

Chapter Four

Christian Morality

EXEGESIS OF VERSES 1 & 2:

VERSE ONE

“Finally then brethren, we request and exhort you in the Lord Jesus that just as you received from us how you ought to walk and please God, just as you actually do walk, that you may keep on excelling all the more”.

Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ’ ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.

(adv. λοιπός/loipos **"finally"** + conj. οὖν/oun **"then"** + noun-v-m-pl ἀδελφός/adelphos **"brethren"** + verb-pres.act.ind.1st.pl ἐρωτάω/erotao **"we request"** + pron-2nd-a-c-pl σύ/su **"you"** + conj. καὶ/kai **"and"** + verb-pres.act.ind.1st.pl παρακαλέω/parakaleo **"we exhort"** + prep-loc. ἐν/en **"in"** + noun-l-f-s κύριος/kurios **"the lord"** + noun-l-m-s Ἰησοῦς/Iesous **"Jesus"** + conj. ἵνα/hina **"that"** + conj. καθὼς/kathos **"Just as"** + verb-aor.act.ind.2nd.pl παραλαμβάνω/paralambano **"you received"** + conj-abl. παρὰ/para **"from"** + pron-1st-g-c-pl ἐγώ/ego **"us"** + d.a-a-n-s ὁ/ho **"the..."** int. adv. πῶς/pos **"how"** + verb-pres.act.ind.3rd.s δεῖ/dei **"it should"** + pron-2nd-a-c-pl σύ/su **"you"** + verb-pres.act.inf. περιπατέω/peripateo **"to walk"** [**"the how it should be you to walk"**] + conj. καὶ/kai **"and"** + verb-pres.act.inf. ἀρέσκω/aresko **"to please"** + noun-d-m-s θεός/theos **"God"** + conj. καθὼς/kathos **"just as"** + conj. καὶ/kai **"also"** + verb-pres.act.ind.2nd.pl περιπατέω/peripateo **"you walk"** + conj. ἵνα/hina **"that"** + verb-pres.act.subj.2nd.pl περισσεύω/perisseuo **"you may keep on excelling"** + adv. μᾶλλον/mallon **"more"**).

VERSE TWO

“For you know what commandments we gave you through the Lord Jesus”.

οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.

(verb-perf.act.ind.2nd.pl οἶδα/oida **"you know"** + conj. γάρ/gar **"for"** + int. adj-a-f-pl τίς/tis **"what"** + noun-a-f-pl παραγγελία/parangellia **"commandments"** + verb-aor.act.ind.1st.pl

δίδομι/didomi "we gave" + pron-2nd-d-c-pl σύ/su "you" + prep-gen. διά/dia "through" + noun-g-m-s w d.a. κύριος/kurios "the lord" + proper noun-g-m-s Ἰησοῦς/Iesous "Jesus").

ANALYSIS OF VERSES 1 & 2:

1. Paul switches gears a bit in chapter four. Having discussed his desire for God to establish their hearts that they may stand at the Bema, he now begins to give instruction to them.
2. He begins by addressing various issues concerning Christian morality.
3. He states in verse one, **“Finally then brethren, we request and exhort you in the Lord Jesus that just as you received from us how you ought to walk and please God, just as you actually do walk, that you may keep on excelling all the more”**.
4. While Paul uses the adverb, λοιπός/loipos, “finally”, this is by no means the end of his letter. He still has quite a bit to say.
5. The adverb has as a large part of its nuance, “that which remains, furthermore” (cp. Phil. 3:1).
6. However he is beginning the final section of his letter, the instruction phase. This is the meatiest part of the letter.
7. Note the use of the two verbs. He *requests* and *exhorts* the saints that they behave in accordance with the teaching they had received from Paul and his associates.
8. Paul and Silvanus are doing so “in the Lord Jesus”. In other words this is an application of Doctrine in FHS on Paul and his associates’ behalf (John 15:4; Rom. 6:11).
9. Recall that Timothy had recently returned from his trip and reported to Paul the conditions in Thessalonica.
10. What he had found, per Paul’s words, is that they were acting in accordance to the teaching they had received! Thus he states “just as you actually do walk”.
11. Paul wants them to continue to do so and do so all the more as seen in the present, active, indicative of περισσεύω/perisseuo, “to excel, be over and above, increase, abound”.
12. The subjunctive mood is the mood of potential and indicates that they may do this (depending on their volition).
13. The present tense demonstrates continuous action whereby they might “keep on excelling all the more [adv. - μάλλον/mallon].
14. In other words keep doing what you are doing, but it is our hope that you decide to do it more, better and more often (cp. I Cor. 14:12; Phil 1:9; I Thess. 3:12; 4:10).
15. How are you working to be a better believer on a day-to-day basis? What is the next application to make? What is the next change in your life to take things to the next level? What do you need to work on to be a better believer?
16. Note that they are to do so in order to “please God”. God is pleased when He observes believers applying Doctrine in FHS!!!
17. This is how we are to live our lives. We are not to strive to be pleasing to people or to ourselves, but *ultimately* to God.
18. If you do things *merely* to please people, then you will receive your reward in full, but not from God (Matt. 6:1-6; Matt. 10:38).

19. He continues in verse two where he states **“For you know what commandments we gave you through the Lord Jesus”**.
20. Our word for “commandments” is the accusative, feminine, plural noun, παραγγελία/parangellia, "a directive from an authoritative source, a commandment, order, charge".
21. Paul had directed them regarding various Royal Family Imperatives while he was with them.
22. They had thus come to know them. Note the perfect tense οίδα/oida, our verb for “know”.
23. The perfect tense demonstrates completed action with the reality existing up until the present. Hence they had come to know what these commandments as they were part of their doctrinal grid resident in their souls.
24. Paul again calls upon the Thessalonians to use their memory and recall the teaching they received from Paul and Silvanus’ time with them.
25. **Principle:** While we should always desire to learn new truths from Scripture, sometimes a big part of Bible Class is being reminded of and exhorted on what we already know.
26. They thus were culpable to keep these commandments and Paul reminds them of this fact.
27. Again we are reminded that Paul and Silvanus spent a good amount of time teaching the Thessalonians.
28. Paul states that they gave the Thessalonians these commands “Through the Lord Jesus”, indicating that Jesus is sponsoring this ministry and is of course the head of the Church.
29. The NASB translates it as “by the authority of the Lord Jesus”.
30. What will follow is a list of commands regarding Christian Morality that is to be kept on a day-to-day basis.

EXEGESIS OF VERSES 3 – 5:

VERSE THREE

“For this is the will of God, your sanctification; that you abstain from sexual immorality”.

τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,

(dem. pron-n-n-s οὗτος/houtos **"this"** + conj. γάρ/gar **"for"** + to be verb [supplied] **"is"** + noun-n-n-s θέλημα/thelema **"will"** + noun-g-m-s w/ d.a. θεός/theos **"of God"** + noun-m-s w/ d.a. ἁγιασμός/hagiasmos **"the sanctification"** + pron-2nd-g-c-pl σύ/su **"of you"** + verb-pres.mid.inf. ἀπέχω/apecho **"to abstain"** + pron-2nd-a-c-pl σύ/su **"you"** + prep-abl. ἀπό/apo **"from"** + noun-ab-f-s w/ d.a. πορνεία/porneia **"the sexual immorality"**).

VERSE FOUR

“Each one of you ought to know how to possess his own vessel in sanctification and honor.”

εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,

(verb-perf-act-inf. οἶδα/oida **"to know"** + adj-a-m-s ἕκαστος/ekastos **"each one"** + pron-2nd-g-c-pl σύ/su **"of you"** + d.a.-a-n-s ὁ/ho **"the..."** + pron-g-m-s ἑαυτοῦ/heautou **"his own"** + noun-a-n-s σκεῦος/skeuos **"vessel"** + verb-pres-dep.inf. κτάομαι/ktaomai **"to possess"** + prep-loc. ἐν/en **"in"** + noun-l-m-s ἁγιασμός/hagiosmos **"sanctification"** + conj. καὶ/kai **"and"** + noun-l-f-s τιμή/time **"honor"**).

VERSE FIVE

“Not in covetous passion as do the gentiles who do not know God”.

μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,

(neg. adv. μή/me **"not"** + prep-loc. ἐν/en **"in"** + noun-l-n-s πάθος/pathos **"passion"** + noun-g-f-s ἐπιθυμία/epithumia **"of covetousness"** + conj. καθάπερ/kathaper **"just as"** + conj. καὶ/kai **"also"** + noun-n-n-pl w/ d.a. ἔθνος/ethnos **"the gentiles"** + d.a.-n-n-pl ὁ/ho **"the ones"** + neg. adv. μή/me **"not"** + verb-perf.act.prt.n-n-pl οἶδα/oida **"knowing"** + noun-a-m-s w/ d.a. θεός/theos **"the God"**).

ANALYSIS OF VERSES 3 – 5:

1. Having addressed the Royal family imperatives that he has addressed to the Thessalonians, he now highlights some.

2. He first tackles the issue of sexual immorality beginning in verse three where he states, **“For this is the will of God, your sanctification; that you abstain from sexual immorality”**.
3. Note first and foremost that the will of God is stated outright by the use of ἁγιασμός/hagiasmos, “sanctification”.
4. We are sanctified in a positional sense in that we have believed in Jesus Christ for SAJG (Rom. 6:22).
5. However we are only sanctified in an *experiential* sense when we are in FHS (Rom. 6:19; I John 1:9 cp. Zech. 3:1).
6. Ultimate sanctification occurs in ph3 (I Thess. 5:23).
7. Note that he uses the article. Hence, “This is the will of God: The sanctification of you [literally]”.
8. Those led by the flesh, whether unbelievers or carnal believers due not attain to ph2 sanctification, and are thus filthy (Rom. 6:9).
9. Critical to remaining in a sanctified state is their remaining aloof from OSN activity. The first item on the list is “sexual immorality”.
10. Our word translated as “sexual immorality is the ablative, feminine, singular of the noun, πορνεία/porneia “every kind of extramarital, unlawful, or unnatural sexual intercourse fornication, sexual immorality, prostitution”.
11. It is the Greek root from which we get our English word, pornography.
12. We may define it as any form of sexual activity outside of marriage between a man and a woman who are consenting adults.
13. This of course was part of the moral code of the Old Testament that has not been rescinded and continues on into the Church Age (Lev. 20:10-23; Deut. 22:22-30).
14. Paul and the other apostles do not repeat all of the moral code set in the Law. However sexual immorality is brought up on a number of occasions.
15. Why is this the case? It is because these sins were very prevalent among the Greeks and other Gentiles where the church was expanding during Paul’s missionary journeys and thereafter (Acts 15:20, 29; 20:25; Eph. 5:3; Col. 3:5; I Pet. 4:3).
16. Note that πορνεία/porneia has the definite article with it. They are admonished to abstain from “the sexual immorality”, indicating that a specific form or type is in view. What it is? Paul does not say.
17. However why bring it up if it were not an issue in this area and the Gentile believers of Macedonia were vulnerable and susceptible to it?
18. He continues in verse four stating **“Each one of you ought to know how to possess his own vessel in sanctification and honor.”**
19. We now get some insight into what “the sexual infidelity” is. Some sort of extramarital affair or simply sexual activity outside of marriage (fornication).
20. Each man and woman ought to know how to possess his/her “own vessel” i.e. their own body, which is referred to as the “vessel” which our soul lives in while in ph2 (Acts 9:15; Rom. 9:21; II Tim. 2:20; I Pet. 3:7).
21. Once one is married, his/her body is not their own but in a very real sense belongs to their spouse (I Cor. 7:1-10).

22. However each of us, whether married or single is to keep our bodies clean and sanctified as it is the temple of the Holy Spirit (Rom. 12:1; I Cor. 6:18-20).
23. Note the perfect tense of οἶδα/oida, our verb for “know”. The perfect tense is action completed in the past with the effects of said action lasting up until the present.
24. In other words, this is something they should have already learned and have firmly in place in their thinking.
25. They are thus to maintain their sanctification by remaining aloof from sexual immorality, unlike those of the pagan world as Paul states **“Not in covetous passion as do the gentiles who do not know God”**.
26. Our word for “covetous” is the genitive, feminine, singular noun, ἐπιθυμία/epithumia, “desire, craving, longing, lust coveting
27. It can be used in a positive aspect, longing for things that are legit (Luke 22:15).
28. However in most instances it is used in a negative context with regard to lusting or coveting over things illicit. Such is the case here as the context is sexual lust (I Cor. 6:18; Eph. 5:3; Col. 3:5).
29. The gentile world was infamous for their sexual lust trends. So much that most did not speak out over the incestuous Corinthian (I Cor. 5:1 cp. Lev. 20:11).
30. Paul states that they are not to be like the Gentiles who do not know God. Such is not a reference to the Gentiles in general; most of the congregation(s) that Paul writes to were Gentiles.
31. Paul is here specifically referencing those Gentiles who are pagans where extra-marital affairs and having multiple sex partners outside of the institution of marriage was acceptable.
32. Such ones are called “those who do not know God, godless pagans in other words (Eph. 4:17).
33. Again note that our word for “know”, οἶδα/oida, is again in the perfect tense. We may better translate it as those who have not known God or who have never known God!
34. When we run under our OSNs we emulate the unbeliever who does not even know God!

EXEGESIS OF VERSES 6 – 8:

VERSE SIX

“No one is to transgress and defraud his brother in *any* matter because the Lord is the one who avenges concerning all of these things, just as we forewarned you and testified”.

τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

(d.a.-a-n-s ὁ/ho "**the one**" + to be verb [supplied] "**is**" + neg. adv. μή/me "**not**" + verb-pres.act.inf. ὑπερβαίνω/huperbaino [hapax] "**to do wrong/sin against**" + conj. καὶ/kai "and" + verb-pres.act.inf πλεονεκτέω/pleonekteo "**to cheat/take advantage of**" prep-loc. ἐν/en "**in**" + noun-l-n-s πᾶγμα/pragma "**an affair/matter**" + noun-a-m-s w/ d.a. ἀδελφός/adelphos "**the brother**" + pron-3rd-g-m-s αὐτός/autos "**of him**" + conj. διότι/dioti "**because**" + adj-n-m-s ἕκδικος/ekdikos "**one who avenges**" + to be verb [supplied] "**is**" + noun-m-s κύριος/kurios "**lord**" + conj. περί/peri "**concerning**" + adj-g-n-pl πᾶς/pas "**all**" + dem. adj. οὗτος/houtos "**these things**" + conj. καθὼς/kathos "**Just as**" + conj. καὶ/kai "**also**" + verb-aor.act.ind.1st.pl προεἶπον/proeipon "**we forewarned**" + pron-2nd-d-c-pl σύ/su "**you**" + conj. καὶ/kai "**and**" + verb-aor.dep.ind.1st.pl διαμαρτύρομαι/diamaruromai "**we testified**").

VERSE SEVEN

“For God has not called us in uncleanness but in sanctification”.

οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία ἀλλ’ ἐν ἁγιασμῷ.

(neg. adv. οὐ/ou "**not**" + conj. γάρ/gar "**for**" + verb-imperf.act.ind.3rd.s καλέω/kaleo "**he has called**" + pron-1st-a-c-pl ἐγώ/ego "**us**" + noun-m-s w/ d.a. θεός/theos "**the God**" + prep-loc. "in" + noun-l-f-s ἀκαθαρσία/akatharsia "**uncleanness**" + strong advs. conj. ἀλλά/alla "**but**" + prep-loc. ἐν/en "**in**" + noun-l-m-s ἁγιασμός/hagiasmos "**sanctification**").

VERSE EIGHT

“Therefore the one who rejects *this* is not rejecting man but God who gives His Holy Spirit into you”.

τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

(conj. τοιγαροῦν/toigaroun "**therefore**" + verb-pres.act.prt.n-m-s w/ d.a. ἀθετέω/atheteo "**the one who rejects**" + neg. adv. οὐ/ou "**not**" + noun-a-m-s ἄνθρωπος/anthropos [anthropology] "**man**" + verb-pres.act.ind.3rd.s ἀθετέω/atheteo "**he rejects**" + str. advs. conj. ἀλλά/alla "**but**" + noun-a-m-s w/ d.a. θεός/theos "**the God**" + verb-pres.act.prt.a.m.s w/ d.a. δίδομι/didomi "**the one who gives**" + noun-a-n-s w/ d.a. πνεῦμα/pneuma "**the spirit**" + pron-3rd-g-m-s αὐτός/autos "**of him**" + adj-a-n-s w/ d.a. ἅγιος/hagios "**the holy one**" + prep. εἰς/eis "**into**" + pron-2nd-a-c-pl σύ/su "**you**").

ANALYSIS OF VERSES 6 – 8:

1. Paul continues to speak on Christian morality in verse six. Having covered the prohibitions against sexual immorality he shifts gears a bit and speaks on personal morality regarding financial dealings.
2. We read in verse six, **“No one is to transgress and defraud his brother in any matter...”**
3. Our word translated as “defraud” is the present, active infinitive of πλεονεκτέω/pleonekteo "to take advantage of, exploit, cheat, defraud".
4. Financial matters or situations immediately come to mind. Indeed it is usually over money that one is defrauded or cheated.
5. The cognate noun of our verb is πλεονέκτης/pleonektes, “one who desires to have more than is due, a greedy person”.
6. The Greek simply reads that one is not to do this “in a matter” where the locative, neuter, singular noun, πράγμα/pragma is used: “that which is done or happens, deed, thing, event occurrence, matter”.
7. This could be a formal business matter or a personal financial matter such as a will or personal loan.
8. Paul states that in such matters the Thessalonians are not to cheat or defraud other believers.
9. That in no way validates defrauding unbelievers! That is NOT what Paul is saying.
10. Like the earlier teaching on the prohibition of sexual immorality, Paul brings this matter up because it must have been an issue in the Thessalonian Church.
11. The present tense of our two infinitives hints at this. We could literally translate this as “No one is to continue to transgress and defraud his brother”.
12. If certain parties were playing fast and loose with their sexual morals, it is certainly not much of a leap to think that they were cutting some corners in being honest and upfront in their business/financial dealings as well.
13. It is very important to be honest and upfront with any and all business dealings. Not to do so is an abomination (Prov. 11:1; 20:23).
14. Note that while one may think he had gotten away with putting one over on another believer and profiting from it, he will eventually be the object of God’s vengeance.
15. We read in the next clause of verse six, **“...because the Lord is the one who avenges concerning all of these things...”**
16. We can take “all of these things: to include any and all dishonest gain mentioned here in our context based on the use of the near demonstrative pronoun, οὗτος/houtos.
17. If some hearers were under the impression that certain corner cutting was okay and could be justified, they had better think again. Anything under the umbrella of “defrauding” (which can involve a lot of things) is strictly forbidden.
18. God is of course against all forms of OSN activity. However there are certain sins really hit a hot button with God and this is one of them (Acts 5:1ff).
19. It is for this reason that Paul not only notes that it is wrong and to be avoided but also promises vengeance not from the defrauded brother but from the Lord Himself.

20. We are NEVER to take our own revenge. You can do what is in reason to reclaim funds taken from you in certain instances, but we are not to pull stunts to get even with people (Rom. 12:19).
21. Paul had already taught them these principals as he notes, “...**just as we forewarned you and testified...**”
22. Each verb is in the aorist tense, action at a point in time (punctiliar), and refers back to what was taught them during Paul and Silvanus’ initial trip to Thessalonica.
23. Note the choice of verbs here. He first uses aorist, active, indicative of προεῖπον/
proeipon, “to proclaim or declare before”.
24. He had taught on these things so they could avoid divine discipline.
25. He then states that they had “testified” concerning the matter where Paul uses the aorist, deponent, indicative of διαμαρτύρομαι/diamaruromai, “to solemnly testify protest, asseverate, to beg earnestly, to warn”
26. Hence Paul and his associates had taken time to really exhort and warn them about such things beforehand.
27. At some point some dishonest financial dealings had occurred and apparently this was still going on as Paul had gleaned such either supernaturally or via Timothy’s report.
28. He continues in verse seven noting “**For God has not called us in uncleanness but in sanctification**”.
29. This is the second reference to ph2 sanctification or “cleanness”. We are to remain aloof from OSN activity which dirties or defiles us.
30. Defrauding a believer, like sexual immorality, has a defiling affect in that it warrants us out of FHS.
31. As always, Rebound is the answer for one who has defiled himself. However Paul’s exhortation here is to remain aloof from the activity in the first place.
32. As previously stated, we are all “clean” if a ph1 sense as we are believers in Jesus Christ (cp. John 13:10; 15:3).
33. However ph2 sanctification comes only via Rebound and maintaining FHS (Rom. 6:19; I Thess. 4:3; Heb. 12:14; I John 1:7-10).
34. Note that God has “called” us to ph2 sanctification. In other words we are again abjured to walk in our ph2 niche in a way that is worthy of our ph1 calling (Eph. 4:1).
35. Paul continues in verse eight where he states, “**Therefore the one who rejects this is not rejecting man but God who gives His Holy Spirit into you**”.
36. If a person rejects sound teaching, it is not that he is rejecting the words of man, he is rejecting the word of God.
37. In other words Paul and his associates taught these things when they were with them face-to-face. Now he is reiterating it in the form of the letter.
38. In each instance he was communicating the WOG (orally and in written form).
39. Since these things are still going on it is evident that certain individuals aren’t, up to this point, interested in applying this aspect God’s word.
40. Recall that one of the hallmarks of this church is that they did indeed treat BD very seriously and received the ph1 and ph2 Gospel as the word of God, not the words of men (I Thess. 2:13).

41. As previously noted, while most churches get at least some commendation they also receive exhortation and rebuke for the things that they are doing wrong (Rev. 2:11, 26; 3:5, 12, 21; 21:7).
42. While the Thessalonians had a great start, they, like all of us, had their OSN problems that they were wrestling with as well.
43. Rejecting the teaching and running under one's OSN not only results in ph2 defilement but a loss of fellowship with God and the filling ministry of the Holy Spirit.
44. Paul reminds these believers that such ones reject "...God who gives His Holy Spirit into you".
45. Note the use of the preposition, εἰς/eis, "into" in the final clause of verse eight.
46. Such is a reference to both the indwelling and filling ministry of the Holy Spirit that we get at SAJG.
47. However, while we are continually indwelt, we lose FHS and grieve Him at the point of any one sin (Eph. 4:30; I Thess. 5:19).
48. Note that God is said to not merely give but "keeps on giving His Holy Spirit" as seen in the present, active, participle of δίδομι/didomi.
49. He keeps on giving us the FHS every time we choose to get in and remain in fellowship!!!

Love Conquers All

VERSE NINE

"Now concerning the love of the brethren, you have no need for us to write to you. For you yourselves are taught by God to love one another".

Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους,

(prep-gen. περί/peri "**concerning**" + conj. δέ/de "**now**" + noun-g-f-s w/ d.a. φιλαδελφία/philadelphia "**the love of the brethren**" + neg. adv. οὐ/ou "**not**" + noun-a-f-s χρεία/chreia "**a need**" + verb-pres.act.inf.2nd.pl ἔχω/echo "**you have**" + verb-pres.act.inf. γράφω/grapho [biography/graphics] "**to write**" + pron-2nd-d-c-pl σύ/su "**you**" + pron-n-m-pl [emphatic] αὐτός/autos "**selves**" + conj. γάρ/gar "**for**" + adj-n-m-pl θεοδίδακτος/theodidaktos "**taught of God**" + verb-pres.act.ind.2nd.pl εἰμί/eimi "**are**" + prep-acc. εἰς/eis "**into**" + d.a.-a-n-s ὁ/ho "**the...**" + verb-pres.act.inf.+ ἀγαπάω/agapao "**to love**" + pron-2nd-a-m-pl ἀλλήλων/allelon "**one another**").

VERSE TEN

"For indeed you practice *it* toward all the brethren who are in all of Macedonia, but we exhort you brethren to increase even more".

καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον

(conj. καὶ/kai [emphat.] "**indeed**" + conj. γὰρ/gar "**for**" + verb-pres.act.ind.2nd.pl ποιέω/poieo "**you do/practice**" + prep-acc. εἰς/eis "**unto**" + adj-a-m-pl πᾶς/pas "**all**" + noun-a-m-pl w/ d.a. ἀδελφός/adelphos "**the brethren**" + d.a.-a-m-pl ὁ/ho "**the ones...**" + prep-loc. ἐν/en 'in' + adj-l-f-s ὅλος/holos "**whole**" + proper noun-l-f-s w/ d.a. Μακεδονία/Makadonia "**Macedonia**" + verb-pres.act.ind.1st.pl παρακαλέω/parakoleo "**we exhort**" + conj. δέ/de "**but**" + pron-2nd-a-c-pl σύ/su "**you**" + noun-v-m-pl ἀδελφός/adelphos "**brethren**" + verb-pres.act.inf. περισσεύω/perisseuo "**to increase**" + adv. μᾶλλον/mallon "**more**").

ANALYSIS OF VERSES 9 & 10:

1. Having discussed the topic of ph2 sanctification with regard to living a moral lifestyle, Paul shifts back to the topic of agape love.
2. He states in verse nine "**Now concerning the love of the brethren, you have no need for us to write to you...**"
3. Our word translated as "love of the brethren" is the genitive, feminine, singular noun, φιλαδελφία/Philadelphia, literally "brotherly love".
4. One's physical family members are not in view, rather this is a reference to the Royal Family.
5. Thus Paul states that they do not need to be instructed in the matter. This is something they have a firm hold on.
6. However Paul takes things a few steps forward and tells them, "**...For you yourselves are taught by God to love one another**".
7. Hence, Paul is stating that God had already intervened and taught them these things.
8. The word of God itself argues throughout that we are to love our neighbors (Lev. 19:8; Matt. 5:43; Luke 10:27).
9. The Holy Spirit who indwells us leads and exhorts us to love to love each other (Gal. 5:22; I John 2:27).
10. Our word for "love" is the present, active, indicative of ἀγαπάω/agapao, the expression of ἁγαπή/agape love, love that is done volitionally regardless of the object of love.
11. He continues in verse ten where he states "**For indeed you practice *it* toward all the brethren who are in all of Macedonia, but we exhort you brethren to increase even more**".
12. This is another hallmark of the Thessalonian Church, that they loved all the Brethren in Macedonia.

13. Recall that knowledge of their applications has gone out as a witness of the churches (I Thess. 1:7; II Cor. 8:1).
14. In other words, they were doing fine in applying divine love toward each other on their own through the Doctrine taught them in FHS toward those in their own congregations and those throughout Macedonia.
15. Recall that there were churches in Philippi and Berea as well.
16. However Paul requires *more* of them. He wants them to increase their love even more!
17. Our word for “increase” is the present, active, infinitive of περισσεύω/perisseuo, "to be over and above, to be more than enough, have in abundance, abound, increase, overflow"
18. We saw this verb twice before. Once in the previous chapter when Paul expressed a wish that they increase in their love for each other and *all people* (I Thess 3:12).
19. We also saw it in the beginning of chapter four where Paul exhorted them to increase in their walking in a manner pleasing to God (I Thess. 4:1).
20. Hence this is the third time that Paul has admonished these believers to crank up their efforts in applying Bible Doctrine in their day-to-day niche.
21. **Principle:** Adjusted communicators exhort their sheep to increase their efforts in seeking to apply more and more and on a higher and higher level.
22. I will repeat the question I posed in the previous section: What are the next steps you need to take in moving your applications to the next level?
 - *What does God want of you?
 - *What does He want you to improve upon?
 - *What applications does He want you to make that you haven't been making?
23. God will reveal to you the things he wants you work on and improve upon (Phil. 3:15).
24. Note that the main issue here is that Paul wants them to love even more, but what does that mean?
25. It means quite simply that while they have done some good things and made some nice applications, he wants them to lock in and apply divine love on an even higher plain.
26. One way for the Thessalonians are to do this is to remain aloof from the OSN activity mentioned earlier in the chapter regarding illicit sex and dishonest business practices.
27. However the immediate context here is treating others along the lines of Doctrinal principles and truths via the function of agape love.
28. We are commanded to love one another, this is how people will know that we are Jesus' disciples (John 13:34, 35).
29. Jesus commands us to love one another as I he loved us (John 15:12, 17).
30. Agape love by definition is to apply Bible Doctrine in FHS (I John 2:10; 3:11, 14-19).
31. Our ph2 modus operandi is love one another (I John 3:23).
32. The Law is fulfilled via love (Matt. 22:39).
33. He who loves God should love his brother (I John 4:21).
34. Paul instructs the Thessalonians to love “all people” (I Thess. 3:12).
35. Divine Love differs from human love in that it has nothing to do with the object that receives the love but rather the one giving/applying love (Rom 5:10; Eph. 5:1).

36. As we grow in grace we will be willing and able to apply divine love toward people. The application is the outpouring of love whereas the leads and cues from the HIS make love as a *motivator* to apply.

***See the Doctrine of Love**