

FIRST THESSALONIANS

Message No. 1

“A REASON TO GIVE THANKS”

1 Thessalonians 1:1-4

Background on Thessalonica:

Cassander, one of Alexander the Great’s generals, named the city about 315 b.c. after his wife, the daughter of Philip II and half sister of Alexander.

It is located on the Gulf of Salonika with an excellent harbor. Along with Corinth, it was a most important commercial center in ancient Greece & Macedonia. It was the capital of Macedonia after 146 b.c., and it was much larger than Philippi, a Roman garrison.

Thessalonica was a “*free city*” with no Roman soldiers and was able to mint its own coins. A recent discovery of a marble inscription, written in Greek and in a Samaritan form of Hebrew and Aramaic, points to the presence of Samaritans in Thessalonica. *Acts 17:1* reminds us that there was a Jewish synagogue there.

In Hellenistic times they had a stadium, a gymnasium, and a temple of Serapis in the city. A large area in the center of the city has been excavated, revealing a Roman forum and marketplace. An inscription found among these ruins, dating to 60 b.c. mentions an “agora.”

In *Acts 17:6*, Luke mentions the officials in Thessalonica by the Greek name “*politarchs*.” Critics pointed out that there is no evidence of such officials in extant Greek literature.

However, a Roman arch at the western end of the ancient Vardar Street has an inscription dating from before 100 a.d. and begins, “*In the time of the Politarchs*.” Another inscription from the time of Augustus Caesar mentions these officials as well.

1A. HE **GREET**S THEM - 1

1B. With his **PARTNERS** in ministry

“*Silvanus and Timothy*” - also mentioned in *2 Thess. 1:1*.

“*Timothy*” is referred to 12 times in the NT, including *Acts 16:1; 17:14; 18:5; 20:4*, as well as *Romans 16:21; 1 Cor. 16:10; Phil. 1:1; Col. 1:1; Philemon 1*.

“*Silvanus*” - mentioned in *2 Thess. 1:1* – most believe that he is the “*Silas*” of the book of *Acts 15:27, 30-40; 16:25; 17:1, 10-15* Also, *Acts 20:4* speaks of two others of the Thessalonians: *Aristarchus* and *Secundus*.

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Message No. 1 - 1 Thessalonians 1:1-14

2B. To the **PEOPLE** of the church
"to the church of the Thessalonians" - cf. Acts 17:1& ff
Notice the church is "of" and not "at", as in other letters.

1C. He refers to their **Position** in the Lord
"in God the Father and the Lord Jesus Christ"

2C. He refers to their **Provision** from the Lord
"Grace to you and peace from God our Father and the Lord Jesus Christ"

The words "from God our Father and the Lord Jesus Christ" - not found in Codex Vaticanus.

2A. HE **GIVES** THANKS FOR THEM - 2

1B. His **FAITHFULNESS** in doing so
"always"

2B. His **FAITH** in God was the reason
"to God" and "in our prayers"

3A. HE **GLORIES** IN WHAT GOD HAS DONE IN THEIR LIVES - 3-4

1B. His continual **REMEMBRANCE** - 3
"remembering without ceasing" - appears at the beginning of verse 3 except in 1891 TR where it is at the end of verse 2. The word *adialeiptos* is also found in Rom. 1:9 and twice more in 1 Thess 2:13 and 5:17 cf. 2 Timothy 1:3-5

1C. Their **Ministry** was real
"work of faith" - Greek text says "the work of the faith"
Cf. John 6:28-29; 1 Cor. 15:58; James 2:17-26

2C. Their **Motives** were genuine
"labor of love" John 14:15, 21-23; 21:15-17; 2 Cor. 5:14-15;
Hebrews 6:10; 1 John 3:17-18; Acts 20:35

3C. Their **Manner** of handling difficulties was evident
"patience of hope" - Rom. 5:3-5; 8:24-25; 12:12; Gal. 6:9; Heb. 10:36

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- 2B. Their future **REWARD**
"in the sight of our God and Father" - cf. *Hebrews 4:13; 6:10*
Cf. *1 Tim. 2:1-3; Heb. 13:20-21*

- 3B. The ultimate **REASON** - 4
"knowing, brethren beloved, your election from God"

- 1C. Based on God's **Delight** in them
"beloved" - *Col. 3:12; 2 Thess. 2:13*

- 2C. Based on God's **Decision** in eternity past
"your election from God" - cf. *Romans 8:28-31; Ephesians 1:4-6*

FIRST THESSALONIANS

Message No. 2

“EXAMPLES OF THE FAITH”

1 Thessalonians 1:5-10

- 1A. THEIR **RECEPTION** OF THE WORD MADE THEM EXAMPLES OF THE FAITH - 5-6
- 1B. There was spiritual **POWER**
“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost” word *“but”* - Greek *alla* - strong contrast cf. *1 Cor. 2:1-5*
- 2B. There was wonderful **PEACE**
“and in much assurance” - NIV - *“deep conviction”* NASB - *“full conviction”* Greek: *plerophoria* cf. *Col. 2:2-3* - *“full assurance”* - *Heb. 10:22*
- 3B. There were godly **PATTERNS** to follow
“as ye know what manner of men we were among you for your sake, and ye became followers of us, and of the Lord”
- NIV - *“imitators”* Greek: *“mimics”* - cf. *1 Cor. 4:14-16; 11:1; Eph. 4:32-5:2*
- used also in *1 Thess. 2:14*
- 4B. There was frequent **PERSECUTION**
“having received the word in much affliction” Greek: *thlipsis* - used 45 times in NT cf. *John 16:21, 23; 1 Thess. 3:3, 7; 2 Th. 1:4*
- 5B. There was personal **PRAISE**
“with joy of the Holy Ghost” - *Acts 5:41; 13:47-52; Rom. 15:13; 1 Pet. 1:6-8*
- 2A. THE **RESULTS** OF THEIR CONVERSION MADE THEM EXAMPLES OF THE FAITH - 7-8
- 1B. It **IMPACTED** the believers throughout Macedonia and Achaia – 7
“ye were examples to all that believe”
- 2B. It **INFLUENCED** every place where their faith was known - 8
- 3A. THEIR **RESPONSE** TO THE WORD MADE THEM EXAMPLES OF THE FAITH - 9-10
- 1B. In terms of their **CONVERSION**
“how ye turned to God from idols” Greek: *epistrepho* - used 48 times.

"EXAMPLES OF THE FAITH"
Message No. 2 - 1 Thessalonians 1:5-10

Conversion always involves two factors:

1C. **Submission** to God
"turned to God"

Greek: *pros ton theon* - "toward" or "facing God"
Acts 9:35; 11:21 Associated with "repentance" - *Acts 3:19*

2C. **Separation** from idols
Greek: *apo ton eidolon* - cf. *Acts 14:14-15*

2B. In terms of their **COMMITMENT**
"to serve the living and true God" - cf. *I John 5:20* cf. *Jeremiah 10:10*

cf. *John 15:1* - "I am the true Vine"

3B. In terms of the **COMING** of our Lord
"and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

1C. The **Anticipation** of His return
"and to wait for His Son from heaven"
Greek: *anameno* - used only here in NT

2C. The **Authority** behind this anticipation
"whom He raised from the dead, even Jesus"

3C. The **Assurance** which this truth brings
"which delivered us from the wrath to come"

"from" - Greek: *apo* - in TR - Nestle's text reads *ek* - "out of"
Codex Vaticanus, Sinaiticus, & Alexandrinus cf. *II Thess. 3:2*

same word with *apo* and same in *II Tim. 4:18* cf. *II Tim. 3:11; 4:17* -
"out of" as well as *Colossians 1:13; II Peter 2:9* cf. *Rev. 3:10*
"delivered"

Greek: *rhuomai* - 18 times (in the above passages except *Rev. 3:10*)
"the wrath to come" - cf. *I Thess. 5:1-3*

FIRST THESSALONIANS

Message No. 3

“THE MOTIVES OF MINISTRY”

1 Thessalonians 2:1-12

1A. THE **PRESSURES** THAT REVEAL RIGHT MOTIVES - 1-2

1B. As to the **BLESSING** which such ministry might bring - 1
“*not in vain*” - NIV - “*not a failure*” cf. *Phil. 2:12-16; 1 Cor. 15:58*

2B. As to the **BOLDNESS** which such ministry might need – 2
Cf. *Acts 4:29-31*

1C. In the midst of intense **Affliction** - 2a
“*at Philippi*” - cf. *Acts 16:16-24, 37*
“*shamefully entreated*” - NIV - “*insulted*”

NASB - “*been mistreated*” - Greek: *hubrizo* meaning “*abuse*” or
“*violence*” or “*reproach*” cf. *2 Tim. 1:6-14*

2C. In the midst of a hostile **Atmosphere** - 2b
“*with much contention*” - *Acts 17:5-9, 13*

NIV - “*strong opposition*” - Greek: *agone*
from which we get the word “*agony*”

2A. THE **PROBLEMS** THAT UNDERMINE RIGHT MOTIVES - 3-6

1B. **PROCLAIMING** God’s truth without a heart for God and His glory - 3
“*exhortation*” - Greek: *paraklesis*

This kind of person is characterized by three things:

1C. **Deviations**
“*deceit*” - Greek: *planes* -

Our English word “*planet*” - to wander - they often wander from what
God says and come up with their own opinions!

2C. **Defilement**
“*uncleanness*” - NIV says “*impure motives*”

The reason behind their remarks is filled with evil!

"THE MOTIVES OF MINISTRY"
Message No. 3 - 1 Thessalonians 2:1-12

3C. **Deception**

"*guile*" - Greek: *dolo*

NIV says "*nor are trying to trick you*" or NASB says "*way of deceit*"

Their methods are intended to deceive you into thinking they are right in their interpretations and that you can trust them.

Cf. *2 Cor. 4:2; Ephesians 4:14*

2B. **PLEASING** men rather than God - 4

Cf. *Galatians 1:10; Colossians 3:22*

1C. They were **Approved** by God for their ministry with a sacred trust - 4a

Cf. *1 Cor. 4:1-2*

2C. They were **Accountable** to God - 4b

"*but God, which trieth our hearts*" cf. *Jeremiah 17:9-10; Hebrews 4:13*

3B. **PROMOTING** your own agenda and gain rather than submitting to the will of God - 5

1C. The outward **Response** is flattery - 5a

Cf. *Job 17:5* - "*He that speaketh flattery to his friends, even the eyes of his children shall fail.*"

Cf. *Job 32:21-22; Psa. 12:1-3;*

Prov. 20:19; 26:28 "*flattery*" consists of insincere remarks, or compliments that do not represent the true feelings of the one giving them.

2C. The inward **Root** is covetousness - 5b

Cf. *Isa. 56:11; Jer. 6:13; Matt. 23:14*

NIV - "*a mask to cover up greed*"

NASB - "*a pretext for greed*"

Paul in *Acts 20:33* - "*I have coveted no man's silver, or gold, or apparel*"

"THE MOTIVES OF MINISTRY"
Message No. 3 - 1 Thessalonians 2:1-12

- 4B. **PARADING** your authority over others, rather than being a servant to all - 6
Prov. 25:27 - "It is not good to eat much honey so for men to search their own glory is not glory"

Gal. 5:26 - "Let us not be desirous of vain glory provoking one another, envying one another"

Cf. *Gal. 6:12-15* (as it relates to circumcision) cf. *1 Cor. 9:1-22*

3A. THE **PRIORITIES** THAT REFLECT RIGHT MOTIVES - 7-9

- 1B. **CARE** for others - 7
Cf. *Isa. 40:11; 66:13* - cf. *2 Tim. 2:24-25*

- 2B. **COMMITMENT** to others - 8
Cf. *Rom. 1:11-12; 9:1-3; 10:1; Phil. 1:7-8*

- 31B. **CONTENTMENT** before others - 9
Cf. *Acts 20:34-35; 1 Cor. 9:15; Phil. 4:10-19*

4A. THE **PRACTICES** THAT DEMONSTRATE RIGHT MOTIVES - 10

These are all adverbs, not adjectives, because the emphasis is not on their character, but rather their conduct.

- 1B. A deep **RESPECT** for the things of God
"holily" - Greek: *hosios*

This word refers to a person's piety or sense of the sacred.

This person is devout and treats the things of God with respect and does not "joke" about them.

- 2B. A high **REGARD** for what is right
"justly" Greek: *dikaios*

- 3B. A clear **REPUTATION** for never using people to achieve your goals
"unblameably" - Greek: *amemptos* - *Phil. 2:15*

"THE MOTIVES OF MINISTRY"
Message No. 3 - 1 Thessalonians 2:1-12

5A. THE **PURPOSE** THAT CONTROLS RIGHT MOTIVES - 11-12

1B. It is **CONNECTED** to a father's heart - 11

Cf. *Psalm 103:13-14* - the three participles reveal the nature of ministry toward people.

1C. **Exhortation**

Challenging people to what God can do in their lives

2C. **Encouragement**

Greek: *paramuthomenoi* - comforting people when things are difficult

3C. **Establishment**

Convincing people of the truth of God's Word

Greek word: *marturomenoi* - to give witness and thus convince!

2B. It is **CONCERNED** about how a person lives before God - 12a
"walk worthy of God"

Cf. *Eph. 4:1-3; Col. 1:9-14; 4:12*

3B. It is **CENTERED** in our personal relationship to the Lord
"who hath called you unto His kingdom and glory." cf. *Col. 1:13*

FIRST THESSALONIANS

Message No. 4

“THE CROWN OF REJOICING”

1 Thessalonians 2:13-20

1A. THEIR **RECEPTION** OF THE WORD OF GOD REVEALED IT - 13

Greek: *dia touto* - begins sentence - “*because of this*”

or “*on account of this*” - KJV

“*For this cause*” - refer back to *1 Thess. 1:2-4* “*also*” - refer back to *1 Thess. 1:5-6*

Perhaps the reasoning is something like this:

From *1:6* - they “*received the word in much affliction, with joy of the Holy Ghost*”

And in addition to that, they (*2:13*) “*received the word of God...not as the word of men, but as it is in truth, the word of God.*”

1B. They **REALIZED** that it was a direct revelation of God
“*in truth, the word of God*”

Cf. *2 Peter 1:19-21*

The word “*but*” is the Greek *alla* - a word of strong contrast.

2B. They **RECOGNIZED** that it produced spiritual results
“*which effectually worketh also in you that believe*”

Cf. *2 Timothy 3:16-17; Hebrews 4:12*

2A. THE **RESISTANCE** THEY EXPERIENCED DID NOT HINDER IT - 14-16

1B. It was **SIMILAR** to the churches of Judea – 14
“*became followers*”

(Greek: *mimetai*) *of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen*” “*suffered*”

Greek: *pascho* - used 41 times

Cf. *Acts 17:5, 13; 21:27; 23:12-13*

"THE CROWN OF REJOICING"
Message No. 4 - 1 Thessalonians 2:13-20

- 2B. It was **SINISTER** in the persecution that the Jewish leadership planned and promoted - 14b-15a

“even as they have of the Jews who both killed the Lord Jesus, and their own prophets, and have persecuted us”

Who are the “Jews”? Does it refer to all the Jewish people, or is it a restricted usage, applicable only to the Jewish leadership?

Cf. *Matt. 23:29* - “*scribes and Pharisees*” - verses *34-35*.

Cf. *Matt. 16:21; 20:18-19; 26:3-4, 59; 27:1-2, 41-43;*

John 1:19, 24; 5:10, 15-18; 7:1, 11, 13, 25-26, 31-32; 8:31; 9:15-16, 18, 22; 10:31, 42; 12:9-11, 42;

Acts 4:8-12; 5:27-30; 6:12; 7:51-52; 13:26-30

- 3B. It was **SELFISH** in its motivations - 15b
“and they please not God, and are contrary to all men” - NIV - “*hostile*”

- 4B. It was **SINFUL** in its objective - 16
“Forbidding us to speak to the Gentiles that they might be saved - to fill up their sins always”

- 5B. It was **SERIOUS** as to the consequences they will one day face - 16b
“for the wrath is come upon them to the uttermost”
Was Paul thinking of the predictions of Jesus concerning the destruction of Jerusalem?

- 3A. THE **REGARD** OF PAUL FOR THEM CLEARLY DEMONSTRATED IT - 17-18

- 1B. His **DESIRE** to see them again demonstrates his love for them – 17
Cf. *Rom. 1:11-12; 2 Cor. 12:14-15; Phil. 1:7-8*

Consider his testimony - *Phil. 1:22-26*

- 2B. His **DESTINATIONS** were often blocked by the work of Satan - 18
Cf. *Romans 15:22; 1 Cor. 16:9* cf. *Acts 16:6-7* - sometimes Paul refers to the hindrance as coming from the Holy Spirit! cf. *Zech. 3:1-2*

"THE CROWN OF REJOICING"
Message No. 4 - 1 Thessalonians 2:13-20

4A. THE **RETURN** OF JESUS CHRIST WILL REVEAL IT - 19-20

1B. The "***crown***" points to the **REWARDS** which believer will receive from the Lord - 19

"our hope or joy, or crown of rejoicing" - ***Rev. 22:12***

The "***crowns***" we will receive:

1 Cor. 9:14-15 - "***incorruptible crown***"

2 Tim. 4:8 - "***crown of righteousness***"

James 1:12; Rev. 2:10 - "***crown of life***"

Rev. 4:4 - "***crowns of gold***"

BUT....***Rev. 4:10-11*** - the 24 elders "***cast their crowns before the throne...***"

2B. The "crown" points to the **RELATIONSHIPS** that we have with people with whom we have shared the gospel - 20

"***Are not even ye....***" - "***For ye are our glory and joy***"

3B. The "***crown***" points to the **REUNION** of all church-age believers at the rapture "***in the presence of our Lord Jesus Christ at His coming***" - cf. ***1 Thess. 4:17***

FIRST THESSALONIANS

Message No. 5

“ESTABLISHED IN THE FAITH”

1 Thessalonians 3:1-13

The English words “*establish*” (v. 2) or “*stablish*” (v. 13) and their related forms, appear about 143 times in the Bible. The important issue in our text is the Greek word that is used, which is *sterizo* and is found 14 times in NT.

Usages in the NT:

1. It is used of the “*great gulf fixed*” between the righteous and the wicked - *Luke 16:26*
2. It is used of our Lord’s admonition to Peter in *Luke 22:32* when he said, “*and when thou art converted, strengthen thy brethren.*”
3. It is used by Paul in *Romans 1:11* in referring to his spiritual gift - “*to the end ye may be established*”
4. It is used of God’s “*power to stablish you according to my gospel*” - *Romans 16:25*
5. It is used in *2 Thess. 2:17* by Paul who prays that our Lord Jesus Christ would “*comfort your hearts and stablish you in every good word and work*”
6. It is used in *2 Thess. 3:3* of the Lord “*who shall stablish you, and keep you from evil* (evil one)”
7. It is used *James 5:8* - “*Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh*”
8. It is used in *1 Peter 5:10* - “*after that ye have suffered a while, make you perfect, stablish, strengthen, settle you*”
9. It is used in *2 Peter 1:12* when referring to the believers who are “*established in the present truth*”
10. It is used in our Lord’s message to the church of Sardis when He said, “*Be watchful, and strengthen the things which remain, that are ready to die.*”

In some cases, it is the Lord who establishes the believer; in other cases, it is the believer who is responsible to establish his own heart or the lives of other believers.

Since Paul’s desire to come to them had been “*hindered*” by Satan (*2:18*), the next best thing was to send Timothy.

"ESTABLISHED IN THE FAITH"
Message No. 5 - 1 Thessalonians 3:1-13

- 1A. IT WAS PAUL'S **PURPOSE** IN SENDING TIMOTHY TO THEM - 1-5
V.2 *"to establish you, and to comfort you concerning your faith"*
- 1B. His **RELATIONSHIP** to Timothy
"our brother, and minister of God, and our fellow-laborer in the gospel of Christ" - v. 2 cf. Acts 16:1-3; Phil. 2:19-24; 1 Tim. 1:2a; 2 Tim. 1:2-5
- 2B. His **REASONS** for wanting to know how they were doing - 3-5
- 1C. To **Prepare** them for suffering - 3-4
- 1D. It is a **danger** for which we should be concerned - 3a
"that no man should be moved by these afflictions"
- 2D. It is the **design** of God Himself that we should suffer - 3b
"for yourselves know that we are appointed thereunto"
cf. *1 Peter 2:21; 4:12; 5:8-11*
- 2C. To **Protect** them from Satan - 5
Cf. *2 Thess. 3:1-3*
- 2A. IT WAS PAUL'S **PRIORITY** IN MINISTERING TO THEM - 6-10
- 1B. Seen in his own **PERSECUTION** - 6-7
"we were comforted over you in all our affliction and distress by your faith"
- 3B. Seen in his **PURPOSE** for them - 8
"if ye stand fast in the Lord" cf. 1 Cor. 16:13; Gal. 5:1; Phil. 1:27; 4:1; 2 Thess. 2:15
- 3B. Seen in his **PRAISE** to God for them - 9
cf. *1 Thess. 2:19-20; cf. Phil. 1:4*
Psalm 68:3 - "But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice!"
- 4B. Seen in his **PRAYER** to God for them - 10
- 1C. It was a **Constant** prayer
"night and day praying exceedingly..." cf. 2 Tim. 1:3

"ESTABLISHED IN THE FAITH"
Message No. 5 - 1 Thessalonians 3:1-13

2C. It was a **Concerned** prayer
"might perfect that which is lacking in your faith"
cf. *Colossians 4:12*

3A. IT WAS PAUL'S **PRAYER** TO GOD IN BEHALF OF THEM - 11-13

1B. For God's **LEADING** - 11
Cf. *Acts 16:9-10; Proverbs 3:5-6*

2B. For God's **LOVE** - 12
Cf. *1 Thess. 4:9-10; 2 Thess. 1:3*

3B. For God's **LIKENESS** - 13
"unblameable in holiness" cf. *Ephesians 1:4-6; 1 Thess. 5:23*

FIRST THESSALONIANS

Message No. 6

“HOW TO PLEASE GOD”

1 Thessalonians 4:1-12

The word “*abound*” reminds us of *1 Thess. 3:12* - “*And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you*”

- 1A. BY **ACKNOWLEDGING** THAT HIS COMMANDMENTS ARE TO BE OBEYED - I THESSALONIANS 4:1-2

Cf. *John 8:29; 1 John 3:22*

The word “*walk*” is used by the apostle Paul to indicate our conduct or lifestyle - such as in *Ephesians 4:1, 17; 5:2, 8, 15* or *Colossians 1:10* where it is used also in connection with “*pleasing*” the Lord.

Proverbs 16:7 says, “*When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.*”

Galatians 1:10: “*For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*”

Several facts about pleasing God:

- 1B. Unbelievers cannot please God - *Rom. 8:5-9*
- 2B. Without faith we cannot please God - *Heb. 11:6*
- 3B. Giving thanks and doing good pleases God - *Heb. 13:15-16*
- 4B. Preaching the cross pleases God - *1 Cor. 1:21*
- 5B. Giving to others pleases God - *Phil. 4:15-19*
- 6B. Obeying your parents pleases God - *Col. 3:20*
- 7B. Walking with God pleases God - *Col. 1:10*
Gen. 5:24 - “*Enoch walked with God*” – LXX says, “*Enoch pleased God*” –
Heb. 11:5 - “*he had this testimony that he pleased God*”

*“HOW TO PLEASE GOD”
Message No. 6 - 1 Thessalonians 4:1-12*

2A. BY **ABSTAINING** FROM SEXUAL SIN - 3-8

1B. The **WILL** of God is clear - 3-4

“For this is the will of God” - cf. 1 Peter 4:1-4 (Some connect “vessel” with wife - 1 Pet. 3:7 and compare 1 Cor. 7:1-2).

It involves self-control, which is a part of the *“fruit of the Spirit” - Gal. 5:22-23* - we must learn to *“walk in the Spirit”* so that we do not *“carry out the lust of the flesh.”*

2B. The **WORLD** is no friend to us in these matters - 5

James 4:4; 1 Jn. 2:15-17; Eph. 4:17-24 - - “walk not as other Gentiles walk”

“concupiscence” is from the Greek *pathos* which is found two other times, *Col. 3:5* and *Romans 1:26*

The English usage in *Rom. 7:8* translates the Greek word *epithumia*, used 38 times, and often translated by the word *“lust”* as in *Romans 13:14* and *James 1:14-15*.

The Amplified Bible translates verse 5:

“Not to be used in the passion of lust like the heathen, who are ignorant of the true God and have no knowledge of His will.”

3B. The **WARNING** from the Lord is based on His call to holiness - 6-7

1 Cor. 6:15-20 cf. *Hebrews 13:4* cf. *Ephesians 5:3-6; Colossians 3:5-7*

“the matter” - Greek: pragma

4B. The **WAY** we respond to these words reveals our understanding of the Spirit-filled life - 8

Galatians 5:16-17 and 1 Peter 1:15-16

3A. BY **APPLYING** GOD’S LOVE TO ALL THE BELIEVERS - 9-10

1B. It is a **TEACHING** that comes from God - 9

“ye yourselves are taught of God to love one another” - 16 times in NT
Cf. *John 13:34-35* cf. *Galatians 5:13-14*

2B. It is a **TESTIMONY** which they had in many places - 10a

"HOW TO PLEASE GOD"
Message No. 6 - 1 Thessalonians 4:1-12

- 3B. It is a **TRUTH** that must continually be applied in our lives - 9b
"that ye increase more and more" How does our love continue to grow?

By God allowing us to be put into difficult situations and circumstances that force us to practice the love of God!

4A. BY **ACCEPTING** OUR RESPONSIBILITY TOWARD UNBELIEVERS - 11-12

- 1B. Do not be **DESIROUS** of what they are doing – 11
Cf. *1 Peter 4:15* "study to be quiet" - Greek: *philotimeomai* - "to love honor" + *hesuchazo* - "rest" or "silence"
- 2B. Do not be **DECEITFUL** in your dealings with them - 12a
"that ye may walk honestly toward them that are without"
- 3B. Do not be **DEPENDENT** upon them - 12b
"that ye may have lack of nothing" cf. *1 Timothy 5:8*

FIRST THESSALONIANS

Message No. 7

“THE COMFORT OF HIS RETURN”

1 Thessalonians 4:13-18

- 1A. IT IS A **REVELATION** FROM JESUS HIMSELF – 15
“For this we say unto you by the word of the Lord”

It is called a “*mystery*” in *1 Corinthians 15:51-52* - the “*mystery*” was not that the dead will be raised; it deals with the fact that not all will “*sleep*” or die.

The truth about the “church” is also called a “*mystery*”

Ephesians 3:1-12 - v. 5 says “*in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit*”

- 2A. IT IS A **REALITY** BASED ON THE DEATH AND RESURRECTION OF JESUS CHRIST - 14

“even so” - Greek *houto* which means “*in the same manner*” - cf. *John 19:39-42; 20:4-9; Phil. 3:20-21; 1 John 3:1-3*

- 3A. IT IS A **REASSURANCE** TO THOSE WHOSE LOVED ONES HAVE DIED - 13
“sorrow not, even as others which have no hope”

Cf. *2 Corinthians 5:1-10; Revelation 14:13*

- 4A. IT IS A **RESULT** WHICH IS DESCRIBED AS OUR BLESSED HOPE - 16
Cf. *Titus 2:13*

- 1B. The **ENTRANCE** of the Son of God alone
“the Lord Himself” - use of the intensive pronoun means “Himself...and no other!”

Greek *kurios* is used for the word *Yahveh* in the OT - cf. *Titus 2:13*

- 2B. The **EXECUTION** of Divine authority
“with a shout” - Greek: *keleusmati* from *keleuo* which means “to command” or “to order something to be done - cf. *John 5:24-29*

- 3B. The royal **ESCORT**
“with the voice of the archangel” - *Jude 9* tells us his name – “*Michael the archangel*” - the leader of all the holy angels - cf. *2 Thess. 1:7*

"THE COMFORT OF HIS RETURN"

Message No. 7 - 1 Thessalonians 4:13-18

4B. The Divine **EXALTATION**

"with the trump of God" - representing the voice and approval of God Himself
cf. *Rev. 9:13; 10:7; 11:15-17*; cf. *Psalm 29:3-4*

5A. IT IS A **REUNION** OF BELIEVERS, BOTH LIVING AND DEAD - 17A

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air"

1B. **WHERE?**

"in the clouds" + *"in the air"* Greek as no article in front of *"clouds"*

Not referring to rain clouds, but clouds of glory - cf. *Luke 24:26; Acts 1:9; 1 Tim. 3:16* cf. *Matt. 26:63-66* and *Daniel 7:13-14*

2B. **WHEN?**

"we which are alive and remain" Paul included himself - he did not say *"they which are alive and remain"* or *"you which are alive and remain"*

He was expecting the Lord's return at any time - imminent! the reason for the delay? *2 Peter 3:9*

3B. **WHO?**

"together with them" - those who are alive at the time and those who have died in Christ - only believers!

The Greek word for *"together"* - *hama* - is a word involving time; the word for *"with"* - *sun* - involves space - we will arrive at the same time and be together in the same space! *"dead in Christ rise first"* - but arrive together!

4B. **HOW?**

"caught up" - Greek: *harpagesometha* from *harpazo* meaning "to seize or snatch away" cf. *John 6:15* - *"When Jesus therefore perceived that they would come and take him by force, to make Him a king..."*

Cf. *Acts 8:39* - *"the Spirit of the Lord caught away Philip..."* cf. *Rev. 12:5* - *"her child was caught up unto God"* - *1 Cor. 15:52* says *"in a moment, in the twinkling of an eye..."*

5B. **WHY?**

"to meet the Lord in the air" - the Greek text says *"unto a meeting of the Lord"* He has planned it for our blessing!

"THE COMFORT OF HIS RETURN"

Message No. 7 - 1 Thessalonians 4:13-18

6A. IT IS A **REMINDER** THAT THE FUTURE IS MORE BLESSED THAN THE PRESENT -17B

"and so shall we ever be with the Lord" - cf. Phil. 1:21-23

7A. IT IS A **REMEDY** FOR ALL OUR WORRIES AND FEARS - 18

1B. It eliminates mental **DIFFICULTIES** - 13a

2B. It eliminates emotional **DEPRESSION** - 13b

3B. It eliminates personal **DEFEAT** - *1 Thess. 5:6*

FIRST THESSALONIANS

Message No. 8

“THE DAY OF THE LORD”

1 Thessalonians 5:1-3

The term is used 25 times in the Bible, of which only 5 times are in the NT. The term “*Day of God*” is used in *2 Peter 3:12* and in the context matches the term “*Day of the Lord*” which appears in *3:10*.

The term “*Day of God Almighty*” appears once in *Revelation 16:14*, a clear reference to Armageddon.

1A. THEIR **CONCERNS** ABOUT THE FUTURE WERE NOT NECESSARY - 1-2

1B. What they **NEEDED** - 1 (cf. *1 Thess. 4:9*)

“the times and the seasons” - cf. *Acts 1:7*

Consider the usage of the word “*times*”: cf. *Psalm 31:15; 34:1; 62:8*

Cf. *Matt. 16:1; Mark 13:24; Acts 3:19, 21; Ephesians 1:10; 1 Tim. 4:1; 2 Tim. 3:1*

2B. What they **KNEW** - 2

“that the day of the Lord cometh as a thief in the night”

therefore we are to be ready and watching - cf. *Matt. 24:42-44*

Cf. *2 Peter 3:10* - “*But the day of the Lord will come as a thief in the night*”

Cf. *Revelation 3:3* - “*If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*”

Cf. *Revelation 16:15* - “*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*”

2A. THE **CONDITIONS** IN THE WORLD WHEN THAT DAY COMES WILL DECEIVE MANY - 3A

“For when they shall say, Peace and safety” - cf. *Mark 13:22-23*

1B. The **DANGER** involved - cf. *Deut. 29:18-20*

2B. The **DECEPTION** will be widespread

Jeremiah 6:13-15; 8:9-12; Ezekiel 13:1-10, 16 - cf. *Revelation 16:13-16* - ARMAGEDDON!

"THE DAY OF THE LORD"
Message No. 8 - 1 Thessalonians 5:1-3

3A. THE **COMING** OF DESTRUCTION WILL BE A TOTAL SURPRISE - 3B
"then sudden destruction cometh upon them, as travail upon a woman with child"

Cf. *2 Thess. 1:7-9* - "everlasting destruction" - cf. *Prov. 29:1* - "shall suddenly be destroyed, and that without remedy"

1B. It comes from the **SON** OF GOD

Cf. *Isaiah 13:6; 63:1-6; Joel 1:15; Jer. 46:10; Joel 1:15; Rev. 19:15*

2B. It comes with amazing **SIGNS** in the heavens

Joel 2:31 - "the sun shall be turned into darkness, and the moon into blood"
cf. *2 Peter 3:10ff*

3B. It comes in much **SORROW** - *Zephaniah 1:14*

"the mighty man shall cry there bitterly" - cf. *Revelation 6:12-17*

Cf. *Joel 2:11* - "for the day of the Lord is great and very terrible; and who can abide it?"

4A. THE SEVERE **CONSEQUENCES** WILL COME UPON PEOPLE OTHER THAN BELIEVERS AT THAT TIME - 3C

"and they shall not escape" - cf. *Ezekiel 30:3* - "the time of the heathen"

1B. Unbelievers will be **DECEIVED** - cf. *Isa. 2:12*

2B. Unbelievers will be **DESTROYED**

Cf. *Isaiah 13:9; Jeremiah 46:10; Obadiah 1:15*

3B. Believers will be **DELIVERED**

Joel 2:30-32; Acts 2:19-21

FIRST THESSALONIANS

Message No. 9

“CHILDREN OF LIGHT”

1 Thessalonians 5:4-11

Notice the connection between *4:18 and 5:11* - “*comfort one another*” - believers are to comfort one another concerning the rapture and the rescue of God from the day of the Lord (wrath).

Consider the following four things:

1A. THE **CONTRAST** BETWEEN THE LIGHT AND THE DARKNESS - 4-5

1B. It is a **PROMISE**

“*not in darkness, that that day should overtake you as a thief*” - clearly a promise relating to the coming “*day of the Lord*”

The word “*darkness*” is used 168 times, 51 of which are in the NT - from Isaiah to Malachi, the prophets dealing with the coming “*day of the Lord*,” the word appears 35 times. It is used in the NT in the following ways:

1C. It refers to “*outer darkness*” - hell itself
Matt. 8:12; 22:13; 25:30

2C. It refers to “chains of darkness”
2 Peter 2:4

3C. It is used of the “*power of darkness*”
Luke 22:53; Col. 1:13

4C. It refers to “works of darkness”
Romans 13:12; Eph. 5:11

5C. It refers to those who “*sit in darkness*” -
Luke 1:79 quoting from *Isaiah 42:7*

6C. It speaks of those who “*walk in darkness*”
John 8:12; 1 John 1:6 (obviously unbelievers)

7C. It refers to the coming “*day of the Lord*”
Amos 5:18, 20; Zeph. 1:15

"CHILDREN OF LIGHT"
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2B. It is a **POSITION** based upon our faith in the Lord Jesus Christ
Cf. *John 8:12; 12:35-36; 1 John 1:6-7*

3B. It is a **PRACTICE**
John 3:19-21; Eph. 5:8-11; 1 John 2:9-11

Those who "*walk in the light*" are believers, and those who "*walk in the darkness*" are unbelievers; but, believers are also challenged to not "*walk in darkness.*"

2A. THE **CHALLENGE** TO BELIEVERS BECAUSE OF THAT CONTRAST - 6-8

1B. The **NEED** for **WATCHFULNESS**
"*let us watch and be sober*" repeated in v. 8 - "*be sober*"

1C. Because of the **Weakness** of the flesh
Matthew 26:41

2C. Because of the **Work** of the devil
1 Peter 5:8

2B. The **NECESSITY** of **WEARING** spiritual - 8
"*putting on the breastplate of faith and love; and for an helmet, the hope of salvation*" - cf. *Ephesians 6:13-17*

3A. THE **CONFIDENCE** WE HAVE BECAUSE WE ARE CHILDREN OF LIGHT -
1 THESSALONIANS 5:9-10

v. 9 Greek: *hoti* - "*because*"

1B. Our **APPOINTMENT** is not "*to wrath*" - 9a
Zeph. 1:15

Cf. *Rev. 6:16-17; 19:15*

Cf. *1 Thess. 1:10; Rev. 3:10*

2B. Our **ASSURANCE** is based on the work of salvation - 9b-10

"CHILDREN OF LIGHT"
Message No. 9 - 1 Thessalonians 5:4-11

4A. THE **COMFORT** WE SHOULD HAVE BECAUSE WE ARE CHILDREN OF LIGHT - 1 THESSALONIANS 5:11

"Wherefore" - Greek: *dio*

Two things should characterize our relationships as believers with one another in the light of the rapture and the promise of our rescue from the coming wrath of God:

1B. We should constantly **ENCOURAGE** one another
Greek: *parakaleite* - cf. *Hebrews 10:24-25*

2B. We should constantly **EDIFY** one another
The opposite of being critical and tearing a person down - Greek: *oikodomeite*

Cf. *Eph. 4:16; 1 Cor. 8:1*

FIRST THESSALONIANS

Message No. 10

“BLAMELESS UNTIL THE COMING OF THE LORD”

1 Thessalonians 5:12-28

The word “*brethren*” appears 60 times in Paul’s writings, and 27 times in the Thessalonian epistles.

1A. **RESPECT** FOR SPIRITUAL LEADERS - 12-13

1B. It starts with a **RELATIONSHIP**

“to know them which labour among you, and are over you in the Lord, and admonish you”

NIV translates the word “*know*” as “*respect*” and the NASB translates it as “*appreciate*” - but the Greek word is to “*know*.”

1C. You know their **Work**

“which labour among you” - cf. Heb. 13:7

2C. You know their **Warnings**

“admonish you” - Romans 15:14; 1 Cor. 4:14-18 - cf. Heb. 13:17

2B. It develops through a loving **REGARD** for their work – 13 Cf. *Gal. 4:14*

3B. It brings a clear **RESULT**

“and be at peace among yourselves” - Eph. 4:1-3

2A. **RESPONSE** TO OTHER BELIEVERS - 14-15

1B. **EXHORT** some

“warn them that are unruly”

Greek: *ataktous* - not arranged or disciplined. It was used of a soldier who was always going his own way rather than marching in line with the others.

2B. **ENCOURAGE** some

“comfort the feebleminded” - NASB - “fainthearted” or NIV - “timid” -

Greek: *oligopsuchous* - “little souls”

3B. **ENABLE** some

“support the weak” Greek: *asthenon* - those without strength. The word “*support*” is the word to “*hold fast*” - means “*Don’t let them fall*”

"BLAMELESS UNTIL THE COMING OF THE LORD"

Message No. 10 - 1 Thessalonians 5:12-28

4B. **ENDURE** all
"be patient toward all men"

Greek: *makrothumeite* - *"longsuffering"*
1 Cor. 13:4; Col. 3:12-14

5B. **EMPHASIZE** the good - never the evil – 15
Cf. *Romans 12:17-21*

3A. **RESPONSIBILITIES** TOWARD GOD AND HIS WORD - 16-22

1B. Concerning **PRAAYER** - 16-18

1C. It should be **Joyful**
"Rejoice evermore" - cf. *Neh. 8:10; Phil. 4:4*

2C. It should be **Continual**
"Pray without ceasing" - cf. *1 Thess. 1:3; 2:13*

3C. It should be **Thankful**
"In every thing give thanks: for this is the will of God..."
Cf. *Eph. 5:19; Col. 3:15, 17; 4:2*

2B. Concerning **POWER**
"Quench not the Spirit" - cf. *Acts 7:51; 1 Thess. 4:8*

3B. Concerning **PROPHECY**
"Despise not prophesyings" - cf. *2 Peter 1:19-21*

4B. Concerning **PRIORITIES**
"Prove all things; hold fast that which is good"

5B. Concerning **PRACTICES**
"Abstain from all appearance of evil"

Greek: *apechesthe* from *apechomai* cf. *1 Thess. 4:3*

Greek: *pantos eidous* - every way in which sin seduces and attracts us!

"BLAMELESS UNTIL THE COMING OF THE LORD"

Message No. 10 - 1 Thessalonians 5:12-28

4A. **REASSURANCE** FOR THE FUTURE - 23-24

1B. Paul's **CONCERN** is rooted in our need of holiness
"sanctify you wholly" + "be preserved blameless"

2B. Christ's **COMING** will bring it to completion - cf. *1 John 3:1-3*

3B. Our **CERTAINTY** is based on God's faithfulness – 24
Cf. *1 Cor. 1:9; 2 Th. 3:3*

5A. **REACTIONS** TOWARD THIS LETTER - 25-27

1B. **PRAYER**
*"Brethren, pray for us" - cf. Ephesians 6:18-20; Colossians 4:3;
2 Thessalonians 3:1-3*

2B. **AFFECTION**
*"Greet all the brethren with an holy kiss" - cf. Romans 16:16; 1 Cor. 16:20;
1 Pet. 5:14*

3B. **READING**
"this epistle be read unto all the holy brethren"

NIV & NASB omit the word "*holy*" - but is in the Greek text!

This epistle was to be read by all the believers! cf. Colossians 4:16

6A. **REALIZATION** OF WHAT WE ALL NEED - 28

"The grace of our Lord Jesus Christ be with you. Amen."

The "*Amen*" is not found in NIV or NASB.

Cf. *Rom. 16:24; 1 Cor. 16:23; 2 Cor. 13:14;*

*Gal. 6:18; Eph. 6:24; Phil. 4:23; 2 Thess. 3:18; 2 Tim. 4:22; Titus 3:15;
Philemon 25; Heb. 13:25*