

The Loft

Sunday, July 26th, 2020

Today: 1 Thessalonians 5

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

1: Short Study:

Living in God's Will This section highlights what God will is & how living in it makes us ready for Jesus return.

2: Overview of Study:

5: 1 – 11 = The Coming of the Lord (continued)...

51: 5: 1-11 – 0.2* = Overview, The Coming of the Lord = Q:

... Many of the most terrible pictures in the Old Testament are of the Day of the Lord...

Isa 22: 5; 13: 9... Zephaniah 1: 14-16... Amos 5: 18... Jeremiah 30: 7... Malachi 4: 1... Joel 2: 31.

Its main characteristics were as follows:

1: It would come suddenly and unexpectedly.

2: It would involve a cosmic upheaval in which the universe was shaken to its very foundations.

3: It would be a time of judgment.

... Very naturally the New Testament writers to all intents and purposes identified the Day of the Lord with the day of the Second Coming of Jesus Christ. We will do well to remember that these are what we might call stock pictures. They are not meant to be taken literally. They are pictorial visions of what would happen when God broke into time.

... Jesus himself had bluntly said that no man knew when that day or hour would be, that even he did not know and only God knew (Mark 13: 32; ca: Matthew 24: 36; Acts 1: 7) (204-205, Barclay – PCT).

5: 12 – 28 = Life Principles & Final Instructions...

16: Be joyful always,

52: 5: 16 – 1 = “Be joyful always.”

52: 5: 16 – 1.1, CS = T: Genuine joy is something to behold and something that blesses you and others deeply. It should be a consistent attitude of the heart, mind and soul of every believer in Jesus as the Christ/Messiah who saved them! There is an element of “Jesus-level joy” (John 15: 11) that should be contagious to those around a joyful servant of Christ.

17: pray continually,

52: 5: 17 – 1 = “pray continually.”...

... Phil 4: 6-7 = Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. 7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

52: 5: 17 – 1.1, CS = T: To pray continually is to live a life in consistent dependency on God the Father, which leads you to love deeper, live more disciplined and living a legacy that cause you and others to be very thankful.

18: give thanks in all circumstances; for this is God's will for you in Christ Jesus.

52: 5: 18 – 1 = “give thanks in all circumstances.”

52: 5: 18 – 1.1, CS = T: A heart filled with gratitude, has the right attitude to a life and it is a heart that is fully alive.

Think about it, it is fun to be around people who have a heart of gratitude vs. being around people who live daily highlighting all the ways their life is being “ripped off/all of life is unfair” etc...

3: Questions to Consider:

1: The Day of the Lord is a time in history that will one day come, will you be ready? How can we be ready?

2: The sequence in 1 Thess 5: 16-18 is a great life practice, how can you and I live in this rhythm more consistently?

4: Bonus:

52: 5: 0 – 2 = The Holy Spirit's Ministry...

52: 5: 0 – 2.1 = Q: “Do not quench the Spirit” (1 Thess 5: 19) is an admonition to Christians not to resist and reject the ministry of the Spirit. The image is that of fire (Isa 34: 4; Acts 2: 3; Rev 4: 5). Just as fire brings light, heat, and cleansing, so the Spirit enlightens, enables, and purifies His people. Paul reminded Timothy to “stir up the gift of God” (2 Tim 1: 6), which means “get the fire burning again.” Are you allowing the fire to go out on the altar of your life (Lev 6: 9, 12)? (792, Wiersbe – CCB).

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

1: _____

2: _____

3: _____

1 Thessalonians 5

Chapter Summary...

5: 1 – 11 = The Coming of the Lord (continued)...

5: 12 – 28 = Life Principles & Final Instructions...

52: 5: 0 – 0 = Scripture Connections...

... Matt 24: 36-50 = The Day & Hour Unknown...

42: “Therefore keep watch, because you do not know on what day your Lord will come...”

44: So you also must be ready, because the Son of Man will come at an hour when you do not expect him.”

52: 5: 0 – 1 = Overview =

52: 5: 0 – 1.1 = Overview = Q: False peace... Family peace... Faithful peace...

... *False peace* (1 – 11) = The “day of the Lord” is that time when God will pour out His wrath on the world. God’s people have been saved from wrath, so they need not worry (v. 9; 1: 10); but the lost world will be caught at a time when they think they are secure. To be ready for Christ’s coming, God’s people must be sober and live in the light.

... *Family peace* (12 – 22) = The local church fellowship should reflect God’s peace; and it will if God’s people obey authority, minister to one another, and submit to the Spirit of God. Verse 21 emphasizes the positive and verse 22 the negative, and both are important.

... *Faithful peace* (23 – 28) = Holiness and peace go together (Isa 32: 17), for the God who quiets the heart also cleanses the heart (James 3: 17). A disturbed heart is sometimes evidence of unconfessed sin. God is faithful; let Him bring purity and peace to your heart (792, Wiersbe – CCB).

52: 5: 0 – 2 = The Holy Spirit’s Ministry...

52: 5: 0 – 2.1 = Q: “Do not quench the Spirit” (1 Thess 5: 19) is an admonition to Christians not to resist and reject the ministry of the Spirit. The image is that of fire (Isa 34: 4; Acts 2: 3; Rev 4: 5). Just as fire brings light, heat, and cleansing, so the Spirit enlightens, enables, and purifies His people. Paul reminded Timothy to “stir up the gift of God” (2 Tim 1: 6), which means “get the fire burning again.” Are you allowing the fire to go out on the altar of your life (Lev 6: 9, 12)? (792, Wiersbe – CCB).

52: 5: 0 – 2.2 = Q: I have noticed this, that when a man is full of the Holy Ghost, he is the very last man to be complaining of other people. He loves everybody too tenderly. He loves even a cold church, and is anxious to lift them up and bring them to a kinder feeling and sympathy (D.W. Moody – 792, Wiersbe – CCB).

5: 1 – 11 = The Coming of the Lord (continued)...

52: 5: 1-11 – 0 = Overview, The Coming of the Lord...

52: 5: 1-11 – 0.1 = Overview, The Coming of the Lord = Q: In the Old Testament the conception of the Day of the Lord is very common; and all the pictures and apparatus which belong to the Day of the Lord have been attached to the Second Coming.

To the Jews all time was divided into two ages. There was this present age which was wholly and incurably bad. There was the age to come which would be the golden age of God. In between there was the Day of the Lord which would be a terrible day. It would be a day in which one world was shattered and another was born (204, Barclay – PCT).

51: 5: 1-11 – 0.2* = Overview, The Coming of the Lord = Q:

... Many of the most terrible pictures in the Old Testament are of the Day of the Lord...

Isa 22: 5; 13: 9... Zephaniah 1: 14-16... Amos 5: 18... Jeremiah 30: 7... Malachi 4: 1... Joel 2: 31.

Its main characteristics were as follows:

1: It would come suddenly and unexpectedly.

2: It would involve a cosmic upheaval in which the universe was shaken to its very foundations.

3: It would be a time of judgment.

... Very naturally the New Testament writers to all intents and purposes identified the Day of the Lord with the day of the Second Coming of Jesus Christ. We will do well to remember that these are what we might call stock pictures. They are not meant to be taken literally. They are pictorial visions of what would happen when God broke into time.

... Jesus himself had bluntly said that no man knew when that day or hour would be, that even he did not know and only God knew (Mark 13: 32; ca: Matthew 24: 36; Acts 1: 7) (204-205, Barclay – PCT).

1: Now, brothers and sisters, about times and dates we do not need to write to you,

52: 5: 1 – 1 = “Now, brothers and sisters,”...

52: 5: 1 – 2 = “about times and dates we do not need to write to you,”

... Matt 24: 36-37 = “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.”

... Acts 1: 7 = He said to them: “It is not for you to know the times or dates the Father has set by his own authority.” Jesus

52: 5: 1 – 2.1 = Q: “Dates” is a definite space of time, not a rather extended period of time (514, Robertson – WPNT).

2: for you know very well that the day of the Lord will come like a thief in the night.

52: 5: 2 – 1 = “for you know very well”...

52: 5: 2 – 1.1 = Q: Accurately know, not “the times and the seasons,” but their own ignorance (514, Robertson – WPNT).

52: 5: 2 – 2 = “the day of the Lord will come like a thief in the night.”

... Matt 24: 36-50 = The Day & Hour Unknown...

37: “As it was in the days of Noah, so it will be at the coming of the Son of Man.”

42: “Therefore keep watch, because you do not know on what day your Lord will come...”

43: But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into.

44: So you also must be ready, because the Son of Man will come at an hour when you do not expect him.”

52: 5: 2 – 2.1 = Q: This means suddenly and unexpectedly (514, Robertson – WPNT).

52: 5: 2 – 2.2 = Q: The “day of the Lord” is a future time when God will intervene directly and dramatically in world affairs. Predicted and discussed often in the Old Testament (Isaiah 13; 6-12; Joel 2: 28-32; Zeph 1: 14-18), the day of the Lord will include both punishment and blessing. Christ will judge sin and set up his eternal kingdom (2175, LAB).

52: 5: 2 – 2.3 = Q: *the day of the Lord will come like a thief in the night...* He repeats that the coming of the day will be sudden. It will come like a thief in the night. But he also insists that that is no reason why a man should be caught unawares. It is only the man who lives in the dark and whose deeds are evil who will be caught unprepared.

... The Christian lives in the light and no matter when that day comes, if he is watchful and sober, it will find him ready. Waking or sleeping, the Christian is living already with Christ and is therefore always prepared (204, Barclay – PCT).

3: While people are saying, “Peace and safety,” destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

52: 5: 3 – 1 = “While people are saying, ‘Peace and safety.’”...

52: 5: 3 – 1.1 = Q: These false prophets will say this (ca: Ezek 13: 10) (514, Robertson – WPNT).

52: 5: 3 – 2 = “destruction will come on them suddenly.”

52: 5: 3 – 3 = “as labor pains on a pregnant woman.”

52: 5: 3 – 4 = “and they will not escape.”

52: 5: 3 – 4.1 = Q: The “not” is strong (as in 1 Thess 4: 15) (514, Robertson – WPNT).

52: 5: 3 – 4.2 = Q: No man knows when God’s call will come for him and there are certain things that cannot be left until the last moment. It is too late to prepare for an examination when the examination paper is before you. It is too late to make the house secure when the storm has burst (205, Barclay – PCT).

4: But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief.

52: 5: 4 – 1 = “But you, brothers and sisters, are not in darkness”...

52: 5: 4 – 1.1 = Q: The Apostle John as well as Paul often referred to people who lived with disregard to God as living in “darkness” (John 8: 12; 2 Corin 6: 14; Eph 6: 12) (1172, FCA).

52: 5: 4 – 1.2 = Q: If a call comes suddenly, it need not find us unprepared. The man who has lived all his life with Christ is never unprepared to enter his nearer presence (205, Barclay – PCT).

5: You are all children of the light and children of the day. We do not belong to the night or to the darkness.

52: 5: 5 – 1 = “You are all children of the light and children of the day.”

52: 5: 5 – 1.1 = Q: In the Hebrew idiom, to be a “son of” someone or something meant to share in the characteristics of that person or thing. Christians who believe in the One who is the “light of the world” share the characteristics of that light (1172, FCA).

52: 5: 5 – 1.2 = Q: This is chiefly a translation Hebraism (ca: Luke 16: 8 and Eph 5: 9) (514, Robertson – WPNT).

6: So then, let us not be like others, who are asleep, but let us be awake and sober.

52: 5: 6 – 1 = “So then, let us not be like others, who are asleep.”

52: 5: 6 – 1.1, CS = T: As you watch people in life, it becomes obvious to see that there are people “asleep at the wheel” of their life – they have a pattern of laziness, passive (you do it for me mentality) and they have a always “tired” presence. Paul is challenging those in Christ, that they should not be lazy people. In fact, those in Christ should be the opposite – they should be alive to all that the Lord leading in such a way that they are passionate about life!

52: 5: 6 – 1.1 = Q: Continuing on with the metaphor of day and night, Christians, since they operate in “the day,” must not “sleep” as are those who live in “the night.” Whereas in 4: 14, the metaphor of sleep meant death, here it refers to spiritual indifference and unawareness (Eph 5: 14) (1172, FCA).

52: 5: 6 – 1.2 = Q: Translate the Greek tense, “let us not go on sleeping” (514, Robertson – WPNT).

52: 5: 6 – 2 = “but let us be awake and sober.”

... Eph 5: 15-17 = Be very careful, then, how you live – not as unwise, but as wise, 16 making the most of every opportunity, because the days are evil. 17 Therefore do not be foolish, but understand what the Lord’s will is.

52: 5: 6 – 2.1 = Q: Originally meaning “to not be drunk,” here it is in the figurative sense, “to be calm, sober-minded” (ca: 1 Thess 5: 8) (514, Robertson – WPNT).

7: For those who sleep, sleep at night, and those who get drunk, get drunk at night.

52: 5: 7 – 1 = “For those who sleep, sleep at night.”

52: 5: 7 – 2 = “and those who get drunk, get drunk at night.”

52: 5: 7 – 2.1 = Q: Paul is not talking about literal sobriety and drunkenness, but uses it as a metaphor of how the Christian life of purpose, awareness, and direction contrasts with the “worldly” life of excess, spiritual insensitivity, and folly (1172, FCA).

52: 5: 7 – 2.2 = Q: There is a slight difference in the Greek (the first verb is inceptive [get]), translate, “those who *get* drunk *are* drunk” at night, the favorite time for drunken revelries (514, Robertson – WPNT).

8: But since we belong to the day, let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet.

52: 5: 9 – 0 = Overview, Armor...

... Eph 6: 13-17 = (The Armor of God)

52: 5: 9 – 0.1 = Q: Elsewhere Paul uses other virtues to describe the various parts of the Christians armor (Rom 13: 12; 2 Cor 6: 7; 10: 4; Eph 6: 13-17). Here, faith, love and hope are the primary pieces of the spiritual armor that Christians need in order to stand at watch for the Day of the Lord. The “hope of salvation” is not a wish, but a firm confidence and expectation that give courage in the face of struggle (1172, FCA).

52: 5: 9 – 0.2 = Q: (ca: Eph 6: 14,17, also Isa 59: 17). The idea of watchfulness brings the figure of a sentry on guard and armed to Paul’s mind (ca: Rom 13: 12) (514, Robertson – WPNT).

52: 5: 9 – 1 = “But since we belong to the day, let us be sober.”

52: 5: 9 – 2 = “putting on faith”

52: 5: 9 – 3 = “and love as a breastplate.”

52: 5: 9 – 4 = “and the hope of salvation as a helmet.”

52: 5: 9 – 4.1 = Q: Salvation includes both the present experience of God’s grace and the confident fulfillment of that grace in the future (1172, FCA).

9: For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.

52: 5: 9 – 1 = “For God did not appoint us to suffer wrath”...

52: 5: 9 – 2 = “but to receive salvation through our Lord Jesus Christ.”

52: 5: 9 – 2.1 = Q: “Receive” may be passive (God’s possession as in 1 Pet 2: 9), or active (obtaining, as in 2 Thess 2: 14). The latter is probably the idea here. Salvation here is in the sense of our final victory and its hope (515, Robertson – WPNT).

10: He died for us so that, whether we are awake or asleep, we may live together with him.

52: 5: 10 – 1 = “He died for us”

... Rom 5: 8 =

... Gal 2: 20-21 =

52: 5: 10 – 1.1 = Q: The Christian’s hope for life is rooted in Jesus’ death on their behalf (Rom 5: 6-8; 2 Cor 5: 15; 1 Pet 2: 21-24) (1172, FCA).

52: 5: 10 – 2 = “so that, whether we are awake or asleep.”

52: 5: 10 – 2.1 = Q: This most likely refers to the issue of whether we are alive or dead at the time of Christ’s coming (1172, FCA).

52: 5: 10 – 3 = “we may live together with him.”

52: 5: 10 – 3.1 = Q: This is used here of life and death, not as metaphor, covering all life (now and hereafter) together with Jesus (515, Robertson – WPNT).

11: Therefore encourage one another and build each other up, just as in fact you are doing.

52: 5: 11 – 1 = “Therefore encourage one another”...

... 1 Thess 2: 11-12 = For you know that we dealt with each of you as a father deals with his own children, 12 encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.

52: 5: 11 – 2 = “and build each other up.”

52: 5: 11 – 2.1 = Q: The verb “build up” was basically applied to building houses, but Paul frequently used it for Christians being edified (1947, ASB).

5: 12 – 28 = Life Principles & Final Instructions

12: Now we ask you, brothers and sisters, to acknowledge those who work hard among you, who care for you in the Lord and who admonish you.

52: 5: 12 – 1 = “Now we ask you, brothers and sisters.”

52: 5: 12 – 2 = “to acknowledge those who work hard among you.”

52: 5: 12 – 2.1 = Q: “Work hard” is an old word for toil even if weary (515, Robertson – WPNT).

52: 5: 12 – 2.2 = Q: *respect your leaders*, says Paul; and the reason for the respect is the work that they are doing. It is not a question of personal prestige; it is the task which makes a man great and it is the service he is doing which is his badge of honor (206, Barclay – PCT).

52: 5: 12 – 3 = “who care for you in the Lord and who admonish you.”

52: 5: 12 – 3.1 = Q: “Over you” is lit., “those who stand in front of you,” your leaders in the Lord, the presbyters or bishops and deacons. “Admonish” is lit. “Putting sense into the heads [minds] of people” (515, Robertson – WPNT).

52: 5: 12 – 3.2 = Q: How can you show respect to and hold in the “highest regard” your pastor and other church leaders? Express your appreciation, tell them how you have been helped by their leadership and teaching, and thank them for their ministry in your life. If you say nothing, how will they know where you stand? Remember, they need and deserve your support and love (2176, LAB).

13: Hold them in the highest regard in love because of their work. Live in peace with each other.

52: 5: 13 – 1 = “Hold them in the highest regard in love because of their work.”

52: 5: 13 – 1.1 = Q: The idlers in Thessalonica had evidently refused to follow their leaders in church activities. We need wise leadership today, but still more wise following (515, Robertson – WPNT).

52: 5: 13 – 2 = “Live in peace with each other.”

52: 5: 13 – 2.1 = Q: *Live at peace...* It is impossible that the gospel of love should be preached in an atmosphere poisoned by hate (206, Barclay – PCT).

14: And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone.

52: 5: 14 – 1 = “And we urge you, brothers and sisters.”

52: 5: 14 – 2 = “warn those who are idle”

... 1 Thess 4: 11-12 = Make it your ambition to lead a quiet life, to mind your own business and to work with your hands just as we told you, 12 so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

52: 5: 14 – 2.1 = Q: 2 Thessalonians 3: 6-15 is a strong admonition against idleness that stemmed from “watching” for the Lord’s return, and which precluded doing anything else. Such people not only failed to pull their own weight, but became a nuisance and weight upon others (1173, FCA).

52: 5: 14 – 2.2 = Q: Like keeping order in military sense, this means to put sense into the unruly mob who break ranks (515, Robertson – WPNT).

52: 5: 14 – 2.3 = Q: Don’t loaf around with the idle; warn them. Don’t yell at the timid and the weak; encourage and help them. At times it’s difficult to distinguish between idleness and timidity. Two people may be doing nothing – one out of laziness and the other out of shyness or fear of doing something wrong. The key to ministry is sensitivity; sensing the condition of each person and offering the appropriate remedy for each situation. You can’t effectively help until you know the problem. You can’t apply the medicine until you know where the wound is (2176, LAB).

52: 5: 14 – 2.4 = Q: The word used for *lazy* originally described a soldier who had left the ranks. The phrase literally means “Warn the quitters.” The fearful are literally *those whose souls are small*. In every community there is the faint-hearted brother who instinctively fears the worst but in every community there should be Christians who, being brave, help others to be brave (206, Barclay – PCT).

52: 5: 14 – 3 = “encourage the disheartened.”

52: 5: 14 – 3.1 = Q: (ca: John 11: 31) “Timid” is lit. “small-souled, little-souled.” Conditions often cause some to lose heart and wish to quit. These must be held in line (515, Robertson – WPNT).

52: 5: 14 – 4 = “help the weak.”

52: 5: 14 – 4.1 = Q: Lit. “to cling to, to hold on to [the weak].” The weak are those tempted to sin (immorally, for instance) (515, Robertson – WPNT).

52: 5: 14 – 4.2 = Q: *Cling to the weak...* is a lovely piece of advice. Instead of letting the weak brother drift away and finally vanish altogether, the Christian community should make a deliberate attempt to grapple him to the Church in such a way that he cannot escape. It should forge bonds of fellowship and persuasion to hold on to the man who is likely to stray away (206, Barclay – PCT).

52: 5: 14 – 5 = “be patient with everyone.”

52: 5: 14 – 5.1 = Q: These disorderly elements try the patience of the leaders. Hold out with them (515, Robertson – WPNT).

52: 5: 14 – 5.2 = Q: *To be patient with all...* is perhaps the hardest of all, for the last lesson most of us learn is to suffer fools gladly (207, Barclay – PCT).

15: Make sure that nobody pays back wrong for wrong, but always strive to do what is good for each other and for everyone else.

52: 5: 15 – 1 = “Make sure that nobody pays back wrong for wrong.”

... Rom 12: 21 = Do not be overcome by evil, but overcome evil with good.

52: 5: 15 – 1.1 = Q: The temptation to retaliate against persecution would have been strong, but is admonished in Scripture (Prov 25: 21; Matt 5: 43-44; Rom 12: 17-20; 1 Pet 3: 9) (1173, FCA).

52: 5: 15 – 1.2 = Q: Don't take revenge, says Paul. Even if a man seeks our evil we must conquer him by seeking his good (207, Barclay – PCT).

16: Be joyful always,

52: 5: 16-18 – 0 = Overview, Three Points of Maturity in the Faith...

52: 5: 16-18 – 0.1 = Overview, Three Points of Maturity in the Faith = Q: Vs 16-18 give us three marks of a genuine Church:

... 1: It is a *happy Church*. There is in it that atmosphere of joy which makes its members feel that they are bathed in sunshine. True Christianity is an exhilarating and not a depressing thing.

... 2: It is a *praying Church*. Maybe our Church's prayers would be more effective if we remembered that “they pray best together who also pray alone.”

... 3: It is a *thankful Church*. There is always something for which to give thanks; even on the darkest day there are blessings to count. We must remember that if we face the sun the shadows will fall behind us but if we turn our backs on the sun all the shadows will be in front

... When a Church lives up to Paul's advice (in this whole section), it will indeed shine like a light in a dark place; it will have joy within itself and power to win others (207, Barclay – PCT).

52: 5: 16 – 1 = “Be joyful always.”

... John 15: 11* = “I have told you this so that my joy may be in you and that your joy may be complete.”

... Gal 5: 22-23 = But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control.

... Phil 4: 4 = Rejoice in the Lord always, I will say it again: Rejoice!

.. 1 Peter 1: 8-9* = Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy 9 for you are receiving the goal of your faith, the salvation of your souls.

52: 5: 16 – 1.1, CS = T: Genuine joy is something to behold and something that blesses you and others deeply. It should be a consistent attitude of the heart, mind and soul of every believer in Jesus as the Christ/Messiah who saved them! There is an element of “Jesus-level joy” (John 15: 11) that should be contagious to those around a joyful servant of Christ.

52: 5: 16 – 1.1 = Q: Joy springs not from circumstances, but from the Holy Spirit giving believers a confidence of God's presence no matter what happens (Rom 5: 3-5; 2 Cor 6: 10; Gal 5: 22-23; Phil 4: 4; Col 1: 24) (1173, FCA).

17: pray continually,

52: 5: 17 – 1 = “pray continually,”...

... Phil 4: 6-7 = Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. 7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

52: 5: 17 – 1.1, CS = T: To pray continually is to live a life in consistent dependency on God the Father, which leads you to love deeper, live more disciplined and living a legacy that cause you and others to be very thankful.

52: 5: 17 – 1.1 = Q: This does not mean one is literally to pray all the time in exclusion of other activities, but that one continually approaches life with the spirit of prayer, that is, with a sense of dependency upon God and thankfulness to Him (1173, FCA).

52: 5: 17 – 1.2 = Q: We cannot spend all our time on our knees, but it is possible to have a prayerful attitude at all times. This attitude is built upon acknowledging our dependence on God, realizing his presence within us, and determining to obey him fully. Then we will find it natural to pray frequent, spontaneous, short prayers. A prayerful attitude is not a substitute for regular times of prayer but should be an outgrowth of those times (2176, LAB).

18: give thanks in all circumstances; for this is God's will for you in Christ Jesus.

52: 5: 18 – 1 = “give thanks in all circumstances:”

52: 5: 18 – 1.1, CS = T: A heart filled with gratitude, has the right attitude to a life and it is a heart that is fully alive.

Think about it, it is fun to be around people who have a heart of gratitude vs. being around people who live daily highlighting all the ways their life is being “ripped off/all of life is unfair” etc...

52: 5: 18 – 1.1 = Q: One has the confidence that all things are under the sovereign hand of God (1173, FCA).

52: 5: 18 – 1.2 = Q: It is God's will that we find joy in prayer in Christ Jesus in every condition of life (515, Robertson – WPNT).

52: 5: 18 – 1.3 = Q: Paul was not teaching that we should thank God for everything that happens to us, but *in everything*. Evil does not come from God, so we should not thank him for it. But when evil strikes, we can still be thankful for God's presence and for the good that he will accomplish through the distress (2176, LAB).

52: 5: 18 – 2 = "for this is God's will for you in Christ Jesus."

... Rom 12: 1-2 = Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. 2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will.

52: 5: 18 – 2.1, CS = T: God's will is one of the most sought after areas of life, we think it to be complex but it is quite simple. This sequences of Scriptures along with others listed above & others, show that we are to tune our mind/soul/life to the truth so that our life "sings" the song it was created to sing. Living in His will, requires that we live in His truth.

52: 5: 18 – 2.1 = Q: God's will is not simply to get believers to do what is right, but to produce a spirit of joy, dependence, and thankfulness within them (1173, FCA).

19: Do not quench the Spirit.

52: 5: 19 – 1 = "Do not quench the Spirit."

52: 5: 19 – 1.1, CS = T: To quench the Spirit is to willfully defy what the Spirit says to do/live in life. It is to step outside of living in His peace and power, because God's strength shines through the life that seeks to live in sync with the Spirit vs. intentionally out of sync with the Spirit – quenching the Spirit's power in a person's life.

52: 5: 19 – 1.1 = Q: Fire is often used as an image of the Holy Spirit (Matt 3: 11; Acts 2: 3). This "fire" can be dampened by disobedience (Eph 4: 30) (1173, FCA).

52: 5: 19 – 1.2 = Q: The Greek syntax here means to stop doing it or not to have the habit of doing it. It is a bold figure. Some of them were trying to put out the fire of the Holy Spirit, probably the special gifts of the Holy Spirit as verse 20 means. But even so the exercise of these special gifts (1 Cor 12-14; 2 Cor 12: 2-4; Rom 12: 6-9) was to be done decently (1 Thess 4: 12) and in order (1 Cor 14: 40) and for edification (1 Cor 14: 26) (515, Robertson – WPNT).

52: 5: 19 – 1.3 = Q: By warning us not to "put out the Spirit's fire." Paul means that we should not ignore or toss aside the gifts the Holy Spirit gives. Here, he mentions prophecy (5: 20); in 1 Cor 14: 39 he mentions tongues. Sometimes spiritual gifts are controversial, and they may cause division in a church. Rather than trying to solve the problems, some Christians prefer to smother the gifts. This impoverishes the church. We should not stifle the Holy Spirit's work in anyone's life but encourage the full expression of these gifts to benefit the whole body of Christ (2176, LAB).

52: 5: 19 – 1.4 = Q: In verses 19 and 20 Paul warns the Thessalonians not to despise spiritual gifts. The prophets were really the equivalent of our modern preachers. It was they who brought the message of God to the congregation... (207, Barclay – PCT).

20: Do not treat prophecies with contempt

52: 5: 20 – 1 = "Do not treat prophecies with contempt"...

52: 5: 20 – 1.1 = Q: Whereas in Corinth the problem was an undiscerning obsession with spiritual gifts, perhaps here the problem was an undiscerning repression of them. Paul advocates a discerning acceptance, instead (v. 21). It may be that "prophecies" about the Lord's return caused some of the anxiety in this church about this topic (1173, FCA).

52: 5: 20 – 1.2 = Q: Greek syntax means "stop counting as nothing." Here this is "forth-telling" rather than "fore-telling" (1 Cor 14: 1) and evidently depreciated in Thessalonica as in Corinth later (515, Robertson – WPNT).

21: but test them all; hold on to what is good,

52: 5: 21 – 1 = "but test them all;"

52: 5: 21 – 1.1 = Q: Verses 21 and 22 describe the constant duty of the Christian. He must use Christ as touchstone by which to test all things; and even when it is hard he must keep on doing the fine things and hold himself aloof from every kind of evil (207, Barclay – PCT).

52: 5: 21 – 2 = "hold on to what is good."

52: 5: 21 – 2.1 = Q: Even the gift of prophecy has to be tested (1 Cor 12: 10; 14; 29) to avoid error. Paul shows fine balance here (516, Robertson – WPNT).

22: reject every kind of evil.

52: 5: 22 – 1 = "reject every kind of evil."

52: 5: 22 – 1.1 = Q: Though "kind/form" can mean the appearance or look. But, if so taken, it is not semblance as opposed to reality. Here it is in the sense of class or kind. Evil had a way of showing itself even in the spiritual gifts including prophecy (516, Robertson – WPNT).

52: 5: 22 – 1.2 = Q: As Christians, we cannot avoid every kind of evil because we live in a sinful world. We can, however, make sure that we don't give evil a foothold by avoiding tempting situations and concentrating on obeying God (2176, LAB).

23: May God himself, the God of peace, sanctify you through and through.

May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

52: 5: 23 – 1 = “May God himself, the God of peace”...

52: 5: 23 – 2 = “sanctify you through and through.”

52: 5: 23 – 2.1 = Q: *Sanctify you* – This is a new verb in LXX and NT for the old *hagizo*, to render or to declare holy (hagios), to consecrate, to separate from things profane (516, Robertson – WPNT).

52: 5: 23 – 3 = “May your whole spirit, soul and body”...

52: 5: 23 – 3.1 = Q: here it means the whole of each of you, every part of each of you, through and through qualitatively rather than quantitatively (516, Robertson – WPNT).

52: 5: 23 – 3.2 = Q: Not necessarily trichotomy (three essential parts to a human) as opposed to dichotomy (two essential parts to a human) as elsewhere in Paul’s Epistles. Both believers and unbelievers have an inner man (soul, mind, heart) and the outer man (body). But the believer has the Holy Spirit of God, the renewed spirit of man (1 Cor 2: 11; Rom 8: 9-11)... Note singular verb and singular adjective showing that Paul conceives of the man as “an undivided whole” (Frame) (516, Robertson – WPNT).

52: 5: 23 – 3.3 = Q: The spirit, soul, and body refers not so much to the distinct parts of a person as to the entire being of a person. This expression is Paul’s way of saying that God must be involved in every aspect of our lives. It is wrong to think that we can separate our spiritual lives from everything else, obeying God only in some ethereal sense or living for him only one day each week. Christ must control *all* of us, not just a “religious” part (2176, LAB).

52: 5: 23 – 4 = “be kept blameless at the coming of our Lord Jesus Christ.”

52: 5: 23 – 4.1 = Q: This the 2nd Coming which was a sustaining hope to Paul (516, Robertson – WPNT).

24: The one who calls you is faithful, and he will do it.

52: 5: 24 – 1 = “The one who calls you is faithful, and he will do it.”

52: 5: 24 – 1.1 = Q: God is faithful: he calls and will carry through (Phil 1: 6) (516, Robertson – WPNT).

25: Brothers and sisters, pray for us.

52: 5: 25 – 1 = “Brothers and sisters, pray for us.”

52: 5: 25 – 1.1 = Q: At the end of his letter Paul commends his friends to God in body, soul and spirit. But there is one lovely saying here. ‘Brothers,’ said Paul, ‘pray for us.’ It is a wonderful thing that the greatest saint of them all should feel that he was strengthened by the prayers of the humblest Christians.

Once his friends came to congratulate a great statesman who had been elected to the highest office his country could offer him. He said, “Don’t give me your congratulations, but give me your prayers.” For Paul prayer was a golden chain in which he prayed for others and others prayed for him (207, Barclay – PCT).

26: Greet all God’s people with a holy kiss.

52: 5: 26 – 1 = “Greet all God’s people with a holy kiss”...

52: 5: 26 – 1.1 = Q: Kissing on the cheek was a common greeting in this culture, and still is in many Mediterranean and Middle Eastern countries. This kiss is similar to a handshake in Western cultures (1173, FCA).

52: 5: 26 – 1.2 = Q: A customary salutation for rabbis, this is a token of friendship and love (1 Cor 16: 20; 2 Cor 13: 12; Rom 16: 16) (516, Robertson – WPNT).

27: I charge you before the Lord to have this letter read to all the brothers and sisters.

52: 5: 27 – 1 = “I charge you before the Lord to have this letter read to all the brothers and sisters.”

52: 5: 27 – 1.1, CS = T: Think of the countless generations who have read this letter and whose lives have been changed by the eternal love of Jesus Christ and the Gospel/Good News of God’s amazing grace for those who receive it!

52: 5: 27 – 1.1 = Q: Clearly Paul wrote for the church as a whole and wished the epistles read aloud at a public meeting (516, Robertson – WPNT).

28: The grace of our Lord Jesus Christ be with you.

52: 5: 28 – 1 = “The grace of our Lord Jesus Christ be with you.”

52: 5: 28 – 1.1 = Q: Paul prefers this noble word to the customary “Farewell, be strong” (ca: 2 Thess 3: 18 and also 1 Cor 16: 23; rom 16: 20 and Col 4: 18; 1 Tim 6: 21; Titus 3: 15; 2 Tim 4: 22). The full Trinitarian benediction we find in 2 Corin 13: 13 (516, Robertson – WPNT).

52: 5: 28 – 1.2 = Q: The Thessalonian church was young, and they needed help and encouragement. Both the persecution they faced and the temptations of their pagan culture were potential problems for these new Christians. Paul wrote, therefore, to strengthen their faith and bolster their resistance to persecution and temptation. We too have a responsibility to help new believers, and to make sure that they continue in their faith and don’t become sidetracked by wrong beliefs or practices. First Thessalonians can better equip us to help our brothers and sisters in Christ (2177, LAB).