

**5:12** *Erotao, pres act ind* α AV 58x α 1) to question 2) to ask 2a) to request, entreat, beg, beseech

**we request of you, brethren,**

*Kopiao, pres act ptc* α AV 23x α 1) to grow weary, tired, exhausted (with toil or burdens or grief) 2) to labour with wearisome effort, to toil 2a) of bodily labour / 1) physically *become weary or tired* (JN 4.6); (2) of strong exertions *work hard, strive, struggle* (1T 4.10); (3) *emotionally become discouraged, give up* (RV 2.3)

**that you appreciate those who diligently labor among you,**

*Oida, perf act inf* α AV 666x α 1) to see, to perceive by any of the senses 2) to know - to have regard for one, cherish, pay attention to (1Th. 5:12)

*Proistemi, pres mid ptc* α AV 8x α 1) to set or place before 1a) to set over 1b) to be over, to superintend, preside over 1c) to be a protector or guardian 1c1) to give aid 1d) to care for, give attention to 1d1) profess honest occupations / intransitively in the NT; (1) middle put oneself (responsibly) at the head, *lead, direct, rule* (1T 5.17); (2) active, of a protective leadership *care for, help, give aid* (1TH 5.12); (3) of responsible

**and**

**have charge over you**

**And are over you in the Lord** (*kai proistamenous humôn en Kuriôi*). Same article with this participle. Literally, those who stand in front of you, your leaders in the Lord, the presbyters or bishops and deacons. Get acquainted with them and follow them.

preoccupation with something *devote oneself to, engage in, strive for* (TI 3.8)

**And admonish you** (*kai nouthetountas humas*). Old verb from *nouthetês* and

**in the Lord**

this from *nous* (mind) and *tithêmi*, to put. Putting sense into the heads of people. A thankless,

**and**

*Noutheteo, pres act ptc* α AV 8x α 1) to admonish, warn, exhort / admonish, warn, instruct, as giving instructions in regard to belief or behavior

but a necessary, task. The same article connects all three participles, different functions of the same leaders in the church.

**give you instruction,**

*Hegeomai, pres mid inf* α AV 28x α to consider, deem, account, think α Synonyms α *hegeomai* and *nomizo* denote a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, and the weighing and comparing of facts. *Hegeomai* denotes a more deliberate and careful judgment than *nomizo* / as making a decision after weighing the facts or circumstances *consider, think, have an opinion* (JA 1.2); *regard, esteem* (PH 2.3)

**5:13 and**

**that you esteem them very highly in love**

*Huperekteino, adv* α AV 1x α 1) to extend beyond the prescribed bounds, stretch out beyond measure, stretch out overmuch

**because of their work.**

*Agape, 116x* α love, especially as an attitude of appreciation resulting from a conscious evaluation & choice

*Ergon* α AV 176x α work

**And to esteem them** (*kai hêgeisthai*). Get acquainted with them and esteem the leaders. The idlers in Thessalonica had evidently refused to follow their leaders in church activities. We need wise leadership today, but still more wise following. An army of captains and colonels never won a battle.

**Rom 12:4-8; Heb 13:7, 17-19; 1Pet 5:1-7; 1Cor 9:11-14; Gal 6:6-10**



*Eireneuo, pres act ptc* α AV 4x α 1) to make peace 2) to cultivate or keep peace, harmony 3) to be at peace, live in peace / intransitively *keep peace, live at peace with someone* (RO 12 18)

**Live in peace with one another.**

**5:14** *Admonish the disorderly* (*noutheteite tous ataktous*). Put sense into the unruly mob who break ranks (a privative and *taktos*, verbal adjective of *tassô*, to keep military order). Recall the idlers from the market-place used against Paul holds up for church leaders!

**And**

(Ac 17:5). This is a challenging task for any leader.

**Encourage the fainthearted** (*paramutheisthe tous oligopsuchous*)

...Local conditions often cause some to lose heart and wish to drop out, be quitters. These must be held in line. (Heb 12:1-14; 2Tim 1:6-12) **Be long-suffering toward all** (*makrothumeite pros pantas*). These disorderly elements try the patience of the leaders. Hold out with them. What a wonderful ideal Paul here

*Parakaleo, pres act ind* α AV 109x α to encourage, admonish, exhort

**we urge you, brethren,**

*Noutheteo, pres act imp* α AV 8x α 1) to admonish, warn, exhort / admonish, warn, instruct, as giving instructions in regard to belief or behavior

**admonish the unruly,**

*Paramutheomai, pres mid imp* α AV 4x α 1) to speak to, address one, whether by way of admonition and incentive, or to calm and console / as rousing up someone's will about what ought to be done *encourage, strengthen* (1Th 2:12) (2) as rousing up hope for a good outcome of what has happened comfort, console (Joh 11:19)

**encourage the fainthearted,**

**Support the weak** (*antechesthe tôn asthenôn*)... The weak are those tempted to sin (immorality, for instance). (Mt 26:41; Lk 22:31-32; 1Cor 8:7-13; Gal 6:1)

*Oligopsuchos, adj* α AV 1x α 1) fainthearted / of one who feels his resources are too small for a given situation *fainthearted, despondent, discouraged; substantively fainthearted person* (1TH 5.14)

**help the weak,**

*Antechomai, pres mid imp* α AV 4x α (1) of holding closely to someone or something *cling to, hold firmly to, be devoted to* (MT 6.24); of sound doctrine *adhere to, hold fast* (TI 1.9); (2) as feeling helpful concern for others *help, support* (1TH 5.14)

*Asthenes, adj* α AV 25x α 1) weak, infirm, feeble / *weak, powerless; of physical or intellectual inability weak, inadequate* (MT 26.41); (2) figuratively, of what is less effective *weak, feeble, not strong* (1C 4.10); of what is in hopeless condition *morally weak, helpless* (RO 5.6)

**be patient with all men.**

*Makrothumeo, pres act imp* α AV 10x α 1) to be of a long spirit, not to lose heart 1a) to persevere patiently and bravely in enduring misfortunes and troubles 1b) to be patient in bearing the offenses and injuries of others 1b1) to be mild and slow in avenging 1b2) to be longsuffering, slow to anger, slow to punish / (1) with an element of expectancy *wait (for), have patience (for)* (JA 5.7); (2) with an element of constraint *be patient or forbearing* (1C 13.4); (3) with an element of postponement *delay, be slow* (LU 18.7)

**Admonish the unruly** (Ac 20:31; Rom 15:14; 1Cor 4:14; Col 1:28; 3:16; 1Th 5:12,14; 2Th 3:15)  
**Why Admonish?** (Pr 10:17; 12:1; 13:1,18; 15:5,10, 31-32; 17:10; 24:24-25; 27:5; 29:1,15; Eccl 8:11; Mt 18:15-17; 2Th 3:6,14-15; 1Tim 5:19-20; 2Tim 3:16-17)

# Our God-given Responsibilities

Of Leaders	Of Followers	To Others	To God
<p style="text-align: center;"><u><a href="#">1 Thess 5:12</a></u></p> <ol style="list-style-type: none"> <li>1. diligently labor among you</li> <li>2. have charge over you</li> <li>3. give you instruction</li> </ol> <p style="text-align: center;"><u><a href="#">Romans 12:4-8</a></u></p> <p>* lead with diligence</p> <p style="text-align: center;"><u><a href="#">Hebrews 13:7</a></u></p> <ol style="list-style-type: none"> <li>1. lead the flock</li> <li>2. speak God's Word to the flock</li> <li>3. be examples of faith &amp; conduct</li> </ol> <p style="text-align: center;"><u><a href="#">Hebrews 13:17-19</a></u></p> <ol style="list-style-type: none"> <li>1. keep watch over your souls</li> <li>2. give an account of your souls</li> </ol> <p style="text-align: center;"><u><a href="#">1 Pet 5:1-4</a></u></p> <ol style="list-style-type: none"> <li>1. shepherd the flock, exercising oversight</li> </ol> <p>* not under compulsion, but voluntarily</p> <p>* according to the will of God</p> <p>* not for sordid gain, but with eagerness</p> <p>* not lording it over those allotted to your charge, but proving to be examples</p> <ol style="list-style-type: none"> <li>2. Reward: receive the unfading crown of glory from the Chief Shepherd</li> </ol> <p style="text-align: center;"><u><a href="#">1Cor 9:11-14</a></u></p> <p>* The Lord directed those who proclaim the gospel to get their living from the gospel</p>	<p style="text-align: center;"><u><a href="#">1 Thess 5:12-13</a></u></p> <ol style="list-style-type: none"> <li>1. appreciate them</li> <li>2. esteem them very highly in love</li> </ol> <p style="text-align: center;"><u><a href="#">Hebrews 13:7</a></u></p> <ol style="list-style-type: none"> <li>1. remember them</li> <li>2. consider their conduct</li> <li>3. imitate their faith</li> </ol> <p style="text-align: center;"><u><a href="#">Hebrews 13:17-19</a></u></p> <ol style="list-style-type: none"> <li>1. obey your leaders</li> <li>2. submit to them</li> <li>3. pray for them</li> </ol> <p style="text-align: center;"><u><a href="#">1 Pet 5:5-7</a></u></p> <p>* younger men, be subject to your elders (v5)</p> <p style="text-align: center;"><u><a href="#">1 Cor 9:11-14</a></u></p> <p>* support God's teachers financially</p> <p style="text-align: center;"><u><a href="#">Galatians 6:6-10</a></u></p> <p>* share all good things with your teachers</p>	<p style="text-align: center;"><u><a href="#">1 Pet 5:5</a></u></p> <ol style="list-style-type: none"> <li>1. all of you, clothe yourselves with humility toward one another (v5)</li> </ol> <p style="text-align: center;"><u><a href="#">Gal 6:10</a></u></p> <p>* do good to all men, especially to believers</p> <p style="text-align: center;"><u><a href="#">Biblical Basis for Counselling (1Thess 5:14)</a></u></p> <ol style="list-style-type: none"> <li>1. Admonish the unruly ((Ac 20:31; Rom 15:14; 1Cor 4:14; Col 1:28; 3:16; 1Th 5:12,14; 2Th 3:15)</li> </ol> <p>* <b>Why Admonish? (Pr 10:17; 12:1; 13:1,18; 15:5,10, 31-32; 17:10; 24:24-25; 27:5; 29:1,15; Eccl 8:11; 2Tim 3:16-17)</b></p> <p>* <b>Procedures for dealing with sinning brethren (Matt 18:15-17; 2Th 3:6, 14-15; 1Tim 5:19-20)</b></p> <ol style="list-style-type: none"> <li>2. Encourage the Fainthearted (Heb 12:1-14; 2Tim 1:6-12)</li> <li>3. Help the Weak (Matt 26:41; Luke 22:31-32; 1Cor 8:7-13; Gal 6:1)</li> <li>4. Be patient with all men (1Th 5:14)</li> </ol> <p style="text-align: center;"><u><a href="#">1 Thess 5:13-15, 25-27</a></u></p> <ol style="list-style-type: none"> <li>1. live in peace with one another (v13)</li> <li>2. be patient with all men (v14)</li> <li>3. see that no one repays evil for evil (v15)</li> <li>4. always seek after the good for one another &amp; for all (v15; Prov 24:29; Matt 5:38-48)</li> <li>5. pray for us (v25)</li> <li>6. greet all the brethren with a holy kiss (v26; Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Pet 5:14)</li> <li>7. read this letter to all the brethren (v17)</li> </ol>	<p style="text-align: center;"><u><a href="#">1 Pet 5:6-7</a></u></p> <ol style="list-style-type: none"> <li>1. Humble yourselves under God's mighty hand that He may exalt you at the proper time (v6)</li> <li>2. cast all your anxiety upon Him, because He cares for you (v7)</li> </ol> <p style="text-align: center;"><u><a href="#">1 Thess 5:16-24</a></u> <u><a href="#">OUR PART</a></u></p> <ol style="list-style-type: none"> <li>1. rejoice always (v16; Phil 2:17,18; 3:1; 4:4)</li> <li>2. pray without ceasing (v17)</li> </ol> <p>* not repetitiously or without a break (Matt 6:7-8) but persistently (Lk 18:1-8) &amp; regularly (Eph 6:18; Phil 4:6; Col 4:2, 12)</p> <ol style="list-style-type: none"> <li>3. in everything give thanks (v18; Col 1:12; 3:17; cf Rom 1:21; 2 Tim 3:2)</li> <li>4. don't quench the Spirit (v19)</li> </ol> <p>* don't resist the Holy Spirit (Acts 7:51 - <i>antipipto</i>, 1x, fight against)</p> <p>* don't grieve Him (Eph 4:30 - <i>lupeo</i>, pain, injure distress)</p> <p>* be filled by the Spirit (Eph 5:18)</p> <p>* walk by the Spirit of God (Gal 5:16)</p> <ol style="list-style-type: none"> <li>5. don't despise prophetic utterances (v20)</li> </ol> <p>* Example: Acts 11:27-30)</p> <ol style="list-style-type: none"> <li>6. examine everything carefully (v21)</li> </ol> <p>* Example: Acts 17:10-11</p> <ol style="list-style-type: none"> <li>7. abstain from every form of evil (v22; Acts 15:20, 29; 1Thess 4:3; 1Pet 2:11; cf. 1Tim 4:3)</li> </ol> <p style="text-align: center;"><u><a href="#">GOD'S PART</a></u></p> <ol style="list-style-type: none"> <li>1. He will sanctify you entirely (v23)</li> <li>2. He will preserve your spirit, soul &amp; body complete, without blame at the coming of our Lord (v23)</li> <li>3. He is faithful and will do it (v24)</li> </ol>

5:15

*Horao, pres act imp* α AV 59x α 1) to see with the eyes 2) to see with the mind, to perceive, know 3) to see, i.e. become acquainted with by experience, to experience 4) to see, to look to 4a) to take heed, beware 4b) to care for, pay heed to 5) I was seen, showed myself, appeared

**See that no one repays another with evil for evil,**

but

*Apodidomi, aor act subj* α AV 48x α 1) to deliver, to give away for one's own profit what is one's own, to sell 2) to pay off, discharge what is due 2a) a debt, wages, tribute, taxes, produce due 2b) things promised under oath 2c) conjugal duty 2d) to render account 3) to give back, restore 4) to requite, recompense in a good or a bad sense

*Pantote, adv* α AV 42x α 1) at all times, always, ever

**always seek after that which is good for one another**

*Dioko, pres act imp* α AV 44x α 1) to make to run or flee, put to flight, drive away 2) to run swiftly in order to catch a person or thing, to run after 2a) to press on: figuratively of one who in a race runs swiftly to reach the goal 2b) to pursue (in a hostile manner) 3) in any way whatever to harass, trouble, molest one 3a) to persecute 3b) to be mistreated, suffer persecution on account of something 4) without the idea of hostility, to run after, follow after: someone 5) metaph., to pursue 5a) to seek after eagerly, earnestly endeavour to acquire

*Kakos, adj* α AV 51x α 1) of a bad nature 1a) not such as it ought to be 2) of a mode of thinking, feeling, acting 2a) base, wrong, wicked 3) troublesome, injurious, pernicious, destructive, baneful

**See to it that no one render unto any one evil for evil** (*horate mê tis kakon anti kakou apodôi*). Note *mê* with the aorist subjunctive (negative purpose) *apodôi* from *apodidômi*, to give back. Retaliation, condemned by Jesus (Mt 5:38-42) and by Paul in Ro 12:17, usually takes the form of "evil for evil," rather than "good for good" (*kalon anti kalou*). Note idea of exchange in *anti*. Follow after (*diôkete*). Keep up the chase (*diôkô*) after the good.

*Agathos, adj* α AV 102x α 1) of good constitution or nature 2) useful, salutary 3) good, pleasant, agreeable, joyful, happy 4) excellent, distinguished 5) upright, honourable  
**and for all men.**

**Matt 5:38-48;  
Rom 12:17-21**



**5:16** *Chairo, pres act imp* α AV 74x α 1) to rejoice, be glad 2) to rejoice exceedingly 3) to be well, thrive 4) in salutations, hail! 5) at the beginning of letters: to give one greeting, salute

**Rejoice always;**

*Pantote, adv* α AV 42x α 1) at all times, always, ever

**5:17**

*Proseuchomai, pres mid imp* α AV 87x α 1) to offer prayers, to pray

**pray without ceasing;**

*Adialeiptos, adv* α AV 4x α 1) without intermission, incessantly, without ceasing

**5:18** **in everything**

*Eucharisteo, pres act imp* α AV 39x α 1) to be grateful, feel thankful 2) give thanks

**give thanks;**

**for** *Thelema* α AV 64x α 1) what one wishes or has determined shall be done 1a) of the purpose of God to bless mankind through Christ 1b) of what God wishes to be done by us 1b1) commands, precepts 2) will, choice, inclination, desire, pleasure

**this is God's will for you**

**What is the will of God for you? What does each instruction show about your relationship to God? Why must I obey God in these areas? If I don't, what do I lose out on? etc. For example: if I'm to rejoice always, what must be true of me? What truth of God must I be utterly convinced of?...**

**in Christ Jesus.**



5:19

Matt 12:20;  
Eph 6:16

*Pneuma* α AV 385x α 1) a movement of air 1a) of the wind, 1b) breath of nostrils or mouth 2) the spirit, i.e. the vital principal by which the body is animated 2a) the rational spirit, the power by which the human being feels, thinks, decides 2b) the soul 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting 3a) a life giving spirit 3b) a human soul that has left the body 3c) a spirit higher than man but lower than God, i.e. an angel 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ 4) of God 4a) God's power and agency distinguishable in thought from his essence in itself considered 4a1) manifest in the course of affairs 4a2) by its influence upon the souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings 4a3) the third person of the trinity, the God the Holy Spirit 5) the disposition or influence which fills and governs the soul of any one

## Do not quench the Spirit;

*Sbennumi, pres act imp* α AV 8x α 1) to extinguish, quench 1a) of fire or things on fire 1a1) to be quenched, to go out 1b) metaph. to quench, to suppress, stifle 1b1) of divine influence / literally *extinguish, quench, put out something*, as fire (MK 9.48) or lamps (MT 25.8); metaphorically, of an activity *cause to cease, thwart,*

5:20

block (MT 12.20; EP 6.16); figuratively *stifle, suppress, restrain* (1TH 5.19)

*Exoutheneo, pres act imp* α AV 11x α 1) to make of no account, despise utterly / (1) as treating someone or something as of no account *despise, disdain, make light of* (RO 14.3); (2) as making something or someone as of no account *disregard, reject, despise* (1TH 5.20)

## do not despise prophetic utterances.

*Propheteia* α AV 19x α 1) prophecy 1a) a discourse emanating from divine inspiration and declaring the purposes of God, whether by reproof and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events 1b) Used in the NT of the utterance of OT prophets 1b1) of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining to it, the spirit of prophecy, the divine mind, to which the prophetic faculty is due 1b2) of the endowment and speech of the Christian teachers called prophets 1b3) the gifts and utterances of these prophets, esp. of the predictions of the works of which, set apart to teach the gospel, will accomplish for the kingdom of Christ / prophecy; (1) as the gift (*charisma*) of inspired speaking granted to believers by the Spirit *prophecy, ability to prophesy* (RO 12.6); (2) as the utterance of a prophet *prophetic words, inspired saying, prophecy* (1C 14.6); (3) as a foretelling of future events *prediction, prophecy* (MT 13.14); (4) as the work of a prophet *prophetic activity, prophesying* (RV 11.6)

**Quench not the spirit** (*to pneuma mê sbennute*). *Mê* with the present imperative means to stop doing it or not to have the habit of doing it. It is a bold figure. Some of them were trying to put out the fire of the Holy Spirit, probably the special gifts of the Holy Spirit as verse 20 means. But even so the exercise of these special gifts (1Co 12-14; 2Co 12:2-4; Ro 12:6-9) was to be decently (*euschêmonôs*, 1Th 4:12) and in order (*kata taxin*, 1Co 14:40) and for edification (*pros oikodomên*, 1Co 14:26). Today, as then, there are two extremes about spiritual gifts (cold indifference or wild excess). It is not hard to put out the fire of spiritual fervor and power.

**Despise not prophesyings** (*prophêteias mê exoutheneite*). Same construction, stop counting as nothing (*exoutheneô*, *outhen=ouden*), late form in LXX.... Plural form *prophêteias* (accusative). Word means forth-telling (*pro-phêmi*) rather than fore-telling and is the chief of the spiritual gifts (1Co 14) and evidently depreciated in Thessalonica as in Corinth later.

Ac 4:11; Rom 14:3,10; 1Cor 16:10,11

1Cor 12:4-11,28-30; 14:26-33



**5:21** *Dokimazo, pres act imp* α AV 23x α 1) to test, examine, prove, scrutinise (to see whether a thing is genuine or not), as metals 2) to recognise as genuine after examination, to approve, deem worthy

## examine everything carefully;

*Katecho, pres act imp* α AV 19x α (1) transitively, active; (a) *hold fast, keep in possession, possess* (2C 6.10); figuratively *hold in memory, keep in mind, continue believing* (1C 15.2); (b) *hold back, detain, prevent* (LU 4.42); figuratively *restrain, check* (2TH 2.6); (c) *hold down, suppress; figuratively suppress* (RO 1.18); (d) *take (over), occupy* (LU 14.9); (2) transitively, passive: (a) of law *be bound by* (RO 7.6); (b) of disease *be afflicted with* (JN 5.4); (3) intransitively, as a nautical technical term *hold one's course toward, head for, steer for* (AC 27.40)

## hold fast to that which is good;

**Hold fast that which is good** (*to kalon katechete*). Keep on holding down the beautiful (noble, morally beautiful). Present imperative *kat-echô* (perfective use of *kata-* here).

**5:22** *Apecho, pres mid imp* α AV 11x α 1) have 1a) to hold back, keep off, prevent 1b) to have wholly or in full, to have received 1c) it is enough, sufficient 2) to be away, absent, distant 3) to hold one's self off, abstain

## abstain from every form of evil.

*Eidos* α AV 5x α 1) the external or outward appearance, form figure, shape 2) form, kind / (1) with a passive sense, as what is visible to the eye form, (external) *appearance* (LU 3.22); (2) with an active sense *sight, what one sees* (2C 5.7); (3) (particular) *kind, sort* (1TH 5.22)

**Prove all things** (*panta [de] dokimazete*). Probably *de* (but) is genuine. Even the gift of prophecy has to be tested (1Co 12:10; 14:29) to avoid error. Paul shows fine balance here.

**Matt 16:21-23;  
James 3:13-18**

*Agathos, adj* α AV 102x α 1) of good constitution or nature 2) useful, salutary 3) good, pleasant, agreeable, joyful, happy 4) excellent, distinguished 5) upright, honourable

**Abstain from every form of evil** (*apo pantos eidous ponerou apechesthe*). Present middle (direct) imperative of *ap-echô* (contrast with *kat-echô*) and preposition *apo* repeated with ablative as in 1Th 4:3. Note use of *ponêrou* here for evil without the article, common enough idiom. *Eidos* (from *eidon*) naturally means look or appearance as in Lu 3:23; 9:29; Joh 5:37; 2Co 5:7. But, if so taken, it is not semblance as opposed to reality (Milligan). The papyri give several examples of *eidous* in the sense of class or kind and that idea suits best here. Evil had a way of showing itself even in the spiritual gifts including prophecy.

*Poneros, adj* α AV 76x α 1) full of labours, annoyances, hardships 1a) pressed and harassed by labours 1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble 2) bad, of a bad nature or condition 2a) in a physical sense: diseased or blind 2b) in an ethical sense: evil wicked, bad ++++ The word is used in the nominative case in Mt. 6:13. This usually denotes a title in the Greek. Hence Christ is saying, deliver us from "The Evil", and is probably referring to Satan.

Regardless of what type of worship your church has, one thing is clear: only that which God calls "good" is to be practised and taught while that which is evil, even the very form or appearance of it, must be abhorred and done away with. Do you agree?



5:23

*Eirene* ▫ AV 92x ▫ peace, harmony, concord; security, safety, prosperity, felicity; of the Messiah's peace, the way that leads to peace (salvation)

Now

may the God of peace

and

*Pneuma* ▫ AV 385x ▫ the spirit, the rational spirit, the power by which the human being feels, thinks, decides

may your spirit

and

soul

and

body be preserved complete,

*Soma* ▫ AV 146x ▫ the body both of men or animals, the living body

cf. Jas 2:26 – body – spirit = dead  
2 Cor 7:1 - body & spirit  
Mt 10:28 - body & soul

*Tereo, aor pass opt* ▫ AV 75 ▫ 1) to attend to carefully, take care of 1a) to guard 1b) metaph. to keep, one in the state in which he is / protect, keep intact, keep inviolate, preserve, protect

*Hagiazo, aor act opt* ▫ AV 29x ▫ to separate from profane things and dedicate to God; to purify, to cleanse externally, to purify internally by renewing of the soul / *make holy, consecrate, sanctify*; (1) of things set apart for sacred purposes consecrate, dedicate (MT 23.19); (2) of God's name treat as holy, *revere* (MT 6.9); (3) of persons; (a) objectively, of Christ and his church acknowledged as being God's own possession set apart for a holy purpose, *dedicate, consecrate* (1C 6.11); (b) subjectively, of spiritual and moral preparation *sanctify, make holy, purify* (1TH 5.23)

Himself sanctify you entirely;

*Holoteles, adj* ▫ AV 1x ▫ 1) perfect, complete in all respects / of something complete in all respects *through and through, wholly, altogether* (1TH 5.23)

*Psuche* ▫ AV 105x the soul, the seat of the feelings, desires, affections, aversions (our heart, soul etc.), the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life, the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)

*Holokleros, adj* ▫ AV 2x ▫ 1) complete in all its parts, in no part wanting or unsound, complete, entire, whole 1a) of a body without blemish or defect 1b) free from sin, faultless 1c) complete in all respects, consummate / of something complete in all its parts, with focus on quantity rather than quality *complete, whole, intact*; of a person *in every part of, in all aspects of, throughout the whole of* (1TH .23)

without blame

*Amemptos, adv* ▫ AV 2x ▫ 1) blameless, so that there is no cause for censure

According to Ephesians 1:4 and other places, "He chose us in Him before the foundation of the world, that we should be holy and blameless before Him", yet Paul prayed for that to happen. Even though Jude 24 says that God "is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy", yet again Paul prays for us. What do you learn from this about entering into your possessions or claiming the promises of God?

What is to be persevered complete and when? What is the significance? Does it apply to saints "who are alive and remain" or does it apply to "the dead in Christ"? (cf 1 Thess 4:13-18)

at the coming of our Lord Jesus Christ.

*Parousia* ▫ AV 24x ▫ 1) presence 2) the coming, arrival, advent 2a) the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God



**5:24** *Pistos*, adj ▫ AV 67x ▫ **trusty, faithful** - of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties, one who kept his plighted faith, worthy of trust, that can be relied on

**Faithful is He who calls you,**

*Kaleo*, pres act ptc ▫ AV 146x ▫ **to call, to invite**

**and** *Poieo*, fut act ind ▫ AV 579x ▫ 1) **to make - cause one to, to be the authors of a thing (to cause, bring about) 2) to do**

**He also will bring it to pass**

**5:25**

**Brethren,**

*Proseuchomai*,  
pres mid imp ▫ AV  
87x ▫ 1) **to offer  
prayers, to pray**

**pray for us.**

*Aspazomai*, aor mid imp ▫

**5:26**

AV 60x ▫ 1) **to draw to one's self 1a) to salute one, greet, bid welcome, wish well to 1b) to receive joyfully, welcome**

**Greet all the brethren with a holy kiss.**

*Hagios*, adj ▫ AV 229x ▫ 1) **most holy thing, a saint / as the quality of persons or things that can be brought near or into God's presence holy; (1) of things set apart for God's purpose dedicated, sacred, holy (MT 4.5); (2) of persons holy, pure, consecrated to God (LU 1.70);**

*Philema* ▫ AV 7x ▫ 1) **a kiss 2) the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith**

**5:27**

*Enorkizo*, pres act ind, (1) **of an oath cause to swear, put under oath; (2) appeal to earnestly, adjure (1TH 5.27)**

**I adjure you by the Lord**

**I adjure you by the Lord**  
(*enorkizô humas ton Kurion*).  
Late compound for old *horkizô* (Mr 5:7), to put one on oath, with two accusatives...Occurs in inscriptions.

**to have this letter read to all the brethren.**

**5:28**

*Anaginosko*, aor pass ind ▫ AV 33x ▫ 1) **to distinguish between, to recognise, to know accurately, to acknowledge 2) to read**

**The grace of our Lord Jesus Christ be with you.**

**With a holy kiss** (*en philêmati hagiôi*).  
With a kiss that is holy (Milligan) a token of friendship and brotherly love (1Co 16:20; 2Co 13:12; Ro 16:16). In 1Pe 5:14 it is "with a kiss of love." This was the customary salutation for rabbis.

**That this epistle be read unto all the brethren** (*anagnôsthênai tèn epistolên pasin tois adelphois*). First aorist passive infinitive of *anaginôskô* with accusative of general reference in an indirect command. Clearly Paul wrote for the church as a whole and wished the epistles read aloud at a public meeting. In this first epistle we see the importance that he attaches to his epistles.

