

EXEGESIS OF VERSES 12 & 13

VERSE TWELVE

“But we request of you brethren that you come to know those who are laboring among you and leading you in the Lord and admonishing you”.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς

(verb-pres.act.ind.1st.pl ἐρωτάω/herotao "**we request**" + conj. δὲ/de "**but**" + pron-2nd-a-c-pl σύ/su "**you**" + noun-v-m-pl ἀδελφός/adelfhos "**brethren**" + verb-perf-act. inf. οἶδα/oida "**to know**" + verb-pres.act.part.a-m-pl w/ d.a. κοπιᾶω/kopioo "**the ones laboring**" + prep-loc. ἐν/en "**among**" + pron-2nd-l-c-pl σύ/su "**you**" + conj. καὶ/kai "**and**" + verb-pres.mid.prt.a-m-pl πρίστημι/pristemi "**leading**" + pron-2nd-2nd-g-c-pl σύ/su "**you**" + prep-loc. ἐν/en "**in**" + noun-1-m-s κύριος/kurios "**lord**" + conj. καὶ/kai "**and**" + verb-pres.act.prt.a-m-pl νουθετέω/noutheteo "**admonishing**" + pron-2nd-a-c-s σύ/su "**you**").

VERSE THIRTEEN

“And regard them highly in love because of their work. Live in peace with each other”.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς.

(conj. καί/kai "**and**" + verb-pres.mid.inf. ἡγέομαι/hegeomai "**to consider/regard/esteem**" + pron-3rd-a-m-pl αὐτός/autos "**them**" + adv. ὑπερεκτερισσοῦ/huerekterissou "**extremely, surpassingly**" + prep. ἐν/en "**in**" + noun-1-f-s ἀγάπη/agape "**love**" + prep-acc. διὰ/dia-acc. "**because of**" + noun-a-n-s w/ d.a. ἔργον/ergon [ergonomics] "**work**" + pron-3rd-g-m-pl αὐτός/autos "**of them**" + verb-pres.act.imper.2nd-pl εἰρηνεύω/eireneuo "**live at peace**" + prep-loc. ἐν/en "**among**" + pron-2nd 1-m-pl ἑαυτοῦ/heautou "**yourselves**").

ANALYSIS OF VERSES 12 & 13

1. Having concluded with his teaching on the Rapture, Paul moves on to speak of the importance of appreciating those serving as teachers.
2. He states in verse twelve **“But we request of you brethren that you come to know those who are laboring among you and leading you in the Lord and admonishing you”.**
3. This is a request and not a command. However it is really something that should be put into practice.
4. Note that he states that they “come to know” them, where the perfect, active infinitive of οἶδα/oida is used.
5. The perfect tense demonstrates action that occurred in the past and stands as a completed result. However Paul is making request of them to do something which will have (hopefully) a future fulfillment.

6. What's more, the verb is not in the indicative mode so the time of the action is secondary at best. The focus here is on the *type* of action.
7. Paul wants them to complete the action of knowing those who labor among them, hence the translation "come to know". We could also translate this verb as "having gotten to know".
8. What precisely is Paul asking of them? Do they really not know those who labor among them in the word? Was their pastor-teacher a stranger of sorts?
9. Why is there a plurality of people mentioned? Why does Paul not use the term pastor-teacher or overseer?
10. Recall that the apostolic period was a time of direct revelation with more than the office of pastor-teacher and deacons functioning in the local church.
11. In addition to apostles and apostolic associates, there were also legitimate prophets who frequented congregations (I Cor. 14:27, 29; 15:10; 16:3-22).
12. In addition to Paul, Timothy and Silas were both individuals who had labored amongst these congregations to teach them.
13. They were to be acquainted with such individuals in addition to their local pastor, what's more they were not merely to know them but to "*acknowledge them*" knowing the work that these men were doing (I Cor. 16:18 - *πληρώσκαω/epginosko* 'to fully know, recognize' cp. Heb. 13:7).
14. Such ones are not merely laboring but providing leadership. Paul describes such ones as "leading you in the Lord".
15. Here we see teaching and pasturing functions taking place. Hence the local pastor(s) are in view but also those who assist with direct revelation and instruction as well as those apostles and apostolic authorities who working to establish churches (Tit. 1:3-5).
16. Our word translated as "leading" is the present, middle participle of *πρίστημι/pristemi*.
17. Note the used of the middle voice whereby those in view "place themselves at the head i.e. lead, direct, rule, care for, devote themselves to the care of others".
18. It is the Holy Spirit who *places* the communicator with his students. However, once there the pastor, prophet, apostle, etc. must make the choice to step up in the leadership role on a day-to-day basis (Acts. 20:28; I Cor. 12:28, 29).
19. Such individuals were thus leading them in the Lord which is done through the instruction of Bible Doctrine (Luke 8:21; John 14:24; II Tim 2:15).
20. They should take time to get to know all of those laboring on their behalf and leading them in the word of the Lord and be aware of the people they are and the work they were doing.
21. Note that such ones are also referred to as those "admonishing them".
22. Our word translated as "admonishing" is the present, active participle of *νουθετέω/noutheteo*, "to admonish, warn, instruct regarding belief and/or behavior".
23. In other words, such ones were giving doctrinal teachings and warnings regarding their behavior to help them in the CWL, making application as well as remaining aloof from harmful OSN activities.
24. He continues in verse thirteen where he states "**And regard them highly in love because of their work...**"
25. Those who serve the Lord by teaching and shepherding are to be regarded highly (I Tim. 5:17, 18).

26. The reason for this is “because of their work”. Those who work hard at preaching and teaching are worthy of double honor.
27. Paul ends with a note that at first seems out of place as he states, “**...Live peace with each other**”.
28. Why list this as an isolated exhortation after mentioning the esteem they should have for communicators of BD?
29. In light of the fact that they are to have a respect for such men, it should lead them to be at peace with them, knowing how they toil, regardless of what heated conversations or interactions may have occurred over Doctrine and the application thereof (Acts 15:37-39).
30. There may have been some heated exchanges within these congregations and Paul wants those involved to know that they are to put such matters to rest.
31. Due to the presence of the OSN, it is inevitable that offences will come. However we are to overcome our OSNs and be at peace with communicators of BD, other members of the congregation and indeed all people (Rom. 12:18).
32. True peace in the CWL comes as a result of the unity in the faith (Psa. 133:1; Mark 9:50; II Cor. 13:11; Eph. 4:3).

EXEGESIS OF VERSES 14 & 15

VERSE FOURTEEN

“Now we exhort you brethren, admonish the unruly. Comfort the faint-hearted. Provide help concerning those who are sick. Be patient toward all people”.

παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

(verb-pres.act.ind.1st.pl παρακαλέω/parakaleo **"we exhort"** + conj. δέ/de "now" + pron-2nd-a-c-pl σύ/su **"you"** + noun-v-m-pl ἀδελφός/adelfhos **"brethren"** + verb-pres.act.imper.2nd-pl νουθετέω/noutheteo **"admonish"** + adj-m-pl w/ d.a [hapax]. ἀτακτος/ataktos **"the unruly"** + verb-pres.mid.imper.2nd.pl παραμυθέομαι/paramouthemai **"comfort/strengthen"** + adj-a-m-pl w/ d.a. ὀλιγόψυχους/oligopsuchos [hapax] **"faint-hearted"** + verb-pres.mid.imper-2nd.pl ἀνχω/antecho "help" + adj-g-m-pl w/ d.a. ἀσθενής/asthenes **"concerning the sick"** + verb-pres-act.imper.2nd.pl μακροθυμέω/makrothumeo **"be patient"** + prep-acc. πρὸς/pros **"toward"** + adj-a-m-pl πᾶς/pas **"all"**).

VERSE FIFTEEN

“See that no one gives back evil for evil, but always pursue that which is good both toward each other and toward all people”.

ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.

(verb-pres.act.imper.2nd.pl ὁράω/orao **"see"** + neg. adv. μὴ/me **"not"** + adj-n-m-s τις/tis **"one"** + adj-a-n-s κακός/kakos **"evil"** + prep-gen. ἀντί/anti **"in place of"** + adj-g-n-s κακός/kakos **"evil"** + adj-d-m-s τις/tis **"anyone"** + verb-aor.act.subj.3rd.s ἀποδίδωμι/apodidomi **"gives back"** + conj. ἀλλὰ/alla **"but"** + adv. πάντοτε/pantote **"always"** + adj-a-n-s ἀγαθος/agathos **"the good"** + verb-pres.act.imper.2nd.pl διώκω/dioko **"pursue"** + conj. καὶ/kai **"both"** + prep-acc. εἰς/eis **"unto"** + pron-a-m-pl ἀλλήλων/allelon **"each other"** + conj. καὶ/kai **"and"** + prep-acc. εἰς/eis **"unto"** + adj-a-m-pl πᾶς/pas **"all people"**).

ANALYSIS OF VERSES 14 & 15:

1. Verses fourteen and following form the final section of teaching in which there are many short, direct exhortations on how the Thessalonians are to behave.
2. He states in the first clause of verse fourteen, **“Now we exhort you brethren, admonish the unruly...”** Note that all of these are commands and thus form part of our Royal Family Imperatives.
3. Our word for “admonish” is the same word used in verse twelve of those in the ministry, νουθετέω/noutheteo, “to admonish, warn, instruct regarding belief and/or behavior”.

4. While this is a clear prerogative of the overseer in the congregation, it is also up to each and every member of the congregation to admonish others if and when they view them espousing false doctrine or engaging in dangerous OSN activity.
5. Here Paul gives instruction to the Thessalonians that they are specifically to admonish “the unruly”.
6. Our word translated “unruly” is the masculine, plural adjective, ἀτακτος/ataktos. It is used of those who do not follow the rules and direction given them and can be translated “unruly, undisciplined, lazy” (Prov. 19:27).
7. They are the type of believers that struggle to keep atop the essentials in the CWL and tend to buck the system regarding the Royal Family Imperatives.
8. Such ones are supposed to receive exhortation and warning from members in the congregation.
9. Obviously volition is volition. However an admonishment from a friend can serve as a wakeup call (Prov. 12:6; 18:4; 22:17; 27:6).
10. Admonishment does not mean that one act in a degrading fashion toward another but that he warns him regarding his behavior and beliefs (Acts 20:31; I Cor. 4:14; Col. 1:18).
11. Paul continues in the second clause and states “...**Comfort the faint-hearted...**”
12. . Our word translated as “faint-hearted” is the accusative masculine adjective, ὀλιγόψυχοj/oligopsuchos, “faint-hearted, discouraged”.
13. In view are those who are down emotionally and may be in danger of soul-fainting.
14. We are to remove any and all judgments and legalisms and apply grace toward those who are struggling.
15. The simple truth is that the cosmos as well as all that goes on in one’s niche gets us down at times and we could use to hear some divine viewpoint in the matter to help and encourage us.
16. Sometimes we get down on ourselves for our own personal failures and it can really eat our lunch.
17. As we view various believers struggling, we are to step up and apply toward them with words of comfort and encouragement.
18. Our word for “comfort” is the present, middle imperative of imperative of παραμυθέομαι/paramoutheomai, “to come to one’s side and speak in a friendly manner, strengthen, comfort, console, encourage”.
19. Again note that all of these verbs are in the imperative mood and not mere suggestions.
20. Paul continues in the next clause where he gives yet another imperative where he states “...**Provide help concerning those who are sick...**”
21. Note the way Paul phrases this imperative. He notes that the Thessalonians are to help “concerning the sick”, where the genitive of reference is used in place of direct object.
22. He does not instruct them to care for or provide medical attention to the sick. Not all of us have the skill set to do such things.
23. However the Thessalonians are to help in whatever capacity they are able. Providing help may involve providing meals or running errands or even completing house chores for someone who is too sick to do so.
24. Our word translated as “sick” is the genitive, masculine, plural adjective of ἀσθενής/asthenes, “weak or powerless due to suffering from a physical ailment, sick, ill”. This word can refer to a physical or mental ailment or inability.

25. Paul notes elsewhere that through hard work in our vocations, we are in a better position to help those in need (Acts 20:35).
26. Finally, Paul gives a fourth imperative where he states, “...**Be patient toward all people**”.
27. Our word for being “patient” is the present, active imperative of μακροθυμέω/makrothumeo, “to be patient, wait for something, to be forbearing”.
28. This is a hard one for most of us. We want things to be a certain way and we want it NOW!
29. However we are to exercise patience and wait for others not only in the congregation but for all people.
30. This involves a lot as we will be called to wait on those who are slower, weaker, not as quick at figuring things out, have needs that we ourselves do not have.
31. Note that each of these four imperatives is in the present tense where continuous action is in view. Hence we are to “keep on admonishing the unruly”, “keep on comforting the faint-hearted”, “keep on helping with regard to the sick” and “keep on being patient to all people”.
32. These are things that we are to do on a day-to-day patient and we should have a reputation for such good works.
33. Paul continues in verse fifteen with another couple of Royal Family Imperatives where he notes in the first clause, “**See that no one gives back evil for evil...**”
34. Note that he doesn’t merely tell each of them to abstain from such activities themselves, but to ensure none among them takes his own vengeance, something that is strictly forbidden in the CWL (Rom. 12:19).
35. Of course none of us can control what our fellow brothers and sisters in Christ do on a moment by moment basis. However Paul is indicating to this church(s) that they should be developing a culture where such behavior is not acceptable.
36. He continues in the final part of the verse noting “...**but always pursue that which is good both toward each other and toward all people**”.
37. Paul uses the strong adversative conjunction, ἀλλά/alla, to indicate the complete contrast regarding such behavior when compared to returning evil for evil.
38. If we can remain under the FHS and apply BD, it will not involve getting back at those who harm us but taking things to a whole new level regarding grace and forgiveness (Luke 6:35; Rom. 12:14, 21; I Pet. 3:8, 9).
39. Note again that this is not merely how we behave toward Royal Family but toward every human being we come in contact with in our day-to-day niche (cp. Gal. 6:10).

EXEGESIS OF VERSES 16 – 18:

VERSE SIXTEEN

“Keep on rejoicing at all times”.

Πάντοτε χαίρετε,

(adv. πάντοτε/pantote **"always"** + verb-pres.act.imper.2nd.pl χαίρω/chaïro **"rejoice"**).

VERSE SEVENTEEN

“Keep on praying continuously”.

ἀδιαλείπτως προσεύχεσθε,

(adv. ἀδιαλείπτως/adialeiptos **"continually, unceasingly"** + verb-pres.mid.imper.2nd.pl προσεύχομαι/proseuchomai **"pray"**).

VERSE EIGHTEEN

“In all things give thanks for this is the will of God for you in Christ Jesus”.

(prep.loc ἐν/en **"in"** + adj-l-n-s πᾶς/pas **"all/every"** + verb-pres.act.imper-2nd-pl εὐχαριστέω/eucharistéo **"give thanks"** + conj. γάρ/gar **"for"** + noun-n-n-s θέλημα/thelema **"will"** + noun-g-m-s θεός/theos **"of God"** + prep.loc. ἐν/en **"in"** + noun-l-m-s Χριστός/Christos **"Christ"** + noun-l-m-s Ἰησοῦς/Iesous **"Jesus"** + prep-acc. εἰς/eis **"for"** + pron-2nd-a-c-pl σύ/su **"you"**).

ANALYSIS OF VERSES 16 – 18:

1. Paul continues in verse sixteen with a list of short doctrinal exhortations that apply to how we are to live our lives. These imperatives contribute to our list of Royal Family Imperatives.
2. He states in verse sixteen, **“Keep on rejoicing at all times”.**
3. This is a daunting task when one thinks about it, considering the proclivity of our OSNs to be disoriented, complain, want more, want things to be different and rejecting certain aspects of our niche.
4. However this is exactly what we are commanded to do. No matter what comes down the pike in the CWL, we are to rejoice in good times and bad.
5. Our word translated as “rejoice” is the present, active imperative of χαίρω/chaïro, "to rejoice, be glad in, to be delighted with"
6. It is modified by the adverb, πάντοτε/pantote, “always, at all times”.
7. Hence regardless of what we are doing, where life takes us or what is occurring in our niche, we are to be rejoicing.
8. Note that this imperative is in the present tense which demonstrates ongoing, repetitive action, hence the translation, “keep on rejoicing”.

9. This is contrary to what we are wired for as human beings considering the indwelling OSN and all the misery it brings. Often times it is difficult to be content and hold our heads up.
10. However the Bible tells us to rejoice. This is done by having a Doctrinal focus on all that comes into your life.
11. For example, if you get into an automobile accident and total your car, the OSN fills our thoughts with “How am I going to pay for this” (lack of faith), “My insurance is going to go up!” (complaining) “Why did that stupid jerk run the red light?!!!” (anger, resentment, bitterness and yes...more complaining).
12. Doctrine tells us to show concern for all people involved in the accident and to help any who is injured or suffering (I Thess. 5:14).
13. It also tells us to be thankful for all things to include the fact that you were not injured or at least not severely injured in the accident, if you were, God will help you through that too (Col. 4:2).
14. Doctrine also tells us that God is in control of our niche and it is His job to provide our living grace. Don’t worry, He will get you another car (Matt. 6:26-30).
15. What’s more we are glory in the fact that God saw fit to test us in such a situation knowing that it is adversity, not a life of ease that strengthens us as believers (James 1:2).
16. So the next time something awesome happens in your life, rejoice and thank God for the blessing, and the next time adversity strikes, rejoice and thank God for the blessing, and “keep on rejoicing” (cp. Phil 4:4).
17. Realize too that although difficulties may come, there are literally billions of people out there who would love to trade places with you!!!
18. Rejoice when you are persecuted, knowing that your reward in Heaven is great (Matt. 5:12).
19. The apostles rejoiced after they had been flogged for preaching the Gospel of Jesus Christ (Acts 5:40-42).
20. Realize that our joy is not to come merely from our circumstances but from the blessings that come to us through God and His plan for our lives. Hence we can be joyful in spite of our physical circumstances.
21. Rejoice that your name is recorded in the Lamb’s Book of Life (Luke 10:20).
22. He continues in verse seventeen where he tells the Thessalonians to **“Keep on praying continuously”**.
23. Again we have a present, active imperative, προσεύχομαι/proseuchomai, “to pray, to speak to or request help from God”.
24. It is modified by the adverb, ἀδιαλείπτως/adialeiptos, “unceasingly, constantly”.
25. Obviously we can’t continually pray without ceasing, life requires us to engage in activities where our attention is focused elsewhere.
26. However we are to keep on offering up and keep offering up prayers of Rebound, Thanksgiving and Praise and Intercession for ourselves and others on a day-to-day basis and as often during the day as is appropriate.
27. Our Lord was a fervent prayer warrior who is seen praying intensely throughout His ministry (Luke 21:37, 38; 22:41, 44).
28. He also taught His disciples to pray with persistence (Luke 11:5-10; 18:1-8).
29. The early church began with believers engaged in prayer (Acts. 1:14; 2:42).
30. Such intense prayer resulted in Peter’s release from prison (Acts 12:11-16).

31. In reference to prayer, Paul uses his statement as a springboard to address a specific type of prayer, prayer of thanksgiving.
32. He states in verse eighteen, **“In all things give thanks for this is the will of God for you in Christ Jesus”**.
33. Herein lies another Royal Family Imperative and a very stout one at that. We are to thank God “in all things”. That includes adversity and testing that comes our way on a day-to-day basis.
34. Thank God for the difficult people in your life, knowing that dealing with them is making you a better believer.
35. Realize that “God causes all things work together for the good for those who love God and are called according to His purposes” (Rom. 8:28).
36. Thank God when things don’t go your way because He has something *better* for you.
37. Note that this is God’s will for us as believers in Christ Jesus. This is one of the ongoing applications in our ph2 which He desires us to make.
38. If your prayer is not immediately answered, don’t lose heart, keep on praying (cp. Luke 18:1).

EXEGESIS OF VERSES 19 – 22:

VERSE NINETEEN

“Do not keep on quenching the Spirit”.

τὸ πνεῦμα μὴ σβέννυτε,

(noun-a-n-s w/ d.a. πνεῦμα/pneuma **"the spirit"** + neg. adv. μή/me **"not"** + verb-pres.act.imper-2nd.pl σβέννυμι/sbennumi **"extinguish/suppress"**).

VERSE TWENTY

“Do not disregard prophetic pronouncements”.

προφητείας μὴ ἐξουθενεῖτε,

(noun-a-f-pl προφητεία/propheteia **"prophecies/prophetic utterances"** + neg. adv. μή/me **"not"** + verb-pres.act.imper.2nd.pl ἐξουθενέω/exoutheneo **"disregard/reject"**

VERSE TWENTY-ONE

“But keep on testing everything. Hold fast to the good”.

πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε,

(adj-a-n-pl πᾶς/pas **"all things"** + conj. δέ/de **"but"** + verb-pres.act.imper.2nd.pl δοκιμάζω/dokimadzo **"keep on proving/testing"** + adj-a-n-s w/ d.a. καλός/kalos **"the good"** + verb-pres.act.imper.2nd.pl κατέχω/katecho **"hold fast"**).

VERSE TWENTY-TWO

“Abstain from every appearance of evil”.

ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

(prep-abl ἀπό/apo **"from"** + adj-abl-n-s πᾶς/pas **"all"** + noun-abl-n-s εἶδος/eidos **"that which is seen, form"** + adj-g-n-s πονηρός/poneros **"of evil"** + verb-pres-m-imper-2nd-pl ἀπέχω/apecho **"be far from/be far from/abstain"**).

ANALYSIS OF VERSES 19 – 21:

1. Paul continues in his list of Royal Family Imperatives in verse nineteen where he states **“Do not keep on quenching the Spirit”**.
2. Our word for “quenching” is the present active imperative of σβέννυμι/sbennumi, “to quench, extinguish, cease, block, restrain”.
3. While Paul does not modify “spirit” πνεῦμα/pneuma with ἅγιος/hagios, “holy”, it is evident that the third person of the Trinity is most assuredly in view.

4. “Spirit” has the definite article and serves as the direct object in the sentence, i.e. the one who is “quenched or extinguished”.
5. Such is a reference to what occurs every time we sin. Fellowship with God and the FHS is stopped immediately (cp. Isa. 63:10; Eph. 4:30).
6. Paul does not tell them to never sin again as he knows with the presence of the OSN that we all commit sin each and every day.
7. Note that he uses the present tense of the imperative where continuous action is in view, hence the translation “do not keep on quenching the Spirit”.
8. The idea here is that they are to fight to remain in fellowship where they can be filled with the Holy Spirit and receive guidance and direction from Him on a moment-by-moment basis and not have their testimony stifled in the CWL.
9. It is imperative that they be in Fellowship and have the Holy Spirit as the ruler of their souls to move forward with the next imperatives in view.
10. To understand the next two imperatives we need to place ourselves in the early part of the Church Age where direct revelation occurred frequently.
11. Paul states in verse twenty, **“Do not disregard prophetic pronouncements”**.
12. At this time in Church Age, churches would have prophets either travel from other areas or else have prophetically gifted people within their congregations who would share Doctrine with them (I Cor. 12:10, 48; Tit. 1:12; Acts 11:28; 21:10).
13. Hence with regard to new, Church Age Doctrine, churches may have received letters or else had prophets reveal God’s word to them directly (II Thess. 2:15).
14. The overseers of these congregations would have to administer over how such direct revelation sessions were conducted and ensure that things were done in good order and for edification (I Cor. 14:26, 40).
15. They would then use their teaching/interpretive gifts to lead the congregation (I Cor. 12:10).
16. While much of prophesy is predictive in nature, foretelling what will occur, some of what is called prophesy is merely the teaching of new doctrine via direct revelation (I Cor. 13:2, 9; 14:1-6, 22-29-39).
17. Our word translated as “disregard” is the present active imperative of ἐξουθενέω/exoutheneo, “to treat something with little or no value, despise, disdain, disregard, belittle”.
18. Again the present tense indicates that the Thessalonians were to keep on not disregarding or disdaining prophetic pronouncements.
19. Such would be to reject God’s word to them which is intended to help them grow as believers thereby jeopardizing their own spiritual growth
20. It is not unlike many Christians today who treat the Bible as a cafeteria plan whereby they can pick and choose what doctrines they want to believe and apply while rejecting those which are discomfoting or inconvenient to accept.
21. The Thessalonians were not to disregard what was told them even if it was difficult to hear. Such is the same for us regarding the Doctrine we are learning in Bible Class.
22. However there was an extra layer people had to deal with in the early Church Age. They needed to listen to the prophets and not disregard any legitimate prophecies, whereas we have the completed canon and prophecy has faded away for now (I Cor. 13:8).
23. Yet they were to test everything and ensure that it was in line with Bible Doctrine as a whole, that which had been revealed to them, which is exactly what Paul exhorts them to do next.
24. He states in verse twenty-one, **“But keep on testing everything...”**

25. Note present, active imperative of our word for “testing”, δοκιμάζω/dokimadzo, “put to the test, examine, prove”.
26. The present tense indicates continuous, repetitive action, hence the translation, “keep on testing”.
27. Each time they were hit with a new prophetic pronouncement, they were to put it to the test and see if it was in line with the rest of Scripture and made sense doctrinally regarding the POG for the Church Age.
28. They were not merely to check their brains at the door and accept all that was said merely because the person was a “prophet” or because the pastor said the prophecy was a good one (I John 4:1).
29. People were to be on their guard regarding false prophets (Matt. 7:15-18; II Pet. 2:1; I John 4:1).
30. The Bereans are given kudos for the fact that they tested everything told them by Paul to ensure that it was in accord with Scripture (Acts 17:10-12).
31. Because they had the FHS and a doctrinal grid, the Thessalonians could be discerning in such matters. If the doctrine lined up with what they had already learned regarding the POG, they were to hold on to it as Paul tells them to “...**Hold fast to the good**”.
32. Our word translated as “hold fast” is the present, active imperative of κατέχω/katecho, “hold fast to, continue to hold on to, hold in memory”.
33. The present tense demonstrates continuous action whereby there are to “continue to hold fast” to the truth, what Paul calls “the good” (Heb. 10:23; Rev. 2:25).
34. If we are commanded to hold fast only to the good, we by default are to throw out “the bad”.
35. Hence anything these people were exposed to that did not line up was to be rejected, as is the case today (Eph. 5:10; Phi. 1:10; Rev. 2:2; 3:11).
36. While we do not have travelling prophets or those in our own congregation, we still have the ongoing responsibility to test all that we are taught, hold fast to what is true and reject any false doctrine we are exposed to, regardless of the source.
37. Paul continues with one final Royal Family Imperative in verse twenty-two where he states “**Abstain from every form of evil**”.
38. Our word for “form” is the ablative, neuter, singular noun, εἶδος/eidos, “that which is visible to the eye, appearance, type, form”.
39. It comes right on the heels of Paul’s command to “hold fast to the good” uttered in the previous verse.
40. While we hold on tight to that which is good we are to do the opposite to every form or manifestation of evil. Our word for “abstain” is the present active imperative of ἀπέχω/apecho “remain aloof, abstain, stay far from”.
41. The present tense demonstrates continuous action whereby we are to “keep on abstaining from evil”.
42. As the believers were given prophetic utterance from local and travelling prophets, they were commanded to put all of them to the test, hold fast to the good and reject that which is evil.
43. And believe you me, there were false prophets that went out as charlatans attempting to put one over on believers (II Pet. 2:1; I John 4:1).
44. It would be a tall order for pastor-teachers of these congregations to sort through spirits and prophecies.

45. However regardless of where you hear something, you are to be discerning and process it through your doctrinal grid. Hold fast to the good and keep the evil things far away from you!!!
46. Note that we are not merely to separate from certain forms of evil but “every form of evil”!

EXEGESIS OF VERSES 23 & 24:

VERSE TWENTY-THREE

“Now may the God of peace himself sanctify you entirely and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ”.

(pron-3rd-n-m-s αὐτός/autos **"himself"** + conj. δέ/de **"now"** + noun-n-m-s θεός/theos **"the God"** + noun-g-f-s w/ d.a. εἰρήνη/eirene **"of the peace"** + verb-aor-act.opt.3rd.s ἁγιάζω/hagiadzo **"might sanctify/make holy"** + pron-2nd-a-c-pl σύ/su **"you"** + adj-a-m-pl ὅλοτελής/holoteles **"entirely"** + conj. καί/kai **"and"** + adj-n-n-s ὅλοκληρος/holokleros **"whole/complete"** + pron-2nd-g-c-pl σύ/su **"of you"** + noun-n-n-s w/ d.a. πνεῦμα/pneuma **"the spirit"** + conj. καὶ/kai **"and"** + noun-n-f-s w/ d.a. ψυχή/psuche **"the soul"** + conj. καὶ/kai **"and"** + noun-n-n-s w/ d.a. σῶμα/soma **"the body"** + adv. ἀμέμπτως/amemptos, **"blameless"** + prep-loc. ἐν/en **"at"** + noun-1-f-s w/ d.a. παρουσία/parousia **"the coming"** + noun-g-m-s w/ d.a. κύριος/kurios **"of the lord"** + prep-1st-g-c-pl ἐγώ/ego **"of us"** + proper noun-g-m-s Ἰησοῦς/Iesous **"Jesus"** + noun-g-m-s Χριστός/Christos **"Christ"** + verb-aor-pas.opt.3rd.s τηρέω/tereo **"he might keep intact/maintain/preserve"**).

VERSE TWENTY-FOUR

“Faithful is he who is calling you, who also will do it”.

πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

(adj-n-m-s πιστός/pistos **"faithful"** + to be verb [supplied] is" + verb-pres.act.prt.n-m-s w/ d.a. καλέω/kaleo **"the one calling"** + pron-2nd-a-c-pl σύ/su **"you"** + rel. pron-n-m-s ὃς/hos **"who"** + conj. καὶ/kai **"also"** + verb-f-act.ind.3rd.s ποιέω/poieo **"he will do"**).

ANALYSIS OF VERSES 23 & 24:

1. Paul moves into his closing remarks in verse twenty-three and notes **“Now may the God of peace himself sanctify you entirely and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ”.**
2. This is a broad statement of blessing regarding God’s sanctification of these believers (I Thess. 4:3, 4, 7).
3. However where Paul addressed the topic of experiential sanctification earlier in the letter, he now speaks of their ultimate sanctification in Ph3.
4. It is his hope that God will provide them the total sanctification of body, soul and spirit.
5. Herein, Paul communicates the reality of the trichotomous human being who has received a human spirit at the point of the SAJG.
6. This is the sanctification that each and every believer will receive when he is given a resurrection body, free of an OSN and is locked into a state of +R in ph3.
7. Once the believer reaches this state, while volition continues to function, there is no more mental attitude, verbal or overt sin. We will feel excellent all of the time and never ever have a bad day.

8. However there is an additional caveat as seen in the adverb, ἀμέμπτως/amemptos, “blameless, so that there is no cause for censure”.
9. Paul is hoping that these believers will continue on in the faith so that they not only reach their ultimate sanctification in ph3, but that they will do so *without blame* at the Bema Judgment, being able to receive a full reward (II John 1:8 cp. I Cor. 3:12).
10. This is of course dependent on their volition as seen in the use of the aorist, active, optative of ἀγιάζω/hagiadzo.
11. The optative mood is the mood of remote potential. Paul is essentially wishing that God will sanctify them “without blame” at the Bema.
12. While God is most assuredly going to do what He has promised regarding ultimate sanctification, the believer must do his due diligence in his ph2 so he can stand before Jesus Christ “blameless” at the Bema.
13. Hence Paul is not merely wishing for their ultimate sanctification alone, but when they get there, that they will have finished their course (II Tim. 4:7, 8).
14. Now Paul is not wishing this for them now. He is not asking that they all die. He is merely reminding them of what awaits us in ph3 and we are to keep our eyes on our ph3 niche, not being distracted by the cosmos and details of life in ph2.
15. Note that God is called “the God of peace” here. God is said to bring peace to the believer. Whereas prior to making the SAJG we were his enemies (Rom. 5:10).
16. We now have peace in a ph1 sense, and for the believer who is adjusted can have peace in a ph2 context as well.
17. However the ultimate fulfillment of our peace with God lies in ph3 where we will be minus an OSN and forever with the Lord, living in perfect peace (Rom. 15:33; Rom. 16:20; I Cor. 14:33).
18. However Paul is here reminding them that God is their source of peace and that regardless of what happens in our ph2 niche, we can have peace by being under the FHS and knowing we are doing the right things with regard to application of BD on a day-to-day basis.
19. He continues in verse twenty-four, **“Faithful is he who is calling you, who also will do it”**.
20. The NASB translates this verse as “Faithful is he who *has called you*”, treating it as a past tense verb.
21. However we actually have a present, active participle of καλέω/kaleo, which demonstrates continuous action, literally “faithful the one who is calling you”.
22. While God calls all who are +V to the ph1 Gospel, our calling as a believer continues into our ph2 as He calls us to obey Him via Rebound and the intake of application on a day-to-day basis (Psa. 95:7, 8; John 8:31).
23. Paul states that our God will do or accomplish our ultimate sanctification as well as get us across the finish line spiritually because He is “faithful”.
24. As we move through our niche on a day-to-day basis, we may lose focus of what is truly important in life. We may doubt some of the promises God has made to us.
25. However we have no need of doubt regarding any of what God has promised as He is perfectly “faithful”.
26. Our word translated as “faithful” is the nominative, masculine, singular adjective, πιστός/pistos, “faithful, trusty, worthy of trust, reliable”

27. Such speaks of God's loyalty and faithfulness in bringing about all that He has promised the believer. Hence His being faithful is an extension of His veracity in that He brings about everything that He has promised.
28. While people will fail you time and again, not keeping their end of the bargain and failing to do what they say, God perfectly brings about all that He has promised to His children (I Cor. 1:9; 10:13; II Thess. 3:3; II Tim. 2:13).
29. Hence we can trust that He indeed will bring these things about, to include our ultimate sanctification, as well as providing all help, exhortation and encouragement along the way to help each of us finish our course (Rom. 8:31, 32).

EXEGESIS OF VERSES 25 – 28:

VERSE TWENTY-FIVE

“Brethren, pray for us”.

Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.

(noun-v-m-pl ἀδελφός/adelphos "**brethren**" + verb-pres.mid.imper.2nd.pl. προσεύχομαι/proseuchomai "**pray**" + conj. καὶ/kai + prep-gen. περί/peri "**concerning**" + pron-1st-g-c-p ἐγώ/ego "**us**").

VERSE TWENTY-SIX

“Greet all of the brethren with a holy kiss”

Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

(verb-aor.dep.imper. ἀπάζομαι/aspadzomai "**greet**" + noun-a-m-pl w/ d.a. ἀδελφός/adelphos "**the brethren**" + adj-a-m-pl πᾶς/pas "**all**" + prep-inst. ἐν/en "**with**" + noun-i-n-s φίλημα/philma "**kiss**" + adj-l-n-s ἅγιος/hagios "**holy**").

VERSE TWENTY-SEVEN

“I abjure you by the Lord that you read this letter aloud to all of the brethren”.

Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνῶσθαι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

(verb-pres.act.ind.1st-s ἐνορκίζω/enorkidzo "**I charge/abjure**" + pron-2nd-a-c-pl σύ/su "**you**" + noun-a-m-s w/ d.a. κύριος/kurios "**the lord**" + verb-aor-pas.-inf. ἀναγινώσκω/anagnosko "**to be read aloud**" + noun-a-f-s w/ d.a. ἐπιστολή/epistole [epistle] "**the letter**" + adj-d-m-pl πᾶς/pas "**to all**" + noun-d-m-pl w/ d.a. ἀδελφός/adelphos "**the brethren**").

VERSE TWENTY-EIGHT

“The grace of our Lord Jesus Christ be with you”.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

(noun-n-f-s w/ d.a. χάρις/charis "**the grace**" + noun-g-m-s w/ d.a. κύριος/kurios "**of the lord**" + prep-1st-g-c-s ἐγώ/ego "**of us**" + proper noun-g-m-s Ἰησοῦς/Iesous "**Jesus Christ**" + to be verb [supplied] "**be**" + prep-gen. μετά/meta "**with**" + pron-2nd-g-c-pl σύ/su "**you**").

ANALYSIS OF VERSES 25 – 28:

1. Paul ends his letter with a series of parting commands. He states in verse twenty-five, **“Brethren, pray for us”**.
2. The Greek literally reads “pray concerning us”, where the preposition, περί/peri takes the genitive.
3. Paul does not list anything specific that he wants them to address in their prayers, only that they keep their apostle and his associates in their prayers.
4. He no doubt is demanding that they pray for the success for their ministry.
5. Paul frequently requested prayer on behalf of himself and his organization (Rom. 15:30; II Cor. 1:11; Eph. 6:18-20; Phil. 1:19; Co. 4:3).
6. The implication for believers today is that they are to pray for their pastor’s study and teaching and for the work that the church board is doing on a day-to-day basis.
7. Our word for “pray” is the present, middle imperativ of προσεύχομαι/proseuchomai, used 85xs in the New Testament, this is one of our most common verbs meaning “to prayer, offer up prayer”.
8. The present tense communicates ongoing repetitive action whereby the Thessalonians are admonished to keep on praying for their apostolic workers.
9. While Paul was very familiar with the Spirit’s work in supporting their ministry he does not neglect to role of prayer, as providing additional help in his ministry, knowing that the prayer of a righteous person can accomplish much (James 5:16).
10. Note that Paul asks them to “pray for us”. The “us” would include Timothy and Silas in addition to himself. Each of the three men had dedicated themselves to the ministry and gone above and beyond to teach and shepherd this new upstart church (I Thess. 1:1; 3:2, 6 cp. Acts 17:1-10).
11. Indeed they, themselves were praying for the Thessalonian believers. They now request that the church reciprocate (I Thess. 1:2).
12. He continues in verse twenty-six by stating **“Greet all of the brethren with a holy kiss”**
13. In the ancient Near East, a greeting involved an embrace and a kiss. There was nothing romantic or fleshly about this. It was simply a custom in greeting friends and family (Luke 22:47, 48; Rom. 16:16; I Cor. 16:20; I Pet. 5:14).
14. A hand shake, fist bump or kind “hello” works just fine in our culture!!!
15. However why mention this at all? As previously stated, these congregations would occasionally have prophets or apostolic associates sent to the churches to share new Doctrine.
16. Such ones were to be welcomed and given a warm greeting (Rom. 16:1-17; Phil. 2:19, 25; II John 1:9, 10).
17. Also, sometimes churches were in close proximity to each other and they were to greet members of the congregation should they travel to visit (Col. 4:15, 16).
18. At the same time they were to give warm greeting to each other at their local assembly each time they met.
19. The idea here is that we are to have a warm affection for our fellow believers who are in the fight alongside us.
20. He continues in verse twenty-seven where he states **“I abjure you by the Lord that you read this letter aloud to all of the brethren”**.

21. This letter was not to be kept under a basket. It was to be shared with all of the members of the congregation just as we as a congregation are studying and learning from it 2000 years later!!!
22. Note that Paul states that “I abjure you” and “you” is in the plural.
23. The letter was most likely given to elders of the church(s). Such ones were to ensure that it was read aloud in the congregation.
24. Our word translated as “abjure” is the present, active indicative of ἐνορκίζω/enorkidzo, "to cause to swear, to put under oath, to appeal to earnestly, abjure, charge",
25. Paul is making it very clear that he is impressing upon them the importance of sharing all of the instruction in his letter with the congregation.
26. In a time where not everyone had a Bible which they could take along with them, it was important that people had access to public reading of Scripture (I Tim. 4:13).
27. However in this instance it is even more important to have the letter read as initially there was only one copy which Paul had written by his own hand. The entire congregation was to be made aware of all that he had to say (cp. II Thess. 3:14).
28. He closes the letter in verse twenty-eight where he states **“The grace of our Lord Jesus Christ be with you”**.
29. He declares the grace of our Lord Jesus Christ upon them. This is a pretty standard declaration of which Paul includes in several of his letters (Rom. 16:20, 24; II Thess. 3:18).
30. Indeed he started the letter declaring grace upon them (I Thess. 1:1).
31. All that we have as believers is through the grace of God and through the work of our Lord and Savior, Jesus Christ, which opens the doors to so many blessings.

***The End of I Thessalonians
March 18th, 2025.**