

Additional Exhortation

EXEGESIS OF VERSES 11 & 12:

VERSE ELEVEN

“And strive to live a quiet life and attend to your own matters and to work with your hands just as we have commanded”.

καὶ φιλοτιμῆσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς [ιδίαις] χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,

(conj. καὶ/kai **"and"** + verb-pres-mid.inf. φιλοτιμέομαι/philotimeomai **"to strive/aspire"** + verb-pres-act.inf. ἡσυχάζω/hesuchadzo **"to keep quiet"** + conj. καὶ/kai **"and"** + verb-pres-act.inf. πράσσω/prasso **"to manage"** + adj-a-n-pl w/ d.a. ἴδιος/idios **"the one's own"** + conj. καὶ/kai **"and"** + verb-pres-mid-inf. ἐργάζομαι/ergadzomai **"to work"** + adj-i-f-pl w/ da. ἴδιος/idios **"the one's own"** + noun-i-f-pl χεῖρ/cheir **"hands"** + pron-2nd-g-c-pl σύ/su **"of you"** + conj. καθὼς/kathos **"just as"** + pron-2nd-d-c-pl σύ/su **"you"** + verb-aor.act.ind.1st-pl παραγγέλλω/parangello **"we commanded"**).

VERSE TWELVE

“So that you will behave properly toward outsiders and not be in any need”.

ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω καὶ μηδενὸς χρείαν ἔχητε.

(conj. ἵνα/hina **"so that"** + verb-pres.act.subj.2nd.pl περιπατέω/peripateo **"you may walk"** + adv. εὐσχημόνως/euschemonos [3xs] **"decently/properly/honorably"** + prep-acc. πρὸς/pros **"toward"** + d.a.-a-m-pl ὁ/ho **"the ones"** + adv. ἔξω/exo **"outside"** + conj. καὶ/kai **"and"** + adj/pron-g-n-s μηδεῖς/medeis **"no one"** + noun-a-f-s χρεία/chreia **"a need"** + verb-pres.act.subj.2nd-pl ἔχω/echo **"you may have"**).

ANALYSIS OF VERSES 11 & 12:

1. Paul continues with his exhortation to the Thessalonian Church in verse eleven. Having exhorted on increasing upon their applications of agape love, Paul now gives them some more instruction regarding their personal behavior.
2. He states in verse eleven. **“And strive to live a quiet life and attend to your own matters and to work with your hands just as we have commanded”.**

3. Our word translated as “strive” is the present, middle infinitive of φιλοτιμέομαι/
philotimeomai, “to strive eagerly, to be zealous for, make it ones ambition”.
4. The present tense indicates continuous action whereby they are to “keep on striving to live a quiet life”.
5. In other words, we are to work hard and assign a high priority toward living a quiet, peaceful, non-dramatic lifestyle devoted to Bible Doctrine on a day-to-day basis.
6. This runs right in the face of our culture which is obsessed with having an online presence and those who seek to be social media influencers.
7. It flies in the face of Christians who think they need to be out there making a big deal of various social and political issues.
8. We are not to be a boisterous people, disrupting and arguing with our neighbors and co-workers over trivial issues, but to be men and women of peace (Rom. 12:18).
9. Paul is arguing that for the most part, we have a simply quiet life in our niche, so far as it depends on us (Prov. 17:1; I Tim. 2:1, 2; I Pet. 3:3,4).
10. He next tells the Thessalonians that they are told to “attend to your own matters”.
11. Our word translated as “your own matters” is the accusative, neuter, plural adjective, ἰδιος/idios, “one’s own, that which pertains to one’s self, that which is personal or private”.
12. This is a very generic statement and can be taken to include all of the day-to-day issues one encounters in his niche with regard to his family matters, issues with one’s household and those things that come up in one’s personal life.
13. By exhorting them to take care of their own business, by default it is implied that they stay out of others’ personal business unless asked for help (II Thess. 3:11, 12; I Pet. 4:15).
14. The final exhortation here is that the Thessalonians were to “work with your own hands”.
15. Since this is a time when the great majority of population worked in agriculture or some other form of manual labor, they are exhorted to work with their hands.
16. In modern times we can take this to mean we are to stay busy in our vocation, whatever it entails.
17. Later on when Paul writes, it is evident that certain members of the church refused to work and were surviving by essentially leaching off of those who did have an income (II Thess. 3:10-12).
18. It is not evident if such issues had crept up at the time of the writing of the first letter or not. However why exhort on this if it was not an issue of sorts?
19. It seems to be a trend in that part of the world (Acts 17:21; Tit. 1:12, 13).
20. Whether it is a person working in his/her occupation or a woman working in the home, we are to be diligent in taking care of day-to-day duties and matters.
21. Such, in and of itself can keep one out of a lot of trouble (Acts 20:34, 35; I Tim. 5:11-13; Titus 3:14).
22. He continues in verse twelve with the why of it all. He states, **“So that you will behave properly toward outsiders and not be in any need”**.
23. The first reason that they need to do the above is in order to have a good witness toward those who visit the church or in some other way come in contact with them.

24. If they are not leading a quiet, tranquil life and taking care of their own family/household matters, how is that giving a good witness?
25. If they are involved in loud parties, inappropriate relationships or going about stirring up trouble and dissention, such would give a very bad witness to outsiders.
26. While on the topic of “those outside” the church. Note that it is important to the apostle that we have a good witness and keep our behavior excellent (Rom 13:13, 14; Col. 4:5; I Pet. 2:12).
27. Secondly, Paul wants them not to be in need. This problem is solved through some good old fashioned hard work.
28. Note that the answer to peoples’ lack financially is not a miraculous discovery of money, inheriting from a distant rich uncle or some type of government welfare program. It comes from working with one’s hands (and mind) on a daily basis!!!
29. It is only through hard work and dedication that one can ensure that he/she will “not be in any need”.
30. Note that these exhortations come right on the heels of Paul’s teaching in verse ten to increase their love still more. Such is done by applying God’s word to include the instruction we have here in vv. 11 & 12.

The Return of Christ

EXEGESIS OF VERSES 13 – 16:

VERSE THIRTEEN

"But we do not want you to be uninformed brethren concerning those who have fallen asleep so that you might not mourn like the rest who have no hope".

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπηθῆτε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

(neg. adv. οὐ/ou "**not**" + verb-pres.act.ind.1st.pl θέλω/thelo "**we want**" + conj. δέ/de "**but**" + pron-2nd-a-c-pl σύ/su "**you**" verb-pres.act.inf. ἀγνοέω/agnoeo [agnostic] "**to not perceive/know**" + noun-v-m-pl ἀδελφός/adelphos "**brethren**" + prep-gen. "**concerning**" + verb-pres-dep.part-g-m-pl κοιμάομαι "**the ones who have fallen asleep**" + conj. ἵνα/hina "**so that**" + neg. adv. μὴ/me "**not**" + verb-pres.pass.subj.2nd.pl λυπέω/lupeo "**you may mourn**" + conj. καθὼς/kathos "**just as**" + adj. καὶ/kai "**also**" + adj-n-m-pl w/ d.a. λοιπός/loipos "**the rest**" + d.a.-n-m-pl ὁ/ho "**the ones**" + neg. adv. μὴ/me "**not**" + verb-pres.act.prt.n-m-pl ἔχω/echo "**having**" + noun-a-f-s ἐλπίς/elpis "**hope**").

VERSE FOURTEEN

"For if we believe that Jesus died and rose again, so also God will bring with Him those who have fallen asleep through Jesus".

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπηθῆτε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

(conj. εἰ/ei "**if**" + conj. γάρ/gar "**for**" + verb-pres.act.ind.1st.pl πιστεύω/pisteuo "**we believe**" + conj. ὅτι/hoti "**that**" + proper noun-n-m-s Ἰησοῦς/Iesous "**Jesus**" + verb-aor.act.ind.3rd.s

ἀποθνήσκω/apothnesko "died" + conj. καὶ/kai "and" + verb-kaor-act.ind.3rd.s ἀνίστημι/
anistemi "he rose" + adv. οὕτω/houto "so" + conj. καὶ/kai "also" + noun-m-s w/ d.a. θεός/theos
"the God" + verb-aor.dep.prt.a-m-pl κοιμάομαι/koimaomai "the ones who have fallen asleep" +
. prep-gen. διά/dia "through" +proper noun-g-m-s Ἰησοῦς/Iesous "Jesus" + verb-
fut.act.ind.3rd.s ἄγω/ago "he will bring" + prep-inst. σὺν/sun "with" + pron-3rd-i-m-s αὐτός/
autos "him").

ANALYSIS OF VERSES 13 & 14

1. Having exhorted on living a quiet, peaceful life and working hard to provide for one's household, Paul shifts gears in verse thirteen.
2. He uses the adversative conjunction, δέ/de,"but", to change subjects by stating "**But we do not want you to be uninformed brethren concerning those who have fallen asleep so that you might not mourn like the rest who have no hope**".
3. Sleep is used metaphorically of death here. Something we see in the Bible time and again (Dan. 12:2; Matt. 27:52; John 11:11).
4. The metaphor is used simply due to the fact first that the body appears to be asleep when a person is dead and secondly because we will all rise from the sleep of death (John 5:28, 29).
5. However the Bible clearly teaches of a conscious existence after death (I Sam. 28:7; Luke 16:19ff; Rev. 4:4).
6. For the believer, we are said to be "absent from the body" and "present with the Lord" (II Cor. 5:8; Phil. 1:23; I Thess 5:10).
7. Whereas Paul had reminded them of things already taught, here he is providing new, Church Age Doctrine regarding the Rapture of the Church.
8. The Thessalonians knew that Jesus was returning, and Paul has already touched upon this subject (I Thess. 3:15).
9. But what would become of those believers who had died before the Rapture occurs? What would become of them? Would they have to wait until after Tribulation to get their resurrection bodies? Would they miss the Rapture?
10. Paul states that he doesn't want them to be "uninformed" concerning believers that have gone to be with the Lord.
11. Our word translated as "uninformed" is the present, active, infinitive of ἀγνοέω/agnoeo, "to not perceive or know, to be ignorant".
12. It is the same root from which we get our English word, agnostic.
13. Paul has a legitimate concern for these believers and wants them to be in the know rather than be in the dark (Rom 1:13; I Cor. 10:1; 12:1; II Cor. 1:8; II Pet. 3:8).
14. This is the mark of a good communicator, one who wants his sheep to be informed and aware of the whole realm of Doctrine.

15. Note that he does not want these believers to mourn “like the rest who have no hope”.
16. Our word for “mourn” is the present, active, subjunctive of λυπέω/lupeo, “to grieve, be pained or distressed”.
17. The subjunctive mood is the mood of potential. Whether or not they mourn as the cosmos does, which has no hope, is up to their free will.
18. It is not that there is anything wrong with mourning for a lost brother or sister in the faith.
19. However we are not to mourn as those who have no hope.
20. Our word for “hope” is the accusative, feminine, singular noun, ἐλπίς/elpis. It can be used in the active sense and can be translated as “hope or expectation”.
21. However here it is used in the objective sense, or that object that people put their hope in.
22. Here the object of hope which is lacking in those of the cosmos is the reality of the afterlife to include the resurrection of the righteous (Eph. 2:12).
23. We are to continue to exercise hope in the blessed resurrection of the righteous.
24. For Church Age believers, this involves the Rapture event which is here extended to those who have already died as well.
25. Paul notes in verse fourteen, **"For if we believe that Jesus died and rose again, so also God will bring with Him those who have fallen asleep through Jesus"**.
26. This is a first class conditional clause in the Greek where we have a protasis [if statement] begun with the conjunction, εἰ/ei, and in the indicative mood, followed by an apodosis [consequent clause of the conditional sentence].
27. A first class conditional clause affirms the reality of the condition. We could translate this verse, “...if [or since] we believe that Jesus died and rose again [and we do], so also God will bring with Him those who have fallen asleep.
28. In other words, the reality of Jesus’ work on the cross and His resurrection is the condition that makes the rapture a reality and that reality is given to the entire Church, regardless of what time period a believer lives (John 14:1-3; I Cor. 15:16-20).
29. The apostles were most assuredly going to die long before the Rapture would occur.
30. Indeed they have been dead for over 1900 years and the Rapture has still not occurred!!!
31. But how would those believers who died participate in the Rapture? God will bring them with Jesus to the earth where they will be raised up in their resurrection bodies and join those living in the air.
32. Yes, God will transfer their souls from third Heaven to the place where their remains are laid and they will rise up into the air an instant before believers who are alive at that time (I Cor. 15:50-58).
33. Whether a believer’s body is buried in the ground, cremated or buried at sea, he will be raised in an imperishable body.

34. Hence all of the Church is present and active in the Rapture event. It simply occurs a little differently for those in Third Heaven versus those still alive on the earth.
35. Note that nowhere in all of this is it said that the Rapture would not occur soon.
36. Paul does not tell the Thessalonians to quit worrying since the rapture will not occur for another two thousands of years!!!
37. That is not to state that they thought it was “imminent” and could happen at any old time (false doctrine of immanency).
38. Jesus taught that the fig tree was the key to the time of His coming (Matt. 24:1ff).
39. Since the fig tree is representative of Israel being back in the land, it was evident that she first had to be dispersed first (Luke 21:5ff).
40. Hence they knew there would be some time before the Rapture could occur. How much time was not revealed to them (Matt. 24:15 cf. Mark 13:14).
41. It is easy for us to look back in lieu of all that has occurred in history and realize that the Rapture could not have happened anywhere near their lifetime.
42. However we have the advantage of looking back on the history that has existed before us with a full canon of Scripture.
43. Note that Paul refers to believers in 3rd heaven as “those who have fallen asleep through Jesus”.
44. It is “through” our belief in Jesus Christ (SAJG) that we are qualified to enter into heaven and no one could enter apart from His work on the cross (Eph. 4:9, 10).
45. There are many more who have “fallen asleep” who have not done so “through Jesus”, i.e. unbelievers.
46. Their experience in the afterlife will be very different from the one we will enjoy (Rev. 20:15).

EXEGESIS OF VERSES 15 & 16:

VERSE FIFTEEN

“For this we say to you by the word of the Lord, that we who live and remain at the coming of the Lord will certainly not precede those who have fallen asleep”.

Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

(dem. adj-a-n-s οὗτος/houtos **"this"** + conj. γάρ/gar **"for"** + pron-2nd-d-c-pl σύ/su **"to you"** + verb-pres-act.ind.1st.pl λέγω/lego **"we say"** + prep. inst. ἐν/en **"by"** + noun-i-m-s λόγος/logos **"word"** + noun-g-m-s κύριος/kurios **"of lord"** + adv. ὅτι/hoti **"that"** + pron-1st-n-c-pl ἐγώ/ego **"we"** + verb-pres.pas.prt.n-m-pl w/ d.a. ζάω/zao **"the ones living"** + verb-pres.pas.prt.n.m.pl w/ d.a. περιλείπομαι/perileipomai **"the ones remaining"** + prep-acc. εἰς/eis **"unto"** + noun-a-f-s w/ d.a. παρουσία/parousia **"the coming"** + noun-g-m-s w/ d.a. κύριος/kurios **"of the Lord"** + double negtive οὐ μή/ou me **"certainly not"** + verb-aor.act.subj.1st.pl φθάνω/phthano **"we may precede"** + verb-aor.dep.prt.a-m-pl w/ d.a. κοιμάομαι/koimaomai **"the ones who have fallen asleep"**).

VERSE SIXTEEN

“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel and with a trumpet of God, and the dead in Christ will rise first”.

ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ’ οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

(conj. ὅτι/hoti "**for**" + pron-3rd-n-m-s [emphat] αὐτός/autos "**himself**" + noun-m-s w/ d.a. κύριος/kurios "**the Lord**" + prep-inst ἐν/en "**with**" + noun-i-n-s κέλευσμα/kelousma [hapax] "**a shout**" + prep-inst ἐν/en "**with**" + noun-i-f-s φωνή/phone "**a voice**" + noun-g-m-s ἀρχάγγελος/archangelos [2xs] "**of an archangel**" + conj. καὶ/kai "**and**" + prep-inst. ἐν/en "**with**" + noun-i-f-s σάλπιγξ/salpingx "**a trumpet**" + noun-g-m-s θεός/theos "**of God**" + verb-fut.dep.ind.3rd.s καταβαίνω/katabaino "**he will descend**" + prep-abl. ἀπό/apo "**from**" + noun-ab-m-s οὐρανός/ouranos "**heaven**" + conj. καὶ/kai "**and**" + noun-adj-n-m-pl w/ d.a. νεκρός/nekros "**the dead**" + prep-loc. ἐν/en "**in**" + noun-l-m-s Χριστός/christos "**Christ**" + verb-fut.mid.ind.3rd.pl ἀνίστημι/anistemi "**they will rise**" + adv. πρῶτος/protos [prototype] "**first**").

ANALYSIS OF VERSES 15 &16:

1. Paul continues with his description of the Lord’s return, this time noting the order of events.
2. He begins by stating, **“For this we say to you by the word of the Lord, that we who live and remain at the coming of the Lord will certainly not precede those who have fallen asleep”.**
3. Recall that earlier, Paul had quelled the Thessalonians fears over what would become of those who had died in Christ.
4. Such ones would most assuredly not miss out on the Rapture as God would send their souls back into their bodies which would rise up as perfect resurrection bodies.
5. Here he notes that they would not only be present for the Rapture event but would actually rise up into the air before Church Age saints living on the earth at that time.
6. He again refers to those who have died in Christ as “those who have fallen asleep”. Sleep here used metaphorically for physical death.
7. Note the presence of the double negative, οὐ μή/ou me, living believers will *certainly not* or *most assuredly not* precede those who are dead in Christ.
8. Our word for “precede” is the aorist, active, subjunctive verb, φθάνω/phthano, "to overtake, anticipate, come first, precede".
9. The subjunctive mood is the mood of potential. The potential is not whether or not those alive will not precede the dead in Christ, but when and who will not precede those dead in Christ.
10. In other words, while Paul knew that the rapture/resurrection would occur and how it would occur, he did not know when it would occur and which saints (to include himself) would be in which camp.

11. The apostles knew that the rapture/resurrection would be down the road some time, but it is not evident that they knew how far down the road (I Cor 15:52; Matt. 24:15 cp. I Cor. 7:29; 13:12; Phil 4:5).
12. Note that Paul says this “by the word of the Lord”. Recall that the Rapture is a Mystery Doctrine for the Church Age (I Cor. 15:51).
13. Paul had received this communication of what would occur concerning the Rapture and the order in which the saints would rise *directly* from God not unlike Ezekiel and the other prophets of old received direct communication from Yahweh.
14. This is said to convince the Thessalonians that Paul is speaking with authority as He had received this information directly from the Lord Himself (cp. I Cor. 7:10, 12, 25, 40).
15. He continues in verse sixteen, **“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel and with a trumpet of God, and the dead in Christ will rise first”**.
16. The event is kicked off at the time that the Lord Jesus Christ descends from Third Heaven into the air of First Heaven.
17. He does not touch down upon the earth at Rapture. He remains in the sky. However He none-the-less descends.
18. There are three signs or events that accompany His descent.
19. The first of which is a “shout”. Our word for “shout” is the instrumental, neuter singular noun, κέλευσμα/kelousma, “an order, command, behest, a call or summons”. The word is used only here in the New Testament.
20. Hence He is calling the Church (those deceased and those living) to join Him in the air.
21. It is the Lord Himself who will shout or call out to His Church (cp. John 5:25).
22. Such is analogous to a Jewish Wedding where the Bridegroom would travel to the wives home and shout to her to come out and join Him whence the two would be wed.
23. Such is the case here as Christ shouts for His bride, the Church, to leave the cosmos and meet her Lord in the sky above.
24. The second sign or event that takes place is the “voice of the archangel”.
25. An “archangel” is a ruling angel or one who has a specific sphere of authority. The term is used only twice in the New Testament, here and of Michael in Jude 1:9.
26. However elsewhere angels are referenced as possessing authority (Jude 1:8; II Pet. 2:10 cp. Dan. 10:13, 20; 12:1).
27. The content of the angel’s message is not made know, only that he (whichever archangel it is) will give a communication which will be audible at least to the Church Age saints and perhaps to the whole world (cp. Rev. 18:1).
28. The third and final occurrence is the playing of “a trumpet of God”. Our word for “trumpet” is the σάλπιγξ/salpinx, “trumpet, bugle, war trumpet” (cp I Cor. 14:8).
29. Hence this is not merely a musical instrument but a call to Battle.
30. The church is leaving the earth, but will return in battle formation seven years later.
31. Trumpets were also played in Israel during the coronation of a new king (II Kings 9:13).
32. Such is most assuredly the case here as Jesus Christ has begun “the Day of the Lord”, whereby He begins the process of purging the earth of evil and removing the current ruler and establishing His Millennial Kingdom and eternal kingship.

33. Finally, the trumpet was blown in Israel on the Feast of Trumpets, 1 Tishri.
34. Such was the beginning of a new year on the Jewish calendar (first day of holy days – Lev. 23:23-25; Num. 29:1).
35. There were two trumpets blown, each made of silver (silver represents redemption – Num. 10:2-10).
36. At Jesus' First Advent He provided redemption from the slave market of sin.
37. At His Second Advent (which has two phases) He provides redemption in a physical sense (Heb. 9:28 cp. Rom. 8:3).
38. Jesus' First Advent was on 1 Tishri, it is reasonable to think that His Second Advent would occur on this date and would also give additional relevance to the trumpet blasts.
39. There is a trumpet blast played at His Second Advent as well (Matt. 24:31).
40. There are multiple trumpet blasts issued on the day of the Rapture and we are raptured on the final trumpet blast (I Cor. 15:52).
41. Once these three signs have been given, Paul tells the Thessalonians that “the dead in Christ will rise first”.
42. It is only an instant before the Rapture, however graves and urns will be emptied and those saints who have died, all the way from Stephen to the last person to pass at the very end of the Church Age will rise up with an imperishable body to meet the Lord in the air (I Cor.15:42).
43. They will then be followed by the Church Age saints that are alive on the earth who will be caught up into the air to join them at which time the Bema Judgment will commence.

EXEGESIS OF VERSES 17 & 18:

VERSE SEVENTEEN

“Then we who are alive and remain will be taken together with them in the clouds to meet the Lord in the air. Thus we will always be with the Lord”.

ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἄρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα.

(adv. ἔπειτα/hepeita **"then"** + pron-1st-n-c-pl ἐγώ/ego **"we"** + verb-pres.act.prt.n-m-pl w/ d.a. ζάω/zao **"the ones who live"** + verb-pres.pas.prt.n-m-pl w/ d.a. περιλείπομαι/perileipomai **"the ones who remain"** + adv. ἅμα/ama **"together"** + prep-inst. σὺν/sun **"with"** + pron-3rd-i-m-pl αὐτός/autos **"them"** + verb-fut-pas.ind.1st.pl ἄρπαζω/harpadzo **"we will be taken"** + prep-loc.

ἐν/en "in" + noun-l-f-pl νεφέλη/nephele "clouds" + prep-loc. εἰς/eis "into" + noun-a-f-s ἀπάντησις/apantesis "a meeting" + noun-g-m-s w/ d.a. κύριος/kurios "of the lord" + prep-acc. εἰς/eis "into" + noun-a-m-s ἀνήρ/aner "air" conj. καὶ/kai "and" + adv. οὕτω/houto "thus" + adv. πάντοτε/pantote "always" + prep-loc. σὺν/sun "with" + noun-l-m-s κύριος/kurios "lord" + verb-fut.dep.ind.1st.pl εἰμί/eimi "we will be").

VERSE EIGHTEEN

“Therefore comfort each other with these words”.

ᾧστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

(conj. ὥστε/hoste "therefore" + verb-pres.act.imper.2nd.pl παρακαλέω/parakaleo "comfort/encourage" + pron-a-m-pl ἀλλήλων/allelon "one another" + prep-loc. ἐν/en "with" + noun-l-m-pl w/ d.a. λόγος/logos "the words" + near dem. adj-l-m-pl οὗτος/houtos "these").

ANALYSIS OF VERSES 17 & 18:

1. Paul continues with his description of the rapture/resurrection event in verse seventeen.
2. Having already described those who are resurrected he now turns to those who are alive on the earth at that time.
3. He states **“Then we who are alive and remain will be taken together with them in the clouds to meet the Lord in the air. Thus we will always be with the Lord”.**
4. Such is a reference to Church Age saints living at the time of Christ’s return.
5. The Rapture Event will occur just after the Resurrection of Church Age saints (cp. I Cor. 15:51, 52).
6. Note that Paul includes himself with the Thessalonians as those who will remain as seen in the first person, plural pronoun, ἐγώ/ego, “we”.
7. Such does not *necessarily* indicate that Paul expected to be alive at the Lord’s return. As previously stated the apostles knew that quite a bit had to occur before the Lord could return.
8. He simply places himself and his audience in the “we who remain” category as they were indeed “alive” at the time.
9. He notes that those believers who are alive at the time of Christ’s return will be “taken”.
10. Our word translated as “taken” is the future, passive, indicative of ἄρπαζω/harpadzo, "to seize hastily, to snatch up, take by force"
11. It is the same word used for a predatory animal taking its prey (John 10:12).
12. Hence this is a term that depicts the sudden almost violent seizing of the church and transporting all of us to meet the Lord “in the air”.
13. It is sometimes argued by the cosmos that the term “rapture” is not found in the Bible.
14. While this is true in one sense, it must be noted that “rapture” is an English word and there are no English words in the Bible.

15. It is for this reason that we study from the original languages of Greek, Hebrew and Aramaic.
16. The English term “rapture” means to take or seize quickly. Its Latin root, “rapere” is the same root word from which we get out English words ‘raptor’ and ‘rape’.
17. Hence it is a good word to describe the quick, strong taking and removal of the Church from the face of the earth.
18. Note that we will meet the Lord “in the air”. We do not go to 3rd Heaven right away!
19. Because nothing unclean can enter into Heaven, all evil within the Church must be purged.
20. We are positionally clean due to the fact that we are believers in Jesus Christ.
21. At the point of the Rapture we no longer have an OSN as we will be instantly transformed into our resurrection bodies which are minus an OSN!
22. However human good is also a form of evil which must be dealt with.
23. Hence our works, both divine good and human good, will be judged at the Bema “in the air”.
24. That is to say in the atmosphere among the clouds (Matt. 24:30; Rev. 1:7 cp. Psa. 104:3).
25. Hence our bodies will be suspended in the sky above the earth and each of us will be judged accordingly (I Cor. 3:12).
26. Those who have done it right are said to love the Lord’s appearing at the Rapture (I Tim. 4:8).
27. Presumably we will be visible to those on the ground. Hence people can view the scene either with their eyes or on the evening news.
28. Once we meet in the air and the Bema (also set up in the air in the clouds) is conducted, once rewards are given out and human good burned up will then travel to 3rd Heaven.
29. Note that Paul informs the Thessalonians that we will “...always be with the Lord”.
30. Hence having explained this event and the fact that those who have passed away will not miss out on rapture and that we will all one day be united and forever with Jesus, Paul gives an imperative to the Thessalonian believers.
31. He states in verse eighteen, “**Therefore comfort each other with these words**”.
32. Note the use of the near demonstrative adjective used to describe his words, οὗτος/houtos, “**these words**”.
33. The near demonstrative points to the immediate context and includes all of what Paul has taught in verses 13 – 17.
34. We are to take great comfort in the fact that we will all be united as a Church with Jesus Christ. It is therefore called “the Great Hope” (Titus 2:13).
35. Our word for “comfort” is the present, active imperative of παρακαλέω/parakaleo, “comfort, encourage, exhort”, depending on context.
36. The present tense demonstrates continuous action whereby these believers are to “keep on comforting each other”.
37. The next time the cosmos has you down, remember what we have learned here regarding our true destiny and make sure we are encouraging those who are struggling.

38. Note that they are *commanded* to comfort each other in the matter. This was something that had caused some concern in the church and Paul tells believers to comfort one another with the truth regarding the rapture event.
39. **Principle:** We are commanded to comfort/encourage/exhort one another as believers fall victim to sadness, depression, disappointment, fears, doubts and human viewpoint ideas using Bible Doctrine.

The End of Chapter Four
November 28th, 2024