had been with them a short time, it is clear that they taught this church prophecy.
14. However, while the doctrines were addressed in general, time was obviously not sufficient to address every detail.
15. News returned back to Paul that there was some confusion regarding those that died before the rapture in some way being deprived as to resurrection.
16. Possible speculations advanced by interpreters are that maybe their resurrection would be delayed or otherwise excluded.
17. That the purpose of Paul now addressing this issue, **“that you may not grieve, as do the rest who have no hope”** strongly hints at the latter (excluded).
18. That these believers potentially might have **“no hope”** parallels the idea of no resurrection.
19. As it was, Timothy obviously became aware of their ignorance and related the issue back to Paul.
20. While it is possible that Timothy already gave them the doctrine, Paul nevertheless now wants to confirm it in no uncertain terms as doctrine held by the entire team (Paul, Silvanus and Timothy).
21. This is insinuated in the plural **“we do not want (οὐ θέλω – ou thelo/1st pl.) you to be uninformed”**.
22. The infinitive **“to be uninformed/ἀγνοέω – agnoeo”** means to be lacking information and thus ignorant or unaware.

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23. The WOG teaches that we are not to labor under ignorance or lack of knowledge; here is no exception. Cp.Hos.4:6; Rom.11:25; 1Cor.10:1; 12:1; 2Cor.2:11
24. His address to the saints as “**brothers**/ἀδελφός – adelphos” is again conciliatory now recognizing their needs to be updated doctrinally to be on par with team Paul.
25. The euphemism “**those who are asleep**/ὁ κοιμάομαι – ho koimaomai” was used of physical death and did not originate with CA saints. Cf. OT; 1Kgs.2:1; 11:43; et al.
26. Of its 18 uses in the NT, only 4x is it used for physical sleeping (Mat.28:13; Luk.22:45; Joh.11:12 (term misunderstood); Act.12:6).
27. The subjects in view are believers as continuing context makes clear.
28. In fact, this term for sleep is never used for unbelievers, since their state is not one of rest, but unrest characterized by torment. Luk.16:19ff
29. For the believer only, physical death is likened to sleep since it is characterized by rest/inactivity and is not permanent. Cf.1Cor.15:51-57
30. At the point of death, the soul and human spirit depart the physical body and are escorted to the 3rd Heaven (Luk.16:22; 2Cor.5:8).
31. There they wait in rest until being brought back with Christ at His coming and are then reunited with a resurrection body (1Cor.15:52; 1The.5:23).
32. There is no such thing as “soul sleep” after death as the conscious mentality (the soul) of each person continues in perfect consciousness (cf.rich man, Abraham and Lazarus in Luk.16).
33. Although physical death is a universal reality due to the introduction of spiritual death into humanity (Gen.2:17; Rom.5:12), for those “born again” it is not something to be feared.
34. Paul wants these believers to have clear in their thinking the realities behind a believer’s physical death so as to avoid behavior emulating their –V counterparts.
35. The potential to fail in their witness otherwise is understood in the subjunctive mood, “**you may not grieve**/μέ λυπέω – me lupeo”.
36. To “**grieve**” here means excessive sorrow at the lost of loved ones or friends.
37. The excess sorrow is understood in comparison to “**the rest who have no hope**”.
38. So again we see Paul’s continued contrast of witness in behavior to those of the world maintaining the instructive flow of context.
39. “**The rest who have no hope**/ὁ λιοπός ὁ μέ ἔχω ἐλπίς – ho loipos ho me echo elpis” can be no other than unbelievers that see no concrete eternal future of life.
40. These (as well as –V believers w/out BD) are ignorant to the realities in store for eternal existence.
41. The noun “**hope**” means a confident expectation that comes from knowing the realities.
42. For CA believers not receiving a full disclosure of the doctrine of resurrection, doubt can easily arise as to the disposition of believers that do not survive to the end.
43. Their question encompasses all that die before the rapture as seen in the present tense of the participle “**those who are asleep**” looking to continuous action of death throughout the CA.
44. This is in contrast to the view that Paul is referring only to those that have preceded these believers in death at the time of writing.
45. The latter view further implies that these believers erroneously anticipated the Rapture occurring during their life.

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46. Paul makes clear in 5:1ff that these saints had a handle on the eschatological duration and events associated with the CA.
47. OT prophecy clearly taught that the Age of Israel would be interrupted for a period of “two days”, code for ~2000 years. Hos.6:2 cp.2Pet.3:8
48. Paul will shift to the aorist tense of the same participle in vss.14,15 to grammatically indicate death preceding the point of time in view.
49. What **hope** is there if they do not have the confidence that if they or their loved ones die before the rapture that they will enjoy the event of resurrection along with those that are alive at that point in history?
50. Further, there is a strong impression that these believers had come to a conclusion that resurrection was made possible only by translating a living body into a new resurrected state.
51. Paul addresses this same issue at the church at Corinth in 1Cor.15:35-49.
52. The confusion lies in the immaturity of this young church thinking on a physical plane rather than spiritual in trying to fill in the gap of doctrine (Paul’s pillar of argument revolves around spiritual over physical in 1Cor.15 passage).
53. That their logic was misdirected in this way then makes sense of the terse explanation in vs.14a, “**For if we believe that Jesus died and rose again**”.
54. Paul does not go into detail with this church as he did with Corinth, but simply appeals to the logic of Christ’s resurrection as to the solution.
55. The 1st class condition of the participle “**if/εἰ – ei**” assumes that these truly believed that **Jesus** first “**died physically/ἀποθνήσκω – apothnesko**” **and** then was resurrected (**rose again/ἀνίστημι – anistemi**).
56. That being the case logic concludes that resurrection is not limited to the physical disposition of the body, but finds its power in the spiritual realities of God’s plan.
57. Paul’s use of Jesus’ given name over His title of Christ here is to put emphasis on physical humanity in this vein.
58. Further, the use of the straightforward verb for “**died**” rather than “**asleep**” to describe Jesus’ death is intended to stress this reality not softened by any euphemism.
59. God’s part in resurrection is understood in the comparison to resurrected saints in 14b, “**even so God will bring with Him those who have fallen asleep in Jesus**”.
60. The participial phrase “**those who have fallen asleep in Jesus/ὁ κοιμάομαι διὰ ὁ Ἰησοῦς – ho koimaomai dia ho Iesus**” uses the same metaphorical term for death as vs.13 and indicates that even physical death does not occur apart from the agency of Christ (prep. dia).
61. The aorist tense of the participle “**have fallen asleep**” now brings to surface the crux of their question as pertaining to any that die before the Rapture.
62. The use of the agency preposition “**dia**” (not “**in**” per NAS) renders this verse as a proof text that no one dies apart from the agency of Christ. Cp.Act.17:28; Job 34:14,15
63. This unique way of describing believers that are “**in**” Christ as to their death is designed to conform to the emphasis on death in this passage.
64. **So if** life and death are under the very control of **God through Jesus** (and it is), logic dictates that ones physical condition (dead or alive) is moot as to resurrection.
65. Therefore, there is no reason to **grieve** like an unbeliever at the death of our believing counterparts or operate under fear as to the potential of our own demise..

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66. Resurrection is irrespective of being alive or already dead at the rapture and hence all believers receive resurrection bodies.
67. The fact is, the continuing life of believers depends on, and is an extension of, Jesus' own risen life. Cf. Rom. 8:11; Joh. 14:19
68. The WOG gives an ironclad guarantee that all CA saints will share in everything that is the risen Christ's via positional sanctification. Cf. Col. 3:1-4
69. Because these believers had this question, this section provides one of the outstanding prophetic revelations concerning resurrection and the rapture in the NT epistles.
70. Further, these verses make clear that when believers act out at funerals like their unbelieving counterparts, it does not honor **God**.
71. Paul is not saying that one cannot mourn over the loss of another; only not to carry on as is the habit and practice of the world in general.
72. Jesus had to deal with this kind of disgusting emotional display at the death of His friend Lazarus, and it in turn upset Him. Joh. 11:30-36
73. While the thought of an afterlife is not foreign to various religions and it was a feature of some philosophers (e.g. Plato in *Apology of Socrates*; Ovid), it is not universally believed or accepted by the general populace.
74. A consideration of grave inscriptions gives us indication:
 - A. "Of a man once dead there is no resurrection" – Aeschylus.
 - B. "Hope are among the living, the dead are without hope" – Theocritus.
75. In contemporary paganism it was too often viewed as a sleep from which there would be no awakening, cf. Catullus (5,4-6): "*The sun can set and rise again; but once our brief light sets, there is one unending night to be slept through*".
76. Because of this lack of confidence as to an eternal future, people generally conduct themselves like idiots when confronted with the death of a loved one, but cp. Phi. 1:23.
77. Christianity is the only "religion" that has an eye-witness view of life and life after death (1 Cor. 15:6), **Jesus** having conquered death and returning to life to prove it.
78. The hopelessness of the unbeliever is nowhere more evident than in the face of death.
79. A sense of loss and appropriate grief are normal and expected parts of the death of a loved one. Gen. 23:2; 2 Sam. 1:17-27; Job 1:20; Phi. 2:27
80. Adjusted believers that possess and apply BD related to physical death refrain from such things as: keeping a believer alive at all costs; excessive sorrow and despair; failure to get on with life; blaming **God** for taking them; reject God's hand in the death.
81. The temporal reward for the believer that believes and applies the promises of resurrection is the possession of peace, joy, +H, comfort, etc., during their dark hours.

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THE ORDER OF RESURRECTION FOR CA SAINTS VSS.15-18

EXEGESIS VERSE 15:

^{GNT} 1 Thessalonians 4:15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

^{NAS} 1 Thessalonians 4:15 **For this we say to you by the word of the Lord,** γάρ (explan. conj.) Τοῦτο οὗτος (near dem. pro./an-s; "this") λέγομεν λέγω (vipa--1p; "we say"; epistolary present) ὑμῖν σύ (npd-2p; ref. Thess.'s) ἐν (pI; "by") λόγῳ λόγος (n-Im-s; "word") κυρίου, κύριος (n-gm-s; "of the Lord"; subjective gen.) **that we who are alive, and remain until the coming of the Lord,** ὅτι (conj. intro. indir. disc.; "that") ἡμεῖς ἐγώ (nprn-1p; "we"; oratorical) οἱ ὁ ζῶντες ζάω (d.a. + adj. ptc./p/a/nm1p; "the ones living/who are alive") οἱ ὁ περιλειπόμενοι περιλείπομαι (d.a. + adj. ptc./p/p/nm1p; "having been left around/remaining/surviving"; used 2x only in Thess.; 1The.4:17) εἰς (pa; "into/until") τὴν ἡ παρουσίαν παρουσία (d.a. + n-af-s; "the coming") τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "of the Lord") **shall not precede those who have fallen asleep.** οὐ μὴ (neg. + neg.; "in no way/absolutely not") φθάσωμεν φθάνω (vsaa--1p; "might precede/go beforehand/go prior to"; same as 2:16) τοὺς ὁ κοιμηθέντας· κοιμάομαι (d.a. + subs. ptc./a/d/am-p; "the ones having fallen asleep"; same as 4:13,14)

ANALYSIS VERSE 15:

1. Paul proceeds with another new paragraph consisting of vss.15-18.
2. As with the preceding paragraph (vss.13-14), it retains continuity in thought of the preceding (here, resurrection of CA saints), now with full focus on the event itself.
3. The additional details anticipate further pertinent questions that might arise regarding the resurrection and Paul now covers the issue thoroughly.
4. The teaching is designed to make absolutely clear that those dead in Christ are not short-changed in the resurrection process.
5. In fact they will be at the head of the line so to speak.
6. Paul first establishes the fact that the presented doctrine finds its origin with Christ, **“For this we say to you by the word of the Lord”**.
7. The near demonstrative pronoun **“this/οὗτος – houtos”** looks forward to the details of the rapture and resultant resurrections.
8. The epistolary present of the verb **“we say/λέγω – lego”** stresses that the doctrine is a continuous truth and is to be accepted as if team Paul was teaching face-to-face.
9. The phrase **“by the word of the Lord”** looks to the validation of Christ with respect to His own teaching as the source from which the doctrine is derived.

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10. In this vein, Paul changes from his reference to Christ from “*Jesus*” in vs.14 to “**Lord/κύριος – kurios**” to further clarify His position as Master over life and death.
11. “**The word of the Lord**” is an allusion to the private teaching of Jesus on the night of His betrayal, concerning His “**coming/ἡ παρουσία – he parousia**” in Joh.14:1-4.
12. This constitutes the initial teaching on the subject of the Rapture.
13. Jesus’ teaching was in summary and clearly indicates that he will come back from His stay in heaven for believers that are still on the earth (cf.Joh.14:3).
14. In the interim, between his leaving (ascension) and returning, it is not difficult to conclude that the disciples will join Him irrespective of being dead or alive.
15. The remaining details of the doctrine omitted in the John passage are now what Paul supplies.
16. It is doctrine that was reserved not to be revealed until the CA began and would then be supplied by the Apostles. Cf.Joh.16:12,13,14,15 cp.14:26
17. This new doctrine is that which constitutes a part of the mystery doctrines for the Church. Cp.1Cor.15:51-54
18. The details for our epistle center on the order of resurrected CA saints, “**that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep**”.
19. The conjunction of indirect discourse “**that/ὅτι – hoti**” explains in detail the intent of Jesus’ original teaching and is not a direct quote.
20. Yet, it remains as binding as if taught by Jesus’ Himself.
21. Paul appeals to the teaching of Jesus’ elsewhere in the N.T. in like manner. Cp.Rom.14:14; 1Cor.7:10; 9:14; 11:23-25; 1Cor.7:10ff for teaching not otherwise recorded in the gospels.
22. That there will be believers still living at the Rapture is acknowledged by Paul in the phrase “**we who are alive/ἐγώ ὁ ζάω – ego ho zao**”.
23. The Thessalonians that had been taught the doctrine of the Rapture were naturally enthralled by the notion that there would be a group of believers that would live to experience it apart from death.
24. As noted in the analysis of vss.13-14, they had apparently become fixated on that reality not able to place the disposition of deceased believers within the concept.
25. Again, Paul is not saying he or they expected the Rapture in their lifetime.
26. The emphatic plural “**we**” is oratorical of public address and should be understood as “**we ourselves of the Church still living**”.
27. Paul explicitly associated himself with those that would die before the Parousia and would have to be raised from the dead. Cf.2Cor.4:14
28. Paul further qualifies those living with the participle “**remain/ὁ περιλείπομαι – ho perileipomai**” to indicate those that survive **until the coming of the Lord**.
29. The verb used only here and vs.17 implies that the survivors at the Rapture will constitute an exception to the vast group of **those who have fallen asleep**.
30. Paul the uses a double negative in the Greek (οὐ μή - ou me) to strongly deny that the living in any way “**shall precede/φθάνω – phthano**” **those** deceased.
31. The verb “**precede**” means to go beforehand and the subjunctive mood states there is not even a potential of the living to “cut in line”.
32. For the 3rd time Paul uses the euphemism for the dead in Christ as having “**fallen asleep/ὁ κοιμάομαι – ho koimaomai**” (cp.vss.13,14).

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33. This to hammer home that a believer's death is only temporary and that they will ultimately be "awakened" so as not to miss any aspects of the events of resurrection.
34. Not only will they suffer no disadvantage, they will edge out the living in priority of receiving their new bodies.
35. So all concern first and foremost that somehow the dead in Christ will miss out in resurrection has been put to rest (vss.13-14).
36. Further, any additional concern that they might be at any disadvantage as to the entire experience of the Rapture/resurrection event has been removed (vs.15).
37. For these believers to recognize that physical death is moot with respect to resurrection is designed to get them to focus on the spiritual over the physical.
38. This as ultimately all CA believers will *ipso facto* come face-to-face with Christ in resurrection.
39. This thought is captured in the details as to the actual scenario of the Rapture event itself in the following verses 16-17.

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THE CALL TO ASSEMBLE IN RESURRECTION VSS.16-17

EXEGESIS VERSES 16 – 17:

^{GNT} 1 Thessalonians 4:16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

^{NAS} 1 Thessalonians 4:16 **For the Lord Himself will descend from heaven with a shout, ὅτι (conj. ind. disc.) ὁ κύριος (d.a. + n-nm-s; "the Lord") αὐτὸς αὐτός (nprnm3s; emphatic, precedes the noun; "Himself") καταβήσεται καταβαίνω (vifm--3s; "will descend/come down") ἀπ' ἀπό (pAbl; "from") οὐρανοῦ οὐρανός (n-AbIm-s; "heaven"; ref. 3rd heaven) ἐν (pI; "with") κελεύσματι, κέλευσμα (n-In-s; "a shout of command/signal call/summons"; military term; used 1x; LXX, Pro.30:27) **with the voice of the archangel, and with the trumpet of God; ἐν (pI) φωνῇ φωνή (n-I-f-s; "a voice") ἀρχαγγέλου ἀρχάγγελος (n-gm-s; "of an archangel"; used 2x; Jud.9) καί (cc) ἐν (pI) σάλπιγγι σάλπιγξ (n-I-f-s; "a trumpet"; by metonymy, the sound of the trumpet; used 11x) θεοῦ, θεός (n-gm-s) and the dead in Christ shall rise first. καί (cc/ch) οἱ ὁ νεκροὶ νεκρός (d.a. + ap-nm-p; "the dead") ἐν (pL; "in") Χριστῷ Χριστός (n-Lm-s) ἀναστήσονται ἀνίστημι (vifm--3p; "shall themselves rise or stand up"; same as vs.14) πρῶτον, πρῶτος (ord. adj.; "first" [in order])****

^{GNT} 1 Thessalonians 4:17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

^{NAS} 1 Thessalonians 4:17 **Then we who are alive and remain shall be caught up together with them** ἔπειτα (adv. of sequence; "Then/Next"; used 14x) ἡμεῖς ἐγώ (nprn-1p; "we"; oratorical) οἱ ὁ ζῶντες ζάω (adj. ptc./p/a/nm1p; "the ones living") οἱ ὁ περιλειπόμενοι περιλείπομαι (d.a. + adj. ptc./p/p/nm1p; apposition to "living"; "remaining"; "the remaining survivors"; same as vs.15) ἀρπαγησόμεθα ἀρπάζω (vifp--1p; "will be caught up/snatched away/taken by force"; used 14x) ἅμα (adv. or association; "together") σὺν (pI; "with") αὐτοῖς αὐτός (nprdm3p; ref. the raised dead) **in the clouds to meet the Lord in the air, ἐν (pL) νεφέλαις νεφέλη (n-Lf-p; "the clouds"; used 23x) εἰς (pa; "to") ἀπάντησιν ἀπάντησις (n-af-s; "meet/have a meeting";**

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used 3x) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; "the Lord") εἰς (pa) ἀέρα· ἄρη (n-am-s; "air/atmospheric heaven"; used 7x) **and thus we shall always be with the Lord.** καί (ch) οὕτως οὕτω (adv.; "thus/in this way") ἐσόμεθα. εἰμί (vifd--1p; "we will be") πάντοτε (adv.; "always") σὺν (pI) κυρίῳ κύριος (n-Im-s; "the Lord")

ANALYSIS VERSES 16-17:

1. The indirect discourse detailing the *word of the Lord* summarized in Joh.14:1-4 continues with the conjunction “**For/ὅτι – hoti**” (same conj. “*that...*” vs.15).
2. This mystery doctrine further unfolds as Paul now gives the exact sequence of events that surround and include resurrection.
3. The CA believer’s resurrection is keyed to the Rapture that is initiated when “**the Lord Himself will descend from heaven with a shout**”.
4. The Rapture itself represents the first stage of Christ’s coming back to planet earth, yet not all the way to terra firma.
5. In spite of language insinuating a loud and public entrance, the Rapture is uniformly represented as a secret, clandestine return pictured by the thief motif. Luk.12:39; 1The.5:2,4; 2Pet.3:10; Rev.3:3
6. It is His 2nd appearing, the 2nd Advent, in which Christ will again literally return setting foot on the planet that will be a public event. Mat.24:29-30; Rev.1:7
7. The 2nd Advent occurs immediately following the Tribulation period with His two appearances separated by exactly 7 years fulfilling the prophecy of Daniel’s 70th Week. Dan.9:26-27
8. Again, Paul uses the title “**the Lord/ὁ κύριος – ho kurios**” relating to the Rapture and resurrection to place emphasis on His Deity (cp.vs.15).
9. This implies that Paul’s 2nd use of the conjunction “*hoti*” is to preserve its primary causative affect, as it is God’s omnipotence that creates the resurrection body.
10. This neatly folds into the previous logic (vs.14) that the disposition of the human body (alive or dead) is moot with respect to resurrection.
11. The phrase “**from heaven/ἀπό οὐρανόσ – apo ouranos**” is specifically the 3rd Heaven where Christ is right now seated at the right hand of the Father in glorified hypostasis. Psa.110:1; Eph.1:20; Col.3:1; Heb.10:12
12. At the specified time, determined by the Father, Christ will arise from His throne and “**will descend/καταβαίνω – katabaino**” to claim those that are His.
13. It is Christ “**Himself/αὐτός – autos**” that will make the descent, not some angel or other authority.
14. His return preserves His words recorded in Joh.14:3, “*And if I go and prepare a place for you, I will come again*”.
15. Further, His return is literal as the bodily resurrected humanity of Jesus, not some spiritual apparition or figure of speech in representation.
16. It will be the same literal Jesus that ascended before the eyes of men and was witnessed in resurrection otherwise. Cp.Act.1:9-11
17. The time lapse of Jesus’ descent will be brief as insinuated by the heralding of the saints that will not take unlimited time.
18. His descent is associated with 2 audibles:

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A. **With a shout, with the voice of *the* archangel.**

B. **And with the trumpet of God.**

19. The “**shout**” and “**the voice of *the* archangel**” are in apposition to one another describing the intensity of the **shout** and not bringing in a 2nd character or introducing a 2nd utterance.
20. The noun “**shout**/κέλευσμα – keleusma” is a military term used extra-Biblically of the cheer or **shout** of soldiers used to encourage one another in battle, or the commands of a general to his troops.
21. It is used only 1x in the NT, but used in the LXX in Pro.30:27, “*the locust marches at one word of command*”.
22. Here, it is the **Lord Himself** that shouts the quickening word that results in a ready response under divine omnipotence. Cp.Joh.5:26
23. The pattern for this “**shout of command**” may well be seen in the resuscitation of Lazarus in Joh.11:43 where Christ cried out in a loud voice and said, “*Lazarus, come forth!*”.
24. Since the Church victorious and triumphant is closely associated with Christ at the 2nd Advent and Millennial rule, a military term is appropriate to describe her assembly.
25. The Church militant is seen in Rev.19:11ff.
26. In addition, it looks to the spiritual victory over death via resurrection. Cf.1Cor.15:54-57
27. The intensity of the cry, “**with the voice of *the* archangel**/έν φωνή ἀρχάγγελος – en phone archangelos” is designed to demonstrate in part the power of Christ glorified.
28. We know that angels possess great power and their vocal ability is seen in the book of Revelation when making world-wide proclamations of truth. Rev.14:6-12
29. Archangels, such as Michael, are at the top of the angelic hierarchy in power and prestige with the only other reference in the NT to such in Jud.9.
30. However, Dan.10:13 indicates other angels of the same rank and file, “*...then behold, Michael, one of the chief princes...*”
31. That Christ’s **voice** resonates at the same decibel level as archangels assures that the command will be heard by all concerned, including the dead.
32. The 2nd audible, “**the trumpet of God**/σάλπιγξ θεός – salpigx theos” is a separate sound as indicated by the connective “**and**/καί - kai”.
33. That there is more than one **trumpet** blast is made clear in 1Cor.15:52.
34. The **trumpet** carries on the military theme as they are often associated with commands for the troops in execution.
35. The **trumpet** is associated with the 2nd Advent when the Son of Man sends out His angels to gather his elect for the judgment of the nations. Mat.24:31
36. They are further seen in a series of 7 **trumpet** blasts by angels introducing a series of Tribulation judgments. Rev.8:2 – 10:7; 11:15-19
37. That our **trumpet** is “**of God**” is designed to point to the exact moment in which the omnipotence of **God** will be flexed in execution of creating resurrected bodies.
38. In that vein and at that moment, “**the dead in Christ shall rise first**”.
39. All believers of the CA will hear the audibles of Christ’s descent.
40. Biblical precedence suggests that the world at large will hear something, though discernment of its exact nature will be lost upon them. Cf.Joh.12:28-30; Act.9:3-7

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41. The status of “**dead in Christ**/ὁ νεκρός ἐν Χριστός – ho nekros en Christos” that is technical for the deceased CA believers, is now reversed from death to a new resurrected life.
42. **God** will reassemble all of the molecular atoms of each believer’s previous fleshly body and in the twinkling of an eye restructure them into the new spiritual body. 1Cor.15:52
43. That the dead will “**rise/stand up**/ἀνίστημι – anistemi” indicates that graves will be disturbed and the oceans will give up any molecular remains of deceased believers (cf.Rev.20:13 in the resurrection of unbelievers at the GWT).
44. The physical body in translation to the resurrected body is evidenced in the resurrected Christ (no physical remains in the tomb cf.Joh.20:1-9).
45. That Paul here refers to the **dead** saints as “**in Christ**” (prep. en), rather than “through” (prep. dia, vs.14) now emphasizes that the bodily disposition of the believer is based on the spiritual reality of their position “**in Christ**”.
46. The ordinal adjective “**first**/πρῶτος – protos” makes clear that those deceased get their new bodies before believers still living.
47. The souls of CA believers that have died will be brought back with **Christ** from heaven to be reunited with their new bodies.
48. In sequence, “**Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air**”.
49. The adverb of sequence “**Then**/ἔπειτα – epeita” means “next” or “after that”.
50. Paul uses the exact grammatical construction “**we who are alive and remain**/ἐγὼ ὁ ζῶ ὁ περιλείπομαι – ego ho zao ho perileipomai” as in vs.15 to leave no doubt as to 2 distinct stages of resurrection that will occur.
51. The transformation to the new bodies will be instantaneous (twinkling of an eye/nanosecond; 1Cor.15:52) with the intermittent period between the 2 stages also being essentially nil.
52. Those still living at the Rapture will not experience any symptom of physical death.
53. Nothing is explicitly said here of those living receiving resurrection as this was not otherwise misunderstood by the Thessalonians (only those that had died).
54. When both groups are at resurrected ready, all will immediately ascend to assemble before **Christ**.
55. The verb “**shall be caught up**/ἁρπάζω/harpazo” indicates a violent, sudden, irresistible and forcible seizure with one committed without having asked permission.
56. God will again flex His omnipotence to cause this assembly.
57. It is used of the omnipotence of the Father and Son ensuring eternal security in Joh.10:28,29.
58. The Latin cognate verb “rapturo” is the word from which we get our English word “Rapture”.
59. There will be no means of resistance for this assembly, even if attempted.
60. It is one assembly that believers cannot refuse (cp.Heb.10:25).
61. The noun “**meet**/ἀπάντησις – apantesis” denotes a face-to-face encounter with our Master, with all assembled in resurrection glory.
62. The initial assembly stage will be “**in the clouds...in the air**/ἐν νεφέλῃ...εἰς ἀήρ/en nephele...eis aer”.
63. This is obvious reference to earth’s atmospheric heaven (1st heaven).

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64. “**Clouds**” are regularly associated with the glory of **the Lord** e.g.:
 - A. His transfiguration. Mat.17:5
 - B. His ascension. Act.1:9
 - C. The Rapture. 1The.4:17
 - D. The 2nd Advent. Mar.14:62; Rev.1:7
65. The initial purpose of the meeting is for the Bema Ceremony to occur. 2Cor.5:10
66. The meeting further initiates the wedding ceremony of the Bride/Church to her Bridegroom/**Christ**. Cp.Rev.19:7
67. In fact, the word “**meet**” is used of a wedding ceremony in Mat.25:6 in a shouting call “*Behold the bridegroom! Come out to meet him.*”
68. The wedding motif suggests that **the Lord** is pictured as escorted back to the throne of God by those newly resurrected.
69. While the whole event will entertain great celebration and festivity, it will not be apart from initial shame for many believers. 1Joh.2:28
70. The event of the Rapture and being joined with **Christ** establishes our new eternal destiny, “**and thus we shall always be with the Lord**”.
71. Nothing will ever change our being joined to **Christ** at the Rapture for all eternity evidencing the positional truth of being “**in Christ**” an eternal reality.
72. Obviously, the impact of the Rapture on those left behind (unsaved) will be traumatic, to say the least. Cp. the impact upon the +V remnant of Israel in Zec.12:10
73. Millions of living people will suddenly disappear, not to mention the fact that the remains of all “**the dead in Christ**” will beg explanation.
74. The event ends the dispensation of the Church and begins the final 7 years of the Age of Israel.
75. The 144,000 along with the 2 witnesses will shortly come upon the scene with special messenger angels to provide the doctrinal explanation.
76. In contrast, Antichrist will come on the scene to provide the deluding influence of Satanic lie in judgment against those that still refuse to believe. Cf.2The.2:8-12
77. As for the Church, “we be chillin”.

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BD IS THE MEANS FOR COMFORT

EXEGESIS VERSE 18:

^{GNT} 1 Thessalonians 4:18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

^{NAS} 1 Thessalonians 4:18 **Therefore comfort one another with these words.** Ὡστε (infer. conj.; "Therefore/For this reason") παρακαλεῖτε παρακαλέω (vImp.pa--2p; "comfort/exhort") ἀλλήλους ἀλλήλων (recipro. pro./am2p; "one another mutually") ἐν (pI; "with/by means of") τούτοις. οὗτος (near. dem. pro./Im-p; "these") τοῖς ὁ λόγοις λόγος (n-Im-p; "words")

ANALYSIS VERSE 18:

1. Paul ends this section of doctrinal teaching with another Royal Imperative, **"Therefore comfort one another with these words"**.
2. The imperative sustains the instructive nature of the latter half of the epistle.
3. The command **"comfort/παρακαλέω – parakaleo"** is the soothing affect that doctrinal exhortation is designed to have in times of sorrow.
4. Here, it is designed to provide the prescription to fulfill the negative command of vs.13 to not grieve like *"the rest who have no hope"*..
5. The inferential conjunction **"Therefore/ὥστε – hoste"** insists that the **comfort** is to be derived from the previous doctrine Paul has just related in vss.14-17.
6. This is made clear in the final phrase giving the means for **comfort**, **"with these words/ἐν οὗτος ὁ λόγος – en houtos ho logos (instrumental. cases)"**.
7. As the answer to all circumstances and situations in life, to include facing the loss of one very dear to us, BD is provided for those that are +V.
8. That +V is the benefactor for this **comfort** is indicated with the reciprocal pronoun **"one another/ἀλλήλων – allelon"**, which is **"another of the same kind"**.
9. Only believers, such as the Thessalonians, that know this doctrine and believe it are able to derive the inner peace that comes from the doctrine.
10. Unbelievers and negative believers have no true *"hope"* to draw from to soothe their emotional despair.
11. The Thessalonians, now informed, can lay aside any doubt that the *"dead in Christ"* will not enjoy every advantage that *"we who are alive and remain until the coming of the Lord"* enjoy.
12. In the meantime, as they wait for the blessed climax they are in a far better place, as their souls are in heaven with Christ. Cf.Phi.1:23
13. The mode of existence and the attitude the adjusted believer is to have toward dying is stated in 2Cor.5:8.
14. Anything less than this is to fail to acclimate to the realities of God's grace after this life is over.
15. As the Royal Imperative makes clear, we should continually remind each other of these words that help make up the doctrine of *"hope"*.
16. For believers to try and encourage void of BD, that encouragement is superficial.

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17. **Comfort** should be based on the doctrine we have learned and not on human viewpoint.
18. Excessive grief, drugs, support groups, etc., are not the answer and these things do not glorify God.
19. It is the interaction of BD between +V adjusted believers that provides the proper witness of the life in contrast to their negative counterparts.
20. Obviously, prayer should be on top of the list for all concerned, but when opportunity arises we each have an obligation to **one another** to provide doctrinal support otherwise.
21. If believers refuse to be comforted by doctrine, then they refuse to accept God's **words** and therefore manifest unbelief.
22. *Review the Doctrine of Deaths.*
23. *Review the Doctrine of Resurrection.*