

## **Outline of a Letter to Thessalonians**

### **1 Thessalonians 1**

**Thessalonica – 315BC when King Cassander of Macedon founded the city and named after his wife Thessalonike .**

**In 168 BC it became a city of the Roman Republic and due to the importance of the city, it became one of four capitals in the Roman districts of Macedonia.**

the Kingdom of Thessalonica — became the largest fief of the Latin Empire. It also was ruled by the Despotate of Epirus between 1224-1246 and was a vassal state of the Second Bulgarian Empire between 1230-1246.

The city was recovered by the Byzantine Empire in 1246.

In the 1340s, it was the scene of the anti-aristocratic Commune of the Zealots.

In 1423, the Byzantines sold the city to Venice, which held the city until it was captured by the Ottoman Sultan Murad II on 29 March 1430.

During the Ottoman period, the city's Muslim and Jewish population grew.

By 1478 Selânik - as the city came to be known in Ottoman Turkish - had a population of 4,320 Muslims and 6,094 Greek Orthodox, as well as some Catholics, but no Jews.

By ca. 1500, the numbers had grown to 7,986 Greeks, 8,575 Muslims, and 3,770 Jews, 1519, the latter numbered 15,715, 54% of the city's population

The city remained the largest Jewish city in the world for at least two centuries, often called "Mother of Israel."

From 1870, driven by economic growth, the city's population expanded by 70%, reaching 135,000 in 1917

Thessaloniki fell to the forces of on April 22, 1941, and remained under German occupation until October 30, 1944. The city suffered considerable damage from Allied bombing.

In 1943, 50,000 of the city's Jews were sent to gas chambers and 11000 Jews were deported to forced labor camps, most of whom perished. One survivor was, a boxing champion, who survived Auschwitz gas chambers by entertaining the Nazis with his boxing skills

Today it is a thriving metropolis commercial port built on an new infrastructure in the 1950-1980's and even endured an earthquake in 1978 that struck with a magnitude of 6.5 on the rector scale...

Later became European Capital of Culture 1997

And in 2004 hosted the Olympic football games

**But in AD51 Paul was writing a letter to the town of approximately 200000 in which a church was founded and not forgotten although the city rulers held their host Jason until Paul, Silas, and Timothy left the city. ...Paul would send again Timothy to pastor the church in Thessalonica.**

**Maltreated in Philippi and then in Thessalonica, The grace of Paul is stalwart in his faithful stewardship toward the possessions of the Lord.**

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

#### Letter to the Church:

#### 1 Thessalonians 1

<sup>1</sup> Paul, and Silvanus, and Timotheus [*dear to God*], unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

Church – [NT:1577](#) ἐκκλησία **ekklesia** (ek-klay-see'-ah); from a compound of [NT:1537](#) and a derivative of [NT:2564](#); a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): **KJV** - assembly, church.

Thessalonians – [NT:3529](#) νίκη **nike** (nee'-kay); apparently a primary word; conquest (abstractly), i.e. (figuratively) the means of success: **KJV** - victory.

God – [NT:2316](#) θεός **theos** (teh'-os); of uncertain affinity; a deity, especially (with [NT:3588](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: **KJV** - \*exceeding, God, god [-ly, -ward].

Father – [NT:3962](#) πατήρ **pater** (pat-ayr'); apparently a primary word; a "father" (literally or figuratively, near or more remote):

**KJV** - father, parent.

Lord – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): **KJV** - God, Lord, master, Sir.

Jesus – [NT:2424](#) Ἰησοῦς **Iesous** (ee-ay-sooce'); of Hebrew origin [[OT:3091](#)]; Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites: **KJV** - Jesus.

...from – [OT:3091](#) יְהוֹשֻׁעַ **Yehowshuwa`** (yeh-ho-shoo'-ah); or **Yehowshu`a** (yeh-ho-shoo'-ah); from [OT:3068](#) and [OT:3467](#); Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader: -Jehoshua, Jehoshuah, Joshua. Compare [OT:1954](#), [OT:3442](#).

Christ – [NT:5547](#) Χριστός **Christos** (khris-tos'); from [NT:5548](#); anointed, i.e. the Messiah, an epithet of Jesus: **KJV** - Christ.

...from – [NT:5548](#) χρίω **chrio** (khree'-o); probably akin to [NT:5530](#) through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service: **KJV** - anoint.

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

#### 1 Thessalonians 1 (*cont*)

<sup>1</sup> Paul, and Silvanus, and Timotheus [*dear to God*], unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

Grace – [NT:5485](#) χάρις **charis** (khar'-ece); from [NT:5463](#); graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): **KJV** - acceptable, benefit, favour, gift, grace (-ious), joy, liberality, pleasure, thank (-s, -worthy).

Peace – [NT:1515](#) εἰρήνη **eirene** (i-ray'-nay); probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity: **KJV** - one, peace, quietness, rest, \* set at one again.

## Outline of a Letter to Thessalonians 1 Thessalonians 1

### Letter of Gratitude:

#### 1 Thessalonians 1

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers;

We give thanks – [NT:2168](#) εὐχαριστέω **eucharisteo** (yoo-khar-is-teh'-o); from [NT:2170](#); to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal: **KJV** - (give) thank (-ful, -s).

God – [NT:2316](#) θεός **theos** (teh'-os); of uncertain affinity; a deity, especially (with [NT:3588](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: **KJV** - <sup>x</sup>exceeding, God, god [-ly, -ward].

Always – [NT:3842](#) πάντοτε **pantote** (pan'-tot-eh); from [NT:3956](#) and [NT:3753](#); every when, i.e. at all times: **KJV** - always (-s), ever (-more).

Mention – [NT:3417](#) μνημία **mneia** (mni'-ah); from [NT:3415](#) or [NT:3403](#); recollection; by implication recital: **KJV** - mention, remembrance.

Prayers – [NT:4335](#) προσευχή **proseuche** (pros-yoo-khay'); from [NT:4336](#); prayer (worship); by implication, an oratory (chapel): **KJV** - <sup>x</sup>pray earnestly, prayer.

#### Romans 1

**9** For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

# Outline of a Letter to Thessalonians

## 1 Thessalonians 1

### Letter of Remembrance:

#### 1 Thessalonians 1

<sup>3</sup> Remembering without ceasing your **work of faith**, and **labour of love**, and **patience of hope** in our Lord Jesus Christ, **in the sight of God** and our Father;

Remembering – [NT:3421](#) μνημονεύω mnemoneuo (mnay-mon-yoo'-o); from a derivative of [NT:3420](#); to exercise memory, i.e. recollect; by implication to punish; also to rehearse: **KJV** - make mention; be mindful, remember.

...from – [NT:3420](#) μνήμη mneme (mnay'-may); from [NT:3403](#); memory:  
**KJV** - remembrance.

Work – [NT:2041](#) ἔργον ergon (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act:  
**KJV** - deed, doing, labour, work.

Faith – [NT:4102](#) πίστις pistis (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:  
**KJV** - assurance, belief, believe, faith, fidelity.

Labour – [NT:2873](#) κόπος kopos (kop'-os); from [NT:2875](#); a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains: **KJV** - labour, + trouble, weariness.

Love – [NT:26](#) ἀγάπη agape (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast:  
**KJV** - (feast of) charity ([-ably]), dear, love.

Patience – [NT:5281](#) ὑπομονή hupomone (hoop-om-on-ay'); from [NT:5278](#); cheerful (or hopeful) endurance, constancy:  
**KJV** - enduring, patience, patient continuance (waiting).

Hope – [NT:1680](#) ἐλπίς elpis (el-pece'); from a primary elpo (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence:  
**KJV** - faith, hope.

Sight – [NT:1715](#) ἔμπροσθεν **emprosthēn** (em'-pros-then); from [NT:1722](#) and [NT:4314](#); in front of (in place [literally or figuratively] or time):  
**KJV** - against, at, before, (in presence, sight) of.

#### 1 Thessalonians 5

**8** But let us, who are of the day, be sober, putting on the breastplate of **faith** and **love**; and for an helmet, the **hope** of salvation.

# Outline of a Letter to Thessalonians

## 1 Thessalonians 1

### Letter of Knowledge:

#### 1 Thessalonians 1

<sup>4</sup> Knowing, brethren beloved, your election of [*genitive case – possessive*] God.

Knowing – [NT:1492](#) εἶδω **eidō** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know:

**KJV** - be aware, behold, <sup>x</sup> can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [NT:3700](#).

Brethren – [NT:80](#) ἀδελφός **adelphos** (ad-el-fos'); from [NT:1](#) (as a connective particle) and delphus (the womb); a brother (literally or figuratively) near or remote [much like [NT:1](#)]: **KJV** - brother.

Beloved – [NT:25](#) ἀγαπάω **agapao** (ag-ap-ah'-o); perhaps from **agan** (much) [or compare [OT:5689](#)]; to love (in a social or moral sense):

**KJV** - (be-) love (-ed). Compare [NT:5368](#).

Election – [NT:1589](#) ἐκλογή **ekloge** (ek-log-ay'); from [NT:1586](#); (divine) selection (abstractly or concretely): **KJV** - chosen, election.

...from – [NT:1586](#) ἐκλέγομαι **eklegomai** (ek-leg'-om-ahēe); middle voice from [NT:1537](#) and [NT:3004](#) (in its primary sense); to select:

**KJV** - make choice, choose (out), chosen.

God – [NT:2316](#) θεός **theos** (thēh'-os); of uncertain affinity; a deity, especially (with [NT:3588](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:

**KJV** - <sup>x</sup> exceeding, God, god [-ly, -ward].

#### Romans 9:11

(For the children being not yet born, neither having done any good or evil, that the **purpose of God** according to **election** might stand, **not of works**, but of him that calleth;)

#### Romans 11:5

Even so then at this present time also there is a remnant according to **the election of grace**.

#### Romans 11:7

What then? Israel hath **not obtained that which he seeketh** for; but the election hath obtained it, and **the rest were blinded**.

#### Romans 11:28

As concerning the gospel, they are enemies for your sakes: but as touching the **election**, they are **beloved for the father's sakes**.

#### 2 Peter 1:10

Wherefore the rather, brethren, give **diligence to make your calling and election sure**: for if ye do these things, ye shall never fall:

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

#### Letter of Assurance:

#### 1 Thessalonians 1

<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

Gospel – [NT:2098](#) εὐαγγέλιον **euaggelion** (yoo-ang-ghel'-ee-on); from the same as [NT:2097](#); a good message, i.e. the gospel: **KJV** - gospel.

...from – [NT:2097](#) εὐαγγελίζω **euaggelizo** (yoo-ang-ghel-id'-zo); from [NT:2095](#) and [NT:32](#); to announce good news ("evangelize") especially the gospel:  
**KJV** - declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Word – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

**KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, <sup>+</sup> reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, <sup>+</sup> none of these things move me, tidings, treatise, utterance, word, work.

Power – [NT:1411](#) δύναμις **dunamis** (doo'-nam-is); from [NT:1410](#); force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):  
**KJV** - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

...from – [NT:1410](#) δύναμαι **dunamai** (doo'-nam-ahee); of uncertain affinity; to be able or possible:

**KJV** - be able, can (do, <sup>+</sup> -not), could, may, might, be possible, be of power.

Assurance – [NT:4136](#) πληροφορία **plerophoria** (play-rof-or-ee'-ah); from [NT:4135](#); entire confidence: **KJV** - (full) assurance.

...from – [NT:4135](#) πληροφορέω **plerophoreo** (play-rof-or-eh'-o); from [NT:4134](#) and [NT:5409](#); to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish:

**KJV** - most surely believe, fully know (persuade), make full proof of.

Manner – [NT:3634](#) οἷος **hoios** (hoy'-os); probably akin to [NT:3588](#), [NT:3739](#), and [NT:3745](#); such or what sort of (as a correlation or exclamation); especially the neuter (adverbial) with negative, not so:

**KJV** - so (as), such as, what (manner of), which.

#### Hebrews 6:11

And we desire that every one of you do shew the same diligence to the full **assurance** of hope unto the end:

#### Hebrews 10:22

Let us draw near with a true heart in full **assurance** of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

#### Letter of Encouragement:

#### 1 Thessalonians 1

<sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

Followers – [NT:3402](#) μιμητής **mimetes** (mim-ay-tace'); from [NT:3401](#); an imitator: **KJV** - follower.

...from – [NT:3401](#) μιμέομαι **mimeomai** (mim-eh'-om-ahee); middle voice from mimos (a "mimic"); to imitate: **KJV** - follow.

Received – [NT:1209](#) δέχομαι **dechomai** (dekh'-om-ahee); middle voice of a primary verb; to receive (in various applications, literally or figuratively):

**KJV** - accept, receive, take. Compare [NT:2983](#).

Affliction – [NT:2347](#) θλίψις **thlipsis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

**KJV** - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

...from – [NT:2346](#) θλίβω **thlibo** (thlee'-bo); akin to the base of [NT:5147](#); to crowd (literally or figuratively):

**KJV** - afflict, narrow, throng, suffer tribulation, trouble.

Joy – [NT:5479](#) χαρά **chara** (khar-ah'); from [NT:5463](#); cheerfulness, i.e. calm delight:

**KJV** - gladness, <sup>x</sup>greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).

...from – [NT:5463](#) χαίρω **chairo** (khah'-ee-ro); a primary verb; to be "cheerful", i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well:

**KJV** - farewell, be glad, God speed, greeting, hall, joy (-fully), rejoice.

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

#### Letter of Enlistment:

#### 1 Thessalonians 1

<sup>7</sup> So that ye were ensamples to all that believe in Macedonia and Achaia.

Ensamples – [NT:5179](#) τύπος **tupos** (too'-pos); from [NT:5180](#); a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning):

**KJV** - en- ex-) ample, fashion, figure, form, manner, pattern, print.

...from – [NT:5180](#) τύπτω **tupto** (toop'-to); a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a stick or bastinado), but in any case by repeated blows; thus differing from [NT:3817](#) and [NT:3960](#), which denote a [usually single] blow with the hand or any instrument, or [NT:4141](#) with the fist [or a hammer], or [NT:4474](#) with the palm; as well as from [NT:5177](#), an accidental collision); by implication, to punish; figuratively, to offend (the conscience): **KJV** - beat, smite, strike, wound.

Believe – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

**KJV** - believe (-r), commit (to trust), put in trust with.

...from – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

#### 2 Examples given:

#### **Philippians 3:17 ...Godly**

Brethren, be followers together of me, and mark them which walk so as ye have us for an **ensample**.

#### **2 Peter 2:6 ...ungodly**

And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an **ensample** unto those that after should live ungodly;

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

#### Letter of Commendation:

#### 1 Thessalonians 1

<sup>8</sup> For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that [therefore] we need not to speak [utter words] any thing.

Sounded – [NT:1837](#) ἐξηχέομαι **execheomai** (ex-ay-kheh'-om-ahee); middle voice from [NT:1537](#) and [NT:2278](#); to "echo" forth, i.e. resound (be generally reported): **KJV** - sound forth.

Word – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

**KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, <sup>+</sup> reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, <sup>+</sup> none of these things move me, tidings, treatise, utterance, word, work.

Lord – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): **KJV** - God, Lord, master, Sir.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

God-ward – [NT:4314](#) πρός **pros** (pros); a strengthened form of [NT:4253](#); a preposition of direction; forward to, i.e. toward (with the genitive case the side of, i.e. pertaining to; with the dative case by the side of, i.e. near to; usually with the accusative case the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated):

**KJV** - about, according to against, among, at, because of, before, between, ([where-]) by, for, <sup>x</sup> at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), <sup>x</sup> together, to ([you]) -ward, unto, with (-in). In comparison it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

Spread abroad – [NT:1831](#) ἐξέρχομαι **exerchomai** (ex-er'-khom-ahee); from [NT:1537](#) and [NT:2064](#); to issue (literally or figuratively):

**KJV** - come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Need – [NT:5532](#) χρεία **chreia** (khri'-ah); from the base of [NT:5530](#) or [NT:5534](#); employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution: **KJV** - business, lack, necessary (-ity), need (-ful), use, want.

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

*This letter to the Thessalonians was probably written in Corinth...*

#### 2 Corinthians 3

<sup>3</sup> Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

<sup>4</sup> And such **trust have we through Christ to God-ward:**

<sup>5</sup> Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

## Outline of a Letter to Thessalonians 1 Thessalonians 1

### Letter of Excellence:

#### 1 Thessalonians 1

<sup>9</sup> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

Shew – [T:518](#) ἀπαγγέλλω **apaggello** (ap-ang-el'-lo); from [NT:575](#) and the base of [NT:32](#); to announce: **KJV** - bring word (again), declare, report, shew (again), tell.

Manner – [NT:3697](#) ὅποῖος **hopoios** (hop-oy'-os); from [NT:3739](#) and [NT:4169](#); of what kind that, i.e. how (as) great (excellent) (specifically, as an indefinite correlative to the definite antecedent [NT:5108](#) of quality):

**KJV** - what manner (sort) of, such as whatsoever.

Turned – [NT:1994](#) ἐπιστρέφω **epistrepho** (ep-ee-stref'-o); from [NT:1909](#) and [NT:4762](#); to revert (literally, figuratively or morally):

**KJV** - come (go) again, convert, (re-) turn (about, again).

Idols – [NT:1497](#) εἶδωλον **eidolon** (i'-do-lon); from [NT:1491](#); an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such: **KJV** - idol.

Serve – [NT:1398](#) δουλεύω **douleuo** (dool-yoo'-o); from [NT:1401](#); to be a slave to (literal or figurative, involuntary or voluntary): **KJV** - be in bondage, (do) serve (-ice).

True – [NT:228](#) ἀληθινός **alethinós** (al-ay-thee-nos'); from [NT:227](#); truthful:

**KJV** - true.

...from – [NT:227](#) ἀληθής **alethes** (al-ay-thace'); from [NT:1](#) (as a negative particle) and [NT:2990](#); true (as not concealing): **KJV** - true, truly, truth.

#### 1 John 5

**20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. **This is the true God, and eternal life.**

## Outline of a Letter to Thessalonians

### 1 Thessalonians 1

#### Letter of Expectancy:

#### 1 Thessalonians 1

<sup>10</sup> And to wait [*await –expectantly*] for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Heaven – [NT:3772](#) οὐρανός **ouranos** (oo-ran-os'); perhaps from the same as [NT:3735](#) (through the idea of elevation); the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specifically, the Gospel (Christianity): **KJV** - air, heaven ([-ly]), sky.

Raised – [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):

**KJV** - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Dead – [NT:3498](#) νεκρός **nekros** (nek-ros'); from an apparently primary nekus (a corpse); dead (literally or figuratively; also as noun): **KJV** - dead.

Delivered – [NT:4506](#) ῥύομαι **rhoumai** (hroo'-om-ahee); middle voice of an obsolete verb, akin to [NT:4482](#) (through the idea of a current; compare [NT:4511](#)); to rush or draw (for oneself), i.e. rescue **KJV** - deliver (-er).

Wrath – [NT:3709](#) ὀργή **orge** (or-gay'); from [NT:3713](#); properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment:

**KJV** - anger, indignation, vengeance, wrath.

#### Matthew 3:7

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the **wrath to come?**

#### Luke 3:7

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the **wrath to come?**

## 1 Thessalonians 2 - Faithful Exhibition

### Faith Exercised

#### 1 Thessalonians 2

<sup>2</sup> But even after that we had suffered before, and were shamefully entreated, as **ye know**, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

Suffered – [NT:4310](#) προπάσχω **propascho** (prop-as'-kho); from [NT:4253](#) and [NT:3958](#); to undergo hardship previously: **KJV** - suffer before.

Shamefully entreated – [NT:5195](#) ὑβρίζω **hubrizo** (hoo-brid'-zo); from [NT:5196](#); to exercise violence, i.e. abuse:

**KJV** - use despitefully, reproach [reproved and rebuked, scolded, criticized, censured] entreated [verbally]shamefully (spitefully).

Bold – [NT:3955](#) παρρησιάζομαι **parrhesiazomai** (par-hray-see-ad'-zom-ahee); middle voice from [NT:3954](#); to be frank in utterance, or confident in spirit and demeanor: **KJV** - be (wax) bold, (preach, speak) boldly.

Speak – [NT:2980](#) λαλέω **laleo** (lal-eh'-o); a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words:

**KJV** - preach, say, speak (after), talk, tell, utter. Compare [NT:3004](#).

Gospel – [NT:2098](#) εὐαγγέλιον **euaggelion** (yoo-ang-ghel'-ee-on); from the same as [NT:2097](#); a good message, i.e. the gospel: **KJV** - gospel.

Contention – [NT:73](#) ἀγών **agon** (ag-one'); from [NT:71](#); properly, a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety: **KJV** - conflict, contention, fight, race.

### Faith Entering

#### 1 Thessalonians 2

<sup>1</sup> For yourselves, brethren, know our entrance in unto you, that it was not in vain

Entrance – [NT:1529](#) εἴσοδος **eisodos** (ice'-od-os); from [NT:1519](#) and [NT:3598](#); an entrance (literally or figuratively): **KJV** - coming, enter (-ing) in (to).

...from – [NT:3598](#) ὁδός **hodos** (hod-os'); apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively, a mode or means: **KJV** - journey, (high-) way.

Vain – [NT:2756](#) κενός **kenos** (ken-os'); apparently a primary word; empty (literally or figuratively): **KJV** - empty, (in) vain.

## 1 Thessalonians 2 - Faithful Exhibition

### Faith Exhorts

#### 1 Thessalonians 2

<sup>3</sup> For our exhortation was not of deceit, nor of uncleanness, nor in guile:

Exhortation – [NT:3874](#) παράκλησις **paraklesis** (par-ak'-lay-sis); from [NT:3870](#); imploration, hortation, solace:

**KJV** - comfort, consolation, exhortation, intreaty.

...from – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

### Faith is Passionate

#### 1 Thessalonians 2

<sup>17</sup> But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

Heart – [NT:2588](#) καρδία **kardia** (kar-dee'-ah); prolonged from a primary kar (Latin, cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: **KJV** - (+broken-) heart (-ed).

Endeavoured – [NT:4704](#) σπουδάζω **spoudazo** (spoo-dad'-zo); from [NT:4710](#); to use speed, i.e. to make effort, be prompt or earnest:

**KJV** - do (give) diligence, be diligent (forward), endeavour, labour, study.

Abundantly – [NT:4056](#) περισσοτέρως **perissoteros** (per-is-sot-er'-oce); adverb from [NT:4055](#); more superabundantly:

**KJV** - more abundant (-ly), <sup>x</sup> the more earnest, (more) exceedingly, more frequent, much more, the rather.

Desire – [NT:1939](#) ἐπιθυμία **epithumia** (ep-ee-thoo-mee'-ah); from [NT:1937](#); a longing (especially for what is forbidden): **KJV** - concupiscence, desire, lust (after).

Deceit – [NT:4106](#) πλάνη **plane** (plan'-ay); feminine of [NT:4108](#) (as abstractly); objectively, fraudulence; subjectively, a straying from orthodoxy or piety: **KJV** - deceit, to deceive, delusion, error.

...from – [NT:4108](#) πλάνος **planos** (plan'-os); of uncertain affinity; roving (as a tramp), i.e. (by implication) an impostor or misleader; **KJV** - deceiver, seducing.

## 1 Thessalonians 2 - Faithful Exhibition

### Faith is Unpretentious

#### 1 Thessalonians 2

<sup>5</sup> For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

Flattering – [NT:2850](#) κολακεία **kolakeia** (kol-ak-i'-ah); from a derivative of kolax (a fawner); flattery: **KJV** - ~~x~~ flattering.

### Faith Pleasing

#### 1 Thessalonians 2

<sup>4</sup> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

Allowed – [NT:1381](#) δοκιμάζω **dokimazo** (dok-im-ad'-zo); from [NT:1384](#); to test (literally or figuratively); by implication, to approve:  
**KJV** - allow, discern, examine, ~~x~~ like, (ap-) prove, try.

Trust – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):  
**KJV** - believe (-r), commit (to trust), put in trust with.

Gospel – [NT:2098](#) εὐαγγέλιον **euaggelion** (yoo-ang-ghel'-ee-on); from the same as [NT:2097](#); a good message, i.e. the gospel: **KJV** - gospel.

Pleasing – [NT:700](#) ἀρέσκω **aresko** (ar-es'-ko); probably from [NT:142](#) (through the idea of exciting emotion); to be agreeable (or by implication, to seek to be so): **KJV** - please.

Trieth – [NT:1381](#) δοκιμάζω **dokimazo** (dok-im-ad'-zo); from [NT:1384](#); to test (literally or figuratively); by implication, to approve:  
**KJV** - allow, discern, examine, ~~x~~ like, (ap-) prove, try.

Hearts – [NT:2588](#) καρδία **kardia** (kar-dee'-ah); prolonged from a primary kar (Latin, cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle:  
**KJV** - (+broken-) heart (-ed).

Cloke – [NT:4392](#) πρόφασις **prophasis** (prof-as-is); from a compound of [NT:4253](#) and [NT:5316](#); an outward showing, i.e. pretext: **KJV** - cloke, colour, pretence, show.

Covetousness – [NT:4124](#) πλεονεξία **pleonexia** (pleh-on-ex-ee'-ah); from [NT:4123](#); avarice, i.e. (by implication) fraudulency, extortion:  
**KJV** - covetous (-ness) practices, greediness.

...from – [NT:4123](#) πλεονέκτης **pleonektes** (pleh-on-ek'-tace); from [NT:4119](#) and [NT:2192](#); holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder): **KJV** - covetous.

## 1 Thessalonians 2 - Faithful Exhibition

### Faith Exhorts (Cont)

#### 1 Thessalonians 2

<sup>3</sup> For our exhortation was not of deceit, nor of uncleanness, nor in guile:

Uncleanness – [NT:167](#) ἀκαθαρσία **akatharsia** (ak-ath-ar-see'-ah); from [NT:169](#); impurity (the quality), physically or morally:

**KJV** - uncleanness.

Guile – [NT:1388](#) δόλος **dolos** (dol'-os); from an obsolete primary verb, **dello** (probably meant to decoy; compare [NT:1185](#)); a trick (bait), i.e. (figuratively) wile:

**KJV** - craft, deceit, guile, subilty.

### Faith is nourishment

#### 1 Thessalonians 2

<sup>7</sup> But we were gentle among you, even as a nurse cherisheth her children:

Gentle – [NT:3516](#) νήπιος **nepios** (nay'-pee-os); from an obsolete particle ne- (implying negation) and [NT:2031](#); not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian: **KJV** - babe, child (+-ish).

Nurse – [NT:5162](#) τροφός **trophos** (trof-os'); from [NT:5142](#); a nourisher, i.e. nurse: **KJV** - nurse.

Cherisheth – [NT:2282](#) θάλπω **thalpo** (thal'-po); probably akin to thallo (to warm); to brood, i.e. (figuratively) to foster [look after]: **KJV** - cherish.

### Faithfully Comforting

#### 1 Thessalonians 2

<sup>11</sup> As ye know [you are fully aware] how we exhorted and comforted and charged every one of you, as a father doth his children,

Exhorted – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Comforted – [NT:3888](#) παραμυθέομαι **paramutheomai** (par-am-oo-theh'-om-ahee); from [NT:3844](#) and the middle voice of a derivative of [NT:3454](#); to relate near, i.e. (by implication) encourage, console:

**KJV** - comfort.

Charged – [NT:3143](#) μαρτύρομαι **marturomai** (mar-too'-rom-ahee); middle voice from [NT:3144](#); to be adduced as a witness, i.e. (figuratively) to obtest (in affirmation or exhortation): **KJV** - take to record, testify.

## 1 Thessalonians 2 - Faithful Exhibition

### Faithfully Embracing

#### 1 Thessalonians 2

<sup>8</sup> So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

Affectionately desirous – [NT:3655a](#) ὁμείρομαι **homeiromai** (hom-ir'-o-mahee); found only in [1 Thess 2:8](#): to have a kindly feeling, to long for (someone), to yearn for.

Willing – [NT:2106](#) εὐδοκέω **eudokeo** (yoo-dok-eh'-o); from [NT:2095](#) and [NT:1380](#); to think well of, i.e. approve (an act); specially, to approbate (a person or thing):

**KJV** - think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

Imparted – [NT:3330](#) μεταδίδωμι **metadidomi** (met-ad-id'-o-mee); from [NT:3326](#) and [NT:1325](#); to give over, i.e. share: **KJV** - give, imparticiple

Dear – [NT:27](#) ἀγαπητός **agapetos** (ag-ap-ay-tos'); from [NT:25](#); beloved: **KJV** - (dearly, well) beloved, dear.

## 1 Thessalonians 2 - Faithful Exhibition

### Faith is Witnessed

#### 1 Thessalonians 2

<sup>10</sup> **Ye are witnesses**, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

Holily – [NT:3743](#) ὁσίως **hosios** (hos-ee-ocē'); adverb from [NT:3741](#); piously: **KJV** - holily.

...from – [NT:3741](#) ὅσιος **hosios** (hos'-ee-os); of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from [NT:1342](#), which refers rather to human statutes and relations; from [NT:2413](#), which denotes formal consecration; and from [NT:40](#), which relates to purity from defilement), i.e. hallowed (pious, sacred, sure):

**KJV** - holy, mercy, shalt be.

Justly – [NT:1346](#) δικαίως **dikaios** (dik-ah'-yoce); adverb from [NT:1342](#); equitably:

**KJV** - justly, (to) righteously (-ness).

...from – [NT:1342](#) δίκαιος **dikaios** (dik'-ah-yos); from [NT:1349](#); equitable (in character or act); by implication, innocent, holy (absolutely or relatively):

**KJV** - just, meet, right (-eous).

Unblameably – [NT:274](#) ἀμέμπτως **amemptos** (am-emp'-toce); adverb from [NT:273](#); faultlessly: **KJV** - blameless, unblameably.

...from – [NT:273](#) ἄμεμπτος **amemptos** (am'-emp-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:3201](#); irreproachable:

**KJV** - blameless, faultless, unblamable.

Behaved – [NT:1096](#) γίνομαι **ginomai** (ghin'-om-ahee); a prolongation and middle voice form of a primary verb; **to cause to be** ("generate"), i.e. (reflexively) **to become** (come into being), used with great latitude (literal, figurative, intensive, etc.):

**KJV** - arise, be assembled, be (-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, \* God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, \* soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Believe – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

**KJV** - believe (-r), commit (to trust), put in trust with.

## 1 Thessalonians 2 - Faithful Exhibition

### Faithful Provision

#### 1 Thessalonians 2

<sup>6</sup> Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

Burdensome – [NT:922](#) βάρος **baros** (bar'-os); probably from the same as [NT:939](#) (through the notion of going down; compare [NT:899](#)); weight; in the N. T. only figuratively, a load, abundance, authority: **KJV** - burden (-some), weight.

Apostles – [NT:652](#) ἀπόστολος **apostolos** (ap-os'-tol-os); from [NT:649](#); a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): **KJV** - apostle, messenger, he that is sent.

#### 1 Thessalonians 2

<sup>9</sup> For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

Remember – [NT:3421](#) μνημονεύω **mnemoneuo** (mnay-mon-yoo'-o); from a derivative of [NT:3420](#); to exercise memory, i.e. recollect; by implication to punish; also to rehearse: **KJV** - make mention; be mindful, remember.

Labour – [NT:2873](#) κόπος **kopos** (kop'-os); from [NT:2875](#); a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains: **KJV** - labour, + trouble, weariness.

Travail – [NT:3449](#) μόχθος **mochthos** (mokh'-thos); from the base of [NT:3425](#); toil, i.e. (by implication) sadness: **KJV** - painfulness, travail.

Labouring – [NT:2038](#) ἐργάζομαι **ergazomai** (er-gad'-zom-ahee); middle voice from [NT:2041](#); to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: **KJV** - commit, do, labor for, minister about, trade (by), work.

Chargeable – [NT:1912](#) ἐπιβαρέω **epibareo** (ep-ee-bar-eh'-o); from [NT:1909](#) and [NT:916](#); to be heavy upon, i.e. (pecuniarily) to be expensive to; figuratively, to be severe towards: **KJV** - be chargeable to, overcharge.

...from – [NT:916](#) βαρέω **bareo** (bar-eh'-o); from [NT:926](#); to weigh down (figuratively): **KJV** - burden, charge, heavy, press.

## 1 Thessalonians 2 - Faithful Exhibition

### Faithful Followers

#### 1 Thessalonians 2

<sup>14</sup> For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

Followers – [NT:3402](#) μιμητής **mimetes** (mim-ay-tace'); from [NT:3401](#); an imitator:

**KJV** - follower.

Churches – [NT:1577](#) ἐκκλησία **ekklesia** (ek-klay-see'-ah); from a compound of [NT:1537](#) and a derivative of [NT:2564](#); a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): **KJV** - assembly, church.

Suffered – [NT:3958](#) πάσχω **pascho** (pas'-kho); including the forms (patho (path'-o) and pentho (pen'-tho)), used only in certain tenses for it; apparently a primary verb; to experience a sensation or impression (usually painful):

**KJV** - feel, passion, suffer, vex.

Countrymen – [NT:4853](#) συμφυλέτης **sumphuletes** (soom-foo-let'-ace); from [NT:4862](#) and a derivative of [NT:5443](#); a co-tribesman, i.e. native of the same country:

**KJV** - countryman.

### Faithful Persecuted

#### 1 Thessalonians 2

<sup>15</sup> Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

Killed – [NT:615](#) ἀποκτείνω **apokteino** (ap-ok-ti'-no); from [NT:575](#) and kteino (to slay); to kill outright; figuratively, to destroy: **KJV** - put to death, kill, slay.

Prophets – [NT:4396](#) προφήτης **prophetes** (prof-ay'-tace); from a compound of [NT:4253](#) and [NT:5346](#); a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet: **KJV** - prophet.

Persecuted – [NT:1559](#) ἐκδιώκω **ekdioko** (ek-dee-o'-ko); from [NT:1537](#) and [NT:1377](#); to pursue out, i.e. expel or persecute implacably: **KJV** - persecute.

Please – [NT:700](#) ἀρέσκω **aresko** (ar-es'-ko); probably from [NT:142](#) (through the idea of exciting emotion); to be agreeable (or by impl, to seek to be so): **KJV** - please.

Contrary – [NT:1727](#) ἐναντίος **enantios** (en-an-tee'-os); from [NT:1725](#); opposite; figuratively, antagonistic: **KJV** - (over) against, contrary.

## 1 Thessalonians 2 - Faithful Exhibition

### Faithfulness is not Forbidden

#### 1 Thessalonians 2

<sup>16</sup> Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always [at all times]: for the wrath is come upon them to the uttermost.

Forbidding – [NT:2967](#) κωλύω **koluo** (ko-loo'-o); from the base of [NT:2849](#); to estop, i.e. prevent (by word or act): **KJV** - forbid, hinder, keep from, let, not suffer, withstand.

Gentiles – [NT:1484](#) ἔθνος **ethnos** (eth'-nos); probably from [NT:1486](#); a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually by implication, pagan): **KJV** - Gentile, heathen, nation, people.

Saved – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):

**KJV** - heal, preserve, save (self), do well, be (make) whole.

Fill up – [NT:378](#) ἀναπληρόω **anapleroo** (an-ap-lay-ro'-o); from [NT:303](#) and [NT:4137](#); to complete; by implication, to occupy, supply; figuratively, to accomplish (by coincidence or obedience): **KJV** - fill up, fulfill, occupy, supply.

Wrath – [NT:3709](#) ὀργή **orge** (or-gay'); from [NT:3713](#); properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment: **KJV** - anger, indignation, vengeance, wrath.

Uttermost – [NT:5056](#) τέλος **telos** (tel'-os); from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically, an impost or levy (as paid): **KJV** - \* continual, custom, end (-ing), finally, uttermost.

### Faithful hindered

#### 1 Thessalonians 2

<sup>18</sup> Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

Satan – [NT:4567](#) Σατανᾶς **Satanas** (sat-an-as'); of Aramaic origin corresponding to [NT:4566](#) (with the definite affix); the accuser, i.e. the devil: **KJV** - Satan.

Hindered – [NT:1465](#) ἐγκόπτω **egkopto** (eng-kop'-to); from [NT:1722](#) and [NT:2875](#); to cut into, i.e. (figuratively) impede, detain: **KJV** - hinder, be tedious

## 1 Thessalonians 2 - Faithful Exhibition

### Faithful Presence in the Congregation of the Faithful

#### 1 Thessalonians 2

<sup>19</sup> For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

Hope – [NT:1680](#) ἐλπίς **elpis** (el-pece'); from a primary **elpo** (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence: **KJV** - faith, hope.

Joy – [NT:5479](#) χαρά **chara** (khar-ah'); from [NT:5463](#); cheerfulness, i.e. calm delight: **KJV** - gladness, <sup>x</sup> greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).

Crown – [NT:4735](#) στέφανος **stephanos** (stef-an-os); from an apparently primary stepho (to twine or wreath); a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous and elaborate than the simple fillet, [NT:1238](#)), literally or figuratively: **KJV** - crown.

Rejoicing – [NT:2746](#) καύχησις **kauchesis** (kow'-khay-sis); from [NT:2744](#); boasting (properly, the act; by implication, the object), in a good or a bad sense: **KJV** - boasting, whereof I may glory, glorying, rejoicing.

Presence – [NT:1715](#) ἔμπροσθεν **emprosthēn** (em'-pros-then); from [NT:1722](#) and [NT:4314](#); in front of (in place [literally or figuratively] or time): **KJV** - against, at, before, (in presence, sight) of.

### Faith Works

#### 1 Thessalonians 2

<sup>13</sup> For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Without ceasing – [NT:89](#) ἀδιάλειπτως **adialeiptos** (ad-ee-al-ipe'-toce); adverb from [NT:88](#); uninterruptedly, i.e. without omission (on an appropriate occasion): **KJV** - without ceasing.

Received – [NT:1209](#) δέχομαι **dechomai** (dekh'-om-ahee); middle voice of a primary verb; to receive (in various applications, literally or figuratively): **KJV** - accept, receive, take. Compare [NT:2983](#).

Effectually worketh – [NT:1754](#) ἐνεργέω **energeo** (en-erg-eh'-o); from [NT:1756](#); to be active, efficient:

**KJV** - do, (be) effectual (fervent), be mighty in, shew forthself, work (effectually in).

### Faithful calling

#### 1 Thessalonians 2

<sup>12</sup> That ye would walk worthy of God, who hath called you unto His kingdom and glory.

Worthy – [NT:516](#) ἀξίως **axios** (ax-ee'-oce); adverb from [NT:514](#); appropriately: **KJV** - as becometh, after a godly sort, worthily (-thy).

Called – [NT:2564](#) καλέω **kaleo** (kal-eh'-o); akin to the base of [NT:2753](#); to "call" (properly, aloud, but used in a variety of applications, dir. or otherwise): **KJV** - bid, call (forth), (whose, whose sur-) name (was [called]).

## 1 Thessalonians 2 - Faithful Exhibition

### Faithful Praise

#### 1 Thessalonians 2 Our Exit

<sup>20</sup> For ye are our glory and joy.

Glory – [NT:1391](#) δόξα **doxa** (dox'-ah); from the base of [NT:1380](#); glory (as very apparent), in a wide application (literal or figurative, objective or subjective):

**KJV** - dignity, glory (-ious), honour, praise, worship.

Joy – [NT:5479](#) χαρά **chara** (khar-ah'); from [NT:5463](#); cheerfulness, i.e. calm delight:

**KJV** - gladness, <sup>x</sup>greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).

## Suffering in Comfort 1 Thessalonians 3

### 1 Thessalonians 3

<sup>1</sup> Wherefore when we could no longer forbear, we [Paul and Silas] thought it good to be left at Athens alone;

Forbear – [NT:4722](#) στέγω **stego** (steg'-o); from [NT:4721](#); to roof over, i.e. (figuratively) to cover with silence (endure patiently): **KJV** - (for-) bear, suffer.

...from – [NT:4721](#) στέγη **stege** (steg'-ay); strengthened from a primary tegos (a "thatch" or "deck" of a building); a roof: **KJV** - roof.

Paul was saying that he was no longer able to do nothing, or to withhold help toward Thessalonica. So, because he could no longer keep silent, he sent Timothy to them.

<sup>2</sup> And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

Fellowlabourer – [NT:4904](#) συνεργός **sunergos** (soon-er-gos'); from a presumed compound of [NT:4862](#) and the base of [NT:2041](#); a co-laborer, i.e. coadjutor: **KJV** - companion in labour, (fellow-) helper (-labourer, -worker), labourer together with, workfellow.

Establish – [NT:4741](#) στηρίζω **sterizo** (stay-rid'-zo); from a presumed derivative of [NT:2476](#) (like [NT:4731](#)); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm:

**KJV** - fix, (e-) stablish, stedfastly set, strengthen.

Comfort – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray. – **Encourage**

### 2 Corinthians 1

<sup>20</sup> For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

<sup>21</sup> Now he which stablisheth us with you in Christ, and hath **anointed us**, is God;

Stablisheth – [NT:950](#) βεβαιόω **bebaioo** (beb-ah-yo'-o); from [NT:949](#); to stabilize (figuratively): **KJV** - confirm, (e-) stablish.

<sup>22</sup> Who hath also sealed us, and given the earnest of the Spirit in our hearts.

## Suffering in Comfort 1 Thessalonians 3

### 1 Thessalonians 3

<sup>3</sup>That **no man should be moved by these afflictions**: for **yourselves know** that we are appointed thereunto.

Moved – [NT:4525](#) σαίνω **saino** (sah'-ee-no); akin to [NT:4579](#); to wag (as a dog its tail fawningly), i.e. (generally) to shake (figuratively, disturb): **KJV** - move.

...from – [NT:4579](#) σείω **seio** (si'-o); apparently a primary verb; to rock (vibrate, properly, sideways or to and fro), i.e. (generally) to agitate (in any direction; cause to tremble); figuratively, to throw into a tremor (of fear or concern): **KJV** - move, quake, shake.

Afflictions – [NT:2347](#) θλίψις **thlipsis** (thlip'-sis); from [NT:2346](#); pressure (literally or figuratively):

**KJV** - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

...from – [NT:2346](#) θλίβω **thlibo** (thlee'-bo); akin to the base of [NT:5147](#); to crowd (literally or figuratively):

**KJV** - afflict, narrow, throng, suffer tribulation, trouble.

Appointed – [NT:2749](#) κείμαι **keimai** (ki'-mahee); middle voice of a primary verb; to lie outstretched (literally or figuratively):

**KJV** - be (appointed, laid up, made, set), lay, lie.

**Some may be Moved from the gospel by**

- **Influence of the number of those who are against us or contrary (could they all be wrong?)**
- **Traditions that are widely accepted**
- **Established spiritual leadership**
- **Fear from Governments**
- **Concern for business relations**
- **Financial concerns**

### 1 Thessalonians 3

<sup>4</sup>For verily, **when we were with you**, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

Suffer Tribulation – [NT:2346](#) θλίβω **thlibo** (thlee'-bo); akin to the base of [NT:5147](#); to crowd (literally or figuratively):

**KJV** - afflict, narrow, throng, suffer tribulation, trouble.

## Suffering in Comfort 1 Thessalonians 3

**Acts 17 ... when we were with you**

<sup>1</sup>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a **synagogue of the Jews**:

<sup>2</sup>And Paul, as his manner was, went in unto them, and three sabbath days **reasoned with them out of the scriptures**,

<sup>3</sup>**Opening and alleging**, that **Christ must needs have suffered**, and **risen again** from the dead; and that this **Jesus**, whom I preach unto you, **is Christ**.

<sup>4</sup>And some of them **believed**, and **consorted** with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

<sup>5</sup>But the Jews *which believed not*, **moved with envy**, took unto them certain **lewd** fellows of the **baser sort**, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

<sup>6</sup>And when they found them not, they **drew Jason** and certain brethren unto the rulers of the city, crying, **These that have turned the world upside down are come hither also**;

<sup>7</sup>Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

<sup>8</sup>And they troubled the people and the rulers of the city, when they heard these things.

<sup>9</sup>And when **they had taken security of Jason**, and of the other, they let them go.

<sup>10</sup>And the **brethren immediately sent away Paul and Silas** by night unto **Berea**: who coming thither went into the synagogue of the Jews.

<sup>11</sup>These were **more noble** than those in Thessalonica, in that **they received the Word** with all **readiness of mind**, and **searched the scriptures** daily, whether those things were so.

<sup>12</sup>Therefore **many of them believed**; also of honourable women which were Greeks, and of men, not a few.

<sup>13</sup>But when the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

<sup>14</sup>And then immediately the **brethren sent away Paul** to go as it were to the sea: but Silas and Timotheus abode there still.

<sup>15</sup>And they that conducted **Paul** brought him unto Athens: and receiving a **commandment unto Silas and Timotheus for to come to him with all speed**, they departed.

## Suffering in Comfort

### 1 Thessalonians 3

**Acts 17 ... when we were with you (Cont)**

<sup>16</sup>Now while **Paul waited for them at Athens**, his Spirit was stirred in him, when he saw the city wholly given to idolatry.

<sup>17</sup>Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

<sup>18</sup>Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

<sup>19</sup>And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

<sup>20</sup>For thou bringest certain strange things to our ears: we would know therefore what these things mean.

<sup>21</sup>(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

<sup>22</sup>Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

<sup>23</sup>For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD**. Whom therefore ye ignorantly worship, him declare I unto you.

<sup>24</sup>God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

<sup>25</sup>Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

<sup>26</sup>And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

<sup>27</sup>That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

<sup>28</sup>For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

<sup>29</sup>Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

## Suffering in Comfort 1 Thessalonians 3

**Acts 17 ... when we were with you (Cont)**

<sup>30</sup>And the times of this ignorance **God winked at**; but now commandeth all men every where to repent:

<sup>31</sup>Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

<sup>32</sup>And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

<sup>33</sup>So Paul departed from among them.

<sup>34</sup>Howbeit **certain men clave unto him, and believed**: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

*...then Paul departed into Corinth...*

### 1 Thessalonians 3

<sup>5</sup>For this cause, when I could no longer forbear, **I sent to know your faith**, lest by some means the tempter have tempted you, and our labour be in vain.

Tempter – [NT:3985](#) **πειράζω** **peirazo** (pi-rad'-zo); from [NT:3984](#); to test (objectively), i.e. endeavor, scrutinize, entice, discipline:

**KJV** - assay, examine, go about, prove, tempt (-er), try.

...from – [NT:3984](#) **πεῖρα** **peira** (pi'-rah); from the base of [NT:4008](#) (through the idea of piercing); a test, i.e. attempt, experience:

**KJV** - assaying, trial.

### 1 Thessalonians 3

<sup>6</sup>But now when **Timotheus came from you unto us**, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

### 1 Thessalonians 3

<sup>7</sup>Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

Comforted – [NT:3870](#) **παρακαλέω** **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Distress – [NT:318](#) **ἀνάγκη** **anagke** (an-ang-kay'); from [NT:303](#) and the base of [NT:43](#); constraint (literally or figuratively); by implication, distress:

**KJV** - distress, must needs, (of) necessity (-sary), needeth, needful.

## Suffering in Comfort

### 1 Thessalonians 3

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

#### REVIVAL

##### 1 Thessalonians 3

<sup>8</sup> For now we live, if ye stand fast in the Lord.

Stand fast – [NT:4739](#) στήκω **steko** (stay'-ko); from the perfect tense of [NT:2476](#); to be stationary, i.e. (figuratively) to persevere: **KJV** - stand (fast).

...from – [NT:2476](#) ἵστημι **histemi** (his'-tay-mee); a prolonged form of a primary stao (stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively): **KJV** - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare [NT:5087](#).

Lord – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): **KJV** - God, Lord, master, Sir.

#### REMAIN THANKFUL

##### 1 Thessalonians 3

<sup>9</sup> For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

Thanks – [NT:2169](#) εὐχαριστία **eucharistia** (yoo-khar-is-tee'-ah); from [NT:2170](#); gratitude; actively, grateful language (to God, as an act of worship): **KJV** - thankfulness, (giving of) thanks (-giving).

#### PERFECTING FAITH

##### 1 Thessalonians 3

<sup>10</sup> Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

Perfect – [NT:2675](#) καταρτίζω **katartizo** (kat-ar-tid'-zo); from [NT:2596](#) and a derivative of [NT:739](#); to complete thoroughly, i.e. repair (literally or figuratively) or adjust:

**KJV** - fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

Lacking – [NT:5303](#) ὕστερημα **husterema** (hoos-ter'-ay-mah); from [NT:5302](#); a deficit; specifically, poverty:

**KJV** - that which is behind, (that which was) lack (-ing), penury, want.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

## Suffering in Comfort 1 Thessalonians 3

### CLEAR DIRECTION

#### 1 Thessalonians 3

<sup>11</sup> Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

Direct – [NT:2720](#) κατευθύνω **kateuthuno** (kat-yoo-thoo'-no); from [NT:2596](#) and [NT:2116](#); to straighten fully, i.e. (figuratively) direct: **KJV** - guide, direct.

#### 1 Thessalonians 3

<sup>12</sup> And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

Increase – [NT:4121](#) πλεονάζω **pleonazo** (pleh-on-ad'-zo); from [NT:4119](#); to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound: **KJV** - abound, abundant, make to increase, have over.

Abound – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

**KJV** - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

### STABLISHED

#### 1 Thessalonians 3

<sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Stablish – [NT:4741](#) στηρίζω **sterizo** (stay-rid'-zo); from a presumed derivative of [NT:2476](#) (like [NT:4731](#)); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm:

**KJV** - fix, (e-) stablish, stedfastly set, strengthen.

## Vessel Management

### 1 Thessalonians 4:1-8

#### 1 Thessalonians 4

<sup>1</sup> Furthermore then we beseech [request of] you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

Furthermore – [NT:3063](#) λοιπόν **loipon** (loy-pon'); neuter singular of the same as [NT:3062](#); something remaining (adverbially):

**KJV** - besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

Exhort – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Walk – [NT:4043](#) περιπατέω **peripateo** (per-ee-pat-eh'-o); from [NT:4012](#) and [NT:3961](#); to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary):

**KJV** - go, be occupied with, walk (about).

Please – [NT:700](#) ἀρέσκω **aresko** (ar-es'-ko); probably from [NT:142](#) (through the idea of exciting emotion); to be agreeable (or by implication, to seek to be so):

**KJV** - please.

...from – [NT:142](#) αἶρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [compare [OT:5375](#)] to expiate sin:

**KJV** - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

Abound – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

**KJV** - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

More and more – [NT:3123](#) μᾶλλον **mallon** (mal'-lon); neuter of the comparative of the same as [NT:3122](#); (adverbially) more (in a greater degree) or rather:

**KJV** - + better, ~~x~~ far, (the) more (and more), (so) much (the more), rather.

#### 2 Corinthians 9

**8** And God is able to make all grace **abound** toward you; that ye, always having all sufficiency in all things, may **abound** to every good work:

## Vessel Management

### 1 Thessalonians 4:1-8

#### 1 Thessalonians 4

<sup>2</sup> For ye know what commandments we gave you by the Lord Jesus.

Commandments – [NT:3852](#) παραγγελία **paraggelia** (par-ang-gel-ee'-ah); from [NT:3853](#); a mandate: **KJV** - charge, command.

#### Romans 15

**13** Now the God of hope fill you with all joy and peace in believing, that ye may **abound in hope**, through the power of the Holy Ghost.

#### Leviticus 22:31

Therefore shall ye **keep my commandments**, and do them: I am the LORD.

#### Deuteronomy 4:40

Thou shalt **keep therefore his statutes, and his commandments**, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

#### Deuteronomy 8:11

Beware that thou forget not the LORD thy God, in not **keeping his commandments**, and his judgments, and his statutes, which I command thee this day:

#### Joshua 22:5

But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to **keep his commandments**, and to cleave unto him, and to serve him with all your heart and with all your soul.

#### Ecclesiastes 12:13

Let us hear the conclusion of the whole matter: Fear God, and **keep his commandments**: for this is the whole duty of man.

#### John 14:15

If ye love me, **keep my commandments**.

#### 1 John 2:3

And hereby we do know that we know him, if we **keep his commandments**.

#### 1 John 2:4

He that saith, I know him, and **keepeth not his commandments**, is a liar, and the truth is not in him.

#### 1 John 3:22

And whatsoever we ask, we receive of him, because we **keep his commandments**, and do those things that are pleasing in his sight.

## Vessel Management

### 1 Thessalonians 4:1-8

#### 1 John 5:3

For this is the love of God, that we **keep** his **commandments**: and his **commandments** are not grievous.

#### 1 Thessalonians 4

<sup>3</sup> For this is the will of God, even your sanctification, that ye should abstain from fornication:  
Will – [NT:2307](#) θέλημα **thelema** (thel'-ay-mah); from the prolonged form of [NT:2309](#); a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination: **KJV** - desire, pleasure, will.

#### Romans 12

2 And be not conformed to this world: but be ye transformed by the **renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, **will of God**.

Sanctification – [NT:38](#) ἁγιασμός **hagiasmos** (hag-ee-as-mos'); from [NT:37](#); properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: **KJV** - holiness, sanctification.

...from – [NT:37](#) ἁγιάζω **hagiazō** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: **KJV** - hallow, be holy, sanctify.

...from – [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

#### Galatians 1

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the **will of God** and our Father:

Abstain – [NT:567](#) ἀπέχομαι **apechomai** (ap-ekh'-om-ahee); middle voice (reflexively) of [NT:568](#); to hold oneself off, i.e. refrain [avoid doing]:

**KJV** - abstain.

...from – [NT:568](#) ἀπέχω **apecho** (ap-ekh'-o); from [NT:575](#) and [NT:2192](#); (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant (literally or figuratively):

**KJV** - be, have, receive.

Fornication – [NT:4202](#) πορνεία **porneia** (por-ni'-ah); from [NT:4203](#); harlotry (including adultery and incest); figuratively, idolatry: **KJV** - fornication.

...from – [NT:4203](#) πορνεύω **porneuo** (porn-yoo'-o); from [NT:4204](#); to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry: **KJV** - commit (fornication).

## Vessel Management

### 1 Thessalonians 4:1-8

1 Peter 4

<sup>1</sup>Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

<sup>2</sup>That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

<sup>3</sup>For the time past of our life may suffice us to have wrought the **will of the Gentiles**, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

<sup>4</sup>Wherein they think it strange that ye **run not with them to the same excess of riot**, speaking evil of you:

<sup>5</sup>Who shall give account to him that is ready to judge the quick and the dead.

<sup>6</sup>For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but **live according to God in the spirit**.

<sup>7</sup>But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

#### Acts 15:20 to those in Jerusalem...

But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

#### 1 Corinthians 6

**18** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication **sinneth against his own body**.

#### 1 Thessalonians 4

<sup>4</sup> That every one of you should know how to possess his vessel in sanctification and honour; Possess – [NT:2932](#) κτάνομαι **ktaomai** (ktah'-om-ahee); a primary verb; to get, i.e. acquire (by any means; own): **KJV** - obtain, possess, provide, purchase.

Vessel – [NT:4632](#) σκεῦος **skeuos** (skyoo'-os); of uncertain affinity; a vessel, implement, equipment or apparatus (literally or figuratively [specifically, a wife as contributing to the usefulness of the husband]): **KJV** - goods, sail, stuff, vessel.

Sanctification – [NT:38](#) ἁγιασμός **hagiasmos** (hag-ee-as-mos'); from [NT:37](#); properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: **KJV** - holiness, sanctification.

Honour – [NT:5092](#) τιμή **time** (tee-may'); from [NT:5099](#); a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself: **KJV** - honour, precious, price, some.

## Vessel Management

### 1 Thessalonians 4:1-8

#### 1 Thessalonians 4

<sup>5</sup> Not in the lust of concupiscence, even as the Gentiles which know not God:

Lust – [NT:3806](#) πάθος **pathos** (path'-os); from the alternate of [NT:3958](#); properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): **KJV** - (inordinate) affection, lust.

Concupiscence – [NT:1939](#) ἐπιθυμία **epithumia** (ep-ee-thoo-mee'-ah); from [NT:1937](#); a longing (especially for what is forbidden):

**KJV** - concupiscence, desire, lust (after).

...from – [NT:1937](#) ἐπιθυμέω **epithumeo** (ep-ee-thoo-meh'-o); from [NT:1909](#) and [NT:2372](#); to set the heart upon, i.e. long for (rightfully or otherwise): **KJV** - covet, desire, would fain, lust (after).

1. sexual desire; lust.
2. ardent, usually sensuous, longing.

#### 1 Thessalonians 4

<sup>6</sup> That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

Defraud – [NT:4122](#) πλεονεκτέω **pleonekteo** (pleh-on-cek-teh'-o); from [NT:4123](#); to be covetous, i.e. (by implication) to over-reach:

**KJV** - get an advantage, defraud, make a gain.

Avenger – [NT:1558](#) ἔκδικος **ekdikos** (ek'-dik-os); from [NT:1537](#) and [NT:1349](#); carrying justice out, i.e. a punisher: **KJV** - a (re-) venger.

Forewarned – [NT:4277](#) προέπω **proepo** (pro-ep'-o); from [NT:4253](#) and [NT:2036](#); to say already, to predict:

**KJV** - forewarn, say (speak, tell) before. Compare [NT:4280](#).

Testified – [NT:1263](#) διαμαρτύρομαι **diamarturomai** (dee-am-ar-too'-rom-ahee); from [NT:1223](#) and [NT:3140](#); to attest or protest earnestly, or (by implication) hortatively: **KJV** - charge, testify (unto), witness.

#### Galatians 5

<sup>18</sup> But if ye be led of the Spirit, ye are not under the law.

<sup>19</sup> Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

<sup>20</sup> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

<sup>21</sup> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

## Vessel Management

### 1 Thessalonians 4:1-8

#### 1 Thessalonians 4

<sup>7</sup> For God hath not called us unto uncleanness, but unto holiness.

Uncleanness – [NT:167](#) ἀκαθαρσία **akatharsia** (ak-ath-ar-see'-ah); from [NT:169](#); impurity (the quality), physically or morally: **KJV** - uncleanness.

Holiness – [NT:38](#) ἁγιασμός **hagiasmos** (hag-ee-as-mos'); from [NT:37](#); properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: **KJV** - holiness, sanctification.

#### 1 Thessalonians 4

<sup>8</sup> He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

Despiseth – [NT:114](#) ἄθετέω **atheteo** (ath-et-eh'-o); from a compound of [NT:1](#) (as a negative particle) and a derivative of [NT:5087](#); to set aside, i.e. (by implication) to disesteem, neutralize or violate:

**KJV** - cast off, despise, disannul, frustrate, bring to nought, reject.

#### Ultimately to live in life of fornication

**Is to despise others, despise yourself...but ultimately to despise God who has given you The Holy Spirit and power to possess yourself in holiness, being sanctified, in power and in the ability to overcome all sins of the flesh. That our testimony be not sullied, and that opportunity to bring truth prevail...**

**So we are able to possess this vessel, the temple of the Lord, in sanctification...  
...and so, we honor our LORD God and savior.**

## 1 Thessalonians 4:9-12 - Commanded to Love

### WHAT?!

#### 1 Thessalonians 4

<sup>9</sup> But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Touching – [NT:4012](#) περί **peri** (per-ee'); from the base of [NT:4008](#); properly, through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period):

**KJV** - (there-) about, above, against, at, on behalf of, <sup>x</sup> and his company, which concern, (as) concerning, for, <sup>x</sup> how it will go with, ([there-, where-]) of, on, over, pertaining (to), for sake, <sup>x</sup> (e-) state, (as) touching, [where-] by (in), with. In comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through).

Brotherly love – [NT:5360](#) φιλαδελφία **philadelphia** (fil-ad-el-fee'-ah); from [NT:5361](#); fraternal affection:

**KJV** - brotherly love (kindness), love of the brethren.

Taught – [NT:2312](#) θεολόγος θεοδίδακτος **theodidaktos** (theh-od-id'-ak-tos); from [NT:2316](#) and [NT:1321](#); divinely instructed:

**KJV** - taught of God. [NT:2312](#) **theologos** (theh-ol-og'-os); from [NT:2316](#) and [NT:3004](#); a "theologian":

**KJV** - divine.

Love – [NT:25](#) ἀγαπάω **agapao** (ag-ap-ah'-o); perhaps from **agan** (much) [or compare [OT:5689](#)]; to love (in a social or moral sense):

**KJV** - (be-) love (-ed). Compare [NT:5368](#).

#### **John 13:34**

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

#### **John 15:12**

This is my commandment, That ye love one another, as I have loved you.

#### **John 15:17**

These things I command you, that ye love one another.

#### **1 Peter 1:22**

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

#### **1 John 3:11**

For this is the message that ye heard from the beginning, that we should love one another.

#### **1 John 4:7**

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

## 1 Thessalonians 4:9-12 - Commanded to Love

### 1 Thessalonians 4 (Cont)

<sup>9</sup> But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

#### Proverbs 17

17 A friend **loveth at all times**, and a **brother** is **born for adversity**.

#### Romans 12

<sup>9</sup> Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

<sup>10</sup> Be kindly **affectioned one to another with brotherly love; in honour preferring one another;**

<sup>11</sup> **Not slothful in business**; fervent in spirit; serving the Lord;

Business – [NT:4710](#) σπουδή **spoude** (spoo-day'); from [NT:4692](#); "speed", i.e. (by implication) despatch, eagerness, earnestness:

**KJV** - business, (earnest) care (-fulness), diligence, forwardness, haste.

#### 1 Peter 2:17

**Honour all men. Love the brotherhood. Fear God. Honour the king.**

#### 1 John 2:10

He that **loveth his brother** abideth in the **light**, and there is **none occasion of stumbling** in him.

#### 1 John 3:10

In this the children of God are manifest, and the children of the devil: whosoever **doeth not righteousness is not of God, neither he that loveth not his brother**.

#### 1 John 3:14

We know that we have passed from death unto life, because **we love the brethren. He that loveth not his brother abideth in death**.

#### 1 John 4:10-12

<sup>10</sup> Herein is love, not that we loved God, but that **He loved us**, and sent his Son to be the propitiation for our sins.

<sup>11</sup> Beloved, **if God so loved us, we ought also to love one another**.

<sup>12</sup> No man hath seen God at any time. **If we love one another, God dwelleth in us, and his love is perfected in us**.

#### 2 John 1:5

And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had **from the beginning, that we love one another**.

#### 1 John 4

<sup>20</sup> If a man say, **I love God, and hateth his brother, he is [you are] a liar**: for he that loveth not his brother whom he hath seen, **how can he love God** whom he hath not seen?

<sup>21</sup> And **this commandment** have we from him, That **he who loveth God love his brother** also.

## 1 Thessalonians 4:9-12 - Commanded to Love

### WHY?!

#### 1 Thessalonians 4

<sup>10</sup> And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

Brethren – [NT:80](#) ἀδελφός **adelphos** (ad-el-fos'); from [NT:1](#) (as a connective particle) and delphus (the womb); a brother (literally or figuratively) near or remote [much like [NT:1](#)]: **KJV** - brother.

Increase – [NT:4052](#) περισσεύω **perisseuo** (per-is-syoo'-o); from [NT:4053](#); to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel:

**KJV** - (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

More and more – [NT:3123](#) μᾶλλον **mallon** (mal'-lon); neuter of the comparative of the same as [NT:3122](#); (adverbially) more (in a greater degree) or rather:

**KJV** - + better, \* far, (the) more (and more), (so) much (the more), rather.

#### Psalm 71

<sup>14</sup> But I will hope continually, and will yet **praise thee more and more**.

#### Proverbs 4

<sup>18</sup> But the path of the just is as the shining light, that **shineth more and more** unto the perfect day.

#### Philippians 1

<sup>9</sup> And this I pray, that your love may **abound yet more and more** in knowledge and in all judgment;

#### Psalm 115

<sup>14</sup> The LORD shall **increase you more and more**, you and your children.

## 1 Thessalonians 4:9-12 - Commanded to Love HOW?!

### 1 Thessalonians 4

<sup>11</sup> And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

Study – [NT:5389](#) φιλοτιμέομαι **philotimeomai** (fil-ot-im-eh'-om-ahee); middle voice from a compound of [NT:5384](#) and [NT:5092](#); to be fond of honor, i.e. emulous (eager or earnest to do something):

**KJV** - labour, strive, study.

...from – [NT:5384](#) φίλος **philos** (fee'-los); properly, dear, i.e. a friend; actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.): **KJV** - friend.

...from – [NT:5092](#) τιμή **time** (tee-may'); from [NT:5099](#); a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself:

**KJV** - honour, precious, price, some.

Quiet – [NT:2270](#) ἡσυχάζω **hesuchazo** (hay-soo-khad'-zo); from the same as [NT:2272](#); to keep still (intransitively), i.e. refrain from labor, meddlesomeness or speech: **KJV** - cease, hold peace, be quiet, rest.

Business – [NT:2398](#) ἴδιος **idios** (id'-ee-os); of uncertain affinity; pertaining to self, i.e. one's own; by implication, private or separate:

**KJV** - \*his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private (-ly), proper, severally, their (own).

Work – [NT:2038](#) ἐργάζομαι **ergazomai** (er-gad'-zom-ahee); middle voice from [NT:2041](#); to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.:

**KJV** - commit, do, labor for, minister about, trade (by), work.

Commanded – [NT:3853](#) παραγγέλλω **paraggello** (par-ang-gel'-lo); from [NT:3844](#) and the base of [NT:32](#); to transmit a message, i.e. (by implication) to enjoin: **KJV** - (give in) charge, (give) command (-ment), declare.

**Ecclesiastes 12...this refers to worldly knowledge and the study of the books of this world that merely brings weariness and does not comfort...0**

<sup>12</sup> And further, by these, my son, be admonished: of making many books there is no end; and much **study** is a weariness of the flesh.

## 1 Thessalonians 4:9-12 - Commanded to Love

### 2 Timothy 2

<sup>15</sup> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Study – [NT:4704](#) σπουδάζω **spoudazo** (spoo-dad'-zo); from [NT:4710](#); to use speed, i.e. to make effort, be prompt or earnest:

**KJV** - do (give) diligence, be diligent (forward), endeavour, labour, study.

Approved – [NT:1384](#) δόκιμος **dokimos** (dok'-ee-mos); from [NT:1380](#); properly, acceptable (current after assayal), i.e. approved: **KJV** - approved, tried.

...from – [NT:1380](#) δοκέω **dokeo** (dok-eh'-o); a prolonged form of a primary verb, **doko** (dok'-o) (used only in an alternate in certain tenses; compare the base of [NT:1166](#)) of the same meaning; to think; by implication, to seem (truthfully or uncertainly):

**KJV** - be accounted, (of own) please (-ure), be of reputation, seem (good), suppose, think, trow.

...from – [NT:1166](#) δεικνύω **deiknuo** (dike-noo'-o); a prolonged form of an obsolete primary of the same meaning; to show (literally or figuratively): **KJV** - shew.

Workman – [NT:2040](#) ἐργάτης **ergates** (er-gat'-ace); from [NT:2041](#); a toiler; figuratively, a teacher: **KJV** - labourer, worker (-men).

...from – [NT:2041](#) ἔργον **ergon** (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act: **KJV** - deed, doing, labour, work.

Needeth not to be ashamed – [NT:422](#) ἀνεπίσχυντος **anepaischuntos** (an-ep-ah'-ee-skhoon-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of a compound of [NT:1909](#) and [NT:153](#); not ashamed, i.e. irreprehensible: that needeth not to be ashamed.

## 1 Thessalonians 4:9-12 - Commanded to Love

### 2 Thessalonians 3

<sup>7</sup> For yourselves know how ye ought to follow us: for we behaved not ourselves **disorderly** among you;

<sup>8</sup> Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

<sup>9</sup> Not because we have not power, but to make ourselves an **ensample** unto you to follow us.

<sup>10</sup> For even when we were with you, this we commanded you, that **if any would not work, neither should he eat.**

<sup>11</sup> For we hear that there are some which walk among you **disorderly, working not at all**, but are **busybodies**.

Disorderly – [NT:814](#) ἀτάκτως **ataktos** (at-ak'-toce); adverb from [NT:813](#), irregularly (morally): **KJV** - disorderly.

..from – ataktos - insubordinate (unruly)

Busybodies – [NT:4020](#) περιεργάζομαι **periergazomai** (per-ee-er-gad'-zom-ahee); from [NT:4012](#) and [NT:2038](#); to work all around, i.e. bustle about (meddle): **KJV** - be a busybody.

<sup>12</sup> Now them that are such we command and exhort by our Lord Jesus Christ, that **with quietness they work, and eat their own bread.**

<sup>13</sup> But ye, brethren, be **not weary in well doing.**

<sup>14</sup> And if any man obey not our word by this epistle, note that man, and **have no company** with him, that he may be ashamed.

<sup>15</sup> **Yet count him not as an enemy, but admonish him as a brother.**

### 1 Peter 3

<sup>4</sup> But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and **quiet** spirit, which is in the sight of God of great price.

## 1 Thessalonians 4:9-12 - Commanded to Love

### BENEFICIAL

#### 1 Thessalonians 4

<sup>12</sup> That ye may walk honestly [decently] toward them that are without, and that ye may have lack of nothing.

Walk – [NT:4043](#) περιπατέω **peripateo** (per-ee-pat-eh'-o); from [NT:4012](#) and [NT:3961](#); to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary): **KJV** - go, be occupied with, walk (about).

Honestly – [NT:2156](#) εὐσχημόνως **euschemonos** (yoo-skhay-mon'-ose); adverb from [NT:2158](#); decorously: **KJV** - decently, honestly.

...from – [NT:2158](#) εὐσχημῶν **euschemon** (yoo-skhay'-mone); from [NT:2095](#) and [NT:4976](#); well-formed, i.e. (figuratively) decorous, noble (in rank): **KJV** - comely, honourable.

Without – [NT:1854](#) ἔξω **exo** (ex'-o); adverb from [NT:1537](#); out (-side, of doors), literally or figuratively: **KJV** - away, forth, (with-) out (of, -ward), strange.

Lack – [NT:5532](#) χρεία **chreia** (khri'-ah); from the base of [NT:5530](#) or [NT:5534](#); employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution: **KJV** - business, lack, necessary (-ity), need (-ful), use, want.

Nothing – [NT:3367](#) μηδείς **medeis** (may-dice'); including the irregular feminine **medemia** (may-dem-ee'-ah); and the neuter **meden** (may-den'); from [NT:3361](#) and [NT:1520](#); not even one (man, woman, thing): **KJV** - any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

#### Romans 13

<sup>13</sup> Let us **walk honestly**, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

#### Hebrews 13

<sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to **live honestly**.

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Hope

#### 1 Thessalonians 4

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as **others which have no hope**.

#### ...among the living

Ignorant – NT:50 ἄγνοέω **agnoeo** (ag-no-eh'-o); from NT:1 (as a negative particle) and NT:3539; not to know (through lack of information or intelligence); by implication, to ignore (through disinclination):

**KJV** - (be) ignorant (-ly), not know, not understand, unknown.

#### Psalm 73 ...foolish

<sup>22</sup> So foolish was I, and ignorant: I was as a beast before thee.

#### 1 Corinthians 10 ...saints

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

#### 2 Peter 3 ...willingly ignorant or not

<sup>5</sup> For this **they willingly are ignorant** of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

#### 2 Peter 3 ...wisdom

<sup>8</sup> But, beloved, **be not ignorant of this one thing**, that one day is with the Lord as a thousand years, and a thousand years as one day.

Brethren – NT:80 ἀδελφός **adelphos** (ad-el-fos'); from NT:1 (as a connective particle) and delphus (the womb); a brother (literally or figuratively) near or remote [much like NT:1]: **KJV** - brother.

Asleep – NT:2837 κοιμάω **koimao** (koy-mah'-o); from NT:2749; to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease:

**KJV** - (be a-, fall a-, fall on) sleep, be dead.

...from – NT:2749 κείμαι **keimai** (ki'-mahee); middle voice of a primary verb; to lie outstretched (literally or figuratively):

**KJV** - be (appointed, laid up, made, set), lay, lie. [Horizontal]

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Hopeful (*Cont*)

#### 1 Thessalonians 4

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

Sorrow – [NT:3076](#) λυπέω **lupeo** (loo-peh'-o); from [NT:3077](#); to distress; reflexively or passively, to be sad:

**KJV** - cause grief, grieve, be in heaviness, (be) sorrow (-ful), be (make) sorry.

Others – [NT:3062](#) λοιποί **loipoy** (loy-poy'); masculine plural of a derivative of [NT:3007](#); remaining ones: **KJV** - other, which remain, remnant, residue, rest.

Hope – [NT:1680](#) ἐλπίς **elpis** (el-pece'); from a primary **elpo** (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence:

**KJV** - faith, hope.

#### 1 Corinthians 15

<sup>6</sup> After that, he [risen Christ] was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but **some are fallen asleep**.

### Promised

#### 1 Thessalonians 4

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

Believe – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

**KJV** - believe (-r), commit (to trust), put in trust with.

Died – [NT:599](#) ἀποθνήσκω **apothnesko** (ap-oth-nace'-ko); from [NT:575](#) and [NT:2348](#); to die off (literally or figuratively):

**KJV** - be dead, death, die, lie a-dying, be slain (X with).

...from – [NT:2348](#) θνήσκω **thnesko** (thnay'-sko); a strengthened form of a simpler primary thano (than'-o) (which is used for it only in certain tenses); to die (literally or figuratively): **KJV** - be dead, die.

Rose again – [NT:450](#) ἀνίστημι **anistemi** (an-is'-tay-mee); from [NT:303](#) and [NT:2476](#); to stand up (literal or figurative, transitive or intransitive):

**KJV** - arise, lift up, raise up (again), rise (again), stand up (-right).

#### 2 Corinthians 5

<sup>15</sup> And that he **died for all**, that they **which live** should not henceforth live unto themselves, but unto him which **died for them**, and **rose again**.

#### 1 Corinthians 15

<sup>17</sup> And if Christ be not raised, your faith is vain; ye are yet in your sins.

<sup>18</sup> Then they also which are fallen asleep in Christ are perished.

<sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable.

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Promised (*cont*)

#### 1 Thessalonians 4

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will **God bring with Him**.

Sleep – [NT:2838](#) κοιμησις **koimesis** (koy'-may-sis); from [NT:2837](#), sleeping, i.e. (by implication) repose: **KJV** - taking of rest.

...from – [NT:2837](#) κοιμάω **koimao** (koy-mah'-o); from [NT:2749](#); to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease: **KJV** - (be a-, fall a-, fall on) sleep, be dead.

Bring – [NT:71](#) ἄγω **ago** (ag'-o); a primary verb; properly, to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce:

**KJV** - be, bring (forth), carry, (let) go, keep, lead away, be open.

#### 1 Thessalonians 3

<sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the **coming** of our Lord Jesus Christ **with all his saints**.

#### Jude 1

<sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

<sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

<sup>14</sup> And **Enoch** also, the seventh from Adam, prophesied of these, saying, **Behold, the Lord cometh with ten thousands of his saints,**

<sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Orderly

#### 1 Thessalonians 4

<sup>15</sup> For this we say unto you **by the Word of the Lord**, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

Word – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

**KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, <sup>+</sup> reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, <sup>+</sup> none of these things move me, tidings, treatise, utterance, word, work.

Lord – [NT:2962](#) κύριος **kurios** (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title):

**KJV** - God, Lord, master, Sir. Alive – [NT:2198](#) ζάω **zao** (dzah'-o); a primary verb; to live (literally or figuratively):

**KJV** - life (-time), (a-) live (-ly), quick.

Remain – [NT:4035](#) περιλείπω **perileipo** (per-ee-li'-po); from [NT:4012](#) and [NT:3007](#); to leave all around, i.e. (passively) survive: **KJV** - remain.

...from – [NT:3007](#) λείπω **leipo** (li'-po); a primary verb; to leave, i.e. (intransitively or passively) to fail or be absent: **KJV** - be destitute (wanting), lack.

Prevent – [NT:5348](#) φθάνω **phthano** (fthan'-o); apparently a primary verb; to be beforehand, i.e. anticipate or precede; by extension, to have arrived at:

**KJV** - (already) attain, come, prevent.

Asleep – [NT:2837](#) κοιμάω **koimao** (koy-mah'-o); from [NT:2749](#); to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease:

**KJV** - (be a-, fall a-, fall on) sleep, be dead.

#### John 6

<sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me.

<sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven.

<sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

<sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

<sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Fanfare

#### 1 Thessalonians 4

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Descend – [NT:2597](#) καταβαίνω **katabaino** (kat-ab-ah'-ee-no); from [NT:2596](#) and the base of [NT:939](#); to descend (literally or figuratively):

**KJV** - come (get, go, step) down, fall (down).

Shout – [NT:2752](#) κέλευμα **keleusma** (kel'-yoos-mah) or keleuma (kel'-yoo-mah); from [NT:2753](#); a cry of incitement: **KJV** - shout.

...from – [NT:2753](#) κελεύω **keleuo** (kel-yoo'-o); from a primary kello (to urge on); "hail"; to incite by word, i.e. order: **KJV** - bid, (at, give) command (-ment).

Voice – [NT:5456](#) φωνή **phone** (fo-nay'); probably akin to [NT:5316](#) through the idea of disclosure; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language: **KJV** - noise, sound, voice.

Archangel – [NT:743](#) ἀρχάγγελος **archaggelos** (ar-khang'-el-os); from [NT:757](#) and [NT:32](#); a chief angel: **KJV** - archangel.

Trump – [NT:4536](#) σάλπιγξ **salpigx** (sal'-pinx); perhaps from [NT:4535](#) (through the idea of quavering or reverberation): **KJV** - a trumpet:

Dead – [NT:3498](#) νεκρός **nekros** (nek-ros'); from an apparently primary nekus (a corpse); dead (literally or figuratively; also as noun): **KJV** - dead.

Rise – [NT:450](#) ἀνίστημι **anistemi** (an-is'-tay-mee); from [NT:303](#) and [NT:2476](#); to stand up (literal or figurative, transitive or intransitive): **KJV** - arise, lift up, raise up (again), rise (again), stand up (-right).

#### John 6

**54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and **I will raise him up at the last day.**

#### John 11

<sup>23</sup> Jesus saith unto her, Thy brother shall rise again.

<sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

<sup>25</sup> Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

#### John 12

<sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall **judge him in the last day.**

#### 1 Corinthians 15

<sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Fanfare (*cont*)

#### 1 Thessalonians 4

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

#### Isaiah 13

<sup>9</sup> Behold, the **day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

#### Jeremiah 46

<sup>10</sup> For this is the **day of the Lord GOD of hosts, a day of vengeance**, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

#### Ezekiel 30

<sup>3</sup> For the day is near, even the **day of the LORD is near**, a cloudy day; it shall be the time of the heathen.

#### Joel 1

<sup>15</sup> Alas for the day! for the **day of the LORD is at hand**, and as a destruction from the Almighty shall it come.

#### Joel 2

<sup>11</sup> And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the **day of the LORD is great and very terrible**; and who can abide it?

#### Amos 5

<sup>18</sup> Woe unto you that **desire the day of the LORD!** to what end is it for you? the day of the LORD is darkness, and not light.

#### Obadiah 1

<sup>15</sup> For the **day of the LORD** is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

#### Zephaniah 1

<sup>14</sup> **The great day of the LORD** is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

#### Malachi 4

<sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful **day of the LORD**:

#### 1 Thessalonians 5

<sup>2</sup> For yourselves know perfectly that the **day of the Lord** so cometh as a thief in the night.

#### 2 Peter 3

<sup>10</sup> But the **day of the Lord will come as a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Rapture

#### Hebrews 12

<sup>19</sup> And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

#### 1 Thessalonians 4

<sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Alive – [NT:2198](#) ζῶω **zao** (dzah'-o); a primary verb; to live (literally or figuratively): **KJV** - life (-time), (a-) live (-ly), quick.

Remain – [NT:4035](#) περιλείπω **perileipo** (per-ee-li'-po); from [NT:4012](#) and [NT:3007](#); to leave all around, i.e. (passively) survive: **KJV** - remain.

Together – [NT:260](#) ἅμα **hama** (ham'-ah); a primary particle; properly, at the "same" time, but freely used as a preposition or adverb denoting close association: **KJV** - also, and, together, with (-al).

Caught up – [NT:726](#) ἄρπάζω **harpazo** (har-pad'-zo); from a derivative of [NT:138](#); to sieze (in various applications): **KJV** - catch (away, up), pluck, pull, take (by force).

Clouds – [NT:3507](#) νεφέλη **nephele** (nef-el'-ay); from [NT:3509](#); properly, cloudiness, i.e. (concretely) a cloud: **KJV** - cloud.

Meet – [NT:529](#) ἀπάντησις **apantesis** (ap-an'-tay-sis); from [NT:528](#); a (friendly) encounter: **KJV** - meet.

Air – [NT:109](#) ἀήρ **aer** (ah-ayr'); from **aemi** (to breathe unconsciously, i.e. respire; by analogy, to blow); "air" (as naturally circumambient): **KJV** - air. Compare [NT:5594](#).

#### 1 Corinthians 15

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

<sup>51</sup> Behold, I shew you a **mystery**; **We shall not all sleep, but we shall all be changed,**

<sup>52</sup> In a moment, in the twinkling of an eye, at the **last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and **we shall be changed.**

## 1 Thessalonians 4:13-18 - Resurrection Promise

### Comfort ...reassured

#### 1 Thessalonians 4

<sup>18</sup> Wherefore **comfort one another with these words.**

**Comfort** – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation): **KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

**Words** – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

**KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, <sup>+</sup> reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, <sup>+</sup> none of these things move me, tidings, treatise, utterance, word, work.

#### Revelation 20

<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the **first resurrection.**

#### Revelation 20

<sup>6</sup> Blessed and holy is he that hath part in the **first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

#### John 5

<sup>28</sup> Marvel not at this: for **the hour is coming**, in the which all that are in **the graves shall hear his voice**,

<sup>29</sup> And shall come forth; they that have done good, unto the **resurrection of life**; and they that have done evil, unto the **resurrection of damnation.**

<sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

#### Romans 6

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also in the likeness of his **resurrection**:

### God's Promise

#### Galatians 1

**1** Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the **Father, who raised him from the dead**;) )

#### Romans 8

<sup>11</sup> But if the **Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5

<sup>1</sup> But of the times and the seasons, brethren, ye have no need [requirement] that I write unto you.

Times – [NT:5550](#) χρόνος **chronos** (khron'-os); of uncertain derivation; a space of time (in general, and thus properly distinguished from [NT:2540](#), which designates a fixed or special occasion; and from [NT:165](#), which denotes a particular period) or interval; by extension, an individual opportunity; by implication, delay:

**KJV** - \* years old, season, space, (X often-) time (-s), (a) while.

Seasons – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time:

**KJV** - \* always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [NT:5550](#).

### Acts 1

<sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

<sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

<sup>9</sup> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

<sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

<sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

### Ecclesiastes 3

<sup>11</sup> He hath made every thing beautiful in his time: also he hath set the world in their heart, so that **no man can find out the work that God maketh from the beginning to the end.**

## You Know

### 1 Thessalonians 5:1-11

#### 1 Thessalonians 5 (cont)

<sup>1</sup> But of the times and the seasons, brethren, ye have no need [requirement] that I write unto you.

#### **Daniel 8**

<sup>19</sup> And he said, Behold, I will make thee know what shall be in the last **end** of the indignation: for at the **time** appointed the **end** shall be.

#### **Daniel 11**

<sup>27</sup> And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the **end** shall be at the **time** appointed.

#### **Daniel 11**

<sup>35</sup> And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the **time** of the **end**: because it is yet for a **time** appointed.

#### **Daniel 11**

<sup>40</sup> And at the **time** of the **end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

#### **Daniel 12**

4 But thou, O Daniel, shut up the words, and seal the book, even to **the time of the end**: many shall run to and fro, and **knowledge shall be increased**.

#### **Habakkuk 2**

<sup>3</sup> For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

#### **2 Timothy 4**

<sup>3</sup> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

#### **Luke 13**

<sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

<sup>35</sup> Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

## You Know

### 1 Thessalonians 5:1-11

#### 1 Thessalonians 5 (cont)

<sup>1</sup> But of the times and the seasons, brethren, ye have no need [requirement] that I write unto you.

#### Matthew 13

<sup>48</sup> Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

<sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

<sup>50</sup> And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

#### Matthew 24

<sup>1</sup> And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

<sup>2</sup> And Jesus said unto them, See ye not all these things? verily I say unto you, **There shall not be left here one stone upon another, that shall not be thrown down.**

<sup>3</sup> And as he sat upon the **mount of Olives**, the disciples came unto him privately, saying, Tell us, **when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**

<sup>4</sup> And Jesus answered and said unto them, **Take heed that no man deceive you.**

<sup>5</sup> **For many shall come in my name**, saying, I am Christ; and **shall deceive many.**

<sup>6</sup> And ye shall **hear of wars and rumours of wars**: see that ye **be not troubled**: for all these things must come to pass, but **the end is not yet.**

<sup>7</sup> For **nation shall rise against nation**, and **kingdom against kingdom**: and there shall be **famines**, and **pestilences**, and **earthquakes**, in **divers places.**

<sup>8</sup> All these are the **beginning of sorrows.**

<sup>9</sup> Then shall they **deliver you up to be afflicted**, and shall **kill you**: and ye shall be **hated of all nations** for my name's sake.

<sup>10</sup> And then shall many be **offended**, and shall **betray one another**, and shall **hate one another.**

<sup>11</sup> And many **false prophets** shall rise, and shall **deceive many.**

<sup>12</sup> And because **iniquity shall abound**, the **love of many shall wax cold.**

<sup>13</sup> But **he that shall endure unto the end, the same shall be saved.**

<sup>14</sup> And **this gospel of the kingdom shall be preached** in all the world for a witness unto all nations; and then shall the end come.

<sup>15</sup> When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

<sup>16</sup> Then **let them which be in Judaea flee into the mountains:**

<sup>17</sup> Let him which is on the housetop not come down to take any thing out of his house:

<sup>18</sup> Neither let him which is in the field return back to take his clothes.

<sup>19</sup> And woe unto them that are with child, and to them that give suck in those days!

<sup>20</sup> But pray ye that your flight be not in the winter, neither on the sabbath day:

## You Know

### 1 Thessalonians 5:1-11

<sup>21</sup> For **then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

<sup>22</sup> And **except those days should be shortened**, there should no flesh be saved: but **for the elect's sake those days shall be shortened**.

<sup>23</sup> Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

<sup>24</sup> For there shall arise **false Christs**, and **false prophets**, and shall shew great signs and wonders; insomuch that, if it were possible, they shall **deceive the very elect**.

<sup>25</sup> Behold, **I have told you before**.

<sup>26</sup> Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

<sup>27</sup> For as the lightning **cometh out of the east**, and shineth even unto the west; so shall **also the coming of the Son of man be**.

<sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>29</sup> **Immediately after the tribulation** of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

<sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven with power and great glory**.

<sup>31</sup> And he shall send his angels with a great sound of a trumpet, and they shall **gather together his elect from the four winds**, from one end of heaven to the other.

<sup>32</sup> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

<sup>33</sup> So likewise ye, **when ye shall see all these things**, know that **it is near**, even at the doors.

<sup>34</sup> Verily I say unto you, This **generation shall not pass**, till all these things be fulfilled.

<sup>35</sup> **Heaven and earth shall pass away**, but my **words shall not pass away**.

<sup>36</sup> But of **that day and hour knoweth no man**, no, **not the angels** of heaven, but my **Father only**.

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5

<sup>2</sup> For yourselves **know perfectly** that the day of the Lord so cometh as a **thief in the night**.

**Know** – [NT:1492](#) εἶδω **eidō** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know:

**KJV** - be aware, behold, <sup>x</sup> can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

**Perfectly** – [NT:199](#) ἀκριβῶς **akribos** (ak-ree-boce'); adverb from the same as [NT:196](#); exactly:

**KJV** - circumspectly, diligently, perfect (-ly).

...from - [NT:196](#) ἀκρίβεστατος **akribestatos** (ak-ree-bes'-ta-tos); superlative of **akribes** (a derivative of the same as [NT:206](#)); most exact: **KJV** - most straitest.

**Thief** – [NT:2812](#) κλέπτης **kleptes** (klep'-tace); from [NT:2813](#); a stealer (literally or figuratively): **KJV** - thief. Compare [NT:3027](#).

...from – [NT:2813](#) κλέπτω **klepto** (klep'-to); a primary verb; to filch: **KJV** - steal.

### 1 John 2

<sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

<sup>20</sup> But ye have an **unction** from the Holy One, and ye **know all things**.

**Uction** – [NT:5545](#) χρίσμα **chrisma** (khris'-mah); from [NT:5548](#); an unguent or smearing, i.e. (figuratively) the special endowment ("chrism") of the Holy Spirit: **KJV** - anointing, unction.

<sup>21</sup> I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

### 1 John 2

<sup>29</sup> If ye know that he is righteous, ye **know** that every one that doeth righteousness is **born** of him.

**Born** – [NT:1080](#) γεννάω **gennao** (ghen-nah'-o); from a variation of [NT:1085](#); to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate:

**KJV** - bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5 (cont)

<sup>2</sup> For yourselves **know perfectly** that the day of the Lord so cometh as a **thief in the night**.

#### Matthew 24

<sup>37</sup> But **as the days of Noah were**, so shall also the coming of the Son of man be.

<sup>38</sup> For as in the days that were **before the flood they were eating and drinking, marrying and giving in marriage, until the day** that Noe entered into the ark,

<sup>39</sup> And **knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.**

<sup>40</sup> Then shall two be in the field; the one shall be taken, and the other left.

<sup>41</sup> Two women shall be grinding at the mill; the one shall be taken, and the other left.

<sup>42</sup> **Watch therefore: for ye know not** what hour your Lord doth come.

#### Matthew 25

<sup>13</sup> Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

#### Mark 13

<sup>33</sup> **Take ye heed, watch and pray: for ye know not when the time is.**

<sup>34</sup> For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

<sup>35</sup> Watch ye therefore: for **ye know not** when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

<sup>36</sup> **Lest coming suddenly he find you sleeping.**

<sup>37</sup> And what I say unto you I say unto all, **Watch.**

#### Matthew 24

<sup>43</sup> But **know this**, that if the goodman of the house had known in what **watch the thief would come, he would have watched**, and would not have suffered his house to be broken up.

<sup>44</sup> Therefore **be ye also ready: for in such an hour as ye think not the Son of man cometh.**

#### Luke 12

<sup>39</sup> And this know, that **if the goodman of the house had known what hour the thief would come, he would have watched**, and not have suffered his house to be broken through.

<sup>40</sup> **Be ye therefore ready** also: for the **Son of man cometh at an hour when ye think not.**

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5 (cont)

<sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a **thief in the night**.

#### Matthew 24

<sup>45</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

<sup>46</sup> **Blessed** is that servant, whom his lord **when he cometh** shall **find so doing**.

<sup>47</sup> Verily I say unto you, That he shall make him ruler over all his goods.

#### Luke 12

<sup>37</sup> **Blessed** are those servants, whom the lord when he cometh shall **find watching**: verily I say unto you, that **he shall gird himself**, and make them to **sit down to meat**, and will **come forth and serve them**.

<sup>38</sup> And if he shall come in the **second watch**, or come in the **third watch**, and find them so, **blessed are those servants**.

#### Matthew 24

<sup>48</sup> But and if that **evil servant** shall say in his heart, **My lord delayeth his coming**;

#### Luke 12

<sup>44</sup> Of a truth I say unto you, that he will make him ruler over all that he hath.

<sup>45</sup> But and if that **servant say in his heart, My lord delayeth his coming**; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

<sup>46</sup> The lord of that servant will come in a day **when he looketh not for him**, and at **an hour when he is not aware**, and will cut him in sunder, and will **appoint him his portion with the unbelievers**.

#### Matthew 24

<sup>49</sup> And shall begin to smite his fellowservants, and to eat and drink with the drunken;

<sup>50</sup> **The lord of that servant shall come in a day when he looketh not for him**, and in **an hour that he is not aware of**,

<sup>51</sup> And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

## You Know

### 1 Thessalonians 5:1-11

#### 1 Thessalonians 5 (cont)

<sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a **thief in the night**.

#### 2 Peter 3

<sup>9</sup> **The Lord is not slack** concerning his promise, as some men count slackness; but is **longsuffering to us-ward**, not willing that any should perish, but that all should come to repentance.

<sup>10</sup> But the **day of the Lord will come as a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

<sup>11</sup> Seeing then that all these things shall be dissolved, **what manner of persons ought ye to be in all holy conversation and godliness,**

<sup>12</sup> **Looking for and hasting unto the coming of the day of God**, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

<sup>13</sup> Nevertheless **we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.**

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.**

Diligent – [NT:4704](#) σπουδάζω **spoudazo** (spoo-dad'-zo); from [NT:4710](#);  
to use speed, i.e. to make effort, be prompt or earnest:

**KJV** - do (give) diligence, be diligent (forward), endeavour, labour, study.

<sup>15</sup> And account that the **longsuffering of our Lord is salvation**; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

#### John 10

<sup>10</sup> **The thief cometh not, but for to steal, and to kill, and to destroy**: [as a thief] I am come **that they might have life, and that they might have it more abundantly.**

#### Revelation 3

<sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

<sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, **I will come on thee as a thief**, and thou shalt not know what hour I will come upon thee.

## You Know

### 1 Thessalonians 5:1-11

#### Revelation 16

<sup>14</sup> For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>15</sup> Behold, **I come as a thief**. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

<sup>16</sup> And he gathered them together into a place called in the Hebrew tongue **Armageddon**.

#### 1 Thessalonians 5

<sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Peace – [NT:1515](#) εἰρήνη **eirene** (i-ray'-nay); probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity: **KJV** - one, peace, quietness, rest, \* set at one again.

Safety – [NT:803](#) ἀσφάλεια **aspheleia** (as-fal'-i-ah); from [NT:804](#); security (literally or figuratively): **KJV** - certainty, safety.

Sudden – [NT:160](#) αἰφνίδιος **aiphnidios** (aheef-nid'-ee-os); from a compound of [NT:1](#) (as a negative particle) and [NT:5316](#) [compare [NT:1810](#)] (meaning non-apparent); unexpected, i.e. (adverbially) suddenly: **KJV** - sudden, unawares.

Destruction – [NT:3639](#) ὄλεθρος **olethros** (ol'-eth-ros); from a primary ollumi (to destroy; a prolonged form); ruin, i.e. death, punishment: **KJV** - destruction.

Travail – [NT:5604](#) ὠδίν **odin** (o-deen'); akin to [NT:3601](#); a pang or throe, especially of childbirth: **KJV** - pain, sorrow, travail.

Escape – [NT:1628](#) ἐκφεύγω **ekpheugo** (ek-fyoo'-go); from [NT:1537](#) and [NT:5343](#); to flee out: **KJV** - escape, flee.

#### Isaiah 59

<sup>6</sup> Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

<sup>7</sup> Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

<sup>8</sup> **The way of peace they know not**; and there is **no judgment in their goings**: they have **made them crooked paths**: **whosoever goeth therein shall not know peace**.

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5

<sup>4</sup> But ye, brethren, are **not in darkness**, that that day should overtake you as a thief.

Darkness – [NT:4655](#) σκότος **skotos** (skot'-os); from the base of [NT:4639](#); shadiness, i.e. obscurity (literally or figuratively): **KJV** - darkness.

...from – [NT:4639](#) σκία **skia** (skee'-ah); apparently a primary word; "shade" or a shadow (literally or figuratively [darkness of error or an adumbration]): **KJV** - shadow.

Overtake – [NT:2638](#) καταλαμβάνω **katalambano** (kat-al-am-ban'-o); from [NT:2596](#) and [NT:2983](#); to take eagerly, i.e. seize, possess, etc. (literally or figuratively):

**KJV** - apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-) take.

Thief – [NT:2812](#) κλέπτης **kleptes** (klep'-tace); from [NT:2813](#); a stealer (literally or figuratively): **KJV** - thief. Compare [NT:3027](#).

### Proverbs 4

<sup>19</sup> The way of the wicked is as **darkness**: they know not at what they stumble.

Darkness – [OT:653](#) אֶפְלַח 'aphelah (af-ay-law'); feminine of [OT:651](#); duskiness, figuratively, misfortune; concrete, concealment:

**KJV** - dark, darkness, gloominess, <sup>x</sup> thick.

Stumble – [OT:3782](#) כָּשַׁל **kashal** (kaw-shal'); a primitive root; to totter or waver (through weakness of the legs, especially the ankle); by implication, to falter, stumble, faint or fall:

**KJV** - bereave [from the margin], cast down, be decayed, (cause to) fail, (cause, make to) fall (down, -ing), feeble, be (the) ruin (-ed, of), (be) overthrown, (cause to) stumble, <sup>x</sup> utterly, be weak.

### Isaiah 5

<sup>20</sup> Woe unto them that **call evil good**, and **good evil**; that **put darkness for light**, and **light for darkness**; that put **bitter for sweet**, and **sweet for bitter**!

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5

<sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Light – [NT:5457](#) φῶς **phos** (foce); from an obsolete phao (to shine or make manifest, especially by rays; compare [NT:5316](#), [NT:5346](#)); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative): **KJV** - fire, light.

Day – [NT:2250](#) ἡμέρα **hemera** (hay-mer'-ah); feminine (with [NT:5610](#) implied) of a derivative of **hemai** (to sit; akin to the base of [NT:1476](#)) meaning tame, i.e. gentle; day, i.e. (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figuratively, a period (always defined more or less clearly by the context):

**KJV** - age, + always, (mid-) day (by day, [-ly]), + for ever, judgment, (day) time, while, years.

Night – [NT:3571](#) νύξ **nux** (noox); a primary word; "night" (literally or figuratively): **KJV** - (mid-) night.

Darkness – [NT:4655](#) σκότος **skotos** (skot'-os); from the base of [NT:4639](#); shadiness, i.e. obscurity (literally or figuratively): **KJV** - darkness.

### Jeremiah 23

<sup>12</sup> Wherefore **their way** shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for **I will bring evil upon them**, even the **year of their visitation**, saith the LORD.

Slippery - [OT:2519](#) חַלְאֻלָּה **chalaqlaqqah** (khal-ak-lak-kaw'); by reduplication from [OT:2505](#); properly, something very smooth; i.e. a treacherous spot; figuratively, blandishment: **KJV** - flattery, slippery.

Darkness – [OT:653](#) אֶפְלַח **'aphelah** (af-ay-law'); feminine of [OT:651](#); duskiness, figuratively, misfortune; concrete, concealment: **KJV** - dark, darkness, gloominess, × thick.

Visitation – [OT:6486](#) פְּקֻדָּה **pequddah** (pek-ood-daw'); feminine passive participle of [OT:6485](#); visitation (in many senses, chiefly official): **KJV** - account, (that have the) charge, custody, that which ... laid up, numbers, office (-r), ordering, oversight, + prison, reckoning, visitation.

### Matthew 6

<sup>23</sup> But if thine eye **be evil**, thy whole body shall be **full of darkness**. If therefore the **light that is in thee be darkness**, **how great is that darkness!**

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5

<sup>6</sup> Therefore let us not sleep, as do others; but let us watch and be sober.

Sleep – [NT:2518](#) καθεύδω **katheudo** (kath-yoo'-do); from [NT:2596](#) and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively): **KJV** - (be a-) sleep.

Others – [NT:3062](#) λοιποί **loipoy** (loy-poy'); masculine plural of a derivative of [NT:3007](#); remaining ones:

**KJV** - other, which remain, remnant, residue, rest.

Watch – [NT:1127](#) γρηγορεύω **gregoreuo** (gray-gor-yoo'-o); from [NT:1453](#); to keep awake, i.e. watch (literally or figuratively):

**KJV** - be vigilant, wake, (be) watch (-ful).

...from – [NT:1453](#) ἐγείρω **egeiro** (eg-i'-ro); probably akin to the base of [NT:58](#) (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):

**KJV** - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Sober – [NT:3525](#) νήφω **nepho** (nay'-fo); of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet:

**KJV** - be sober, watch.

### 1 Thessalonians 5

<sup>7</sup> For they that sleep sleep in the night; and they that be drunken are drunken in the night.

Sleep – [NT:2518](#) καθεύδω **katheudo** (kath-yoo'-do); from [NT:2596](#) and heudo (to sleep); to lie down to rest, i.e. (by implication) to fall asleep (literally or figuratively): **KJV** - (be a-) sleep.

Drunken – [NT:3182](#) μεθύσκω **methusko** (meth-oos'-ko); a prolonged (transitive) form of [NT:3184](#); to intoxicate: **KJV** - be drunk (-en).

### John 3

<sup>19</sup> And this is the condemnation, that light is come into the world, and men loved **darkness** rather than light, because their deeds were **evil**.

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5

<sup>8</sup> But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Sober – [NT:3525](#) νήφω **nepho** (nay'-fo); of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet: **KJV** - be sober, watch.

Having on the proper apparel (Eph 6:10)

Putting on – [NT:1746](#) ἐνδύω **enduo** (en-doo'-o); from [NT:1722](#) and [NT:1416](#) (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): **KJV** - array, clothe (with), endue, have (put) on.

Breastplate – [NT:2382](#) Θώραξ **thorax** (tho'-rax); of uncertain affinity; the chest ("thorax"), i.e. (by implication) a corslet: **KJV** - breast-plate.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

**KJV** - assurance, belief, believe, faith, fidelity.

Love – [NT:26](#) ἀγάπη **agape** (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast:

**KJV** - (feast of) charity ([-ably]), dear, love.

Helmet – [NT:4030](#) περικεφαλαία **perikephalaia** (per-ee-kef-al-ah'-yah); feminine of a compound of [NT:4012](#) and [NT:2776](#); encirclement of the head, i.e. a helmet: **KJV** - helmet.

Hope – [NT:1680](#) ἐλπίς **elpis** (el-pece'); from a primary **elpo** (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence: **KJV** - faith, hope.

Salvation – [NT:4991](#) σωτηρία **soteria** (so-tay-ree'-ah); feminine of a derivative of [NT:4990](#) as (properly, abstract) noun; rescue or safety (physically or morally): **KJV** - deliver, health, salvation, save, saving.

## You Know

### 1 Thessalonians 5:1-11

#### 1 Thessalonians 5

<sup>9</sup> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Appointed – [NT:5087](#) τίθημι **tithemi** (tith'-ay-mee); a prolonged form of a primary theo (theh'-o) (which is used only as alternate in certain tenses); to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture, and thus different from [NT:2476](#), which properly denotes an upright and active position, while [NT:2749](#) is properly reflexive and utterly prostrate):

**KJV** - \* advise, appoint, bow, commit, conceive, give, \* kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Wrath – [NT:3709](#) ὀργή **orge** (or-gay'); from [NT:3713](#); properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment: **KJV** - anger, indignation, vengeance, wrath.

Salvation – [NT:4991](#) σωτηρία **soteria** (so-tay-ree'-ah); feminine of a derivative of [NT:4990](#) as (properly, abstract) noun; rescue or safety (physically or morally): **KJV** - deliver, health, salvation, save, saving.

#### Romans 1

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

<sup>19</sup> Because that which may be known of God is manifest in them; for God hath shewed it unto them.

<sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

<sup>21</sup> Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

<sup>22</sup> Professing themselves to be wise, they became fools,

<sup>23</sup> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

## You Know 1 Thessalonians 5:1-11

### 1 Thessalonians 5 (cont)

<sup>9</sup> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

#### Job 21

<sup>29</sup> Have ye not asked them that go by the way? and do ye not know their tokens,  
<sup>30</sup> That **the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.**

#### Isaiah 13

**9** Behold, the **day of the LORD** cometh, cruel both with wrath and fierce anger, to **lay the land desolate**: and **he shall destroy the sinners** thereof out of it.

#### Jeremiah 17

<sup>18</sup> **Let them be confounded that persecute me**, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of **evil**, and **destroy** them with **double destruction**.

### 1 Thessalonians 5

<sup>10</sup> Who died for us, that, whether we wake or sleep, we should live together with him.

#### Romans 9

<sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

<sup>22</sup> What if **God, willing to shew his wrath**, and to make his power known, endured with much longsuffering the **vessels of wrath fitted to destruction**:

<sup>23</sup> And that he might make known the riches of his **glory on the vessels of mercy**, which he had  **afore prepared unto glory**,

<sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

<sup>25</sup> As he saith also in Osee, **I will call them my people, which were not my people; and her beloved, which was not beloved.**

### 1 Thessalonians 5

<sup>11</sup> Wherefore comfort yourselves together, and edify one another, even as also ye do.

## 1 Thessalonians 5:12-28 - A PASS Code that Works

### The PASS code Unveiled

#### Prayerfully

#### 1 Thessalonians 5

<sup>25</sup> Brethren, pray for us.

#### Affectionately

#### 1 Thessalonians 5

<sup>26</sup> Greet all the brethren with an holy kiss.

#### Scripturally

#### 1 Thessalonians 5

<sup>27</sup> I charge you by the Lord that **this epistle be read** unto all the holy brethren.

#### Spiritually

#### 1 Thessalonians 5

<sup>28</sup> The **grace of our Lord Jesus Christ be with you**. Amen.

### PASS Code works for others...

#### 1 Thessalonians 5

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

Know – [NT:1492](#) εἶδω **ido** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know: **KJV** - be aware, behold, <sup>x</sup> can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [NT:3700](#).

Labour – [NT:2872](#) κοπιᾶω **kopiao** (kop-ee-ah'-o); from a derivative of [NT:2873](#); to feel fatigue; by implication, to work hard:

**KJV** - (bestow) labour, toil, be wearied.

Over – [NT:4291](#) προϊστημι **proistemi** (pro-is'-tay-mee); from [NT:4253](#) and [NT:2476](#); to stand before, i.e. (in rank) to preside, or (by implication) to practice:

**KJV** - maintain, be over, rule.

...from – [NT:4253](#) πρό **pro** (pro); a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:

**KJV** - above, ago, before, or ever. In comparison it retains the same significations.

...and from – [NT:2476](#) ἵστημι **histemi** (his'-tay-mee); a prolonged form of a primary stao (stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):

**KJV** - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

## 1 Thessalonians 5:12-28 - A PASS Code that Works

### 1 Thessalonians 5 (cont)

<sup>12</sup> And we beseech [request of you] you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

Admonish – [NT:3560](#) νοουθετέω **noutheteo** (noo-thet-eh'-o); from the same as [NT:3559](#); to put in mind, i.e. (by implication) to caution or reprove gently: **KJV** - admonish, warn.

...from – [NT:3559](#) νοουθεσία **nouthesia** (noo-thes-ee'-ah); from [NT:3563](#) and a derivative of [NT:5087](#); calling attention to, i.e. (by implication) mild rebuke or warning: **KJV** - admonition.

### Romans 15

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to **admonish** one another.

### Colossians 3

<sup>16</sup> Let the word of Christ dwell in you richly in all wisdom; teaching and **admonishing** one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

### Ecclesiastes 4

<sup>13</sup> Better is a poor and a wise child than an old and foolish king, who will no more be **admonished**.

### 1 Thessalonians 5

<sup>13</sup> And to esteem them very highly in love for their work's sake. And be at peace among [in] yourselves.

Esteem – [NT:2233](#) ἡγέομαι **hegeomai** (hayg-eh'-om-a-hee); middle voice of a (presumed) strengthened form of [NT:71](#); to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider: **KJV** - account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

Work – [NT:2041](#) ἔργον **ergon** (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act: **KJV** - deed, doing, labour, work.

Peace – [NT:1514](#) εἰρηνεύω **eireneuo** (i-rane-yoo'-o); from [NT:1515](#); to be (act) peaceful: **KJV** - be at (have, live in) peace, live peaceably.

### Philippians 2:3

Let nothing be done through strife or vainglory; but in lowliness of mind let each **esteem other** better than themselves.

## 1 Thessalonians 5:12-28 - A PASS Code that Works

### PASS Code works for you...

#### 1 Thessalonians 5

<sup>14</sup>Now we exhort you, brethren, warn them that are unruly, comfort the feble-minded, support the weak, be patient toward all *men*.

Warn – [NT:3560](#) νουθετέω **noutheteo** (noo-thet-eh'-o); from the same as [NT:3559](#); to put in mind, i.e. (by implication) to caution or reprove gently:  
**KJV** - admonish, warn.

...from – [NT:3559](#) νουθεσία **nouthesia** (noo-thes-ee'-ah); from [NT:3563](#) and a derivative of [NT:5087](#); calling attention to, i.e. (by implication) mild rebuke or warning: **KJV** - admonition.

Unruly – [NT:814](#) ἀτάκτως **ataktos** (at-ak'-toce); adverb from [NT:813](#), irregularly (morally): **KJV** - disorderly.

...from – [NT:813](#) ἄτακτος **ataktos** (at'-ak-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:5021](#); unarranged, i.e. (by implication) insubordinate (religiously): **KJV** - unruly.

Comfort – [NT:3888](#) παραμυθεομαι **paramutheomai** (par-am-oo-theh'-om-ahee); from [NT:3844](#) and the middle voice of a derivative of [NT:3454](#); to relate near, i.e. (by implication) encourage, console: **KJV** - comfort.

Feeble-minded – [NT:3642](#) ὀλιγόψυχος **oligopsuchos** (ol-ig-op'-soo-khos); from [NT:3641](#) and [NT:5590](#); littlespirited, i.e. faint-hearted: **KJV** - feeble-minded.

Support – [NT:472](#) ἀντέχομαι **antechomai** (an-tekh'-om-ahee); from [NT:473](#) and the middle voice of [NT:2192](#); to hold oneself opposite to, i.e. (by implication) adhere to; by extension to care for: **KJV** - hold fast, hold to, support.

Weak – [NT:772](#) ἀσθενής **asthenes** (as-then-ace'); from [NT:1](#) (as a negative particle) and the base of [NT:4599](#); strengthless (in various applications, literal, figurative and moral):  
**KJV** - more feeble, impotent, sick, without strength, weak (-er, -ness, thing).

Patient – [NT:3114](#) μακροθυμέω **makrothumeo** (mak-roth-oo-meh'-o); from the same as [NT:3116](#); to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient:  
**KJV** - bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

...from – [NT:3116](#) μακροθυμός **makrothumos** (mak-roth-oo-moce'); adverb of a compound of [NT:3117](#) and [NT:2372](#); with long (enduring) temper, i.e. leniently: **KJV** - patiently.

#### 1 Corinthians 14

3 But he that prophesieth speaketh unto men to edification, and **exhortation**, and comfort.

## 1 Thessalonians 5:12-28 - A PASS Code that Works

### Power of the PASS Code

#### Do Good ~ Do no Evil

#### 1 Thessalonians 5

<sup>15</sup> See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all *men*.

#### Psalm 34

<sup>14</sup> Depart from evil, and do good; seek peace, and pursue it.

#### Psalm 37

<sup>27</sup> Depart from evil, and do good; and dwell for evermore.

#### Psalm 38

<sup>20</sup> They also that render evil for good are mine adversaries; because I follow the thing that good is.

#### Romans 12

<sup>21</sup> Be not overcome of evil, but overcome evil with good.

#### Rejoice

#### 1 Thessalonians 5

<sup>16</sup> Rejoice evermore.

#### Pray

#### 1 Thessalonians 5

<sup>17</sup> Pray without ceasing.

#### Give Thanks

#### 1 Thessalonians 5

<sup>18</sup> In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

#### Quench not

#### 1 Thessalonians 5

<sup>19</sup> Quench not the Spirit.

Quench – [NT:4570](#) σβέννυμι **sbennumi** (sben'-noo-mee); a prolonged form of an apparently primary verb; to extinguish (literally or figuratively):

**KJV** - go out, quench.

#### Ephesians 6

<sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to **quench** all the fiery darts of the wicked.

#### Prophesy

#### 1 Thessalonians 5

<sup>20</sup> Despise not prophesyings.

Despise – [NT:1847](#) ἐξουθενώ **exoudenoo** (ex-oo-den-o'-o); from [NT:1537](#) and a derivative of the neuter of [NT:3762](#); to make utterly nothing of, i.e. despise:

**KJV** - set at nought. See also [NT:1848](#).

## 1 Thessalonians 5:12-28 - A PASS Code that Works

### Examine

#### 1 Thessalonians 5

<sup>21</sup> Prove all things; hold fast that which is good.

Prove – [NT:1381](#) δοκιμάζω **dokimazo** (dok-im-ad'-zo); from [NT:1384](#); to test (literally or figuratively); by implication, to approve:

**KJV** - allow, discern, examine, ~~x~~ like, (ap-) prove, try.

### Abstain from even the appearance of evil

#### 1 Thessalonians 5

<sup>22</sup> Abstain from all appearance of evil.

Abstain – [NT:567](#) ἀπέχομαι **apechomai** (ap-ekh'-om-ahee); middle voice (reflexively) of [NT:568](#); to hold oneself off, i.e. refrain: **KJV** - abstain.

Appearance – [NT:1491](#) εἶδος **eidōs** (i'-dos); from [NT:1492](#); a view, i.e. form (literally or figuratively): **KJV** - appearance, fashion, shape, sight.

Evil – [NT:4190](#) πονηρός **poneros** (pon-ay-ros'); from a derivative of [NT:4192](#); hurtful, i.e. evil (properly, in effect or influence, and thus differing from [NT:2556](#), which refers rather to essential character, as well as from [NT:4550](#), which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:

**KJV** - bad, evil, grievous, harm, lewd, malicious, wicked (-ness).

#### Acts 15

<sup>20</sup> But that we write unto them, that they **abstain from pollutions of idols**, and from **fornication**, and from **things strangled**, and **from blood**.

#### Acts 15

<sup>29</sup> That ye **abstain from meats offered to idols**, and from **blood**, and from things **strangled**, and from **fornication**: from which if ye keep yourselves, ye shall **do well**. Fare ye well.

#### 1 Thessalonians 4

<sup>3</sup> For this is the will of God, even your sanctification, that ye should **abstain from fornication**:

#### 1 Peter 2

<sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims, **abstain from fleshly lusts, which war against the soul**;

## 1 Thessalonians 5:12-28 - A PASS Code that Works

### PASS Code works by God...

#### 1 Thessalonians 5

<sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Sanctify – [NT:37](#) ἁγιάζω **hagiazo** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:

**KJV** - hallow, be holy, sanctify.

Wholly – [NT:3651](#) ὀλοτελής **holoteles** (hol-ot-el-ace'); from [NT:3650](#) and [NT:5056](#); complete to the end, i.e. absolutely perfect: **KJV** - wholly.

Whole – [NT:3648](#) ὀλόκληρος **holokleros** (hol'-ok'-lay-ros); from [NT:3650](#) and [NT:2819](#); complete in every part, i.e. perfectly sound (in body):

**KJV** - entire, whole.

#### Jude 1

1 Jude, the servant of Jesus Christ, and brother of James, to them that are **sanctified by God the Father**, and preserved in Jesus Christ, and called:

#### Leviticus 20

<sup>7</sup> **Sanctify yourselves** therefore, and be ye holy: for I am the LORD your God.

#### 1 Peter 3

<sup>15</sup> But **sanctify the Lord God in your hearts**: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

#### Leviticus 11

<sup>44</sup> For I am the LORD your **God**: ye shall therefore sanctify yourselves, and ye shall **be holy**; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

#### 1 Corinthians 1

<sup>30</sup> But of him are ye in Christ Jesus, who of **God is made unto us wisdom, and righteousness, and sanctification, and redemption**:

#### 1 Thessalonians 5

<sup>24</sup> Faithful is He that calleth you, who also will do it.