

The Loft

Sunday, July 19th, 2020

Today: 1 Thessalonians 4

FORMAT = 1: Short Study... 2: Deeper Study... 3: Questions... 4: Bonus... 5: Personal Study

1: Short Study:

Living to Please God... The quiet/holy life of living out the gratitude for God's grace in every space of your life = truly life!

2: Overview of Study:

4: 1 – 12 = Living to Please God...

7: For God did not call us to be impure, but to live a holy life.

52: 4: 7 – 1 = "For God did not call us to be impure."

52: 4: 7 – 1.1, CS = T: For God did not call us to be impure... He calls us to be holy, a set-apart people who desire to reflect in our countenance, commitments are love for God's pure, true, holy ways for His children.

... *Gal 5: 19 – 21 = The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; 20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions 21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

... * Gal 5: 22-23 = But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things there is no law.

52: 4: 7 – 2 = "but to live a holy life."

... 1 Peter 1: 15-16 = But just as he who called you is holy, so be holy in all you do; 16 for it is written: 'Be holy, because I am holy.'

11: and to make it your ambition to lead a quiet life:

You should mind your own business and work with your hands, just as we told you,

52: 4: 11 – 1.1, CS = T: Make it your ambition to lead a quiet life... For many of us, we would acknowledge that we live in a noisy time in history. The noise is physical, as well as emotional and spiritual – much of which is distracting and deceiving. To be still and know that He is God, is a great rhythm of life to listen, learn and live in His will. There are many "noisy" things that happen in social media, news media, day-to-day life that keeps us from living the quiet, reflective, wise life God desires.

In short, our actions preach. Therefore be very careful that what your life preaches is faithful to the quiet, meek life of Christ-like living vs. the noisy, attention seeking lifestyle that rarely wins the respect of outsiders (v. 12a).

... Isa 32: 17 = The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever.

... Micah 6: 8 = He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

12: so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

4: 13 – 18 = The Coming of the Lord...

17: After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

3: Questions to Consider:

1: What does it mean to live a life that is quiet, reflective and focused on holy living? What are some actions that show this?

4: Bonus:

John 6: 27-29

27: "Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."

28: Then they asked him, "What must we do to the works God requires?"

29: Jesus answered, "The work of God is this: to believe in the one he has sent."

5: Personal Study: LIFE-APPLICATIONS... Fill-in the Blanks/Diagrams...

1: _____

2: _____

3: _____

1 Thessalonians 4

Chapter Summary...

4: 1 – 12 = Living to Please God...

4: 13 – 18 = The Coming of the Lord...

52: 4: 0 – 0 = Scripture Connections...

...

52: 4: 0 – 1 = Overview =

52: 4: 0 – 1.1 = Overview = Q: “More and more” should be the desire of the dedicated Christian (vv. 1, 10).

... *More holiness* (1 – 8) = Your body belongs to God, and His will is that you use it for holy purposes. Christ purchased your body (1 Cor 6: 18-20), the Spirit dwells in your body (v. 8), and the Father has called you to holy living (v. 7). Disobey and the penalties are great!

... *More love* (9 – 10) = You are taught to love by the Father (1 John 4: 19), the Son (John 13: 34), and the Spirit (Rom 5: 5). Love is one mark of the true believer (1 John 3: 14).

... *More quietness* (11 – 12) = Because they expected the Lord to return any day, some believers had quit their jobs and become idlers and meddlers (2 Thess 3: 6-15). What kind of testimony would this be to the lost?

... *More hope* (13 – 18) = Christians sorrow because God made us to weep; but it is not the hopeless sorrow of the world. Jesus is coming again, and that means reunion and eternal rejoicing! (791, Wiersbe – CCB).

4: 1 – 12 = Living to Please God...

1: As for other matters, brothers and sisters, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more.

52: 4: 1 – 1 = “As for other matters, brothers and sisters, we instructed you how to live in order to please God.”

52: 4: 1 – 1.1, CS = T: *we instructed you how to live in order to please God...* To live in such a way that you please God, this is the best way to live with nothing that is close to it on the list of priorities. Why then do we struggle to live this out on a day to day basis? Many times, it is because what we neglect to do tends to go in a negative direction rather than a positive direction. May we all seek to live in such a way, that we please the God who made us, seeks to redeem us and live through us.

52: 4: 1 – 1.1 = Q: *Walk and please God* – Just as a spouse desires to please his or her mate, so the Christian’s concern is how to please God (1171, FCA).

52: 4: 1 – 2 = “as in fact you are living.”

52: 4: 1 – 2.1, CS = T: *as in fact you are living...* What a great testimony on this group of people, and it is said by the Apostle Paul – what a blessing/encouragement this must be to hear and more importantly live.

52: 4: 1 – 3 = “Now we ask you and urge you in the Lord Jesus to do this more and more.”

52: 4: 1 – 3. 1 = Q: *We beseech* – This means to make an urgent request of one, not “question” (1 Thess 5: 12; 2 Thess 2: 1; Phil 4: 3) (512, Robertson – WPNT).

2: For you know what instructions we gave you by the authority of the Lord Jesus.

52: 4: 2 – 1 = “For you know what instructions we gave you”

52: 4: 2 – 1.1 = Q: *What charge* - This is plural: charges or precepts, command (Acts 16: 24), prohibition (Acts 5: 28), right living (1 Tim 1: 5) (512, Robertson – WPNT).

52: 4: 2 – 2 = “by the authority of the Lord Jesus”

52: 4: 2 – 2.1, CS = T: *by the authority of the Lord Jesus...* What we say is not authoritative, but what Jesus says is. Why? Because He is the way, the truth and the life (John 14: 6), He is the Alpha & Omega (Rev 22: 13) & many other reasons.

... Matt 28: 18-20 = Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

3: It is God’s will that you should be sanctified: that you should avoid sexual immorality;

52: 4: 3 – 1 = “It is God’s will that you should be sanctified:”...

52: 4: 3 – 1.1, CS = T: *it is God’s will that you should be sanctified...* Because God is holy and we were made in his image, to be image-bearers, then it would be important for those redeemed by Him through Jesus Christ to live in holiness and not hedonism (lust of the flesh, living in the now type worldview). The reality of life becomes more clear, when we live in the reality of God’s will for His creation.

... 1 Peter 1: 15-16 = But just as he who called you is holy, so be holy in all you do; 16 for it is written: ‘Be holy, because I am holy.’

52: 4: 3 – 1.1 = Q: The Greek word is *hagismos* from the verb *hagiazō* and both to take the place of the old words *hagizo*, with the Christian meaning having taken over the older meanings of consecration to a god or goddess (512, Robertson – WPNT).

52: 4: 3 – 1.2 = Q: *Sanctification* – This is an act and a process of being set apart for God’s use. The emphasis here is that Christians are not to passively wait for God to make them holy, but to pursue holiness in dependence upon the Spirit (Rom 6: 13; 8: 13) (1171, FCA).

52: 4: 3 – 1.3 = Q: Sanctification = To make holy. The Hebrew *qds* and Greek *hagias* roots represented in KJV by “sanctify, holy, hallow,” and varied in RSV by “consecrate, dedicate,” are applied to any person, place, occasion, or object “set apart” from common, secular use as devoted to some divine power... With advancing understanding of the intrinsic purity of Yahweh, a twofold development followed: 1: Persons and things devoted to his use must be ritually clean, not merely set apart by taboo, decree, or tribal caste... 2: The “fitness” required becomes increasingly moral. Leviticus 17-26 demands, “You shall be holy to me, for I the Lord am holy and have separated you from the peoples, that you should be mine.” “You are to be holy to me because I, the LORD, am holy” (20: 26; 19: 2; 1 Pet 1: 15-16); the meaning of “holiness” is then worked out in philanthropy, love for God, clean living, compassion, commercial honesty, and love.

Thus, God is holy; “separate” from nature, other gods, and sinners; unapproachable except by meditation and sacrifice (Isa 6: 3-5). Men and women “sanctify” God by obeying his commands (Lev 22: 32; Isa 8: 13; 1 Pet 3: 15). Israel is inherently holy, separated by God from “the peoples” to be his own. Yet Israel must *become* holy, by obedience, fit for the privilege allotted her (1051, Elwell – EDT).

52: 4: 3 – 1.4 = Q: Being sanctified or made holy is the process of living the Christian life. The Holy Spirit works in us, conforming us into the image of Christ (Rom 8: 29) (2174, LAB).

52: 4: 3 – 2 = “that you should avoid sexual immorality;

52: 4: 3 – 2.1 = Q: A wide range of sexual values and practices existed in Paul’s day in Greek and Roman society; moral standards were generally low, and chastity was regarded as an unreasonable restriction. Paul offered people from diverse backgrounds a sexual standard based on what they shared – a relationship with God (1946, ASB).

52: 4: 3 – 2.2 = Q: Pagan religion did not demand sexual purity of its devotees, the gods and goddesses being grossly immoral. Priestesses were in the temples for the service of the men who came (512, Robertson – WPNT).

52: 4: 3 – 2.3 = Q: *Sexual immorality* – This term is an inclusive one for sexual sin – including fornication, adultery, prostitution, and homosexuality, all of which were routine realities in pagan life. New Christians from this environment did not automatically give up the sexual sins that were part of their previous life, but had to be instructed on the new way to live in Christ (1 Cor 5: 1-2; 6: 9-18) (1171, FCA).

4: that each of you should learn to control your own body in a way that is holy and honorable,

52: 4: 4 – 1 = “that each of you should learn to control your own body”

52: 4: 4 – 1.1, CS = T: *that each of you should learn to control your own body...* It is easy to pursue immediate gratification which in a “sex saturated culture” – “preaches” sexual immorality is fun and without baggage and it is a lie! Those who pursue the holiness of God, will be given strength from God to abstain from sexual immorality and will show one aspect of the fruit of the Spirit – self-control (Gal 5: 22-23).

52: 4: 4 – 1.1 = Q: It means either his own body or his own wife. Paul demands sexual purity on the part of men (married as well as unmarried). There is no double standard here. When the husband comes to the marriage bed, he should come as a chaste/modest man to a chaste/modest wife (512, Robertson – WPNT).

52: 4: 4 – 1.2 = Q: Paul insists on sexual self-control in contrast to being controlled by lustful sexual impulses. He is saying that sexual activity must be only within marriage, and is to be carried out in a way that respects the dignity and worth of the woman and the man (1171, FCA).

52: 4: 4 – 1.3 = Q: Sexual desires and activities must be placed under Christ’s control. God created sex for procreation and pleasure, and as an expression of love between a husband and wife. Sexual experience must be limited to the marriage relationship to avoid hurting ourselves, our relationship to God, and our relationship with others (2174, LAB).

52: 4: 4 – 2 = “in a way that is holy and honorable.”

5: not in passionate lust like the pagans, who do not know God;

52: 4: 5 – 1 = “not in passionate lust like the pagans.”

52: 4: 5 – 1.1 = Q: Plain picture of the wrong way for the husband to come to marriage (512, Robertson – WPNT).

52: 4: 5 – 1.2* = Q: Morality is dead. In Greece immorality had always been quite blatant. Long ago Demosthenes had written: “We keep prostitutes for pleasure; we keep mistresses for the day-to-day needs of the body; we keep wives for the begetting of children and for the faithful guardianship of our homes.” So long as a man supported his wife and family there was no shame whatsoever in extra-marital relationships....

It was to men and women who had come out of a society like that that Paul wrote this paragraph. What may seem to many the merest commonplace of Christian living was to them startlingly new.

One thing Christianity did was to lay down a completely new code in regard to the relationship of men and women; it is the champion of purity and the guardian of the home. This can not be affirmed too plainly in our day which again has seen a pronounced shift in standards of sexual behavior (199, Barcaly – PCT).

52: 4: 5 – 2 = “pagans, who do not know God.”

52: 4: 5 – 2.1 = Q: The heathen knew gods as licentious as they are themselves, but not God (512, Robertson – WPNT).

6: and that in this matter no one should wrong or take advantage of a brother or sister.

The Lord will punish all those who commit such sins, as we told you and warned you before.

52: 4: 6 – 1 = “and that in this matter no one should wrong or take advantage of a brother or sister.”

52: 4: 6 – 1.1 = Q: This means to take more, to overreach, to take advantage of, to defraud (513, Robertson – WPNT).

52: 4: 6 – 2 = “The Lord will punish all those who commit such sins.”

52: 4: 6 – 2.1 = Q: *An avenger* – This is a regular term in the papyri for legal avenger. God is the avenger for sexual wrongs both in this life and the next (513, Robertson – WPNT).

52: 4: 6 – 3 = “as we told you and warned you before.”

7: For God did not call us to be impure, but to live a holy life.

52: 4: 7 – 1 = “For God did not call us to be impure.”

52: 4: 7 – 1.1, CS = T: *For God did not call us to be impure...* He calls us to be holy, a set-apart people who desire to reflect in our countenance, commitments are love for God’s pure, true, holy ways for His children.

... *Gal 5: 19 – 21 = The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; 20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions 21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

... * Gal 5: 22-23 = But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things there is no law.

... Gal 5: 24-26 = Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. 25 Since we live by the Spirit, let us keep in step with the Spirit. 26 Let us not become conceited, provoking and envying each other.

52: 4: 7 – 2 = “but to live a holy life.”

... 1 Peter 1: 15-16 = But just as he who called you is holy, so be holy in all you do; 16 for it is written: ‘Be holy, because I am holy.’

8: Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit.

52: 4: 8 – 1 = “Therefore, anyone who rejects this instruction does not reject a human being but God.”

52: 4: 8 – 1.1, CS = T: There is a sense that people think they can reject God and His will without consequence, not true. Sin It is sin, because you are calling God a liar... which is ironic, because He is the only truly truthful being in all creation. See what 1 John says below...

... John 3: 36 = Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.

... 1 John 5: 9-12* = We accept man’s testimony, but God’s testimony is greater because it is the testimony of God, which he has given about his Son. 10 Anyone who believes in the Son of God has this testimony in his heart. *Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son.* 11 And this is the testimony: God has given us eternal life, and this life is in his Son. 12 He who has the Son has life; he who does not have the Son of God does not have life.

52: 4: 8 – 2 = “the very God who gives you his Holy Spirit.”

52: 4: 8 – 2.1, CS = T: *the very God who gives you his Holy Spirit...*

... John 14: 15-18, 26 = “If you love me, you will obey what I command. 16 I will ask the Father, and he will give you another Counselor to be with you forever – 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.... 26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you...”

... Acts 2: 1-47 = (The Holy Spirit dwells within the believers of Jesus at Pentecost)

9: Now about your love for one another we do not need to write to you, for you yourselves have been taught by God to love each other.

52: 4: 9 – 1 = “Now about your love for one another we do not need to write to you.”

52: 4: 9 – 2 = “for you yourselves have been taught by God to love each other.”

... John 13: 34-35 = “A new command I give you: Love one another. As I have loved you, so you must love one another. 35 By this all men will know that you are my disciples, if you love one another.”

52: 4: 9 – 2.1 = Q: Only those taught of God keep on loving one another, love neighbors and even enemies as Jesus taught (Matt 5: 44) (513, Robertson – WPNT).

10: And in fact, you do love all of God’s family throughout Macedonia.

Yet we urge you, brothers and sisters, to do so more and more,

52: 4: 10 – 1 = “And in fact, you do love all of God’s family throughout Macedonia”...

52: 4: 10 – 1.1 = Q: At this time, churches had been established at least in Philippi and Berea (1171, FCA).

52: 4: 10 – 2 = “Yet we urge you, brothers and sisters, to do so more and more.”

52: 4: 10 – 2.1 = Q: A Christian lifestyle grows out of a desire to please God and love others. Paul encourages these new believers to press on in that direction, unfolding the limitless possibilities within each directive (1171, FCA).

11: and to make it your ambition to lead a quiet life:

You should mind your own business and work with your hands, just as we told you,

52: 4: 11 – 1 = “Make it your ambition to lead a quiet life”...

52: 4: 11 – 1.1, CS = T: *Make it your ambition to lead a quiet life...* For many of us, we would acknowledge that we live in a noisy time in history. The noise is physical, as well as emotional and spiritual – much of which is distracting and deceiving. To be still and know that He is God, is a great rhythm of life to listen, learn and live in His will. There are many “noisy” things that happen in social media, news media, day-to-day life that keeps us from living the quiet, reflective, wise life God desires.

In short, our actions preach. Therefore be very careful that what your life preaches is faithful to the quiet, meek life of Christ-like living vs. the noisy, attention seeking lifestyle that rarely wins the respect of outsiders (v. 12a).

... Isa 32: 17 = The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever.

... Micah 6: 8 = He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

52: 4: 11 – 1.1 = Q: This is ambition to do good, not evil (ca: 1 Thess 4: 11; 2 Cor 5: 9; Rom 5: 20). There was a restless spirit in Thessalonica because of the misapprehension of the 2nd coming. So Paul urges an ambition to be quiet or calm, to lead a quiet life, including silence (Acts 11: 18) (513, Robertson – WPNT).

52: 4: 11 – 2 = “You should mind your own business”...

52: 4: 11 – 2.1, CS = T: *You should mind your own business...* Avoid the trap of gossip, of hurting the reputation of others by saying things about them, etc... Do not waste energy living in ways that are “high drama”, rather, *mind your own business*. We all have plenty of things to work on improving in our own lives, that we should not put down others/hurt others by being in their business rather than minding our own business.

52: 4: 11 – 2.1 = Q: Greek syntax translates, “to have the habit of attending to their own affairs” (ca: 2 Thess 3: 11). This restless meddlesomeness here condemned (513, Robertson – WPNT).

52: 4: 11 – 3 = “and work with your hands, just as we told you.”

52: 4: 11 – 3.1*, CS = T: *and work with your hands, just as we told you...* There should be no such thing as a lazy Christian. How can the Spirit of God live in the heart/life a person and they seek to be lazy. The Lord gives strength to His people and the work ethic of people preaches in ways that causes an unbelieving world to take notice. Christians are not to be on the sidelines of the “Game of Life” but are to be serve with their whole heart, being difference-makers in the “playing field of life.”

... Col 3: 23-24 = Whatever you do, work at it with all your heart, as working for the Lord, not for men, 24 since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.

52: 4: 11 – 3.1 = Q: The Greeks in general thought manual labor was degrading and fit only for slaves. Christians took seriously the need for earning their own living, but some of the Thessalonians, perhaps as a result of their belief in the imminent return of Christ (c: 2 Thess 3: 11), were neglecting work and relying on others to support them (1947, ASB).

52: 4: 11 – 3.2 = Q: Paul gave a new dignity to manual labor by precept and example. “Pious” idlers in the church in Thessalonica were promoting trouble (513, Robertson – WPNT).

12: so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

52: 4: 12 – 1 = “so that your daily life may win the respect of outsiders”...

52: 4: 12 – 1.1, CS = T: *so that your daily life may win the respect of outsiders...* To see people who are alive to life, because they live for the author of life (Jesus) – it can be compelling to those who are lost and are in need of direction/love in their life. Be mindful of what your life-choices and commitments are daily, because they are “preaching” to people in more ways than you might know – so live for the Lord in such a way, that *your daily life may win the respect of outsiders*.

... Phil 1: 27 = Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel.

... 1 Thess 1: 3 = We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.

52: 4: 12 – 1.2 = Q: (Ref to 1 Thess 4: 11-12 & this section 13-18) = The thought that Christ will someday come, that life as we know it will end, is not a reason for stopping work; it is a reason for working all the harder and more faithfully. It is not hysterical and useless waiting but quiet and useful work which will be a man's passport to the Kingdom (201, Barclay – PCT).
... 1: The best way in which Jesus Christ could come upon them was that he should find them quietly, efficiently and diligently doing their daily job.

... 2: He told them that, whatever happened, they must commend Christianity to the outsider by the diligence and the beauty of their lives. To go on as they were doing, to allow their so-called Christianity to turn them into useless citizens, was simply to bring Christianity into discredit.

Paul here touched on a tremendous truth. A tree is known by its fruits; and a religion is known by the kind of men it produces. The only way to demonstrate that Christianity is the best of all faiths is to show that it produces the best of all men. When we Christians show that our Christianity makes us better workmen, truer friends, kinder men and women, then we are really preaching. The outside world may never come into church to hear a sermon but it sees us every day outside the church; and it is our lives which must be the sermons to win men for Christ (201, Barclay – PCT).

52: 4: 12 – 2 = “so that you will not be dependent on anybody” (work hard)...

52: 4: 12 – 2.1, CS = T: The Scriptures preach for the people of God to be hard workers and to give their best vs. lazy...

... Prov 24: 30-34 = I went past the field of the sluggard, past the vineyard of the man who lacks judgment; 31 thorns had come up everywhere, the ground was covered with weeds, and the stone wall was in ruins. 32 I applied my heart to what I observed and learned a lesson from what I saw: 33 I little sleep, a little slumber, a little folding of the hands to rest – 34 and poverty will come on you like a bandit and scarcity like an armed man.

... 1 Cor 15: 10, 58 = But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them – yet not I, but the grace of God that was with me.... 58 Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

... 1 Thess 2: 9 = Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you.

... 2 Thess 3: 6-15 = (Warning against idleness)

52: 4: 12 – 2.1 = Q: He told them they must aim at independence and never become spongers on charity. The effect of the conduct of the Thessalonians was that others had to support them. There is a certain paradox in Christianity. It is the Christian's duty to help others, for many, through no fault of their own, cannot attain that independence; but it is also the Christian's duty to help himself. There will be in the Christian a lovely charity which delights to give and a proud independence which scorns to take so long as his own two hands can supply his needs (202, Barclay – PCT).

4: 13 – 18 = The Coming of the Lord...

52: 4: 13-18 – 1 = The 2nd Coming of Christ...

52: 4: 13-18 – 1.1 = Q: The Events of Christ's Return... (2175, LAB):

- 1: Christ will return visibly, with a loud command.
- 2: There will be an unmistakable cry from an angel.
- 3: There will be a trumpet fanfare such as has never been heard.
- 4: Believers in Christ who are dead will rise from their graves.
- 5: Believers who are alive will be caught up in the clouds to meet Christ.

(While Christians have often disagreed about what events will lead up to the return of Christ, there has been less disagreement about what will happen once Christ does return).

52: 4: 13-18 – 1.2 = Q: (Ref to 1 Thess 4: 11-12 & this section 13-18) = The thought that Christ will someday come, that life as we know it will end, is not a reason for stopping work; it is a reason for working all the harder and more faithfully. It is not hysterical and useless waiting but quiet and useful work which will be a man's passport to the Kingdom (201, Barclay – PCT).

13: Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.

52: 4: 13 – 1 = “Brothers and sisters, we do not want you to be uninformed about those who sleep in death.”

52: 4: 13 – 1.1 = Q: For the Christian, sleep is a particularly apt metaphor for death, since death's finality and horror are removed by the assurance of resurrection. Inscriptions on tombs and references in literature show that 1st century pagans viewed death with horror, as the end of everything (1947, ASB).

52: 4: 13 – 1.2 = Q: The Greek tense gives idea of repetition, from time to time fall asleep. Greeks and Romans used this figure of sleep for death as Jesus does (John 11: 11) and NT generally. Somehow the Thessalonians had a false notion about the dead in relation to the 2nd coming (513, Robertson – WPNT).

52: 4: 13 – 1.3 = Q: This is simply a common metaphor for death and has no bearing on any doctrine of the intermediate state between the time of one's death and the resurrection of believers at Christ's return (1171, FCA).

52: 4: 13 – 1.4 = Q: The Thessalonians were wondering why many of their fellow believers had fallen asleep (died) and what would happen to them when Christ returned. Paul wanted the Thessalonians to understand that death is not the end of the story. When Christ returns, all believers – dead and alive – will be reunited, never to suffer or die again (2174, LAB).

52: 4: 13 – 2 = “so that you do not grieve like the rest of mankind, who have no hope.”

52: 4: 13 – 2.1 = Q: This picture of the hopelessness of the pagan world about the future life is amply illustrated in ancient writings and particularly by inscriptions on tombs (513, Robertson – WPNT).

52: 4: 13 – 2.2 = Q: While Greek philosophy and some pagan cults speculated about the immortality of the soul and the afterlife, the rank and file among the people saw death as the end of everything (1171, FCA).

**14: For we believe that Jesus died and rose again,
and so we believe that God will bring with Jesus those who have fallen asleep in him.**

52: 4: 14 – 1 = “For we believe that Jesus died and rose again.”

52: 4: 14 – 1.1 = Q: This was probably a creedal statement Paul had passed on to this church earlier. He now draws out its implications for those who have died (1171, FCA).

52: 4: 14 – 2 = “and so we believe that God will bring with Jesus those who have fallen asleep in him.”

52: 4: 14 – 2.1 = Q: Rather than being “left out” of the return of the Lord, those who have died in Christ will be the first to join the Lord in the air (1171, FCA).

**15: According to the Lord’s word, we tell you that we who are still alive,
who are left until the coming of the Lord, will certainly not precede those who have fallen asleep.**

52: 4: 16 – 1 = “According to the Lord’s word,”

52: 4: 16 – 1.1 = Q: We do not know to what word of the Lord Jesus Paul refers, probably Paul meaning only the point in the teaching of Christ rather than a quotation. Or he may be claiming a direct revelation (ca: the Lord’s Supper in 1 Cor 11: 23) (513, Robertson – WPNT).

52: 4: 16 – 2 = “we tell you that we who are still alive.”

52: 4: 16 – 2.1 = *Ye that are alive* – Paul here includes himself, but this by no means shows that Paul knew that he would be alive at the Parousia of Christ (The 2nd Coming of Christ). He was alive, not dead, when he wrote (514, Robertson – WPNT).

52: 4: 16 – 3 = “who are left until the coming of the Lord.”

52: 4: 16 – 4 = “will certainly not precede those who have fallen asleep.”

52: 4: 16 – 4.1 = Q: The “not” is strong. Hence, there was no ground for uneasiness about the dead in Christ (514, Robertson – WPNT).

**16: For the Lord himself will come down from heaven, with a loud command,
with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.**

52: 4: 16 – 1 = “For the Lord himself will come down from heaven, with a loud command.”

52: 4: 16 – 1.1 = Q: *With a shout*- As if with a military command, Christ will come as Conqueror (514, Robertson – WPNT).

52: 4: 16 – 1.2 = Q: These elements of a military advance are used throughout Scripture as a picture of the manifestation of God’s presence and glory when He comes to deliver His people and bring judgment upon their enemies (Exod 19: 13, 16, 19; Isa 27: 13; Zeph 1: 14-16; Matt 24: 31; 1 Cor 15: 52; Rev 19: 17) (1171, FCA).

52: 4: 16 – 2 = “with the voice of the archangel”

52: 4: 16 – 2.1 = Q: The only named archangel in the Bible is Michael (Jude 9; c: Daniel 10: 13). In Scripture, Gabriel is simply called an angel (Lk 1: 19, 26) (1947, ASB).

52: 4: 16 – 2.2 = Q: An archangel is an angel with a position of authority and leadership. Michael is the only archangel mentioned in the New Testament (c: Jude 9; Daniel 10: 13; 12: 1) (2175, LAB).

52: 4: 16 – 3 = “and with the trumpet call of God.”

52: 4: 16 – 3.1 = Q:

... Common uses for the trumpet in the Old Testament were as follows:

1: They were blown to ready troops for battle (Num 10: 9; Judges 3; 27). Paul employed this image in 1 Cor 14: 8.

2: Priests sounded trumpets at the time of the destruction of Jericho (Jos 6: 16).

3: Particularly important is the Old Testament’s association of trumpets with theophany (a manifest appearing of God).

For example, when Moses led the people of Israel to meet with God at Sinai, a trumpet blast was heard (Exod 19: 16).

4: A special ritual of trumpet blasts on the 1st day of the 7th calendar month inaugurated a sacred month that included the Day of Atonement and the Feast of Tabernacles or Booths (Num 29: 1-6).

... The trumpet in the New Testament is connected in Matt 24: 31, 1 Cor 15: 52 and 1 Thess 4: 16 with God’s appearing to the world at the end of history (already anticipated in Isa 27: 13 and Zech 9: 14). In a similar way the seven trumpets in Revelation 8-11 serve as warnings to people on Earth and signal the advent of God’s kingdom. The parallels with the 7 trumpets at the fall of Jericho are striking in light of the “collapse” of the great city in Revelation 11: 13 (2057, ASB).

52: 4: 16 – 4 = “and the dead in Christ will rise first.”

52: 4: 16 – 4.1 = Q: The dead in Christ will rise before those still alive are changed (514, Robertson – WPNT).

17: After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

52: 4: 17 – 1 = “After that, we who are still alive and are left will be caught up together with them in the clouds”

52: 4: 17 – 1.1 = Q: *Then* – This is the next step, not the identical time, but immediately afterwards (514, Robertson – WPNT).

52: 4: 17 – 1.2 = Q: *Shall be caught up* – This is the Greek verb *harpazo*, to seize, to carry off like Latin *rapio* (ca: *rapture*) (514, Robertson – WPNT).

52: 4: 17 – 1.3 = Q: When a royal figure came to a city, its inhabitants (or a delegation of them) went out of the city to greet this person and escort the royal procession into their town (1172, FCA).

52: 4: 17 – 1.4 = Q: The idea of the 2nd Coming had brought another problem to the people of Thessalonica... Paul’s answer is that there will be one glory for those who have died and those who survive... Paul lays down a great principle: The man who has lived and died in Christ is still in Christ even in death and will rise in him. Between Christ and the man who loves him there is a relationship which nothing can break, a relationship which overpasses death. Because Christ died and rose again, so the man who is one with Christ will rise again... It is not the details which are important. What is important is that in life and in death the Christian is in Christ and that is a union which nothing can break (203, Barclay – PCT).

52: 4: 17 – 2 = “to meet the Lord in the air.”

52: 4: 17 – 2.1 = Q: This rapture of the saints (both risen and changed) is a glorious climax to Paul’s argument of consolation (514, Robertson – WPNT).

52: 4: 17 – 3 = “And so we will be with the Lord forever.”

... *Daniel 7: 18 = But the saints of the Most High will receive the kingdom and will possess it forever – yes, for ever & ever.

52: 4: 17 – 3.1 = Q: This is the outcome, to be forever with the Lord, whether with a return to earth or with an immediate departure for heaven Paul does not say (514, Robertson – WPNT).

52: 4: 17 – 3.2 = Q: Because Jesus Christ came back to life, so will all believers. All Christians, including those living when Christ returns, will live with Christ forever. Therefore, we need not despair when loved ones die or world events take a tragic turn. God will turn our tragedies into triumphs, our poverty to riches, our pain to glory, and our defeat to victory. All believers throughout history will stand reunited in God’s very presence, safe and secure. As Paul comforted the Thessalonians with the promise of the resurrection, so we should comfort and reassure each other with this great hope (2175, LAB).

18: Therefore encourage one another with these words.

52: 4: 18 – 1 = “Therefore encourage one another with these words”...

52: 4: 18 – 1.1, CS = T: Paul’s message was encouraging, because the hope he spoke of was eternal. While the eternal hope has not yet been fulfilled, it will one day when the Lord calls all those to who placed their trust in Jesus Christ to enjoy eternity in His presence and in His peace... this is truly encouraging.