

Intro: Very probably Paul's first NT epistle
about 50 or 51 A.D.
From Corinth.

6/14/78

1 Thess. 1

1:1 Introduction.

The writers - Paul, the actual writer,
and his 2 fellow workers, Silas and Timothy.

The recipients - addressed as "the church"
- a group of called-out ones. This speaks of
their separation from the world and unto God.
cf. 1 Pet. 2:9; cf. John 17:14-19. The word speaks
also of their oneness.

next - their twofold location:

- 1) "of the Thessalonians."
- 2) "In God the Father and the Lord Jesus Christ."

One preposition shows that to be "in" One
they were also in the Other. What a foundation!
Finally, his prayer for them:

- 1) "Grace."
- 2) "Peace."

"Grace" leads to "peace."

"Grace" is unmerited, enabling strength.

Both represent daily needs for every believer.

Both also come "from God the Father and the
Lord Jesus Christ" - together!

Note the way he refers to the Father and
the Son - 2x!

These blessings come from the Father and
the Lord Jesus Christ - and from them alone.

1:2-10 Paul's thanksgiving for the ministry
they had had in Thessalonica.

1:2 note the emphasis on Paul's prayer life.
He takes no credit himself, and gives none to
Silas or Timothy.

The three participles enlarge on his

Paul does
not call
himself an
apostle here,
but see 2:6.

praying - or his thanksgiving:

- 1) "Making mention..." (v. 2).
- 2) "Remembering..." (v. 3).
- 3) "Knowing..." (v. 4).

1:3 Three things are remembered here by Paul:

1) "Your work of faith," this was a work which resulted from their faith and which was characterized by faith. Cf. Col. 2:6. Note in 1 Th. 1:9 - they turned to serve. One of the evidences of salvation is ministry, a ministry dependent upon God.

2) "Labour of love." The difference between "work" and "labour" seems to be that (1) in the first we have the actual work - teaching, giving, visiting, comforting, etc., but in "labour" we have the effort, the energy, which was put out - "prompted by love." (Hendriksen, 48).

3) "Patience of hope" - which points to the way they remained under, they stuck with the job, they endured - because of their "hope."

This gave them a sense of urgency.

This also gave them a sense of purpose.

Cf. 1 Cor. 15:19, 58.

This was the human side of their salvation.

v. 4 gives the divine side with the third participle:

1:4 "Knowing..."

What does he know? "Your election of God."

This puts the emphasis where it ought to be in salvation - on God!

When were they elected? Cf. 2 Tim. 1:9.

How did he know they were elected, chosen?

Because of what had happened in Thessa-
lonica, in three areas:

1:5

- 1) So the message - "our Gospel came..."
- 2) So the messengers - "as ye know what manner of men we were..." God's work in Paul + Silas + Timothy was a part of God's elective purpose.
- 3) So some in Thessalonica - but not to all. See vv. 6-8. "And ye became followers..."

In other words, there was abundant evidence that the Lord was at work. It was not the result of a lot of apostolic schemes, or methods, or advertising - but a work of God!

"Power... Holy Spirit." Cf. Acts 1:8; John 16:7-11. "much assurance" - πληροφωρία πολλή. This was the certainty which the Holy Spirit gave to Paul + his companions that the Lord was at work.

"What manner of men" - enlarged on in ch. 2, but mentioned here as a vital part of what the Lord was doing.

1:6 What happened to them?

"Ye became followers of us and of the Lord, having received the word..."

"Followers" - μιμηταί, imitators.

This is what he mentions first.

And this was in spite of "much affliction."

Amazingly also - "with joy of the Holy Spirit."

1:7 Also, the church, ^(sing.) had been "an example" - ΤΥΤΟΝ, a pattern for all believers to follow - and v. 8 gives the remainder of the reason.

1:8 Note again, as in v. 6, THE EMPHASIS IS ON THE WORD! It is not decisions, or experiences, or campaigns, but the Word of the Lord!

The testimony of the Thess. church was so widely known that Paul did not have to tell others; others were telling him!

And what was being reported is given in vv. 9, 10.

(1:9) Again we have three points:

1) "Ye turned to God from idols." Note that "to" precedes "from." This speaks of a pre dominance of Gentiles.

2) "To serve ~~to~~ a living and true God." "Serve" - ΣΟΥΔΕΥΕΙΝ. This makes ^{God} the Lord, ΚΥΡΙΟΣ. He must be given absolute obedience. They not only turned to Him for salvation, but they turned to serve.

(1:10)

3) "and to wait..." "Wait" - ἀναμένειν, to wait expectantly and in readiness. (but see v. 3) This begins a special emphasis[↑] in 1 Thess. on the coming of the Lord. Here it is mentioned as an evidence of salvation.

Then Paul mentions:

- 1) when He is coming from.
- 2) what God has done for Him.
- 3) what His name is: "Jesus."
- 4) what He has done for us - "who delivered us from the wrath to come." This could include the Great Tribulation.

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(2:1) The success of Paul's ministry in Thessalonica was known to the church - and in this passage he tells them why it was successful - what he did and what he did not do, that brought the blessing of the Lord.

"not in vain" means not a failure.

This is a ref. to 1: 5-10. See esp. vv. 5, 9.

So Paul's suffering in Thess. was 1 Thess. (5)
not "in vain" either.

(2:2) After the suffering he had in Philippi,
it took a new supply of boldness to ^{(Acts}
preach in Thessalonica knowing that the ^{"6)}
same thing could happen (and did happen)
here!

"Shamefully
treated"
means
physical
suffering which
was outrageous
and even
illegal

Note: "we were bold in our God." Boldness
included confidence
which came
from God, lit.
EV TΩ ΘΕΩ.
"Contention" - ἀγῶνι. Cf. Acts 17:9.
We get our word agony.
"The gospel of God," i. e., which originated
with Him. This was no mere human message.
Cf. 2:13.

(2:3) Linking this with v. 2 we are to believe
that the unregenerate would have liked
it better if error instead of truth had been
preached.

"Our exhortation" - ἡ γὰρ παρακλήσις ἡμῶν.
Preaching and teaching with an appeal to
accept, to believe.

"Deceit" is error, as opposed to the truth.
"Uncleanness," meaning impure motives,
such as personal gain, personal glory.

"Sincere" - ἐν δόξῃ. Paul was absolutely
sincere, with no hidden motives, with
complete integrity.

Paul had probably been charged with all
of these.

(2:4) "Were allowed of" and "tested" are from
the same word: δοκιμάζω. There was
a past testing and there was a present testing
- both having to do with opportunities. It
speaks of that which God tests by fire, and
then chooses because He approves. God
tries "our hearts" - not just outward
appearances and actions.

(2:5) Two other methods Paul never used:

- 1) "Flattering words." The ἰσθ. Κολακίας means to depend upon the words you use to entice those who hear you.
- 2) "a cloak of covetousness" - meaning an appearance to be interested in others all the while seeking more and more for one's self.

(2:6) There was no attempt at self-exaltation. Pride did not enter into their ministry.

Eadie (p. 62) says, "Glory from men, the apostle did not covet; he knew it in its fickle worthlessness."

"Burdensome, as the apostles of Christ." They, in a sense, could have pulled rank on them - being apostles! But they did not!

A servant of the Lord is not to expect or to seek honor or even support from men!

(2:7) "Gentle" - ἡπιότι, only 2x in the NT: here, and 2 Tim. 2:24. He was not a big shot!

"Our deportment was mild, quiet, unassuming, and affectionate" (Eadie, p. 65).

Paul did not seek to display charisma! He was not a personality boy! His dependence was on the Lord, not himself.

"Nurse" could be a nursing mother. This gives you an idea of the love, the tenderness, the care, that should be displayed by a servant of the Lord.

(2:8) "So being affectionately desirous" "has in it the idea of willing purpose... generous desire, spontaneous and hearty impulse" (Eadie, pp. 66, 67). There is no professionalism here. "Our own souls" means that they would have died if necessary to give the Gospel to

the Thessalonians.

(2:9) Note: "as ye know" (v. 2, 5). Now - "For ye remember." Also "ye are witnesses" (v. 10).

Paul worked long and hard to avoid the criticism that he was in it for what he could get out of it!

(2:10) "Holly... justly... unblamably" - here, not of Paul himself, but of his ministry, his manners, his methods.

Two are positive; the last, negative.

The three make a very strong statement.

It was right:

- 1) In God's sight - "holily."
- 2) In respect to the Thessalonians - "justly."
- 3) Concerning themselves - "unblamably."

(2:11) Paul had a threefold ministry - which pointed ultimately to v. 12 and their walk!

- 1) "Exhorted" - see notes on v. 3. ^{The truth was} target and applied.
- 2) "Encouraged" - παραμυθεύμενοι.
- 3) "Charged" - to show that this was not optional, but a solemn, God-given, requirement.

(2:12) This is the object -

- 1) The present: "walk worthy of God."
- 2) The ^{Past} present, and future, with probably more of a future aspect - who hath called you into his kingdom and glory."

So Paul preached to please God, and they were to walk so as to please Him. (v. 4)

This is not like a mother, but like a father. Paul had that perfect combination -

- 1) the firmness and persistence of a father (v. 12).
- 2) the gentleness of a mother (v. 7).

"Kingdom and glory" point to the coming of the Lord. What will we do there? Praise Him! What should we do now? Praise Him!

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So this point we have:

- 1) 1:2-10 - how the Gospel came, what it did, and where it went.
- 2) 2:1-12 - how it came as to the character of the Apostle and his companions.
- 3) 2:13-20 - how it was received.

(2:13) The second Thanksgiving. See the first in 1:2 ff.

Paul would thank God for this because ultimately God had done it. Cf. Phil. 2:13.

(2:14) "Followers" = imitators. Cf. 1:6.
Do they imitated three:

- | | | |
|---|---|--|
| <ol style="list-style-type: none"> 1) Paul. 2) The Lord. 3) The churches of Judea. | } | <p>All Jewish - and we need to remember this as we see the contrast in vv. 15, 16.</p> |
|---|---|--|

(2:15) notice what the Jews did to:

- 1) The Lord Jesus.
- 2) Their prophets.
- 3) Paul and his co-workers (in v. 16).

(2:16) note: People can be religious and yet opposed to salvation.

"To fill up their sins." Cf. Gen. 15:16; Lev. 18:24, 25.
Think of all the chances they had to repent and change!

This is evidence of:

- 1) The grace of God:
 - a) In all the ministries to them - the prophets, our Lord, Paul, etc.
 - b) In waiting, in allowing His people to suffer.
- 2) The sinfulness of man - Jewish and Gentile alike.
- 3) The wrath of God. He is not only a God of grace, but also a righteous God.

(2:17) Paul now defends his love for them. He had wanted to return many times, "but Satan hindered us." (2:18)

2:19 "ye" is emphatic in the Greek.
 Note how much Paul loved them to use the word "hope" (a word which points to Christ and our ultimate perfection) in connection with what would happen to them at the coming of the Lord.

Just as this Epistle expresses such great concern for their edification (1:6,7; 2:11,12).
 also 2:13.

When the Lord comes, the work in the believer will be finished - and we will not have to be concerned about sin, failure, temptation, discouragement, or persecution any more!

Cf. 3 John 4.

2:20 A reaffirmation of v. 19.

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1 Thess. 3.

We have in this chapter:

- 1) Paul's concern (vv. 1-4).
- 2) Timothy's trip and report (vv. 5, 6).
- 3) Paul's comfort and prayer (vv. 7-10).
- 4) Paul's benediction (vv. 11-13).

3:1 "Forbear" - ΣΤΕΥΟΝΤΕΣ, "bear, stand, endure" (A+B, 773). Again, in v. 5.

3:2 Here we have Paul's titles for Timothy. (The NASB only gives 1 and 3, placing "of God" with the 3rd instead of with the 2nd in the KJV).

The sphere of their work was "in the gospel of Christ."

A vital part of that Gospel ministry was:

- 1) "So establish you" - Εἰς τὸ στήριξαι ὑμᾶς. Note again in v. 13. It means also to strengthen, to confirm (A+B, 775). This would require teaching concerning the Gospel.
- 2) "So comfort you" - καὶ παρακαλέσαι, to encourage, to exhort (the latter may be the meaning here - the practical application of the teaching!).

3:3 The only way that believers can be prepared for "afflictions" - ἐν ταῖς θλίψεσιν ταύταις, troubles which cause pressure and pain - like a woman in labor.

"moved" - σαίβεσθαι, to be disturbed, shaken, carried away.

"We are appointed" - κείμεθα, set, destined. Eddie has a good comment (p. 106):

"Those afflictions are not accidental on the one hand, and we do not court them or merit them on the other hand, but our position brings them on, and God by his grace has set us in that position. Why then be shaken by them, and when with you we forewarned you of them (Matt. x, 22; John xv, 20)."

(3:4) Paul's predictions about "tribulation" (the same root as in v. 3) had come true.

(3:5) "Forbear" - as in v. 1.

"I sent to know your faith," i. e., the present condition, if it had endured, etc.

On one occasion Robert Murray M'Cheyne wrote about a false teacher who had come among his people during his own absence from them - and the principle, at least, applies here:

"One painful thing has occurred: a man who pretends to be a missionary for Israel, and who brings forward the apocryphal book of Enoch, has been among my people in my absence, and many have been led after him. How humbling is this to them and to me! Lord, what is man! This may be blessed, 1st, to discover chaff which we thought to be wheat; 2nd, to lead some to greater distrust of themselves, when their eyes are opened; 3rd, to teach me the need of solidly instructing those who seem to have grace in their hearts" (Memoirs, pp. 134, 135).

Note how Paul sees "the tempter" - ὁ πειράζων could have made use of this. This idea of temptation (which is sometimes used of God's testings) is to show what a person really is. One who is not a true believer will not endure afflictions.

(3:6) Timothy's good report.

Note: "of your faith" (which Paul was concerned about) "and love" Cf. 1:3.

(3:7) Their faith encouraged Paul's. Note that leaders need encouragement, too, and that nothing encourages like the faith and steadfastness of those with whom we work.

(3:8) This gives the reason for Paul's joy in v. 7. "Stand fast" - $\sigma\tau\acute{\eta}\kappa\epsilon\tau\epsilon$, which is the prerequisite for walking (see 4:1).

Timothy's news had revived Paul's depressed spirits - and had encouraged him in his sufferings.

(3:9) This immediately led to thanksgiving - because note: they were standing fast "in the Lord."

Note the 5 kinds of prayer:

- 1) Worship.
- 2) THANKSGIVING.
- 3) Confession.
- 4) Intercession
- 5) Petition.

(3:10) nor did this cause him to relax in his praying. Instead, it made him pray "exceedingly" - $\acute{\upsilon}\tau\tau\epsilon\rho\epsilon\kappa\tau\epsilon\rho\iota\sigma\sigma\acute{o}\upsilon$, the "highest form of comparison imaginable" (A+B, 848). Paul now prays for more of what the Thessalonians had already received - praying beyond anything they could possibly imagine!

Their faith was strong, but not perfect. They needed more teaching.

(3:11) The last give us the content of Paul's prayer for them - as a benediction

- 1) By the direct guidance and blessing of God and the Lord Jesus Christ, to be able to come to them.

"Direct" - $\kappa\alpha\tau\epsilon\upsilon\theta\acute{\upsilon}\nu\alpha\iota$, to lead in a straight path - something which God + Christ would do. It is important to them that we are where

We should be.

(3:12) 2) Their love needed strengthening as well as their faith.

"Increase" - ΠΛΕΟΝΑΣΑΙ, to grow, to be present in abundance.

"abound" - ΠΕΡΙΣΣΕΥΣΑΙ (related to exceedingly in v. 10) - to have more than enough; like David's cup, to be overflowing!

It was not to be limited to just Thessalonian believers, but "toward all"!

and Paul was praying for them for what he was experiencing in his own heart.

(3:13) 3) "To the end he may establish" - ΕΙΣ ΤΟ ΣΤΗΡΙΞΑΙ. This has to do with an inner strengthening: "your hearts."

"Unblemishable" - ἀμώματος. This is to be free from any charge by God. "Holiness" is "the condition" in which the soul is freed from all disturbing and opposing elements of evil, possessing a purity which is the image of God's, and every element of which will ~~not~~ stand His inspection and meet His approval, for it is... "before God and our Father" (Eadie, p. 120).

This must speak of ultimate holiness because it is "at the coming of our Lord Jesus with all his saints" (the last word being a cognate of "holiness").

7/12/78

1 THESSALONIANS 4:1-12

This begins the practical section of the epistle (chs. 4, 5). See first part (chs. 1-3) has been personal.

Paul is concerned with their WALK - mentioned first in 2:12, and now in 4:1, 12; the emphasis being in two directions:

- 1) To please the Lord.
- 2) To be above reproach with unbelievers.

These 12 verses have a threefold division:

- 1) v. 1-8 Abstain from fornication.
- 2) v. 9, 10 Abound in brotherly love.
- 3) v. 11, 12 Attend to their own business.

(4:1) The exhortation here is based upon the goal mentioned in 3:13. Praying does not exclude exhorting, but it goes with it and follows it.

He beseches as a friend, exhorts as an apostle.

"By the Lord Jesus" - lit., in. It is by virtue of their union with Christ.

"As ye have received of us" - i. e., during the brief time Paul was with them. What he writes now is not a change, but to continue "more and more."

(4:2) The ~~commandments~~ were not Paul's, but had come to him "by (i.e., through) the Lord Jesus."

(4:3) The commandments of the Lord Jesus reveal the will of God. And here we

see one negative aspect of sanctification
- and this is NOT LEGALISM.

In Thessalonica "fornication" was not considered a sin. And because of habit, heathen beliefs, and the practices of others (Eadie, p. 126) it remained a present threat to the church.

Cf. Acts 15:29. ἀπέχου is to be distant, to stay away from. They were not to break gradually, but immediately, completely, and forever!

note: "For this is the will of God" - and always will be!

"Fornication" - referring to all forms. Some MSS have ΠΑΝΤΟΣ ΤΗΣ ΠΟΡΝΕΙΑΣ.

4:4 "Vessel" has been interpreted as meaning:

- 1) a man's body.
- 2) a man's wife.

I prefer the first (which would also include a woman's body) because:

- 1) This fits in better with vv. 5, 6.
- 2) This would make it binding on single people as well as married. It is true that 1 Cor 7:1 ff. speaks of marriage as a safeguard against fornication, but self-control is to be placed above even that.

"Possess" - κρατῶσαι, to gain control (A. & S., p. 456).

"Honor" - when the body is used for its God-given purpose. Cf. 2 Tim. 2:20, 21.

4:5 "The lust of concupiscence" - or lustful passion (A. & S., p. 608).

This is possible for a believer, but not

permitted by the will of God.

Again, as in Eph. 4, Paul indicates that believers are not to live "as the Gentiles who know not God."

(4:6) "Defraud" - ΠΛΕΟΝΕΚΤΕΪΝ, to take advantage of, to cheat, to take away what rightfully is due another.

A warning is issued: "The Lord is the avenger" - ἘΚΔΙΚΟΣ ΚΥΡΙΟΣ. He is "the One who punishes." Cf A + D, p. 238.

(4:7) And this is the reason He punishes:

"Uncleanliness" - ἀκαθαρσία. This is what fornication is. It renders us unfit for God and fellowship with Him.

(4:8) "Despise" - from ἀθετέω, to set it aside, reject, declare it invalid, nullify (A + D, 20).

"But God" - to violate this is not to violate a human law made by man, but a divine law made by God.

Note the teaching here regarding the Holy Spirit.

(4:9, 10) The subject here is "brotherly love" - Περὶ δέ τῆς φιλαδελφίας. This is the love that believers have for each other - fellow members of God's family.

Paul had no criticism here, but simply exhorts them to be even more loving.

(4:11) This has to do with their work.

1) "And that ye study to be quiet" - καὶ φιλοτιμεῖσθαι ἡσυχάζειν. Eadie (p. 142) says that this verb means "to be fired with a vision, to strive eagerly after or to endeavor earnestly after" - to be restless, quiet, peaceful.

It is almost a contradiction of terms and somewhat in contrast with what follows. Possibly this is due to feverish work, restlessness - in view of the Lord's return.

- 2) "So do your own (business)." This was not corrected, as 2 Th. 3:11 shows.
- 3) "So work with your own hands."

The truth of the Lord's return is never to encourage idleness. Work has been blessed by God from before the fall. Cf. 1 Tim. 5:8
2 Th. 3:10

4:12 "Walk honestly" - ἵνα περιπατῆτε εὐσχημόνως.

The word means lit. in good form.

Another possible translation is decently, or in a becoming manner, honorably (Eadie, p. 144).

"~~They~~ want of this decent behaviour towards unbelievers induced disparaging views of the gospel, created prejudice against it, and hindered its reception" (Eadie, p. 144).

Thus, a child of God should be:

- 1) Holy - toward God
- 2) Loving - toward other believers
- 3) Hard working - as a witness to the world.

Note the order. There will be no witness if things are not right between us, the Lord, and our fellow-believers.

What are our incentives for holiness?

- 1) It is the will of God.
- 2) It is the purpose behind our Lord's commands.
- 3) It is the reason we have been given the Holy Spirit.
- 4) Because we are not to live like the world.
- 5) Because sin brings the judgment of God.

7/19/78

1 THESS. 4:13-18V. 13 - DETERMINATION

CONSOLATION

V. 14 - SALVATION - FOUNDATIONREVELATION - TERMINATION, IMPLICATIONV. 15 - AUTHORIZATIONEXPLANATION (TO V. 17) } PROCLAMATIONV. 18 - APPLICATION

4:13 An ignorant Christian will react to death like "others who have no hope." The two ~~doctrines~~ which comfort believers in death are:

- 1) The knowledge of where the dead are.
- 2) The knowledge that we will be with them again.

So Paul here is correcting false ideas and relieving needless anxieties!

"no hope" - Cf. Eph. 2:12; 1:18. Cf. 1 Th. 1:3; 2:19.

4:14 Paul here shows the close connection between faith in the death and resurrection of Christ and the resurrection of believers who have died (so we have also their death and resurrection).

Christ's work was for a purpose - a complete purpose - which must include the body.

It is in 1 Cor. 15:51-58

"In Jesus" - διὰ τοῦ Ἰησοῦ, lit., through Jesus. This means through what He has done for us in dying and rising again.

4:15 This specifies what the Thessalonian problem was: What effect does death have

on believers who die before the Lord returns?
 The answer: Really no effect. If anything,
 they are better off!

consult 1 Cor 15:51-54.

note:

- 1) The authorization for this statement. Cf. 2:13.
- 2) The change from "Jesus" in v. 14 to "Lord" in this verse. (also see "Lord" and "Christ" in v. 16, and "Lord" [2x] in v. 17.)

4:16

Three things will be heard:

- 1) The "shout" of our Lord. Cf. Jn. ^{5:24-29} 11:43.
 GK: ΕΥ ΚΕΛΕΥΟΜΑΤΙ. This is a verbal order issued by a superior (Thayer, 343).
 The verb is used many times in the NT; the noun, only once - here. It is an order, a command.
- 2) "The voice of the archangel" - Michael, Jude 9. This is the chief of the angels. Cf. Dan. 10:2¹; 12:1.
 This seems to be a shout of victory.
- 3) "The trump of God" - assembling the saints of the Church age. Cf. Num. 10:7.

After the three - "the dead in Christ shall rise first."

4:17

note the three:

- 1) "We which are alive and remain"
- 2) "With them."
- 3) "To meet the Lord... with the Lord"

Who has the promise here? "The Lord."

4:18 "wherefore" - the application from that which has just been written.

"Comfort" - παρακαλεῖτε. This also can mean exhort, but probably "comfort," encourage, are better. This would correspond, too, in a better way with v. 13, "but ye sorrow not..."

"one another" - ἀλλήλους. We are not only to find comfort for ourselves, but to comfort others "with these words" - meaning two things:

- 1) the very words of Scripture. Cf. 5:27.
- 2) these particular words having to do with this truth - the coming of the Lord.

1 Thess. 5:1-11

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(5:1) "But" - δε, a significant contrast from
v. 18 of ch. 4.

"of the times and seasons" - Περὶ... τῶν
χρόνων καὶ τῶν καιρῶν. Cf. Acts 1:7. The
first would be definite periods; the latter,
"what time brings" (Thayer, p. 319-1). This
seems to be an expression used by the Jews
with ref. to the coming of the messiah. Cf.
Dan. 2:21 (vv. 19-23).

(5:2) "The day of the Lord" - an OT day. Cf. 2 Th. 2:1, 2.

Cf. Isa. 2:2, "in the last days" for Israel -
diff. from "the last days" of the Church.
Note: "in that day" (Isa. 2:17), and cf. with
"the day of the Lord of hosts" (Isa. 2:12).

See the contrast:

1) Isa. 12. → also Zeph. 3:8-20.

2) Joel 2:1-3.

See [↑] latter) points to the Great Trib.

See former to the Millennium.

See two periods are separated by the Second
Coming. Cf. Isa. 25:6-26: end. Also Isa. 27.

See contrast: Phil. 1:6; 1 Cor. 1:7, 8; 5:5; 2 Cor.
1:14
Phil. 1:10; 2:16.

It is found only 6x - all in NT - all by Paul.

(5:3) When it comes it will come unexpectedly.

(5:4) Such a judgment will not be anticipated -
it will be thought that peace has been
achieved.

5:5 "Light" and "darkness" are used in a spiritual sense here - the one speaks of illumination; the other of spiritual blindness and ignorance.

5:6 The first of three verses dealing with practical exhortations. (The others are vv. 8, 11.)

This is first negative, then positive. "Sleep" is used figuratively here. It is used in v. 10 like it is in ch. 4 - of death.

AM I ASLEEP? Will you ask yourself that question? What does it mean? How do we keep from it? See the positive side of the verse.

A person who is not "sober," or "sober-minded" (NSRB) is like a person who is "drunk."

5:7 An explanation of v. 6.

5:8 The second practical exhortation - telling us how to "be sober."

HOW DO YOU DO THIS?

AM I DOING IT?

5:9 A verse which supports the truth that the Church will not go through (or even into the Trib. period). 5:10 is a part of it - sounding again the great truth of the death of Christ.

5:11 The ~~is~~ third practical exhortation "Comfort" - cf. 4:18. To anticipate the ^{tr.} Trib. would not in itself be comforting.

"Edify" - OIKODOMEITE. Both of these verbs are present imperatives, so - keep on com-

forting and keep on edifying, "even as
also ye do."

How CAN I EDIFY SOMEONE ELSE?

Cf. Rom. 14:19; 15:1,2; 1 Cor. 8:1; 2 Cor. 12:19; 13:9,10;
Eph. 4:29.

1 Thess. 5:12-28

This passage contains:

- 8/16/78
- 1) Various exhortations (vv. 12-22).
 - a) With ref. to their leaders (vv. 12, 13)
 - b) With ref. to spiritual needy saints (vv. 14, 15)
 - c) With ref. to themselves (vv. 16-18)
 - d) With ref. to the ministry of the Word (vv. 19-21)
 - e) With ref. to sin.
 - 2) A prayer and a promise (vv. 23, 24).
 - 3) The conclusion to the epistle (vv. 25-28).
(The outline indicates that the conclusion is vv. 23-28.)

Certain basic truths are emphasized here:

- 1) Authority in the Church.
- 2) The ministry of the saints to each other.
cf. Eph. 4:11 ff. also Heb. 10:24, 25.
- 3) The supernatural character of the Christian life - esp. vv. 16-18. Link this with v. 24.
- 4) The need for discernment among the saints.
- 5) The absolute rejection of all sin.
- 6) The resp. of ~~a~~ pastors to their people.
- 7) The resp. of people to their pastor.
- 8) The importance of prayer.