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On Commitment:

Once you have made the decision to do something then the work begins.

If you put in 50% then that is all you will get out of it 50%.

“If it’s worth it you must work for it.” V.P.W.

If you can’t get enthusiastic about your work it is time to get alarmed.

No one keeps his enthusiasm automatically; it is something that must be worked on.

It’s ones own fault when they lose enthusiasm.

Every great achievement is a memorial to a flaming heart.

The task to which you dedicate yourself can never become drudgery.

The strength of the pack is the wolf and the strength of the wolf is the pack.

Walter Cummins

I Thessalonians 4:13 – I would...ignorant – FOS, a negative is used to accentuate the positive. (Literally “I want you to know” or “I want you to be smart”, occurs 7 times in the church epistles) 2 times in Romans, 2 times in I Corinthians, 2 times in II Corinthians and here.

1. Romans 1:13 – Paul wants them to know the responsibilities of the leaders.
2. Romans 11:25 – Be not ignorant of the mystery.
3. I Corinthians 10:1 – Be not ignorant of the examples in the Old Testament. What happened to the believers in the Old Testament was/is and example to believers in this administration.
4. I Corinthians 12:1 – Be not ignorant of spiritual matters.
5. II Corinthians 1:8 – Be not ignorant of God’s abilities or his promises.
6. II Corinthians 2:11 – Be not ignorant of Satan’s devices.
7. I Thessalonians 4:13 – Be not ignorant of the hope.

This is written so beautifully and so precisely. This is like surgical precision the way that the Figures of Speech are so masterfully placed within the Word of God. Throughout the book Paul uses the same relaxed manner.

- I Thessalonians 1:5 – “...as ye know...”
 2:1 – “For yourselves, brethren, know...”
 2:11 – “As ye know...”
 3:3 – “...for yourselves know...”
 4:4 – “...every one of you should know...”

And then BAMB when he gets to the hope in verse 13, he uses a FOS to grab your attention.

- I Thessalonians 4:13 – koimaomai – sleep – we get cemetery from the Latin cognate.
 FOS euphemismos – euphemism – softening of the words, using a more pleasant word instead of the harsher one (used in v. 14, 15 and 16. He uses the literal word)
 sorrow – lupeo – to be distressed to grieve it is a natural emotion. It is natural to have grief when a loved one dies. Anger is a natural emotion; fear is a natural emotion (you need fear and anger to react to things but if you let it linger it becomes unnatural). It is natural for grief to linger. You need to keep your natural emotions in balance. Don't let any of them get in to epiluo.
 Others which have no hope – FOS periphrases – it is used three times in this chapter. In each case it is in reference to the unbelievers. Others are overcome with grief because they have no hope. Our hope overcomes natural grief in a reasonable amount of time. We still grieve for the loss of the person's companionship but knowing that we will see them again and be with them forever really takes a bite out of grief. We need emotions to react but not to overcome you or last into epiluo.
 Even as – kathos – to the degree that, refers to unbelievers, they are in a state of hopelessness.

- I Thessalonians 4:14 – if – indicates a hypothesis assumed as an actual fact that's why we translate it “since”.
 Rose again – anistemi – (histemi – stand) – prefix “ana” meaning rise up or stand up, “istemi” the noun form means resurrection, it is never used for the believers only for the just and unjust in their resurrection everyone must be dead.
 The verb form is used only of those who are dead in reference to the believers (v 14, 16 rose, rise first)

Philippians 3:11 – resurrection - ekanistasis – noun form refers to believers but not in this administration. Used only here.

- I Thessalonians 4:16 – rise – annistasis – The dead shall rise on their own power after God raises them from their sleep.

I Thessalonians 4:14 – even so – indicates complete accord between Christ and us.

I Thessalonians 4:15 – shall not prevent – double negative means absolutely NO!
Paul anticipated the return within his own lifetime.

I Thessalonians 4:16 – Shout and Trumpet – each of the comings are heralded by a trumpet.

Joel 2:1 – The Day of the Lord will be heralded by a blow of the trumpet.

Zephaniah 1:16 – Once again this is in reference to the Day of the Lord.

Matthew 24:30, 31 – The return of Christ with his saints is heralded with a great sound of a trumpet.

There are several reasons for the blowing of the trumpets in the Old Testament:

1. Gathering of Israel together.
2. In times of festivity and rejoicing. (Psalms 81:3)
3. Alarm of war. (Judges 3:27; Jeremiah 51:27 and I Corinthians 14:8)

The gathering together will be sounded with a trumpet (Psalms 98:6 and II Samuel 6:15) because it is a time of festivity and rejoicing.

The trumpet inspires courage in an army and fear in an enemy. (Judges 7)

I Corinthians 15:52 – refers to the account in I Thessalonians 4:16
Raises the question; “Why the last trump?”

In athletic games, as in the Olympics of today the job of the herald and trumpet blower was/is very important. In the ancient games they would have a contest to see who would get the honor of either job. Once the position was won they would have the honor throughout the entire athletic competition.

I Corinthians 9:27 – Refers to the literal example of the importance of heralds.
Herald – kerux – preacher

On the last day of the games the last trump would sound announcing the end of the contest and the herald would then announce the winners and the judge would give out the awards.

The trump also announces the beginning of preparation for a battle (when the day of the Lord comes the trump will sound again for the battle to begin).

I Thessalonians 4:17 – caught up – snatched up (The big snatch)
Clouds – presence and glory as well as blessing of God.

Genesis 9:13-15 – The cloud represents God’s presence and blessing.

Exodus 13:21 – The pillar of cloud is obviously a FOS. It represents God’s presence and glory.

Exodus 16:10 – The glory of the Lord appeared in the cloud.

Exodus 40:34 – The cloud represents the glory of the Lord.

Leviticus 16:2 – The cloud represents the presence, the glory and the blessing of the Lord.

In the context of his coming in judgment but not necessarily his coming wrath, but in some places the clouds do represent his wrath.

Zephaniah 1:15 – The Day of the Lord (v14) - “That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,”

Revelations 1:7 – “he cometh with clouds” – This is in reference to the day of wrath.

The clouds are a blessing to some (looking down upon them they are bright and glorious but looking up at them they are dark and gloomy). On the Day of Christ we will be taken up into the clouds to be forever with the Lord and able to look down upon the clouds. When the Day of the Lord comes we will go with him out from the clouds.

I Thessalonians 4:17 – to meet...in the air – literally “for a meeting” We will be joining the Son in the true Son light room in the air. This is a special meeting like when you run out to meet Him and escort Him back to a reception for a dignitary paying an official visit. (Matt 25:6)

We meet him and then escort Him back to earth for the final judgment. It implies the second part of His coming. That is how in chapter 5 Paul can start discussing the Day of the Lord.

“in the Air” – We will meet in the advanced dominion. This is where Jesus Christ repossesses the air. It will no longer belong to the adversary.

I Thessalonians 4:18 – Comfort – encourage

We can encourage each other with these words because it is the hope. We will be victorious over all things that have bothered us in this life.

We need something inside, to draw upon when the pressure gets really bad, and that something will always be the hope of His return.