

1 Thessalonians 5

Christian Conduct A Series Of Admonitions

1 Thess. 5:12 But we request of you, brethren, that you appreciate [value, respect] those who diligently labor among you, and have charge [rule] over you in the Lord and give you instruction,

1. "But we request [ask] of you, brethren, that you appreciate [value, respect]"
 - a. "appreciate" is literally from "oida" [oy dah] "to know."
 - b. It is used in the sense of "appreciate, value, respect, regard with favor."
 - c. Leaders were to be appreciated, valued, respected.
 - d. This would refer to apostles, prophets, elders, etc.
2. There is a three-fold description of leaders.
 - a. "those who diligently labor among you"
 - 1) Lit. "the [ones] laboring among you"
 - 2) "kopiao" [kah pee ah oh] - "become tired, become weary, work hard, labor, struggle"
 - 3) The word "diligently," that is "work hard," is probably implied. See Lk. 5:5; Jn. 4:38
 - b. "and have charge over you in the Lord" - This reveals leaders had and have authority.
 - 1) Leaders are to lead by example, but not by example only.
 - 2) They have authority as overseers. (Acts 20:28; 1 Pet. 5:2,3; Heb. 13:17).

Acts 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

1 Pet. 5:2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness;

1 Pet. 5:3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

Heb. 13:17 Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

- c. "and give you instruction" - "instruction" is from "noutheteo" [noo theh teh oh] meaning "admonish, warn, instruct."

1 Thess. 5:13 and that you esteem [consider, regard] them very highly in love because of their work. Live in peace with one another.

1. “and that you esteem them very highly in love”
 - a. They were to hold their leaders in special esteem and exercise Christian love towards them.
 - b. “because of their work” - These men were doing the work of the Lord and the believers at Thessalonica were benefitting from their labor.
2. “Live in peace with one another” - “eireneuo” [ay rayn **you** oh] means “keep the peace, live at peace.”
 - a. Jesus taught His followers to be peacemakers. (Matt. 5:9; Mk. 9:50).

Matt. 5:9 "Blessed are the peacemakers, for they shall be called sons of God."

Mk. 9:50 "Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another."

- b. Paul also admonished Christians to be a peace with others. (Rom. 12:18; 14:19; 2 Cor. 13:11).

Rom. 12:18 If possible, so far as it depends on you, be at peace with all men.

Rom. 14:19 So then we pursue the things which make for peace and the building up of one another

2 Cor. 13:11 Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.

1 Thess. 5:14 We urge you, brethren, admonish [exhort, warn] the unruly, encourage the fainthearted, help the weak, be patient with everyone.

1. “We urge you, brethren, admonish the unruly”
 - a. “Admonish” can also mean “exhort, warn.”
 - b. “unruly” comes from “ataktos” [**ah** tahk tahs] meaning “disorderly, insubordinate.”
 - 1) It can also be used to mean “lazy, idle.”
 - 2) This was a problem with some. (2 Thess. 3:10-12).
2. “encourage the fainthearted”
 - a. They were to encourage those who were discouraged.
 - b. “oligopsuchos” [ah lee **gahp** soo ahs] means “faint-hearted, discouraged.” See Heb. 3:13

Heb. 3:13 But encourage one another day after day, as long as it is *still* called "Today," so that none of you will be hardened by the deceitfulness of sin

- c. We need to act now before it becomes too late!

3. “help the weak” - “weak” seems to refer to those who were weak spiritually, but it would not exclude helping those who were physically weak.
4. “be patient [longsuffering] with everyone” - “everyone” is very broad and includes Christians and non-Christians, leaders and non- leaders.

1 Thess. 5:15 See that no one repays another with evil for evil, but always seek after [pursue] that which is good for one another and for all people.

1. “See that no one repays another with evil for evil”

a. This does not support the misuse of “an eye for an eye, and a tooth for a tooth.” (Exod. 21:23-25; Lev. 24:22).

Exod. 21:23 "But if there is *any further* injury, then you shall appoint *as a penalty* life for life,

Exod. 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

Exod. 21:25 burn for burn, wound for wound, bruise for bruise.

Lev.24:19 'If a man injures his neighbor, just as he has done, so it shall be done to him:

Lev. 24:20 fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him.

b. Men want to misuse this Old Testament commandment that was intended to govern the decisions of judges.

c. It meant the penalty should fit the crime.

1) It was not a license to justify retaliation.

2) It was not permission to exercise revenge on those who had harmed you.

d. Today it is used to justify retaliation and “getting even.”

e. Jesus taught just the opposite and warned against “getting even.” (Matt. 5:38-48).

f. Paul also warned against retaliation. (Rom 12:18-21).

Rom. 12:18 If possible, so far as it depends on you, be at peace with all men.

Rom. 12:19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.

Rom. 12:20 "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head."

Rom. 12:21 Do not be overcome by evil, but overcome evil with good.

2. “but always seek after that which is good for one another and for all people.”

a. Christians are to pursue what is good in regard to one another and for all people.

b. Christians are always to seek after good.

c. They are to “overcome evil with good.” (Rom. 12:21).

1 Thess. 5:16 Rejoice always;

- “pantote” [**pahn** tah teh] - “always, at all times”

1. Philips paraphrases “Be happy in your faith at all times”

2. Paul spoke of rejoicing in 1 Thessalonians 1:6.

1 Thess. 1:6 You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,

3. Paul urged Christians to “rejoice in the Lord.” (Phil. 3:1; 4:4).

Phil. 3:1 Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you

Phil. 4:4 Rejoice in the Lord always; again I will say, rejoice!

4. Jesus taught His disciples “to rejoice” even in times of persecution. (Matt. 5:10-12). See also Acts 5:41.

5. Christians have many reasons to rejoice.

Sins forgiven - 1 Jn. 1:9	New Spiritual bodies - 1 Cor. 15:51-53	No condemnation in hell - Rom. 8:1
Presence of Jesus - Matt. 28:20	Assurance of Heaven - 1 Pet. 1:4; Jn. 14:3	Promise of God’s help - 1 Cor. 10:13; Jas. 4:8.
Jesus our Savior - Heb. 5:9	Indwelling of Holy Spirit - Rom. 8:9	Inner peace - Phil. 4:6
God is our Father - Matt. 6:9	Brotherhood of believers - 1 Pet. 2:17	Others are being saved

1 Thess. 5:17 pray without ceasing;

• “adialeiptos” [ah dee ah **layp** tos] - “constantly, unceasingly”

1. The idea is not that Christians pray every minute of every day, but they should “never cease to pray.”

2. Christians are urged to be a prayerful people. (Lk. 18:1; Rom. 12:12; Col. 4:2).

1 Thess. 5:18 in everything give thanks; for this is God's will for you in Christ Jesus.

i. “in everything give thanks”

a. This does not mean Christians are to give thanks for the bad things that happen to them and others.

b. It means Christians are to give thanks under all circumstances - always count blessings.

c. There are always reasons to give thanks.

2. “for this is God's will for you in Christ Jesus - This is what God expects of you in Christ Jesus.

3. Christians are to be a thankful people. (Eph. 5:20; Phil. 4:6; Col. 4:2).

Eph. 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

Phil. 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

Col. 4:2 Devote yourselves to prayer, keeping alert in it with *an attitude of* thanksgiving;

1 Thess. 5:19 Do not quench [extinguish] the Spirit;

- “sbennumi” [sben **noo** mee] - “quench, extinguish”

1. Jesus used this word in Matthew 25:8 and Mark 9:48.

Matt. 25:8 "The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.'

Mark 9:48 where *their worm does not die, and the fire is not quenched.*

2. They were not to stifle or put out the utterances of the Holy Spirit.
3. Paul used the present imperative that means “Stop quenching the Spirit.”
 - a. Evidently some were doing that to some extent.
 - b. How they were doing this is not revealed
 - c. There are a number of ways to quench the Holy Spirit.

Works of the flesh - Gal. 5:19-21	Refusing to walk in the light	Denying the presence of the Holy Spirit.
Hardness of heart	Rejecting God’s teachings	Not producing the fruit of the Spirit.
Carelessness	Not paying attention to prophetic utterances.	Being lazy
Walking in darkness	Not letting one’s light shine	Being self-righteous
Lukewarmness	Failing to Forgive	

- d. Paul warned the church at Ephesus not to “grieve” the Holy Spirit. (Eph. 4:30).

Eph. 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

- 1) The Holy Spirit can be grieved.
- 2) He can even be extinguished. (1 Thess. 5:19; Heb. 6:4-6).

Heb. 6:4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

Heb. 6:5 and have tasted the good word of God and the powers of the age to come,

Heb. 6:6 and *then* have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

1 Thess. 5:20 do not despise [set at naught] prophetic [inspired] utterances.

- “propheteia” [prah fay **tay** ah] - “prophesy, prophetic activity, gift of prophecy”
 - “exoutheneo” [ex oo theh **neh** oh] - “despair, reject, treat with contempt.”
1. He warned them not to despise, set at naught, reject, hold in low esteem inspired utterances.
 - a. There may have been a tendency to underrate “prophesy” in comparison to some of the more striking and exciting gifts of the Holy Spirit.
 - b. See 1 Cor. 14:1
 2. Prophets had a major role in delivering God’s word.
 3. Prophets were a vital part of the first century church. (Eph. 4:11-13).

Eph. 4:11 And He gave some as apostles, **and some as prophets**, and some as evangelists, and some as pastors and teachers,

Eph. 4:12 for the equipping of the saints for the work of service, to the building up of the body of Christ;

Eph. 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

4. Paul indicated prophecy was a gift to be earnestly desired. (1 Cor. 14:1-3).

1 Cor. 14:1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.

1 Cor. 14:2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries.

1 Cor. 14:3 But one who prophesies speaks to men for edification and exhortation and consolation.

- a. “Prophecy” is teaching. It can come from one who is inspired or one who is repeating God’s inspired message.
- b. Teachers today are not inspired, but they are to faithfully teach the words that were “once for all delivered to the saints” by Christ, the apostles and prophets. (Jude 3).

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