



Teaching 1Thessalonians

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In **2Timothy 2:15** we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “[dividing](#)” is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In **Isaiah 55:8-9** we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, **1Corinthians 2:14** tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of 1Thessalonians

Epistle Theme: The elements of a true church.

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

Most people claim that this epistle is about the rapture. While it does speak about that, it doesn't do that until Chapter 4. Further, Chapter 5 continues with the day of the Lord, which is different than the Rapture. The earlier chapters tell us how we are to act now based upon those truths. The prophecies are only presented after three chapters where Paul is talking about the testimony of a truly godly church and how that testimony results in lost people talking about the great change in the lives of God's truly saved. These prophecies are only for the truly saved and not for anyone who decides to call himself a '*Christian*' with no regard for the Bible requirements to be a true Biblical Christian. In addition, Chapter 5 returns to instructions on how to have a truly godly testimony after it deals with the day of the Lord. Therefore, the majority of this epistle is actually dealing with the Biblical description true godly church, which is composed of people who have a truly changed life which produces a true godly testimony.

In addition to talking about the difference in testimony and lifestyle between lost religious people and the truly saved, Paul talks about how the truly saved have the light of God's truth while the lost are in darkness. The message, about prophecy, was for the saved to stop listening to lost '*prophets*' who were in darkness and had no true spiritual revelation. The saved are to realize the difference between truly saved and religious lost people by their testimony, especially when they are under persecution. The saved are to only listen to godly men and to the Holy Spirit. With the realization of this difference, the saved are to not follow the lost religious people but are to follow the godly.

Thus, the true message of this epistle is to stop listening to lost religious people and live the life which produces a testimony of how God changes the truly saved. That changed life includes being an active member of a truly godly church. Therefore, the main application of this epistle is how to identify a truly godly church with the proper interpretation and application of prophecy only being part of true godly doctrine.

The chapters of this book can be viewed with the following themes:

1. Chapter 1: The power of God
2. Chapter 2: The pastor of God
3. Chapter 3: The people of God
4. Chapter 4: The presence of God
5. Chapter 5: The perfecting of God

Please note that every one of the themes, mentioned above, are parts of a truly godly church.

Paul wrote this epistle because there were people who went into this church, after Paul left, and who taught doctrinal error. We have the same problem everywhere today. People lift up their man-given credentials but the Bible tells us to look for the “*power of God*”, which is the true evidence of God's approval. Since '*the power of God*' does not change but is evident everywhere and to everyone, that is

the basis for this epistle. The “[power of God](#)” will affect the lives of God's true people and God's true church. Therefore, this is how you tell a true church from a false church.

The most important human, within the true church, is the pastor. And that is because he is whom God works through to guide and bless the church. Therefore, the second chapter tells us how to tell '[the pastor of God](#)', which identifies a true “[man of God](#)”, from a false pastor. A true pastor will lead people to have lives which show that they are '[the people of God](#)' by their living a life which is different from lost people. God's people need to do their part in the ongoing personal relationship with God which is through the “[Son of God](#)”. (This relationship is part of true Biblical salvation.) Therefore, God's people need to do their part to maintain '[the presence of God](#)' in this relationship. (We can never lose our salvation and He will never leave us but we can abandon our relationship just like a married person can abandon their marriage relationship.)

In the Bible, the word “[perfect](#)” is defined as: '[spiritually mature](#)'. Thus, our last chapter tells us how our keeping '[the presence of God](#)' in our life will lead to '[the perfecting of God](#)' within our lives. This last chapter tells us how to act as '[spiritually mature](#)' saints of God. Thus, this epistle can be described as: '[How to tell the true church of God](#)'. (Please see the Addendum for the message called: [Identify the True Church](#).)

Please also see the Doctrinal Studies called: [Significant Gospel Events](#) and [Significant New Testament Events](#). There are several references to this epistle in the sections called [Promises](#) and [Prophecies](#). Those sections also have many more links to New Testament references which provide other Promises and Prophecies.

Chapter Outlines by sentence format.

Chapter 1 Summary:

Chapter Theme: The Power of God to change lives.

Paul and his missionary team were driven out of Thessalonica, and other towns, by religious and lost people who were willing to kill others in support of their doctrinal error. Then, after driving Paul and his missionary team out, they set about persecuting the truly saved. When that didn't make them loose their testimony, but only made it known to more people, they tried bringing in religious teachers, who were accepted by the saved, and starting teaching a corrupting doctrinal error which was designed to get the saved to give up on living a holy life. When Paul heard of this error, he wrote this epistle. He starts this epistle with telling them that he, and God, remember their changed life and how that they had changed from the way they used to be to being like Paul and his missionary team. He also tells them that their continuing to live a holy life, in spite of persecution, was proof of their true salvation. Thus, our opening chapter centers on the message that the true gospel produces a changed and holy life and that the changed holy life is evidence of true salvation.

1. **C1-S1** Opening salutation and promised blessing for obedience to this epistle.
 - a. The phrase “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians” tells us who wrote this epistle and whom it is written to. Timothy is included because he is being prepared to take over the ministry from Paul. Reportedly, Silvanus is the formal name of Silas. Silas went with Paul on his second missionary journey and is reported to be a leader in several churches including the church at Jerusalem.
 - b. The phrase “which is in God the Father and in the Lord Jesus Christ” means that God is the true head of the church and the preachers writing this epistle are only His messengers. (The word “in” means: ‘in relationship to’. This epistle is about their true relationship to “God the Father and the Lord Jesus Christ”.)
 - c. The phrase “Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ” tells us the blessings which are available to people who believe and obey this epistle.
2. **C1-S2** Prayers for the church members and assurance of their salvation from the three preacher authors.
 - a. The phrase “We give thanks to God always for you all, making mention of you in our prayers” tells them that, as pastors, they are doing one of the most important works for a church.
 - b. The phrase “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” means that Paul, and the others, were aware of what they were doing right spiritually.
 - c. The phrase “Knowing, brethren beloved, your election of God” means: ‘Paul and the others knew that they were saved and serving God’. The word “election” is often presented as doctrinal error. God does not “elect” people but “elects” a “way” to serve Him and the saved people, who are in that “way”, are God's “elect”. Our prior phrase in this sentence described God's “way” to serve God if we want to be God's “elect”. Thus, Paul could write “Knowing, brethren beloved, your election of God” because he knew how they served God.
3. **C1-S3** Why they are sure of the members' salvation.
 - a. The word “For” means: ‘Here's why the prior sentence is true’.
 - b. The phrase “our gospel came not unto you in word only, but also in power” means: ‘The gospel that was preached also had demonstration of the power of God behind it’. Religion only has words and the opinions of men, which they claim is greater than demonstration of “the power of God”.
 - c. The phrase “and in the Holy Ghost” means: ‘This is an additional evidence’. God's “Holy Ghost” not only provides “the power of God” to do miracles but also provides spiritual understanding of “the word of God”.

- d. The phrase “and in much assurance” means: 'This is an additional evidence'. Yes, they received “assurance” from Paul and other preachers. However, the main “assurance” comes from “Christ” through our ongoing personal relationship with Him.
 - e. The phrase “as ye know what manner of men we were among you for your sake” means: 'Paul and others lived what they preached. And, the people saw God's “Holy Ghost” doing miracles for and through them because they devoted their lives to the service of God'.
4. **C1-S4** The known testimony of the members which testifies of their salvation.
 - a. The word “And” means: 'This sentence is added to the prior'. This sentence is additional evidence of their salvation because “the power of God” was manifested in their lives also.
 - b. The word “ye” means: 'each and every one of you personally'. The phrase “ye became followers of us, and of the Lord” means: 'they each personally followed the example of the preachers in how to live a holy life and they each personally obeyed the commandments of “the Lord”'.
 - c. The phrase “having received the word in much affliction” means: 'They were persecuted for their conversion and changed life-style. Yet, they persisted in spite of the “affliction”'.
 - d. The phrase “with joy of the Holy Ghost” means: 'They each personally had “joy of the Holy Ghost” to offset the “affliction”'.
 - e. The phrase “So that ye were ensamples” means: 'Other people saw their changed life and realized that these things were not limited to the preachers but were available to all true believers'.
 - f. The phrase “to all that believe in Macedonia and Achaia” means: 'Their reputation not only went throughout all of their country but also reached the next country'.
 5. **C1-S5** The impact of their testimony on people around them.
 - a. The word “For” means: 'Here is the evidence why the prior sentence is true'.
 - b. The phrase “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” means: 'They did the Great Commission'. They didn't just have religion and didn't just think they were OK because they went to church. They actually let God use their lives to take the Gospel to where it was never heard before they went there.
 - c. The phrase “so that we need not to speak any thing” means: 'Their testimony spoke for itself'. Not one had to tell others that they were true “Christians”.
 6. **C1-S6** There was such a change in their life, due to salvation, that everyone around them were talking about it.
 - a. The word “For” means: 'Here is another evidence why the prior sentence and the second prior sentence are true'.
 - b. The phrase “they themselves shew of us what manner of entering in we had unto you” means: 'The people converted by the members of this church testified about their changed life and their ministry'.
 - c. The phrase “and how ye turned to God from idols to serve the living and true God” is the evidence of their conversion.
 - d. The phrase “And to wait for his Son from heaven, whom he raised from the dead” means: 'Their belief of the true Gospel caused them to serve God while waiting for the Rapture and for their personal judgment'.
 - e. The phrase “even Jesus, which delivered us from the wrath to come” means: 'They served “Jesus” believing in His future salvation “from the wrath to come”'.

Chapter 2 Summary:

Chapter Theme: the description of the pastor of God.

In this chapter, Paul continues with detailed evidence that his missionary team did not act like most religious people. They didn't try to be popular and make a name for themselves but told God's truth even when it brought persecution on them. They didn't try to get rich or even seek financial support but were completely self-supporting. They “*imparted unto you, not the gospel of God only, but also our own souls*”, even though it made them vulnerable to being hurt. The missionary team loved them like a parent loves their child. As a result, the saved people in Thessalonica received the gospel, and received the missionaries, even when doing so brought persecution on them. That is, they received the missionaries by following their example even in the face of affliction.

With this reminder of their past personal relationship, Paul tells them they are still in the hearts of the missionary team, even though the missionary team was forced to leave Thessalonica. Further, when the missionary team tried to return, “*Satan*” prevented their return. Therefore, even though they can not return, the saved people of Thessalonica are their “*hope, or joy, or crown of rejoicing*” at the coming of “*our Lord Jesus Christ*”. In this chapter, Paul tells how he acted as their pastor and how a godly pastor should act.

1. **C2-S1** They knew how Paul and his missionary team told them the truth in spite of persecution by people from Philippi.
 - a. The word “*For*” means: ‘*This sentence, and chapter, are providing the reasons why the prior chapter was true*’. Please notice that eight (8) of the sentences in this chapter start with the word “*For*”. That means that they are all giving reasons why the prior chapter was true. In addition, two sentences start with the word “*But*”, which connects them to the sentences which precede them. One more sentence starts with the phrase “*Ye are witnesses*”, which means it is providing personal evidence of what Paul writes in this chapter. And, the last sentence asks the question: “*Are not even ye in the presence of our Lord Jesus Christ at his coming?*”. It is calling on them to personally testify of the truth of this chapter. With all of this analysis, it is hopeful that the reader realizes that this entire chapter must be considered as a single unit and that nothing should be taken out of context.
 - b. The phrase “*yourselves, brethren, know our entrance in unto you, that it was not in vain*” is a call for them to recognize and admit the truth of the effect which Paul and the other preachers had on their personal lives. The people there became “*brethren*”.
 - c. The word “*but*” means: ‘*this phrase is continuing the subject of the prior phrase while changing direction*’. The prior phrase tells about how Paul and his team were accepted while the next phrase tells how they were rejected before they were accepted.
 - d. The phrase “*even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi*” tells of their prior rejection. Notice that they did not quit but went elsewhere and were accepted.
 - e. The phrase “*we were bold in our God to speak unto you the gospel of God with much contention*” means: ‘*They presented the true Gospel in spite of the local Jews, and others, trying to shut up the preachers*’.
 - f. The application to the preacher, missionary, and true child of God is that we are to give the true Gospel in spite of any opposition.
2. **C2-S2** Paul and his missionary team clearly told them God's truth and didn't worry about upsetting religious people but spoke with the knowledge that God would “*try*” them for how honestly they presented God's message.
 - a. No one can claim to have passed a test until after they have been through the test.
 - b. The word “*For*” means: ‘*This sentence tells us why Paul's claim, in the prior sentence, is true*’. The people whom Paul is writing to were witnesses to what Paul writes in this sentence.
 - c. The phrase “*our exhortation was not of deceit, nor of uncleanness, nor in guile*” tells how they did not present the Gospel. Please see the detail note for the definitions of these words

- d. The phrase “But as we were allowed of God to be put in trust with the gospel” tells what God trusted them to do. God has also trusted every saved person with the same job.
 - e. The word “even” means: 'the two sides of a balancing scale have equal weight. Likewise, the two sides of the word “even” have equal importance'. The phrase “even so we speak” means: 'Our giving out the Gospel is as important as God “putting us in trust with the gospel”'.
 - f. The phrase “not as pleasing men, but God” means: 'What we are to preach is to please God and we are to not worry if we please men'.
 - g. The word “try” means: 'test repeatedly until you are very sure'. God knows what we are capable of but God wants us to be sure of how we will deal with trials in this life. The phrase “which trieth our hearts” means: 'God puts us through repeated tests in order to build our faith and confidence in God helping us'.
3. **C2-S3** They didn't try to get people to support them nor to get a reputation among men.
 - a. The word “For” means: 'This sentence gives a second reason why Paul's claim, in the first sentence, is true'.
 - b. The phrase “neither at any time used we flattering words, as ye know” means: 'Paul, and his team, did not preach what people wanted to hear and they did not assure people that God would accept their sinful lives'.
 - c. The phrase “nor a cloke of covetousness” means: 'Paul, and his team, did not preach what would get people to support them financially.'.
 - d. The phrase “God is witness” means: 'Paul, and his team, knew that they would be judged by God and that God was keeping a legal record of what they did, and how and the motivations of their hearts; to be used at their personal trials.'.
 - e. The phrase “Nor of men sought we glory” means: 'Paul, and his team, did not preach what would get people to support them socially.'.
 - f. The phrase: “neither of you, nor yet of others” is identifying the people that the next phrase applies to.
 - g. The phrase “when we might have been burdensome, as the apostles of Christ” means: 'Paul, and his team, could have demanded all kinds of support, “as the apostles of Christ”, but did not demand anything.'.
 4. **C2-S4** Paul's missionary team acted in love.
 - a. The word “But” means: 'This sentence is continuing the subject of the prior sentence while going another direction'. Where the prior sentence tells us how **false preachers** act, this sentence, and the next two sentences, tells us how true “men of God” should act.
 - b. The phrase “we were gentle among you, even as a nurse cherisheth her children” is a picture that most people should understand.
 - c. The phrase “So being affectionately desirous of you” tells us that they had feelings for these people and their long-term good. They weren't just doing it as a command from God.
 - d. The phrase “we were willing to have imparted unto you, not the gospel of God only, but also our own souls” means: 'They invested their thoughts, their feelings and their own will to get the best results for the people that they ministered to'.
 - e. The phrase “because ye were dear unto us” means: 'Here's why they acted like they did'. Pastors are supposed to love the people of their ministry.
 5. **C2-S5** Paul reminds them how the missionaries supported themselves, working a job, in addition to preaching so that “we would not be chargeable unto any of you”.
 - a. The word “For” means: 'This sentence is providing the evidence that the prior sentence was true'.
 - b. The phrase “ye remember, brethren” means: 'Paul is calling on each and every one of them to personally remember what they had personally experienced with Paul and his team'.
 - c. The phrase “our labour and travail” describes what the people experienced that Paul, and his team, did and is what Paul is calling on them to personally remember.
 - d. The phrase “for labouring night and day” describes all of the effort that Paul, and his team, put into this church and is a major detail that they are to remember.
 - e. The phrase “because we would not be chargeable unto any of you” means: 'some of the missionary team worked during the day to earn money and financially support all of the team'. The phrase “would not be chargeable” means: 'none of the newly saved members of the missionary church had to financially support the preachers nor the church, before it was organized'.

- f. The phrase “we preached unto you the gospel of God” means: 'This is what the missionary team did for them while charging them nothing'.
6. **C2-S6** “Ye are witnesses,” how Paul's team acted like parents providing for children without charging the children.
- The phrase “Ye are witnesses, and God also” means: 'At the Judgment seat of Christ, they will be personally called to formally testify how Paul, and his team, did the ministry'. God is going to have the church members testify at the trial of every pastor.
 - The phrase “how holily and justly and unblameably we behaved ourselves among you that believe” tells how Paul, and his team, did the ministry and is what is expected to be the testimony at the “judgment seat of Christ” (**Romans 14:10; 2Corinthians 5:10**).
 - The phrase “As ye know how we exhorted and comforted and charged every one of you, as a father doth his children” means: 'the prior phrase told how they acted in general and this phrase tells how they acted in personal relationships'.
 - The phrase “That ye would walk worthy of God” tells us why Paul, and his team, acted like this sentence reports.
 - The phrase “who hath called you unto his kingdom and glory” means: 'God gave them this call. The missionary team was there to tell them about their call by God and to help them fulfill their call'. The missionary team is not there for their own good.
7. **C2-S7** The missionaries “thanked God” because they “received (the gospel) not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe”.
- The word “For” means: 'This sentence tells us that the prior sentence is why Paul, and his team, “thanked God without ceasing”'.
 - The phrase “this cause also thank we God without ceasing” tells us how Paul, and his team, reacted to the saved of this church.
 - The phrase “because, when ye received the word of God which ye heard of us” means: 'they did not just listen but actually “received the word of God”, which means that they let it also change their life'. This phrase also tells us that the missionary team delivered “the word of God” and not religious traditions nor their opinions nor anything other than “received the word of God”.
 - The phrase “ye received it not as the word of men, but as it is in truth, the word of God” means: 'The people realized, and accepted, that it was not the preachers speaking to them as men but it was actually God speaking and using the preachers as His mouth-piece'.
 - The phrase “which effectually worketh also in you that believe” means: 'This is the result of people truly “receiving” “the word of God”'. If the message does not “effectually worketh” ('an ongoing life-style working which changes their life'), then they did not truly “receive” the message or the message was not the true “the word of God”.
8. **C2-S8** They received God's truth like the missionary team did, in spite of persecution of the missionary team and persecution of them.
- In this sentence, we have the actions of true servants of God contrasted with the actions of liars who claim to be servants of God but, in truth, fight against God.
 - The word “For” means: 'This sentence is stating the evidence that the prior sentence is true'. That is, that “the word of God” truly caused 'ongoing life-style changes in the lives of those believers'.
 - The phrase “ye, brethren” means: 'each and every one of them personally became saved children of God, which made them “brethren”'.
 - The phrase “became followers of the churches of God which in Judaea are in Christ Jesus” means:
 - The phrase: “in Christ Jesus” means: 'in a right relationship with “Christ Jesus”'. They are doing their part to maintain this life-long relationship and He is using the relationship to cause them to mature spiritually.
 - The phrase “the churches of God which in Judaea are in Christ Jesus” means: 'Not all so-called churches are maintaining this relationship'. However, Paul was writing that there were “churches of God which in Judaea” who were actually maintaining this relationship.
 - The phrase “became followers” means: 'these people at Thessalonica were doing the same thing as the people in those other churches'.
 - The phrase “for ye also have suffered like things of your own countrymen, even as they have of the Jews” means: 'The reaction by lost religious people is the same everywhere. they cause suffering to the truly saved who are also living a good testimony'. The same result in both sets of churches is evidence of the same cause, which is a godly testimony.

- f. The phrases “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” tells us their testimony in this physical world which is the result of their lost spiritual condition.
- g. The phrase “Forbidding us to speak to the Gentiles that they might be saved” is the main specific example of the prior phrase.
- h. The phrase “to fill up their sins alway” tells us why God lets them do this. When they are judged by God, they will not be able to deny the many acts which they do and which will be used, by God, to condemn them.
- i. The phrase “for the wrath is come upon them to the uttermost” is often misunderstood because some preacher preached a famous sermon called 'From the Guttermost to the Uttermost' and preached about how God saves people from all walks of life. However, that is not what this phrase is talking about. Pay attention to the context of the rest of the sentence and of the chapter. This phrase is saying that 'God's “wrath” came upon these people and stayed until their death and judgment after death (uttermost)'. The last part of this sentence is talking about “the Jews”, who were supposed to be God's people and serving God. Instead, as our sentence says, they fought against the true servants of God. When someone is supposed to be a servant of God, and they not only stop serving God but start fighting against God, they earn God's “wrath” came upon these people and stayed until their death and judgment after death (uttermost).
9. **C2-S9** Even though the missionary team had to leave, they have these people in their heart and have a “great desire...to see your face”.
- The word “But” means: 'This sentence is continuing the subject of the prior sentence while changing directions'. The last half of the prior sentence described the actions of liars who claim to be servants of God but, in truth, fight against God. Such people, obviously, do not care about their followers since they are sending their followers to Hell. In this sentence, Paul is telling the members of this church how his missionary team still loved them even though they were forced to leave.
 - Again, we read that Paul addresses the church members as: “brethren”. When they were truly saved, they became part of the family of God. The word “brethren” is used seventeen (17) times in this epistle alone.
 - The phrase “But we, brethren, being taken from you for a short time in presence” means: 'Paul, and his team, were forced to leave the city'. They did not go of their own choice.
 - The phrase “not in heart” means: 'While Paul, and his team, were physically forced to be separated from the members of this church, these church members were still in their thoughts and in their feelings of care and in their will to continue a relationship with them'.
 - The phrase “endeavoured the more abundantly to see your face with great desire” means: 'Paul, and his team, greatly wanted to see them again and were doing all that they could to return'.
10. **C2-S10** “Satan” was the one preventing their return.
- The word “Wherefore” means: 'This is a result that can be seen everywhere, and every way, that you look'.
 - The phrases “we would have come unto you, even I Paul, once and again” means: 'this is what they tried to do several times'.
 - The phrase “but Satan hindered us” means: 'This is why they could not do as they desired'. An important consideration of this phrase is that even when we want to serve God, God sometimes lets Satan to hinder us. If Paul and his team were able to return, it is highly unlikely that we would have this epistle. Therefore, what we see here, is that God did not let Satan prevent their service to God but only used Satan to force Paul to serve God a different way.
11. **C2-S11** “For what is our hope, or joy, or crown of rejoicing?”
- The word “For” means: 'This sentence tells us why Paul, and his team, had such a great desire to see them again'.
 - The phrase “what is our hope, or joy, or crown of rejoicing?” means: 'A major source of our rejoicing in Heaven will be the souls who were saved by our letting God work through our personal life'.
12. **C2-S12** Their personal presence at the coming of “our Lord Jesus Christ” is the “hope, or joy, or crown of rejoicing” of the missionary team.
- This sentence is actually added to the prior sentence and must be considered with the prior sentence in order to properly understand it.

- b. The phrase “of our Lord Jesus Christ at his coming” speaks about “our Lord Jesus Christ” returning to rule and reign this world for 1,000 years. And, only the saved who bring a spiritual profit to God, by letting God use their life to further His kingdom in this world, will return with “our Lord Jesus Christ”.
 - c. This sentence is saying that the true pastor and preacher will not only rejoice with the souls who were saved in his ministry (prior sentence) but will also rejoice with the souls who return with “our Lord Jesus Christ” for His 1,000 years to rule and reign this world. This group not only were saved but they went on and spiritually matured enough to become workers in the kingdom of God and to continue to take the true Gospel to their next generation.
13. C2-S13 “For ye are our glory and joy”.
- a. This sentence provides the conclusion of this chapter and summarizes why Paul wrote this chapter. A true godly pastor has his “glory and joy” in the people of his ministry.

Chapter 3 Summary:

Chapter Theme: The people of God.

We get a hint of what is going on here when we read “Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith”. The word “perfect” means: 'make fully mature'. Satan used men to drive Paul and his missionary team away from this church before the saved members could become fully spiritually mature. Satan is now, as we will see in the next chapter, using religious men, who claim to be saved and may or may not be, to go into this church and teach religious error. This error is subtle as it is based upon the truth and twists it into a believable lie which has the long-term goal of getting God's people to give up on the service to God and to live a life which avoids “tribulation”. They were going through “tribulation”, at that time, and Satan wanted them to believe they could have the blessings of being saved while avoiding the cost. This belief is at the root of America turning away from God today. In this chapter Paul tell how godly church members are to act.

This chapter starts with Paul saying that, since Satan hindered his returning to this church, he sent Timothy “to establish you, and to comfort you concerning your faith”. Paul was concerned because they were going through “afflictions”, which he had warned them would come, but Paul was worried that they would be “moved” away from God by them. He, happily, repeats the report from Timothy that they had stayed true. Paul also repeats the warning that “we should suffer tribulation” because he wants them to continue to serve God in spite of the “tribulation”. However, he sent to check on them because “tribulation” causes many people to quit on God. When God's people quit on Him, they fail the test of faith and miss out on the blessings which would come after the test.

Since Timothy reported that they had remained true, Paul could tell them how much their testimony encouraged others and how others were praying for them. Paul ends this chapter with a statement of his prayer for their future.

1. **C3-S1** Paul sent Timothy to help them when Satan kept Paul himself from going to them. Paul wanted to be sure that they understood what was happening from the true spiritual point of view.
 - a. Our sentence and chapter starts with the word “Wherefore” and gives us the conclusion of the prior chapter. When Paul became worried enough about this church, he sent Timothy to check on them. The theme of our prior chapter was: 'The pastor of God'. The theme of our current chapter is: 'The people of God'. Just like Paul, a godly pastor worries about his people when he is away from them. And, the changed lives of 'The people of God' is a result of the ministry of 'The pastor of God'. Therefore, this chapter is a result (“Wherefore”) of the truths which were expressed in the prior chapter.
 - b. The phrases “when we could no longer forbear, we thought it good to be left at Athens alone; And sent Timotheus” tells us what Paul did as a result of his worry. A true 'pastor of God' will seek a godly solution to his problem. And, this sentence tells us the solution which Paul found.
 - c. The phrases “our brother, and minister of God, and our fellowlabourer in the gospel of Christ” tell us the godly character traits of Timothy, which was why Paul chose him to go to this church which may have been in spiritual trouble.
 - d. The phrases “to establish you, and to comfort you concerning your faith” tell us the purpose of Paul in sending Timothy. And, these things are also among the main purposes why God sends a particular preacher or pastor to a particular church.
 - e. The phrase “That no man should be moved by these afflictions” tells us why they needed these particular spiritual ministerings.
 - f. The phrase “for yourselves know that we are appointed thereunto” warns us that all godly saved people are “appointed thereunto”. Therefore, all godly saved people need the type of ministering that Timothy was to supply.
2. **C3-S2** Paul warned them that “tribulation” would come.
 - a. The word “For” means: 'This sentence tells us why the prior sentence is true'. Paul, and his missionary team, had warned them of these results before they were run out of

- Thessalonica. Therefore, those saved people should not have been surprised with the results which they were experiencing.
- b. The word “**verily**” means: **'This truth has been verified to apply to all saved people'**.
 - c. The phrases “**when we were with you, we told you before that we should suffer tribulation**” tells us the warning that Paul provided and when he provided the warning. The wording of this phrase matches what we read in **2Timothy 3:12** (“**Yea, and all that will live godly in Christ Jesus shall suffer persecution**”).
 - d. The phrase “**even as it came to pass, and ye know**” means: **'This prophecy was fulfilled in their day'**. Please see the Doctrinal Study called: **Significant Events - New Testament** for other prophecies given and fulfilled in the New Testament and outside of the Gospels.
3. **C3-S3** Paul sent Timothy to “**know your faith**” (test what they actually acted upon).
 - a. The word “**For**” means: **'This sentence tells us why Paul sent Timothy to them'**.
 - b. The phrase “**For this cause, when I could no longer forbear**” means: **'The pastor must trust God but, at a certain point, he also needs to verify the testimony of his people'**.
 - c. The phrase “**I sent to know your faith**” means that Paul was not worried about their physical suffering but he worried about their spiritual response to the physical suffering, which is “**your faith**”.
 - d. The phrase “**lest by some means the tempter have tempted you**” means: **'Satan is always trying to spiritually mess up people who hear the true Gospel'**.
 - e. The phrase “**and our labour be in vain**” means: **'this phrase is added to the prior phrase and tells us the results that Satan wants from his efforts which were identified in the prior phrase'**. And, there are actually two different applications of this phrase. If someone only has a **'head belief'**, and Satan can remove that **'head belief'**, then the work of the soul winner was “**in vain**” and the person is not truly saved. In the second application, the person is truly saved but, they refuse to do what the pastor tells them to do, based upon the true “**word of God**”. As a result, they do not maintain their ongoing personal relationship with God which is “**through Christ**”, and which would result in their spiritually maturing. They have “**life**” (**'salvation'**), but do not have the have “**life more abundantly**” (**John 10:10**). They are like the person who was “**sown among the weeds**”, in **'the Parable of the Sower'** (**Matthew 13:2-23; Mark 4:1-20 and Luke 8:4-15**), and “**yielded no fruit**”. The preacher has “**laboured in vain**” with such people.
 4. **C3-S4** The report from Timothy “**comforted**” Paul and others in spite of their “**affliction and distress**”.
 - a. The word “**but**” means: **'this phrase is continuing the subject of the prior sentence while changing direction'**. The prior sentence told us about Paul's worry. This sentence tells us about his comfort upon receiving the report from Timothy. Notice that Paul was not worried about their physical state but their spiritual state. That is the main thing that a true “**man of God**” worries about for people whom he has ministered to.
 - b. The phrase “**and brought us good tidings of your faith and charity**” tells us Timothy's report of their lifestyles. The lifestyle of all who are truly saved and maturing spiritually should also display these attributes.
 - c. The phrases “**and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you**” tell us that their attitude matched the attitude of the pastor.
 - d. The phrase “**Therefore, brethren, we were comforted over you in all our affliction and distress by your faith**” tells us that we give a godly pastor comfort with true testimonies of our “**faith**”.
 - e. The phrase “**For now we live, if ye stand fast in the Lord**” means: **'Paul, as their pastor, enjoyed his life because they “stand fast in the Lord”'**. It is not only important for us to be saved and to mature spiritually, but we also need to be faithful in our testimony (“**stand fast**”).
 5. **C3-S5** Paul and his team gave “**thanks...to God again for you**” and were praying for the chance to help them even more.
 - a. The word “**For**” means: **'This sentence tells us the results of the report given in the prior sentence'**.
 - b. The phrase “**For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God**” means: **'The joy of Paul, and his missionary team, was more than they could express to God'**.
 - c. The phrase “**Night and day praying exceedingly that we might see your face**” tells us **'their immediate reaction and hoped for future action'**.

- d. The phrase “[and might perfect that which is lacking in your faith](#)” tells us what they hoped to accomplish if they could return to this church. That is, the missionary team wanted to teach these church members more true doctrine which they were not able to teach on their first visit.
- 6. [C3-S6](#) “[Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you](#)”. This was the main prayer of the missionary team for themselves with regard to this church.
- 7. [C3-S7](#) Paul and his team prayed that they would “[increase and abound in love one toward another, and toward all men...To the end he may stablish your hearts unblameable in holiness before God](#)”. This was the main prayer of the missionary team for this church.
 - a. The phrase “[And the Lord make you to increase and abound in love one toward another, and toward all men](#)” tells us the most important thing that a saved person needs in their testimony. More than doctrinal accuracy, they need to display God's “love”.
 - b. The phrase “[even as we do toward you](#)” means: ‘[they were to follow the example of the preachers for how to display God's “love”](#)’.
 - c. The phrase “[To the end he may stablish your hearts unblameable in holiness before God, even our Father](#)” tells us the main reason why we need to display God's love. It is: “[to the end \(result\) he \(“the Lord Jesus Christ”\) may stablish your hearts unblameable in holiness](#)”. First, we need to have this result. Then, it needs to be “[before God, even our Father](#)”, even if men do not see it or chose to ignore our true testimony.
 - d. The phrase: “[at the coming of our Lord Jesus Christ with all his saints](#)” is speaking of the return with “[our Lord Jesus Christ](#)” for His 1,000 years to rule and reign this world. Notice that our sentence says “[with all his saints](#)”. This is not all saved because the saved, but spiritually immature, will not return with Him. The true Biblical definition of a “[saint](#)” is: ‘[a spiritually mature saved person who is actively involved in the ministry of the church](#)’. Please also see the Messages called: [Spiritual Maturity Levels according to the Bible](#) and [Called to be Saints](#) for more details.

Chapter 4 Summary:

Chapter Theme: The presence of God.

Paul adds to the prior chapter by starting this one with the word “[Furthermore](#)”. The prior chapter told us about ‘[The people of God](#)’ and this chapter tells us about ‘[The presence of God](#)’. The truth is that ‘[The people of God](#)’ need ‘[The presence of God](#)’ in order to do “[the work of God](#)”. Therefore, Paul is writing to them to say what they need to most in their lives.

One important thing to realize, about this chapter, is that [1Thessalonians 4:16-17](#) tells us about the Rapture. Now, too many people try to claim that this is all that this epistle is about because they are serving a devil and want people ignoring the doctrine in the rest of the epistle. This epistle is truly about ‘[The Church of God](#)’ and Satan’s religious liars want us to ignore the true doctrine. That is why the message (theme) of this epistle is: ‘[Don’t believe the lies of Satan’s religious liars](#)’.

Now, before we go further, we need to deal with a major source of distraction and doctrinal error which comes from this chapter. There are doctrinal errors taught about the Rapture including only some saved people will go up in the Rapture. Everyone who has the indwelling “[Holy Ghost](#)” will go because God must remove His “[Holy Ghost](#)” ([2Thessalonians 2:7](#)) before God can let devils run free on this physical world, which will happen during the “[great tribulation](#)”. However, only those saved people who are in church and are maintaining their relationship with God will believe the truth of this doctrine and be comforted by it as our last sentence commands.

There are many other lies related to prophecy, especially prophecy which is still not yet fulfilled. And, [2Thessalonians](#) has a lot more of that unfulfilled prophecy than this epistle has. However, the thing to keep in mind is that all prophecy is given using symbolic language, and also tell spiritual truths, and both of those things can only be properly understood with the help of God’s “[Holy Spirit](#)” ([1Corinthians 2:14](#)). Therefore, when lost and carnal people try to claim to be experts and give an interpretation of prophecy, they will preach doctrinal error. Therefore, one of the most important things to get right, when dealing with prophecy, is to make sure that you get your interpretation from someone who receives it from God’s “[Holy Spirit](#)” and make sure that you ignore anything from any other source. Now, with that dealt with, we can return to the main message of this chapter. And, as our first paragraph reported, this chapter tells us about ‘[The presence of God](#)’. ‘[The people of God](#)’ need ‘[The presence of God](#)’ in order to do “[the work of God](#)”. Therefore, we need to concentrate on the theme of this chapter and leave to prophecy alone until our chapter gets to it.

The things which Paul writes, for them to do, are to do the things which Paul taught and demonstrated to them. Now, he writes that they are to do even more along those lines. This is in obedience to “[what commandments we gave you by the Lord Jesus](#)”. Their obedience to these commands would produce “[sanctification](#)” and cause them to “[abstain from fornication](#)”. Further, it will keep them from “[defrauding his brother in any matter](#)”. All of this is based upon the firm conviction that “[the Lord is the avenger of all such](#)” sins. Therefore, when we sin against God’s children, they don’t get “[vengeance](#)” but God does.

Paul continues with the reminder that if we “[despise](#)” God’s commandment, we are not “[despising](#)” the messenger but are “[despising](#)” God Himself. Therefore, we need to keep our attitude right in order to continue to receive God’s protection and provision.

With this in mind, Paul tells them that they are doing right with “[brotherly love](#)” but they shouldn’t sit back and congratulate themselves. Rather, they should increase in the “[brotherly love](#)” that they show to all men. And instead of trying to ‘[helpfully correct](#)’ their “[brother](#)”, they need to “[study to be quiet, and to do your own business, and to work with your own hands](#)”. In other words, take care of your own business and help others but leave the correcting to God.

Along that line, we see one more command before Paul moves to another subject within our chapter. Paul warns them to be sure “[That ye may walk honestly toward them that are without, and that ye may have lack of nothing](#)”. A lot of people think that lying and cheating is how we get rich. However, Paul is telling the believer that if the saved person wants God to be sure that they “[have lack of nothing](#)”, then they need to “[walk honestly toward them that are without](#)”. That is, the saved person who cheats others cuts himself off from the provision of God.

After talking about God's way to provide for our needs in this life, Paul switches to talking about God providing for us after death by starting a sentence with “But I would not have you to be ignorant, brethren, concerning them which are asleep”. In the Bible, the word “[asleep](#)” is used for ‘[saved people who are spiritually alive but physically dead](#)’. Paul goes on to say “[that ye sorrow not, even as others which have no hope](#)” because religious teachers were teaching the religious lie that when we physically die, it is all over and that there is no after-life in the spiritual realm. Paul continues with “[For if we believe that Jesus died and rose again](#)”, which proved the claim that ‘[when we physically die, it is all over and that there is no after-life in the spiritual realm](#)’ to be a lie. Otherwise, “[Jesus](#)” could not rise from the dead.

Once this truth was brought to their attention, Paul could establish the truth of our resurrection. Further, once we accept our own resurrection, we can accept the resurrection of other saved people and the second coming of our Lord Jesus Christ to rule and reign on this physical Earth. Paul ends the declaration of these truths with: “[Wherefore comfort one another with these words](#)”.

1. [C4-S1](#) “[ye ought to walk and to please God, so ye would abound more and more](#)”.
 - a. The word “[Furthermore](#)” means: ‘[This sentence, and chapter, is adding to what was said in the prior chapter while going further in doctrine](#)’. Where the prior chapter told us about ‘[The people of God](#)’, this chapter tells us about ‘[the presence of God](#)’. The truth is that ‘[The people of God](#)’ need ‘[The presence of God](#)’ in order to do “[the work of God](#)”. Therefore, Paul is writing to them to say what they need to most in their lives.
 - b. The word “[brethren](#)” lets us know that: ‘[This can only be said, or written, to saved people who are trying to serve God and are spiritually maturing as a result](#)’.
 - c. The phrase “[we beseech you, brethren, and exhort you by the Lord Jesus](#)” means: ‘[The “Lord Jesus” is Who gets us the presence of God in our lives](#)’. The word [by](#) tells us how we go from not having the presence of God in our lives to having the presence of God in our lives. The title of [Lord Jesus](#) lets us know that we will be judged (“[Lord](#)”) for how well we follow the example of “[Jesus](#)” and for how we are to act while in this flesh. (Please see the Doctrinal Study called: [What Did Jesus Do?](#)). This phrase tells us that Paul, and his missionary team, begged and exerted these saved church members to do what was necessary to get, and keep, the presence of God in their (and our) lives.
 - d. The phrase “[that as ye have received of us how ye ought to walk and to please God](#)” means: ‘[As they listened, heard and obeyed how they each personally “ought to walk and to please God”](#)’.
 - e. The phrase “[so ye would abound more and more](#)” means: ‘[each and every one of them should personally go above and beyond what they were told to do](#)’.
2. [C4-S2](#) They knew the commandments of God and only had to obey.
 - a. The word “[For](#)” means: ‘[This sentence tells us why they should obey the prior sentence](#)’.
 - b. As in the prior sentence, we see Paul say that the commandments came from “[the Lord Jesus](#)”. This means that they did not come from the preacher and their everlasting rewards, or punishments, will depend upon their level of obedience to these “[commands](#)”.
3. [C4-S3](#) They needed to remain “[sanctified](#)”.
 - a. The phrase “[For this is the will of God, even your sanctification](#)” Tells us very clearly what is the general “[will of God](#)” for all saved people. It is “[your sanctification](#)” which means: ‘[being set aside from the sins and desires of this world while being made available for God's use](#)’.
 - b. The phrase “[that ye should abstain from fornication](#)” means: ‘[avoid violating our ongoing covenant relationship with God](#)’. There are many ways that saved people can do that, but listing them is the job of preachers as they tell people how to apply this phrase in their personal lives.

- c. The phrase “That every one of you should know how to possess his vessel in sanctification and honour” means: ‘We should each personally know how to control our bodies so that we remain in God’s “sanctification” and so that we receive “honour” from God’.
 - d. The phrase “Not in the lust of concupiscence, even as the Gentiles which know not God” tells us the main way that people do the opposite of the prior phrase.
 - e. The phrase “That no man go beyond and defraud his brother in any matter” tells us the second main way that people do the opposite of the second prior phrase.
 - f. The phrase “because that the Lord is the avenger of all such” warns us that it is “the Lord” Who is “the avenger of all such”. This is especially true when the victim is a child of God. We might think that the person whom we defrauded can do nothing about our defrauding to them, but we need to remember that it is “the Lord” Who is “the avenger of all such”.
 - g. The phrase “as we also have forewarned you and testified” means that ‘Paul, and his team, had warned them about this truth and also testified about God acting against saved people who refused to believe the warning’.
4. **C4-S4** This is because “God hath not called us unto uncleanness, but unto holiness”.
 - a. The word “For” means: ‘This sentence tells us why the warning in the prior sentence was given’.
 - b. The definition of the word “uncleanness”, when combining the prior sentence with this sentence, includes “defrauding anyone”. And, our sentence contrasts this with “holiness” which means that anyone who “defrauds” another person is not “holy”.
 5. **C4-S5** To “despise” this precept is to “despise” God.
 - a. The word “therefore” means: ‘what follows the word “therefore” is a direct result of what came before the word’. When many people look at this sentence, they will not see the relationship with the two prior sentences. However, our word is telling us that the saved person who acts in “uncleanness”, or who does “fornication”, or who “defrauds”, or who acts in “the lust of concupiscence”, or who refuses to do “the will of God”, or who refuses God’s “sanctification”, or who refuses God’s “holiness”, actually does “despise God”. He does not “despise” the preacher who brings him the warning from God but he despises God. I can testify from personal experience with others that this definitely applies to the child of God and also to the preacher.
 - b. The phrase “who hath also given unto us his holy Spirit” means that it is God’s “holy Spirit”. When we refuse His instruction, we are “despising God” by doing so.
 6. **C4-S6** They didn’t have to be taught how to do “brotherly love”.
 - a. The word “but” means: ‘this sentence is continuing the subject of the prior sentence while changing direction’. The prior sentence told us about a man who “despise God”. This sentence tells us about them displaying “brotherly love”, which is a characteristic of God.
 - b. The phrase “as touching brotherly love ye need not that I write unto you” means: ‘They displayed so much “brotherly love” that Paul could not add to what they were doing’.
 - c. The phrase “for ye yourselves are taught of God to love one another” means: ‘they were learning from, and obeying, God’s “Holy Spirit”’.
 7. **C4-S7** Now they needed to learn how to be loving to others who were not “brothers”.
 - a. The word “And” adds this sentence to the prior sentence.
 - b. The phrase “indeed ye do it toward all the brethren which are in all Macedonia” means: ‘They were well known for showing love to everyone in their country’.
 - c. The phrase “but we beseech you, brethren, that ye increase more and more” means: ‘Paul, and his team, were begging them to extend that love further such as sending out missionaries to foreign lands’.
 - d. The phrase “And that ye study to be quiet, and to do your own business” deals with people who like to stick their nose in everyone else’s business. This is the start of being a busybody, if not a full-blown busybody (**1Peter 4:14**). Most busybodies may be taking care of their own physical needs, or may not be, but usually are neglecting things like prayer and Bible reading so that they can spend time in someone else’s business.
 - e. The phrase “and to work with your own hands, as we commanded you” means: ‘some people want to boss everyone else around and make someone else do their work while they are busy being the boss that they are not supposed to be’.
 - f. The phrase “That ye may walk honestly toward them that are without” means: ‘Don’t defraud others’. This type of behavior often (not always) goes with the attitudes dealt with in prior phrases. Such people feel justified in their defrauding thinking it is their wage for being the boss that they should not be.

- g. The phrase: “and that ye may have lack of nothing” means: 'Do the work that you've been given to do and trust God to supply your needs or to open the door to another opportunity to make a better wage'.
8. **C4-S8** Don't be “ignorant” like lost people.
- The word “But” means: 'this sentence is continuing the subject of the prior sentence while changing direction'. The prior sentence told us about how to live while we are in this physical reality. This is also about saved people who have left this physical reality in death.
 - The word “ignorant” means: 'lacking knowledge'. The phrase “I would not have you to be ignorant, brethren, concerning them which are asleep” means: 'Saved people (“brethren”) need to know what happens after we physically die (“them which are asleep”)'. Be careful about the doctrinal error which is called '*Soul Sleep*' and claims that people are not aware (are asleep in their soul) from the time of physical death until they get their new spiritual body. That was not true for Abraham, nor for Lazarus, nor for the rich man, nor for many others in the Bible. They were very much aware of what was going on even though they had no body.
 - The phrase “that ye sorrow not, even as others which have no hope” tells us why we need to know the truth. The remaining sentences, in this chapter, give further explanation of this truth and end with: “Wherefore comfort one another with these words”. The saved are to look forward to physical death, where they will receive their reward for spending this life in service to God. The saved are different from the lost who, at a sub-conscience level, know that death brings punishment and never-ending pain for rejecting the one true God. The truly saved have a different future from the lost and that truth should motivate them to live differently from the lost.
9. **C4-S9** Since “Jesus” was raised from the dead, we can believe that “them also which sleep in Jesus will God bring with him”.
- The word “For” means: 'This sentence gives us the first, of three, reasons why tells us why the truly saved have a different future from the lost and that truth should motivate them to live differently from the lost'. When we consider this sentence, with the next sentence, we see that the next sentence is telling us about the Rapture. Therefore, the phrase “them also which sleep in Jesus will God bring with him” means that saved people who have already physically died will come with “Jesus” when He comes in the air to Rapture all saved who are in this physical reality. I can not say that will be, but that is what the combination of these two sentences tells us. And, the main message of this first reason is that saved people who die physically will be with “Jesus”. Therefore, we do not need to sorrow nor be afraid of death like lost people are.
 - As we have seen elsewhere, the word “if” in this sentence can be better understood if we consider to as the word “since”. Yes, the word “if” is technically correct, but most people have trouble understanding “if” logic. Therefore, this phrase is easier understood when we consider to as the word “since”. (The use of the word “if” separates the truly saved from the lost who, mistakenly, believe that they are saved. Believing “that Jesus died and rose again” is a requirement of true salvation. And, while that is an important true doctrine, it can distract from the doctrine of the rest of this sentence.)
 - The phrase “we believe that Jesus died and rose again” expresses a basic doctrine of true salvation. Satan wants saved people to not believe this so that his ministers can claim that their religious liars are as much of an authority as “Jesus Christ” is, even though they never rose from the dead. (Please see [Romans 1:4](#) and then [Acts 4:33](#); [Philippians 3:10](#) and [Revelation 20:6](#) about this spiritual truth.) In addition, as our chapter explains, Satan wants saved people to believe this so that they lose hope and stop working in God's kingdom.
 - The word “even” means: 'what is on either side of this word have equal weight of importance'. The phrase “even so them also which sleep in Jesus will God bring with him” means: 'It is just as important for us to believe in our own resurrection, and reward when “Jesus Christ” returns, as it is to believe in His resurrection'. This truth is one of the main motivations for saved people to serve God. As a result, Satan has many doctrinal errors which attack this truth and try to lead God's people into doctrinal error. Satan does all that he can to stop the truly saved from serving God and His kingdom while they are in this life.
10. **C4-S10** Saved people who die will be resurrected at the start of the rapture.
- The word “For” means: 'This sentence gives us the second, of three, reasons why tells us why the truly saved have a different future from the lost and that truth should motivate them to live differently from the lost'. This reason gives us the order that people will go up in the Rapture. I

- can not say why the order is important but I can write the fact that “Jesus died and rose again” and this should give us assurance of our own resurrection. And, when combined with the promise of a new body after we get to Heaven ([1Corinthians 15](#)), this should help remove the fear of death.
- b. The phrase “this we say unto you by the word of the Lord” means: ‘What follows, in this sentence, comes from the most powerful Being anywhere Who also has greater authority than any other Being. He has proven, with hundreds of fulfilled prophecies, that He always keeps His word’. Please see the Sections called [Prophecies](#) and [Prophecies Fulfilled](#), in the Studies called [Significant Gospel Events](#) and [Significant New Testament Events](#), for references to the prophecies and references to where they were reported fulfilled.
 - c. The phrase “that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep”. This means that the saved but dead (“asleep”) people will go up in the Rapture (“shall not prevent”) before the saved and living people.
11. [C4-S11](#) After them we will be raptured to “ever be with the Lord”.
- a. The word “For” means: ‘This sentence gives us the third, of three, reasons why tells us why the truly saved have a different future from the lost and that truth should motivate them to live differently from the lost’. Since this is the promise of going directly to Heaven, as part of the Rapture, it should remove any remaining fear of death from the saved.
 - b. The phrase “the Lord himself shall descend from heaven” tells us the most important event which will happen at the start of the Rapture. “The Lord” is going to personally come in the air and remove all saved from this physical reality.
 - c. The phrases “with a shout, with the voice of the archangel, and with the trump of God” tell us the events which will also happen at the start of the Rapture. These phrases each have symbolic and spiritual meaning, which I have not personally researched. Therefore, I can not, at this time, tell the reader those meanings.
 - d. The phrase “and the dead in Christ shall rise first” means, I think, that they will get their new “incorruptible” body first. (I can not be dogmatic on this but I have no other explanation.) [1Thessalonians 4:14](#) told us: “them also which sleep in Jesus will God bring with him” (‘the spirits and souls of saved, but physically dead, saints will come with “the Lord” for the Rapture’). That leaves our body. But, [1Corinthians 15:53](#) says: “For this corruptible must put on incorruption, and this mortal must put on immortality”. Using any part of our “corruptible” body to make an “incorruptible” body would be like using cancer cells to regrow a part of the body which was cut out because it was cancerous. In addition, the bodies of some people were so destroyed that there is nothing left for God to use. No, none of our current corrupted body will be used and this phrase can not be talking about their physical bodies being raised. Therefore, it is my belief that this phrase is actually saying that the physically dead saints will receive their new body before those people who are physically alive at the start of the Rapture.
 - e. The phrase “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air” is quite clear and does not need explanation. Now, I personally believe that [2Thessalonians 2:3](#) (“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition”) uses the phrase “falling away” for bodies dropping to the ground as the soul and spirit leave them in the Rapture. Again, I can not be dogmatic but this makes the most sense to me.
 - f. The phrase “and so shall we ever be with the Lord” is our conclusion and the most important part of this sentence. Satan gets people to argue about other parts of this sentence, and about other unfulfilled prophecies, so that they will be distracted from the most important part of the prophecy, which is this phrase.
12. [C4-S12](#) “Wherefore comfort one another with these words”. This sentence is the conclusion of the prophecy given in the prior few sentences and is the conclusion of this chapter. All saved people should get comfort from messages about ‘The presence of God’, which is the theme of this chapter.

Chapter 5 Summary:

Chapter Theme: The perfecting of God.

Unfortunately, we need to stop and recognize a truth which is not directly related to the message of this epistle, but affects our understanding of it.

The chapter divisions were made by men when they chopped God's word into verses after God had John finished Revelation. The chapter division in this epistle is unfortunate in that the first several sentences in this chapter are continuing the same subject which was started with the "But" at the start of [C4-S8](#). From that sentence through [C5-S10](#), Paul is talking about prophecy and how the saved are to look at prophecy differently from how the lost view it because God gives the saved spiritual insight that the lost do not have. Once Paul finishes explaining those things, he switches to how we are to live in the here-and-now based upon these prophetic truths. Thus, proper chapter divisions would have made [C4-S8](#) through [C5-S10](#) the fifth chapter and [C5-S11](#) through the end a sixth chapter. However, we have to accept the existing chapter divisions even while recognizing the true points at which Paul changes subjects. If this separation was done, then the section from [C4-S8](#) through [C5-S10](#) would be titled: '*the prophecy of God*'.

Returning to the beginning of our chapter, we see that we are continuing the subject of prophecy which was started in the prior chapter. There we were told evidence for the basis of believing in the resurrection of all saved, and of the return of "our Lord Jesus Christ" to rule and reign on this physical Earth. In addition, we were told that some of the resurrected saved people would return with "our Lord Jesus Christ" to help Him rule and reign on this physical Earth. That, of course, leads to the question of: '*When will that happen?*' Paul's answer is "*yourselves know perfectly that the day of the Lord so cometh as a thief in the night*".

In the gospels, Jesus told us, "*But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only*" ([Matthew 24:26](#); [Mark 13:32](#)). Therefore, we should not worry about this question since we will **never** have the answer before it happens. Yes, we can have signs of things which must occur before the return, but any person who claims to know exactly when "our Lord Jesus Christ" will return is only proving that he is a liar and a minister of Satan.

With this truth in mind, Paul tells the believers that there is a difference between the lost and the saved when it comes to prophecy. He tells the saved: "*ye, brethren, are not in darkness*" ([5:4](#)). The lost are "in darkness" and can not see the spiritual truths which the Holy Spirit reveals to the saved. That was the lesson of the first three chapters of [1Corinthians](#) which told us the difference between "the wisdom of this world" and "the wisdom of God" with only the saved receiving "the wisdom of God".

Also, [1Corinthians 2:12](#) told us: "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned*". Therefore, "the natural man" ('lost and saved but carnal') "receiveth not the things of the Spirit of God" ('can not understand prophecy') but wants to be viewed as a teacher of the Bible and an expert on all things that are religious ("Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." ([1Timothy 1:7](#))). Therefore, they '*take a stand*' for wrong interpretations of prophecy, hoping that their emotional claims will make them to be viewed as an expert. As a direct result, we need to be very careful what we believe about unfulfilled prophecies because there are many wrong interpretations being taught by people who are very emphatic about their error.

Paul repeats his message about the spiritual difference between the saved and lost with: "*Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness*" ([5:5](#)). This repeated declaration makes it something that all saved are to believe, since the repetition comes in two adjacent sentences. Paul then summarizes this doctrine with: "*Therefore let us not sleep, as do others; but let us watch and be sober*" ([5:6](#)). In other words, don't let the wrong interpretation of prophecy, which comes from spiritually blind lost people, affect your knowledge of the truth nor your obedience to God which is based

upon your having spiritual light from God. Realize the difference in spiritual knowledge and let God's truth lead you differently from how spiritual darkness and error are leading the lost.

Notice that the next two sentences (5:7) continues with the spiritual differences and then tells the saved ("But let us, who are of the day") to "be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation". The people who are preaching doctrinal error about prophecy do not also share true Biblical "faith" nor true Biblical "love" nor true Biblical "salvation". Satan helps them to be experts on prophecy so that people will also believe their doctrinal error on these other subjects. That is why the truly saved need to know the difference between people preaching truth and those who preach doctrinal error. They also need to reject doctrinal error and to warn people against those who preach doctrinal error.

With that in mind, we see that C5-S10 starts with the word "Wherefore" and gives us the concluding command to "comfort yourselves together, and edify one another". Paul then writes: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake". This is the message that I concluded the prior paragraph with.

After giving that conclusion, Paul adds a new subject by starting 5:13 with the word "And". From this point through the end of the chapter, Paul is giving short and simple commands on how to act in this world in order to maintain our testimony and receive the blessings of God. While these commands are simple to understand, on their surface, it is easy for people to not think about them and how they apply to many aspects of life. Thus, it is easy to be in disobedience to these commands without realizing it because of a failure to consider their full application. Sins done in ignorance still reap the consequences of sin. Therefore, meditation and full consideration of all of the applications of these commands is essential to receiving blessings from God instead of punishment for disobedience.

1. C5-S1 They understood spiritual "times and seasons".
 - a. The word "But" means: 'this sentence is continuing the subject of the prior sentence while changing direction'. The several sentences in the prior chapter told us about prophecy. This sentence is telling us that true prophecy is not based upon "times and the seasons".
 - b. The phrase "ye have no need that I write unto you" was true because Paul, and his missionary team, had taught them the truth about prophecy. Lying ministers of Satan claimed that prophecy came from "times and the seasons" (Horoscopes and related sources of erroneous prophecy). However, Paul, and his missionary team, had taught them that such were used by ministers of Satan to claim error. True prophecy only comes from God (Daniel 2:27-28).
 - c. The word "brethren" means that Paul was writing to saved people who were trying to serve God and His kingdom. They were taught the truth about prophecy while all other people believed the popular lie from Satan.
2. C5-S2 They knew that "the day of the Lord" ("great tribulation") would come without warning.
 - a. The word "For" means: 'This sentence tells us why some people were taught the truth while most people believed a lie'.
 - b. The phrase "yourselves know perfectly" means: 'They had been taught the truth in a way that left no doubt'.
 - c. The phrase "that the day of the Lord so cometh as a thief in the night" means: 'There will be no warning before this prophecy is fulfilled'. Not only do most so-called 'Prophecy preachers' ignore, or are ignorant of, the true meaning of this phrase, but most can not tell you the differences between the various "days" which are mentioned in the Bible. Please see the note for 1Thessalonians 5:2 in order to see a list of those "days" and their true Biblical meanings. In addition, the note for Philippians 1:6-LJC gives some explanation on the differences between some of these "days". The note for 1Thessalonians 5:2-LJC also gives Bible references to, and some explanation of, "the day of the Lord".
3. C5-S3 Lost people will be believing in "Peace and safety" when the "great tribulation" comes.
 - a. The word "For" means: 'This sentence tells us why others will be caught by surprise when the Rapture happens but saved people, who are serving God and His kingdom should not be caught by surprise'. The Rapture happens just before the "great tribulation" starts. (That is what our

prior sentence was telling us about and what the “For”, which starts this sentence, is referring to.) The lost will be caught by surprise when the Rapture happens. They will then be reassured when the lying ministers of Satan promise “Peace and safety”. They will ask ‘Why doesn't God do anything?’ when devils start running lose on the Earth. What the people will fail to understand is that it is God letting the devils run lose because they have rejected God as their own personal “Lord”

- b. The phrase “when they shall say” is identifying the lying ministers of Satan as the “they”.
 - c. The phrase “Peace and safety” is the message from those liars.
 - d. The phrase “then sudden destruction cometh upon them” is speaking about when the devils, and the judgments of God (starting in [Revelation 6](#)), will be revealed.
 - e. The phrase “as travail upon a woman with child” means: ‘These judgments will come in a series with times of peace in between each judgment. Each judgment will be more severe than the prior and come more quickly than the prior’. Please see the “seal” and “trumpet” judgments of [Revelation](#).
 - f. The phrase “and they shall not escape” is very clear on the surface. The Bible indicates that some people will try to commit suicide and will not be allowed to die. So, this phrase is to be taken literally and to the farthest extent possible.
4. [C5-S4](#) Saved people have the spiritual light to see all of these prophecies coming. The word “but” means: ‘this sentence is continuing the subject of the prior sentence while changing direction’. The prior sentence told us about how the lost will be taken by surprise. Our current sentence tells us that this should not be true for the truly saved.
 5. [C5-S5](#) Saved people “are not of the night, nor of darkness”. This sentence is using all symbolic language and must be understood spiritually.
 - a. The phrase “Ye are all the children of light” means: ‘Each and every one of you personally are a child of God and has access to true spiritual understanding through the indwelling “Holy Spirit”’.
 - b. The phrase “and the children of the day” means: ‘Each and every one of you personally are supposed to bring God's “light” into the world’.
 - c. The phrase “we are not of the night” means: ‘we are not supposed to bring Satan's religious lies into the world’.
 - d. The phrase “nor of darkness” means: ‘we are not supposed to be supporting the way of Satan to teach doctrinal error’.
 6. [C5-S6](#) Saved people are to “watch and be sober”.
 - a. The word “Therefore” means: ‘what follows the word “therefore” is a direct result of what came before the word’. The commands which follow this word are based upon the spiritual truth which preceded it.
 - b. The phrase “let us not sleep, as do others” is symbolic language which means: ‘Don't be unaware of the spiritual beings who influence the events of this world’. That is, be spiritually aware of what is happening spiritually and how those spiritual events affect the events of this physical world. That awareness is what is required in order to truly understand prophecy, which is the contextual consideration of this sentence.
 - c. The word “but” means: ‘the next phrase is continuing the subject of the prior phrase while changing direction’. The spiritual meaning of the word “watch” is, effectively, the spiritual opposite of the meaning of the word “sleep”.
 - d. The phrase “but let us watch and be sober” means: ‘Do the job of a soldier who is on guard duty and is to protect those who are asleep’. The word “sober” means: ‘coolly; calmly; moderately; gravely; seriously’. That is, don't let anything, especially emotions, distract you from your spiritual job
 7. [C5-S7](#) People who are spiritually asleep and who are “drunk” are controlled by the spiritual “night”.
 - a. The word “For” means: ‘This sentence tells us why we were commanded like we were in the prior sentence’.
 - b. The phrase “they that sleep sleep in the night” spiritually means: ‘saved people who do not pay attention to what is happening spiritually (“sleep”) are acting that way because of the influence of devils and their way of teaching doctrinal error (“night”)’.
 - c. The phrase “and they that be drunken are drunken in the night” spiritually means: ‘saved people who let the lusts of this world direct their lives (“drunken”) are acting that way because of the influence of devils and their way of teaching doctrinal error (“night”)’. That is, doctrinal error from devils convinces saved people that they can sin and avoid the judgment of sin by God.
 8. [C5-S8](#) Saved people are to “put on” spiritual armor.

- a. The word “but” means: 'this sentence is continuing the subject of the prior sentence while changing direction'. The prior sentence told us about the attitudes and actions of saved people who follow doctrinal error. This sentence tells us how to act in order to prove that we follow spiritual truth.
 - b. The phrase “let us, who are of the day” identifies the people that Paul is writing this sentence to.
 - c. The phrases “be sober, putting on the breastplate of faith and love” tell us what to do. The phrase “be sober” tells us the attitude to keep. The word “breastplate” means: 'here is how we protect our heart'. Our “heart” will follow doctrinal error and the lusts of the flesh unless we keep acting in “faith and love”.
 - d. The word “and” means: 'this protection for our mind is added to the protection for our heart'.
 - e. The word “helmet” means: 'This is our God-given protection for our mind, our thinking'. The phrase “the hope of salvation” means: 'The promises which are part of true salvation and are based upon the character of “our Lord Jesus Christ”'. We are to increase the knowledge of His character if we want to protect our mind and our thinking.
9. [C5-S9](#) “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ”. This sentence tells us that we will “obtain salvation by our Lord Jesus Christ” ('receive the “life more abundantly” which is added after our initial salvation') and will not receive God's “wrath”, if we are truly serving God's kingdom. In addition, “we should live together with him” ('go to Heaven'), “whether we wake ('go up in the Rapture') or sleep ('die physically')”, and this promise is to all saved. However, this promise is only a true comfort to saved people who are serving God's kingdom because the amount of ever lasting rewards, in Heaven, is proportional on how much of a spiritual profit we bring to God.
- a. The word “For” means: 'This sentence tells us why we were commanded like we were in the prior sentence'.
 - b. The phrase “God hath not appointed us to wrath” means: 'God does not want us to receive His “wrath” and only visits His “wrath” on saved people who refuse to obey and refuse to fulfill God's will for their personal life'.
 - c. The phrase “but to obtain salvation by our Lord Jesus Christ” means: 'This is God's will for everyone instead of their receiving God's “wrath”'. The “salvation” which we receive has different details in what is provided by each of the roles of “our Lord Jesus Christ”. Please see the detailed note for more on this truth.
 - d. The phrase “Who died for us, that, whether we wake or sleep, we should live together with him” means: “Our Lord Jesus Christ” paid the price so that we could go to Heaven and also receive all of the ever lasting gifts that are available in Heaven'.
10. [C5-S10](#) Comfort and encourage saved people with this truth.
- a. The word “Wherefore” means: 'We are to obey this sentence in all circumstances'.
 - b. The phrase “comfort yourselves together, and edify one another” means: 'help those who are hurting by reminding them of the promises and do the same for those who feel down'.
 - c. The phrase “even as also ye do” means that they were already doing this. Now, they have a command to continue doing what they were doing without a command. Basically, 'don't stop'.
11. [C5-S11](#) “Know...and esteem...them which labour...and admonish you...for their work's sake”. This sentence is preached and people are taught how to apply the commands in it. Please see the detail note for the word definitions and more on this sentence.
12. [C5-S12 through C5-S21](#) give very clear commands. People do not have trouble understanding these commands but have trouble on being willing to truly obey them in all that they mean. That is, people try to make excuses for their disobedience. For example, preachers claim to have obeyed the command to “Prove all things” when they have only been “persuaded” and they only “persuade” others. That is why America has not been able to “hold fast that which is good” ('what comes from God'). Please see all of the detailed notes for more on these commands and the meanings of the words involved.
13. [C5-S22](#) With God's help, stay “blameless unto the coming of our Lord Jesus Christ”.
- a. The word “And” adds the promise of this sentence to the prior sentences. We must keep all of the commandments, of the prior sentences, in order to receive the promises of this sentence. Therefore, this promise is only to saved people who are obeying the preceding commands.

- b. The phrase “unto the coming of our Lord Jesus Christ” means: 'the time that we personally meet “our Lord Jesus Christ”, either in death or the Rapture'.
 - c. The phrase “I pray God your whole spirit and soul and body be preserved” is the proper prayer of a pastor for church members who are serving God's kingdom. God will not answer this type of prayer for lost or carnal people.
 - d. The word “blameless” means that there is no charge against us in God's court system. As explained in the notes for several places in the New Testament, we are “justified” ('made as if we never sinned / have our sin record blotted out after we become children of God'), only if we are doing our part to maintain our ongoing personal relationship with “Christ”. Part of that is working in God's kingdom while we are in this life. Thus, these are the things required of us if we are to be “preserved blameless”.
 - e. The phrase “the very God of peace” identifies Who gives us “peace” in the midst of troubles.
 - f. The phrase “sanctify you wholly” means: 'all parts of us: body, soul and spirit, are to be set aside from the things of this world and used by God in His service'.
14. C5-S23 God is “faithful” and God will do it. God calls all saved to become saints ('fully spiritually mature saved people'), but God only “chooses” the saved people who fulfill His requirements. And, God only gives certain blessings after we are “chosen” by God.
 15. 5:25-27 are final instructions to this church and they are explained in the Detailed Notes for these sentences.
 16. 5:27-28 are the final blessings offered by “our Lord Jesus Christ” to all who obey the commandments of this epistle.

Identify the True Church

1Thessalonians Identifies the True Church. The chapters of this book can be viewed with the following themes:

1. [Chapter 1](#): The power of God.
2. [Chapter 2](#): The pastor of God.
3. [Chapter 3](#): The people of God.
4. [Chapter 4](#): The presence of God.
5. [Chapter 5](#): The perfecting of God.

Paul wrote this epistle because there were people who went into this church, after Paul left, and taught doctrinal error. We have the same problem everywhere today. People lift up their man-given credentials but the Bible tells us to look for '*the power of God*', which is the true evidence of God's approval. Since '*the power of God*' does not change but is evident everywhere and to everyone, that is the basis for this epistle. '*The power of God*' will affect the lives of God's true people and God's true church. Therefore, this is how you tell a true church from a false church.

The most important human, within the true church, is the pastor. Therefore, the next chapter tells us how to tell apart '*the pastor of God*' from a false pastor. A true pastor will lead people to have lives which show that they are '*the people of God*' by their living a life which is different from lost people. God's people need to do their part in the ongoing personal relationship with God which is through the Son of God. (This relationship is part of true Biblical salvation.) Therefore, God's people need to do their part to maintain '*the presence of God*' in this relationship. (We can never lose our salvation and He will never leave us but we can abandon our relationship just like a married person can abandon their marriage relationship.) In the Bible, the word perfect is defined as: '*spiritually mature*'. Thus, our last chapter tells us how keeping '*the presence of God*' in our life will lead to '*the perfecting of God*' within our lives. This last chapter tells us how to act as '*spiritually mature*' saints of God. Thus, this epistle can be described as: '*How to tell the true church of God*'.

1. [Chapter 1](#): The power of God.
 - a. It gives God's people God's "election" ([1Thessalonians 1:4](#))
 - b. It supports the true "gospel of God" and gives people the "Spirit of God", which is the true Biblical salvation ([1Thessalonians 1:5](#))
 - c. It causes people to follow "the Lord" and God's pastor ([1Thessalonians 1:6](#))
 - d. It brings the "joy" of God ([1Thessalonians 1:6](#))
 - e. It causes God's people to be "examples" ([1Thessalonians 1:7](#))
 - f. It causes God's people to be witnesses ([1Thessalonians 1:8](#))
 - g. It causes God's people to "turn to God from idols to serve the living and true God" ([1Thessalonians 1:9](#))
 - h. It causes God's people to "wait for his Son from Heaven" Who will bring His reward with Him ([Revelation 22:12](#)) - ([1Thessalonians 1:10](#))
 - i. It will "delivers us from the wrath to come" ([1Thessalonians 1:10](#)). That is, the saved will not go through the "great tribulation".
2. [Chapter 2](#): The pastor of God.
 - a. He will preach with boldness in spite of persecution ([1Thessalonians 2:1-2](#))
 - b. He will contend with people who teach doctrinal error ([1Thessalonians 2:1-2](#))
 - c. His message will be honest ([1Thessalonians 2:3](#))
 - d. His message pleases God even while upsetting men. Not '*politically correct*'. ([1Thessalonians 2:4](#))
 - e. He does not seek his own physical needs from the church but relies on God for physical needs. ([1Thessalonians 2:5-6](#))
 - f. He loves the church members and gives himself for their spiritual growth ([1Thessalonians 2:8](#))
 - g. He lives "holily and justly and unblameably" ([1Thessalonians 2:10](#))

- h. He is like "a father" teaching God's people to "walk worthy of God" ([1Thessalonians 2:11-12](#))
 - i. He thanks God for God's people accepting truth and receiving spiritual maturing ([1Thessalonians 2:13](#))
 - j. He praises God's people for living in truth during persecution ([1Thessalonians 2:14-16](#))
 - k. He rejects commands to stop doing God's will ([1Thessalonians 2:15](#))
 - l. His "joy" is in God's people receiving rewards from God ([1Thessalonians 2:19-20](#)).
3. [Chapter 3](#): The people of God.
- a. They are "established and to comforted (in their) faith" by the pastor ([1Thessalonians 3:1-2](#))
 - b. They are not discouraged by "afflictions" ([1Thessalonians 3:3](#))
 - c. They believe true prophecy ([1Thessalonians 3:4](#))
 - d. They have true Biblical "faith and charity" ([1Thessalonians 3:6](#))
 - e. They "comfort" their pastor ([1Thessalonians 3:7](#))
 - f. They each personally "stand fast in the Lord" ([1Thessalonians 3:8](#))
 - g. They "increase and abound in love one toward another, and toward all men" ([1Thessalonians 3:12](#))
 - h. God the Father will "stablish your hearts unblameable in holiness" ([1Thessalonians 3:13](#)).
4. [Chapter 4](#): The presence of God.
- a. It will cause God's people to "walk and to please God, so ye would abound more and more" ([1Thessalonians 4:1](#))
 - b. It will cause God's people to "know what commandments we gave you by the Lord Jesus" ([1Thessalonians 4:2](#))
 - c. It will cause God's people to be "sanctified" ([1Thessalonians 4:3](#))
 - d. It will cause God's people to "abstain from fornication" ([1Thessalonians 4:3](#))
 - e. It will cause God's people to keep his flesh "in sanctification and honour" ([1Thessalonians 4:4](#))
 - f. It will cause God's people to avoid "the lust of concupiscence" ([1Thessalonians 4:5](#))
 - g. It will cause God's people to "fear the Lord" and avoid "defrauding" ([1Thessalonians 4:6](#))
 - h. It will cause God's people to live in "holiness" ([1Thessalonians 4:7](#))
 - i. It will cause God's people to have "brotherly love" towards all people, especially the church of God ([1Thessalonians 4:9](#))
 - j. It will cause God's people to "study to be quiet, and to do your own business, and to work with your own hands" ([1Thessalonians 4:11](#))
 - k. It will cause God's people to "walk honestly toward them that are without" so that they prove that they are trusting God for their physical needs ([1Thessalonians 4:12](#))
 - l. It will cause God's people to not be "ignorant" of true prophecy and doctrine ([1Thessalonians 4:13-17](#))
 - m. It will cause God's people to "comfort one another with" true prophecy and doctrine ([1Thessalonians 4:18](#)).
5. [Chapter 5](#): The perfecting of God.
- a. It causes God's people to trust God and keep their noses out of what God has reserved for Himself (details of "the times and the seasons") ([1Thessalonians 5:1-2](#))
 - b. It causes God's people to trust what God has revealed even though they do not know the entire details ([1Thessalonians 5:1-4](#))
 - c. It causes God's people to walk in God's "light" ([1Thessalonians 5:4-6](#))
 - d. It causes God's people to "watch and be sober" ([1Thessalonians 5:6](#))
 - e. It causes God's people to avoid being "drunken" and spiritually "asleep" ([1Thessalonians 5:7](#))
 - f. It causes God's people to put on the armor of God and "obtain salvation by our Lord Jesus Christ" [*increase our spiritual life through spiritual growth*] ([1Thessalonians 5:8-9](#))
 - g. It causes God's people to look forward to being with "our Lord Jesus Christ" ([1Thessalonians 5:10](#))
 - h. It causes God's people to "comfort yourselves together, and edify one another" ([1Thessalonians 5:11](#))
 - i. It causes God's people to "know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake" ([1Thessalonians 5:12-13](#))
 - j. It causes God's people to "warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" ([1Thessalonians 5:14](#))
 - k. It causes God's people to never "render evil for evil unto any man; but ever follow that which is good" ([1Thessalonians 5:15](#))
 - l. It causes God's people to do all of [1Thessalonians 5:16-22](#).
 - m. It causes God's people to be "sanctified" and "blameless" ([1Thessalonians 5:23](#))

- n. It causes God's people to pray for pastors and missionaries ([1Thessalonians 5:25](#))
 - o. It causes God's people to receive "the grace of our Lord Jesus Christ" ([1Thessalonians 5:28](#)).
-

Q&A for 1Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a. Don't believe the lies of Satan's religious liars.
2. What is wrong with the claim that this epistle is about the rapture?
 - a. That is only part of the message here and focusing on the rapture causes people to miss the true message which is a warning against people who are telling religious lies.
3. What is the actual message to the saved, beyond the warning?
 - a. The majority of this epistle is actually dealing with a changed life which is a true and godly testimony.
4. What does Paul say is the difference in the source of Godly prophets and ungodly prophets and why is this important?
 - a. Godly prophets have God's "light" while ungodly prophets are "in darkness". If we listen to ungodly prophets then we will decrease the influence of God's "light" in our life and be led into doctrinal error.
5. How do we tell the difference between the truly saved and the religious lost people?
 - a. We can tell the difference by their testimony. Even if someone is saved, if they don't have a godly testimony then they are carnal and we are to not listen to them. We should only accept doctrine from people who have a personal testimony of a godly life to back their teachings.
6. What is the main application of this epistle?
 - a. The saved should only listen to godly men and to the Holy Spirit. They should not follow the lost religious people but are to follow the Godly and live the life which produces a testimony of how God changes the truly saved.
7. What does our epistle tell the saved to give to God?
 - a. The saved must give thanks and prayer and must turn to obey.
8. What things does our epistle tell us that are "of God" (belong to God)?
 - a. sight, election, allowed, gospel, worthy, word, churches, minister, will, taught
9. What does our epistle tell us is the relationship between truly saved and God?
 - a. God is their witness, "God hath not called us unto uncleanness, but unto holiness", "joy before God" for the sake of others, God "establishes their hearts unblameable in holiness", God "directs their way", God will resurrect, "the very God of peace sanctify you wholly".
10. What does our epistle tell us is the relationship between God and the lost or carnal person?
 - a. They "know not God", they "please not God", and they "despise God".

Chapter 1

1. What is the theme of this chapter?
 - a. A changed and holy life and that the changed holy life is evidence of true salvation.
2. Who are the men whom God used to write this epistle and why is each named?
 - a. Paul started this church but can not return because of the riots lost religious people started when he is there.
 - b. Silvanus was with Paul when this church was started and was seen by this church as an authority almost as great as Paul.
 - c. Timothy is named because he is taking over Paul's ministry and will be the pastor sent to them.
3. What is the first thing that Paul says that he remembers about this church?
 - a. Their testimony of salvation and faith: “ 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; Knowing, brethren beloved, your election of God”.
4. What evidence did Paul and the others give to show that they truly spoke for God?
 - a. “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”. They not only displayed the power of God but their personal lives and testimony supported their preaching.
5. What was the result seen in Thessalonica as a result of preaching backed by the Holy Spirit and a true testimony of holy living?
 - a. They each personally “became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia”.
6. What is the main way that they were examples to other believers?
 - a. They were each personally and actively involved in spreading the gospel in spite of persecution.
7. How did Paul and others know this?
 - a. The people who received the gospel testified about the people who brought the gospel to them.
8. What evidence was there that they received a true gospel?
 - a. They “turned to God from idols to serve the living and true God; And to wait for his Son from heaven”.
9. Why should our life in this physical world follow the example of “Jesus”?
 - a. Because God raised Him from the dead and because “Jesus delivered us from the wrath to come”.
10. If the saved are “delivered from the wrath to come”, is 'mid-trib' or 'post-trib' possibly correct? Why?
 - a. Both of these doctrinal errors claim that the church will suffer at some, or all, of “the wrath to come”. Those claims go directly against what we read here which is that the saved are “delivered us from the wrath to come”.

Chapter 2

1. What is the theme of this chapter?
 - a. The testimony of the missionary team and their relationship to this church.
2. How was the missionary team received in Thessalonica?
 - a. “we were bold in our God to speak unto you the gospel of God with much contention... even so we speak; not as pleasing men, but God, which trieth our hearts”.
3. How did the missionary team treat the new believers?
 - a. “For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: 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”.
4. What was their testimony of financial support?
 - a. They didn't try to get rich or even seek financial support but were completely self-supporting: “for labouring night and day, because we would not be chargeable unto any of you”
5. How did they act while they are there?
 - a. “Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children”.
6. Based upon their own testimony, how did the missionary team tell the saved people that they needed to live?
 - a. “That ye would walk worthy of God, who hath called you unto his kingdom and glory”.
7. What was their resulting testimony?
 - a. “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”.
 - b. “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”.
8. Why did the wrath of God come upon the Jews?
 - a. They “both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost”.
9. After the missionary team was driven out of town, why did they not return?
 - a. “Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.”
10. What is Paul's conclusion about their relationship?
 - a. “ye are our glory and joy”

Chapter 3

1. What is the theme of this chapter?
 - a. The care of a pastor even while away from the church.
2. Why was Paul away from this church?
 - a. Satan used religious men to attack and persecute the believers and Paul left to save the lives of church members.
3. What happened after Paul left?
 - a. The “tribulation” continued and God used it to separate true believers from false professors with true believers staying and the false ones leaving.
4. What did Paul tell them about prior prophecy related to their experience?
 - a. “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”.
5. With his concern for these people, was Paul trying to get them out of “tribulations”?
 - a. No, he sent Timothy to help them “to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto”.
6. What is God's intention for the good of the believer when He allows “tribulations” into their lives?
 - a. “the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 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”.
7. What is the danger to the saved that comes from “tribulations”?
 - a. Satan is trying to tempt people to abandon their faith and prove that the work of the pastor was “in vain”.
8. What did Timothy report when he visited this church?
 - a. “good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us”.
9. What is the godly reaction of saved people upon hearing a report of saved remaining true in spite of “tribulations”?
 - a. “we were comforted over you in all our affliction and distress by your faith...For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith”.
10. What is God's ultimate goal for saved people when He allows them to suffer “tribulations”?
 - a. He makes them spiritually mature. We do not grow from easy times but from struggles; and while struggles are not fun, they give us a permanent growth.

Chapter 4

1. What is the theme of this chapter?
 - a. “how ye ought to walk and to please God, so ye would abound more and more”.
2. In our chapter, we see God have Paul write “Jesus”, “Christ”, “Lord” and “Lord Jesus”. What is the difference in how each of these roles of the Son of God are used within our chapter?
 - a. “Jesus” is used by itself, separate from the use of “Lord Jesus”, in 4:14 to tell us that “Jesus” dies as a literal physical man and that “them also which sleep in Jesus” are physically dead but still spiritually alive. “Jesus” is used to identify things that the Son of God does in the physical reality.
 - b. “Christ” is used in the phrase “dead in Christ” within the sentence which describes the rapture (4:16-17). Please note that our chapter makes a deliberate distinction between “them also which sleep in Jesus” and the “dead in Christ”.
 - c. “Lord” is used by itself, separate from the use of “Lord Jesus”, in 4:6, 15, 16 and 4:17. In each case we see the power of the Son of God used to force things to His will even against opposition.
 - d. “Lord Jesus” is used by itself, separate from the use of “Lord”, and from the use of “Jesus”, in 4:1 and 4:2. There we are told “how ye ought to walk and to please God, so ye would abound more and more” and “what commandments we gave you by the Lord Jesus”. These sentences introduce our chapter and tell us how we are to act within our flesh while realizing that we will be judged for our obedience and disobedience.
3. What is meant by the phrase “so ye would abound more and more”?
 - a. 'So that each and every one of you personally will be copiously supplied by the Lord and that this supply would continue and increase throughout the remainder of your physical life'.
4. How are we to get this 'copiously supply' into our personal lives and keep it there?
 - a. By obeying the “commandments we gave you by the Lord Jesus”.
5. What specific commandments does our chapter give us to obey?
 - a. “your sanctification”
 - b. ”that ye should abstain from fornication”
 - c. ”That every one of you should know how to possess his vessel in sanctification and honour”
 - d. ”Not (living) in the lust of concupiscence”
 - e. Not living ”as the Gentiles which know not God”
 - f. ”That no man go beyond and defraud his brother in any matter”
 - g. Not taking vengeance ”because that the Lord is the avenger of all such”
 - h. Listening to and obeying what ”we (the Word of God) also have forewarned you and testified”
 - i. Living as “God hath called us unto holiness and not unto uncleanness”.
 - j. Despising not the messenger of God because “He therefore that despiseth, despiseth not man, but God”.
 - k. Living in obedience to God's “holy Spirit (which) God hath also given unto us”.
 - l. “love one another”.
 - m. Each and every one of us personally are to “increase more and more” is these things from God.
 - n. “study to be quiet, and to do your own business”
 - o. “to work with your own hands”
 - p. “walk honestly toward them that are without”
 - q. Be not “ignorant” about the promises of the Lord

- r. “comfort one another with these words”.
6. Why are we given these commands to obey in our flesh?
 - a. “that ye (each and every one of you personally) may have lack of nothing”.
 7. What was the doctrinal error which some of them believed and which cause Paul concern?
 - a. “that ye sorrow not, even as others which have no hope”. The lost have “no hope” of resurrection nor of reward. However, the saved have hope of both. The doctrinal error was the belief that God makes no distinction between the lost and the saved but the truth only starts with the fact that the saved will go the Heaven to “ever be with the Lord” while the lost go to Hell and, after that, to the “lake of fire”.
 8. What is the sentence in 4:16-17 commonly called?
 - a. The rapture.
 9. What is the basis of this prophecy and why is it important for the saved to believe the truth of it?
 - a. This is based upon the resurrection of “Jesus” and is so important that it is part of the basic gospel which we are to preach. It is also the most neglected part of what is often actually preached. As our epistle tells us, the resurrection is followed by judgment with rewards or punishment and is intended to motivate the saved to live holy lives. Without this truth motivating how we live, we will live for the lusts of our flesh or for the “wisdom of this world” or for “doctrines of devils”.
 10. Why are we given this prophecy and what is it not given for?
 - a. We are given prophecy so that we can “comfort one another with these words”. It is not given so that lost people can figure out how to make “the Word of God void” by finding a way to make the judgment of God not apply to them.

Chapter 5

1. What is the proper chapter division and what is the theme of each section?
 - a. 4:13 through 5:11 are talking about the prophecy of the rapture while 5:12 through the end of the epistle are telling us how to live because of this truth.
2. What is the timing of the rapture and what is the significance of this timing?
 - a. It will come “*as a thief in the night*”. That is, we know that it will come but can not know exactly when. Therefore, we need to always be prepared to face our Lord and to be for it to happen when not unexpected. We need to avoid wasting time trying to figure out what can not be known (the exact time).
3. What attitude are we told to have in preparation for this event that will come unexpectedly?
 - a. “*Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.*”
4. What actions are we told to have in preparation for this event that will come unexpectedly?
 - a. “*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*”. These pieces of armor are put on in expectation of doing war. The expectation, from God, is that we will go out and do spiritual battle with these pieces of armor.
5. Why are we told to have this attitude and action?
 - a. “*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.*” Implied within this sentence and the context is that saved people who fail to have the specified attitude and do the specified action are not “*living together with our Lord Jesus Christ*” while we are “*awake*” (physically alive). Also implied is that such disobedient saved people are “*appointed to wrath*”.
6. How are the lost different from the saved when it comes to prophecy and what does this mean for the saved?
 - a. They are “*of the night, nor of darkness*”. That means they are using the “*wisdom of this world*” (“*of the night*”) and following the “*doctrine of devils*” (“*of darkness*”), which lead them in the opposite way from the “*wisdom of God*” according to the first three chapters of 1Corinthians. As a result, the only thing that saved should use their interpretations of prophecy for is to know what is wrong.
7. What is our final word on this prophecy?
 - a. “*Wherefore comfort yourselves together, and edify one another, even as also ye do.*” Stick only with the interpretation that comes from godly saved people and use the true interpretation to lift saved people up spiritually and encourage them to do more for the Lord.
8. Turning to what is the true last chapter of this epistle (5:12 through the end of the epistle), what is the first thing we are told and why?
 - a. “*know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake.*” Even if we don't care for them personally, we are to “*esteem them very highly in love*” because of what they do spiritually for the church.
9. Following the first sentence in this section, we have several very short and simply stated commands followed by a promise from God for what He will add to those saved people who obey all of these commands. What is that promise?
 - a. “*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.*”
10. What assurance do we have that is related to this promise?

- a. “Faithful *is* he (God) that calleth you, who also will do *it*”. Our promise is supported by God's character.
11. What is the final “charge” of this epistle and what is the significance of it for us?
- a. “I charge you by the Lord that this epistle be read unto all the holy brethren ”. A “charge” is a legal command with a judgment in court attached to it. We will face judgment by God for our obedience to the command to teach the truth about the rapture and all that is in this epistle. We will be punished for teaching doctrinal error and also be punished for failing to teach correct doctrine which demands our involvement in spreading the gospel.

Questions for 1Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a.
2. What is wrong with the claim that this epistle is about the rapture?
 - a.
3. What is the actual message to the saved, beyond the warning?
 - a.
4. What does Paul say is the difference in the source of Godly prophets and ungodly prophets and why is this important?
 - a.
5. How do we tell the difference between truly saved and religious lost people?
 - a.
6. What is the main application of this epistle?
 - a.
7. What does our epistle tell the saved to give to God?
 - a.
8. What things does our epistle tell us are “of God” (belong to God)?
 - a.
9. What does our epistle tell us is the relationship between truly saved and God?
 - a.
10. What does our epistle tell us is the relationship between God and the lost or carnal person?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. Who are the men whom God used to write this epistle to and why is each named?
 - a.
 - b.
 - c.
3. What is the first thing that Paul says that he remembers about this church?
 - a.
4. What evidence did Paul and the others give to show that they truly spoke for God?
 - a.
5. What was the result seen in Thessalonica as a result of preaching backed by the Holy Spirit and a true testimony of holy living?
 - a.
6. What is the main way that they were examples to other believers?
 - a.
7. How did Paul and others know this?
 - a.
8. What evidence was there that they received a true gospel?
 - a.
9. Why should our life in this physical world follow the example of “Jesus”?
 - a.
10. If the saved are “[delivered from the wrath to come](#)”, is ‘[mid-trib](#)’ or ‘[post-trib](#)’ possibly correct? Why?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. How was the missionary team received in Thessalonica?
 - a.
3. How did the missionary team treat the new believers?
 - a.
4. What was their testimony of financial support?
 - a.
5. How did they act while there?
 - a.
6. Based upon their own testimony, how did the missionary team tell the saved people that they needed to live?
 - a.
7. What was their resulting testimony?
 - a.
 - b.
8. Why did the wrath of God come upon the Jews?
 - a.
9. After the missionary team was driven out of town, why did they not return?
 - a.
10. What is Paul's conclusion about their relationship?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. Why was Paul away from this church?
 - a.
3. What happened after Paul left?
 - a.
4. What did Paul tell them about prior prophecy related to their experience?
 - a.
5. With his concern for these people, was Paul trying to get them out of “tribulations”?
 - a.
6. What is God's intention for the good of the believer when He allows “tribulations” into their lives?
 - a.
7. What is the danger to the saved that comes from “tribulations”?
 - a.
8. What did Timothy report when he visited this church?
 - a.
9. What is the godly reaction of saved people hearing a report of saved remaining true in spite of “tribulations”?
 - a.
10. What is God's ultimate goal for saved people when He allows them to suffer “tribulations”?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. In our Chapter we see God have Paul write “Jesus”, “Christ”, “Lord” and “Lord Jesus”. What is the difference in how each of these roles of the Son of God are used within our chapter?
 - a.
 - b.
 - c.
 - d.
3. What is meant by the phrase “*so ye would abound more and more*”?
 - a.
4. How are we to get this 'copiously supply' into our personal lives and keep it there?
 - a.
5. What specific commandments does our chapter give us to obey?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.
 - n.
 - o.
 - p.
 - q.
 - r.
6. Why are we given these commands to obey in our flesh?
 - a.
7. What was the doctrinal error which some of them believed and which cause Paul concern?
 - a.
8. What is the sentence in 4:16-17 commonly called?
 - a.
9. What is the basis of this prophecy and why is it important for the saved to believe the truth of it?
 - a.
10. Why are we given this prophecy and what is it not given for?
 - a.

Chapter 5

1. What is the proper chapter division and what is the theme of each section?
 - a.

1. What is the timing of the rapture and what is the significance of this timing?
 - a.
2. What attitude are we told to have in preparation for this event that will come unexpectedly?
 - a.
3. What actions are we told to have in preparation for this event that will come unexpectedly?
 - a.
4. Why are we told to have this attitude and action?
 - a.
5. How are the lost different from the saved when it comes to prophecy and what does this mean for the saved?
 - a.
6. What is our final word on this prophecy?
 - a.
7. Turning to what is the true last chapter of this epistle (5:12 through the end of the epistle), what is the first thing we are told and why?
 - a.
8. Following the first sentence in this section we have several very short and simply stated commands followed by a promise from God for what He will add to those saved people who obey all of these commands. What is that promise?
 - a.
9. What assurance do we have that is related to this promise?
 - a.
10. What is the final “charge” of this epistle and what is the significance of it for us?
 - a.

Addendum:

Identify the True Church:

1. [Chapter 1](#): The power of God.
2. [Chapter 2](#): The pastor of God.
3. [Chapter 3](#): The people of God.
4. [Chapter 4](#): The presence of God.
5. [Chapter 5](#): The perfecting of God.
6. [Chapter 1](#): The power of God.
 1. It gives God's people God's "election" ([1Thessalonians 1:4](#))
 2. It backs the true "gospel of God" and gives people the "Spirit of God", which is true Biblical salvation ([1Thessalonians 1:5](#))
 3. It causes people to follow "the Lord" and God's pastor ([1Thessalonians 1:6](#))
 4. It brings the "joy" of God ([1Thessalonians 1:6](#))
 5. It causes God's people to be "examples" ([1Thessalonians 1:7](#))
 6. It causes God's people to be witnesses ([1Thessalonians 1:8](#))
 7. It causes God's people to "turn to God from idols to serve the living and true God" ([1Thessalonians 1:9](#))
 8. It causes God's people to "wait for his Son from Heaven" Who will bring His reward with Him ([Revelation 22:12](#)) - ([1Thessalonians 1:10](#))
7. [Chapter 2](#): The pastor of God.
 1. He will preach with boldness in spite of persecution ([1Thessalonians 2:1-2](#))
 2. He will contend with people who teach doctrinal error ([1Thessalonians 2:1-2](#))
 3. His message will be honest ([1Thessalonians 2:3](#))
 4. His message pleases God even while upsetting men. Not '*politically correct*'. ([1Thessalonians 2:4](#))
 5. He does not seek his own physical needs from the church but relies on God for physical needs. ([1Thessalonians 2:5-6](#))
 6. He loves the church members and gives himself for their spiritual growth ([1Thessalonians 2:8](#))
 7. He lives "holily and justly and unblameably" ([1Thessalonians 2:10](#))
 8. He is like "a father" teaching God's people to "walk worthy of God" ([1Thessalonians 2:11-12](#))
 9. He thanks God for God's people accepting truth and receiving spiritual maturing ([1Thessalonians 2:13](#))
 10. He praises God's people for living truth during persecution ([1Thessalonians 2:14-16](#))
 11. He rejects commands to stop doing God's will ([1Thessalonians 2:15](#))
 12. His "joy" is in God's people receiving rewards from God ([1Thessalonians 2:19-20](#)).
8. [Chapter 3](#): The people of God.
 1. They are "established and comforted (in their) faith" by the pastor ([1Thessalonians 3:1-2](#))
 2. They are not discouraged by "afflictions" ([1Thessalonians 3:3](#))
 3. They believe true prophecy ([1Thessalonians 3:4](#))
 4. They have true Biblical "faith and charity" ([1Thessalonians 3:6](#))
 5. They "comfort" their pastor ([1Thessalonians 3:7](#))
 6. They each personally "stand fast in the Lord" ([1Thessalonians 3:8](#))
 7. They "increase and abound in love one toward another, and toward all men" ([1Thessalonians 3:12](#))
 8. God the Father will "stablish your hearts unblameable in holiness" ([1Thessalonians 3:13](#)).
9. [Chapter 4](#): The presence of God.
 1. It will cause God's people to "walk and to please God, so ye would abound more and more" ([1Thessalonians 4:1](#))
 2. It will cause God's people to "know what commandments we gave you by the Lord Jesus" ([1Thessalonians 4:2](#))

3. It will cause God's people to be "sanctified" ([1Thessalonians 4:3](#))
 4. It will cause God's people to "abstain from fornication" ([1Thessalonians 4:3](#))
 5. It will cause God's people to keep his flesh "in sanctification and honour" ([1Thessalonians 4:4](#))
 6. It will cause God's people to avoid "the lust of concupiscence" ([1Thessalonians 4:5](#))
 7. It will cause God's people to "fear the Lord" and avoid "defrauding" ([1Thessalonians 4:6](#))
 8. It will cause God's people to live in "holiness" ([1Thessalonians 4:7](#))
 9. It will cause God's people to have "brotherly love" towards all people but especially the church of God ([1Thessalonians 4:9](#))
 10. It will cause God's people to "study to be quiet, and to do your own business, and to work with your own hands" ([1Thessalonians 4:11](#))
 11. It will cause God's people to "walk honestly toward them that are without" so that they prove that they are trusting God for their physical needs ([1Thessalonians 4:12](#))
 12. It will cause God's people to not be "ignorant" of true prophecy and doctrine ([1Thessalonians 4:13-17](#))
 13. It will cause God's people to "comfort one another with" true prophecy and doctrine ([1Thessalonians 4:18](#)).
10. [Chapter 5](#): The perfecting of God.
1. It causes God's people to trust God and keep their noses out of what God has reserved for Himself (details of "the times and the seasons") ([1Thessalonians 5:1-2](#))
 2. It causes God's people to trust what God has revealed even though they do not know all of the details ([1Thessalonians 5:1-4](#))
 3. It causes God's people to walk in God's "light" ([1Thessalonians 5:4-6](#))
 4. It causes God's people to "watch and be sober" ([1Thessalonians 5:6](#))
 5. It causes God's people to avoid being "drunken" and spiritually "asleep" ([1Thessalonians 5:7](#))
 6. It causes God's people to put on the armor of God and "obtain salvation by our Lord Jesus Christ" [*increase our spiritual life through spiritual growth*] ([1Thessalonians 5:8-9](#))
 7. It causes God's people to look forward to being with "our Lord Jesus Christ" ([1Thessalonians 5:10](#))
 8. It causes God's people to "comfort yourselves together, and edify one another" ([1Thessalonians 5:11](#))
 9. It causes God's people to "know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake" ([1Thessalonians 5:12-13](#))
 10. It causes God's people to "warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" ([1Thessalonians 5:14](#))
 11. It causes God's people to never "render evil for evil unto any man; but ever follow that which is good" ([1Thessalonians 5:15](#))
 12. It causes God's people to do all of ([1Thessalonians 5:16-22](#)).
 13. It causes God's people to be "sanctified" and "blameless" ([1Thessalonians 5:23](#))
 14. It causes God's people to pray for pastors and missionaries ([1Thessalonians 5:25](#))
 15. It causes God's people to receive "the grace of our Lord Jesus Christ" ([1Thessalonians 5:28](#)).