

Walter Cummins

I Thessalonians 5:14 – Warn – same word as admonish in v. 12.

Unruly – ataktos – one who is negligent in his duty, without rhythm, one who leaves his post in the military, out of rank, evasive of their obligations, careless in habits or details.

Comfort – paramutheomai – This word means comfort but it is so much more, listen to this definition that I found recently “to bring them tranquility.” Isn’t that beautiful? We can’t have true peace until the Lord returns but as much as we can find tranquility in the knowledge that this world of travail and trouble and stuff that just gets on your nerves, this world is not our home. We will be leaving some day. Maybe not today; maybe not tomorrow; but someday, like a thief in the night we will go and meet the Lord in the air. We need never return to this place and call it home again. We will have a new home. That thought can buy a whole lot of tranquil for me. How about you?

Feebleminded – oligotsuchos – little soul, small soul, discouraged, faint hearted. This word makes me think of people that “lose their faith” every time they are confronted with a hardship.

Support – antechomai – take an interest in them, to uphold, faithfully care. People the people in your twig are family. They, you, we are all part of the family of God. You treat them like family. You care about what they are doing in their lives, don’t get nose-y but take an interest.

Weak – morally weak not physically necessarily, this is immaturity mentally. When you take an interest in a person that is mentally immature you get the opportunity to teach a person how to walk the walk from the ground up. But if you’re dishonest with them and with God you can really screw a person up and really hurt people. You know what I mean, if you are not really loving them or comforting them or supporting them; if you’re just faking it this is where you can really hurt the family. So be honest if you can’t do it then don’t do it. Reevaluate what you are doing. Make sure of what you are doing.

It requires patience to bring people up and to encourage and to comfort people. You know there are fourteen different imperatives between verses 14 and 22. We need to write every one of them on our hearts and walk them in our lives.

I Thessalonians 5:15 – see – horao – This is the command. It means, “see to it” it literally means to see with the physical eyes. So this doesn’t just

imply anything, it commands that you personally see to it, you make sure that this happens, do not take any one else's word for it. You do it.

Evil – kakos – This is the destructive nature of evil. Not evil in earnest. When your brother poured mud over your head and then ran into the house to hide behind mommy, you of course chased him in with your own cup full of mud to pour over his head, did your mother tell you “Two wrongs don't make a right”. Didn't that just fry you? Sometimes immature people do an immature thing that is what growing up is for. But you cannot allow people to do evil things to each other because it is wrong and encourages ungodly behavior.

Render – pay back, this is an ungodly concept right from the get go. This is revenge. Revenge is God's job.

But – one of only two conjunctions in this section, it places “evil for evil” in contrast with “follow...good” used to greater emphasize the command of “render no”.

Ever – pantote - always

Follow – diskos – persecute, pursue

To all – one standard – don't ask others to do something that you are either unwilling or unable to do.

Men – is not in the texts. It can be removed.

I Thessalonians 5:16 – rejoice evermore – “giggle always”; get happy. What more can I say?

5:17 – pray without ceasing – pray constantly

5:18 – In the midst of every situation give thanks. This is the will of God.

For – the second of the two conjunctions, there is no imperative in the latter part of the verse

5:19 – FOS antenantiosis – the use of a negative statement to increase the intensity of the statement.

5:20 – Same FOS used in this verse.

Do not make a mockery of prophecy

I Corinthians 14:23, 26-33, 40 – Where you have confusion you have no tranquility and you are not at peace with all.

I Thessalonians 5:21 – prove – dokimazo – test expecting a positive result, separate the positive from the negative.

I Thessalonians 2:4 – to prove carries with it the idea of separating out the good from the evil. Similar to a colander.

I John 4:1 – try – prove. Separate the good from the evil.

I Thessalonians 5:21 – Hold fast to the good and discard that which is evil.

Hold fast – katecho – translated “seize” in Matthew 21:38 and should have been translated thus in II Thessalonians 2:6 but it was rendered “withholdeth” instead.

Literal of 5:21

“We must become experts at recognizing the true value of that which presents itself as spiritual”

Hebrews 5:13, 14 – You’re considered fully of age when you can discern good and evil. The trick is that you need to exercise that ability or just like an athlete you will lose it. But if you exercise it you will become quite skillful.

I Thessalonians 5:22 – appearance – eidos – form

Evil – poneros – emphasizes the harassment or harassing nature of evil.

Here are the 14 imperatives that we must write into our hearts and lives. These imperatives are the corps of our walk.

1. Warn them that are unruly.
2. Comfort the feeble minded
3. Support the weak
4. Be patient toward all
5. Let no-one render evil for evil
6. Always follow that which is good
7. Rejoice evermore
8. Pray without ceasing
9. Always give thanks
10. Quench not the Spirit
11. Despise not prophesy
12. Prove all things
13. Hold fast to the good
14. Abstain from all appearance of evil

This is the end of fourteen imperatives from verses 14-22 with only one conjunction in verse 15. This is the FOS asyndeton – “no ands or conjunctions”.

Galatians 5:22, 23 – These verses are a wonderful short concise example of this figure.

Ephesians 4:32 – This is another short beautiful example of the use of this figure.

I Thessalonians 5:23 – This verse marks the conclusion of the end of the FOS. There is always a conclusion at the end of this particular FOS. It is a conclusion because if you do all the previous commands he can do this.

God of peace – is used because God is the giver of peace, also to be at peace with the leaders as in v. 13, If you comply with what vs. 14-22 tell you to do the God of peace will be able to preserve you and sanctify you wholly. Then he can set you apart in holiness which is the theme of I Thessalonians i.e. sanctification.

Wholly – holo kleros – whole parts – whole or compilation of all your parts, no part wanting it enumerates your parts.

FOS merismos – part is given to represent the whole

Unto – en – in or at probably more accurately “at”

Doing these things builds rewards. There are rewards for maintaining peace with leadership.

I Thessalonians 5:24 – He that called you – indicates continuous action it is a present participle.

I Thessalonians 2:12 – Who hath called you – this is the same thing. Our calling is continuous and it is always in action.

I Thessalonians 5:25 – Brothers pray for us – Now it is mutual. First Paul and the leadership pray for the believers remembering without ceasing their labor of love. Now Paul is asking for the believers to pray for him and the leadership. We can never pray too much.

5:26 – Holy kiss – this is a kiss between friends. Normally we don't go around kissing people that we don't know. So this is an admonishment as well that they should know each other well enough to feel comfortable exchanging a holy kiss. It was and still is customary to greet good friends with a light kiss on the cheek or even on the lips. The custom is not the Word but the custom does have the Word behind it to give it veracity. Biblically the kiss is a gesture of love, honor and respect. It is usually linked to the bow which is a gesture of homage and in some cases, as with royalty it can be a sign of submission.

5:27 – holy – omit – should just read “unto all the brethren” Since a brother in Christ is already holy by definition it is not necessary to include the word.

5:28 – He leaves them by saying “The grace of the Lord...be with you” and finally “Amen” or that's the end. The word “amen” is a

word that suggests finality, nothing else need be said on the subject or simply “that’s it I am done”.