

COMFORT ONE ANOTHER

- Historical background
 - Author – apostle Paul
 - wrote the first of these two letters to the Thessalonian church while in Corinth (Acts 18:1-17), in AD 51
 - on his 2nd missionary journey
 - just months after he planted the church
 - Acts 17:1–9
 - 1 and 2 Thessalonians written only months apart
 - often called the “Eschatological Epistles”
 - b/c of their teaching on future events, the dominant focus is on ecclesiology.
 - Eschatology – doctrine of last things/end times
 - Ecclesiology – doctrine of the church
- PURPOSE
 - **Paul writes to encourage a young church in their vibrant, influential faith,**
 - **and to exhort them in the basic church matters over which they had questions and struggles**
 - It’s the warmest of all Paul’s letters
 - a possible outline of the epistle
 - Paul’s **Thanksgiving** for the Thessalonians (1)
 - Paul’s **Reminders** to the Thessalonians (2–3)
 - Paul’s **Exhortations** for the Thessalonians (4–5)
- READ 1 THESSALONIANS 4:13–18
- Differing views on the purpose of this pericope/paragraph

- Teaches on the Rapture while dealing with their question about those deceased so that he can provide comfort and hope
- To teach them about the future resurrection of their dead brethren in relation to Christ's coming so that they could be comforted
- to console the Thessalonians (who are apparently mourning) through instruction regarding the relationship between the resurrection and the parousia of Christ
- to address concerns surrounding those dying before the Lord's return and when the timing of Christ's return might occur
- primary intent – to comfort the living in the face of death and enable them to use his teachings on Christ's coming to comfort one another

- PATTERN: question – answer – exhortation

- Instructive section, Paul is teaching
- Or is it merely exhortational?
 - It's found within an exhortational section

- I submit to you, Paul's 3 words are helpful in understanding the instruction being given
 - HOPE, the Christian hope v. 13
 - Future tense verbal action WILL BRING v. 14
 - Imperative COMFORT v. 18

Chrysostom, early church father and orator, deplored the ostentatious (attention seeking) public lamentations that were made at Christian funerals in his day: *“When I behold the wailings in public places, the groanings over those who have departed this life, the howlings and all the other unseemly behavior, I am ashamed before the heathen and the Jews and heretics who see it, and indeed before all who for this reason laugh us to scorn.”*

He complained that such conduct had the effect of nullifying his teaching on the resurrection and encouraged the heathen to continue in unbelief. He asked what could be more unseemly than for a person who professes to be crucified to the world to tear his hair and shriek hysterically in the presence of death.

“Those who are really worthy of being lamented,” Chrysostom admonished, “are the ones who are still in fear and trembling at the prospect of death and have no faith at all in the resurrection.”* Then he drove home his point with these arresting words: *“May God grant you all depart this life unwailed!”

- death provokes a powerful reaction in us, no doubt, but the Christian reaction is one that is necessarily informed by our confession
- this may have been the problem that Paul was addressing, that the Thessalonians weren't allowing their reaction to death to be informed by their Christian confession
- and this is why Paul takes time here to write to them of the relationship between the resurrection of the dead and Christ's coming again
- and to exhort them not as those without hope
 - but as those with the greatest hope – certainty

- but rather as those whose attention is always directed to the future in anticipation of Christ’s return
- this is the ultimate provision of comfort in the face of grief

¹³ But we do not want [PAI1pl] you to be uninformed [PAInf], brethren, about those who are asleep [PPPtplmgen], so that you will not grieve [PPSub2pl] as do the rest who have [PAPtplmnom] no hope.

¹³ Οὐ θέλομεν [PAI1pl] δὲ ὑμᾶς ἀγνοεῖν [PAInf], ἀδελφοί, περὶ τῶν κοιμωμένων [PPPtplmgen], ἵνα μὴ λυπησθε [PPSub2pl] καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες [PAPtplmnom] ἐλπίδα.

- There was **obviously a problem** that the Thessalonians were **wrestling with**, even **anguishing over**
- Another rendering for “about those who are asleep” is *concerning those who are asleep*
 - This helps to point out more clearly that Paul is addressing a current concern that has arisen, a question that needs addressing
- Speculation
 - **Underdeveloped understanding** or appreciation on the relationship between the resurrection and Christ’s return
 - **More teaching** was **required** of Paul about this

- Perhaps a **perceived disadvantage** in the deceased's being assumed into heaven
 - Some **other anxiety** over the dead, like thinking **the day** of the Lord **had already come** 2 Thess 2
 - **Gnostics** denying the bodily resurrection – **doubtful** due to dating – Gnosticism would have been in early stages
- Paul **desired** they **not remain uniformed**
 - Infinitive – ἀγνοεῖν
 - from where we get the word *agnostic*
 - without knowledge
 - this is textbook Paul – 6x
 - Rom 1:13 **I do not want you to be unaware, brethren**, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.
 - Rom 11:25 **For I do not want you, brethren, to be uninformed** of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;
 - 1Cor 10:1 **For I do not want you to be unaware, brethren**, that our fathers were all under the cloud and all passed through the sea;
 - 1Cor 12:1 Now concerning spiritual [gifts,] brethren, **I do not want you to be unaware.**

- 2Co 1:8 **For we do not want you to be unaware, brethren,** of our affliction which came [to us] in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;
 - This ignorance that Paul speaks of relates to their faith
 - and a deficiency in their faith for which he continues to pray
 - 1 Thess 3:10
 - ***as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?***
- And now here in 1 Thess 4 regarding those who are asleep
 - Sleep – **euphemistic for death**
 - Euphemism – a **milder**, indirect term for one that is considered much harsher, blunt
 - John 11:11 Jesus said, ***our friend Lazarus has fallen asleep***
 - Acts 7:60 of Stephen at his stoning, ***he fell asleep***
 - 1 Cor 15:6 *After that He appeared to more than five hundred brethren at one time, most of whom remain until now, **but some have fallen asleep;***
 - 1 Cor 15:20 But now Christ has been raised from **the dead**, the first fruits of **those who are asleep.**

- Paul again here is clearly referring to those who have died
 - This is referring to **a bodily state**, not the state of the soul
 - This **isn't soul sleep**, not that that's a thing
 - & Paul says further, **so that you will not grieve**
 - It's not surprising that Paul desires to minimize their grief by way of words that provide comfort
 - We begin to see a distinction being made here between two groups of people
 - The first group
 - **as do the rest who have no hope.**
 - Those whose grief is ongoing
 - their hopelessness a continual state
 - this describes the unbelieving world
 - And forming a contrast with Paul's readers, the Thessalonians
- **WHY ARE "THE REST" WITHOUT HOPE?**
 - They've rejected God
 - Conducted themselves in disobedience

- Headed for divine judgment
 - Having not been rescued from the wrath to come 1 Thess 1:10
- Eph 2:12
 - *remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, **having no hope and without God in the world.***
 - The **verb *having*** can carry **other nuances**
 - They **possess/own** no hope
 - They are **impoverished**
 - Not only are they without knowledge, they are without hope
 - **We can easily think back to a time in our lives when this was us.**
- **How is the grief that Paul refers to in v. 13 overcome?**
 - **Through Christian hope**
- **WHAT IS THE NATURE OF CHRISTIAN HOPE?**
 - I explained this as I preached through Philippians 1:20
 - We need to understand the biblical view of hope
 - hope in our world, carries with it the idea of uncertainty

- I hope the sun will shine tomorrow, but.....
 - That's not biblical hope, that's a wish
 - In fact the world's hope amounts to trying to keep a deck chair on the Titanic from sliding out of place while the ship is sinking,
 - it's hopeless
 - 1 commentator – **the general hopelessness of the pagan world in the presence of death is almost too well-known to require illustration**
 - But biblical hope exudes certainty
 - its' looking forward confidently with reason to expect fulfillment
 - something you can place confident trust in
 - and that's what Paul is getting at here as he will explain the basis of Christian hope

14 For if we believe [PAI1pl] that Jesus died [AAI3sg] and rose [AAI3sg] again, even so God will bring [FAI3sg] with Him those who have fallen asleep [APPtplmacc] in Jesus.

¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν [AAI3sg] καὶ ἀνέστη [AAI3sg], οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας [APPtplmacc] διὰ τοῦ Ἰησοῦ ἄξει [FAI3sg] σὺν αὐτῷ.

14 For if we believe that Jesus died and rose again,

- now Paul helps the reader to understand why they shouldn't grieve or despair as the rest do
- 1st class condition – also a **conditional indicative**
 - Paul is asserting a truth for the sake of building an argument
 - The verse assumes that Jesus died and rose again (a statement of fact), and therefore goes on to declare that those who have died in Christ will also be resurrection in like manner, just as Jesus was raised.
 - It's as if Paul is saying,
 - ***“For if we believe that Jesus died and rose again, which He/Jesus did, then even so God will bring with Him those who have fallen asleep in Jesus, which He/God will.***
- The whole paragraph, vv. 13-18 rests on Paul's assertion in v. 14a.
 - He says this for the purpose of encouragement to the believers so that they can be comforted.

- The argument is rooted solely in the two indicatives
 - Died and rose
 - If this condition is true,
 1. Then those who have fallen asleep will be not only raised by Christ, but brought with Him (14b),
 2. Then the word of the Lord will prove true (15a),
 3. Then those of us alive and left behind have much to hope for – Christ is coming
 4. Then they too, although not preceding the dead, will be brought up after the dead are raised (15b),
 5. Then the Lord Himself will descend (16a),
 - a. Then there will be a command, the voice of the archangel, and the trumpet of God (16a)
 6. Then the dead in Christ will be raised first (16b),
 7. Then we will be caught up in the clouds with Christ and be with the Lord from that point on into eternity (17),
 8. and then there is reason, a basis, to comfort others (18).
 - Paul's whole argument is based upon the life, death, and resurrection of Christ
 - as the believer's example
 - Does this remind you of another argument Paul makes?
 - 1 Corinthians 15:12–19

- 2nd class conditional indicatives
 - if **we believe** [PAI1pl] that Jesus **died** [AAI3sg] and **rose** [AAI3sg] again
 - the NIV translation removes the condition *“if”*
 - but Paul wants readers to think
 - this is **may be creedal**, something repeated in the early Christian church
 - we know it’s **foundational to Christianity**
 - this statement again causes a fundamental distinction b/t all people
 - believer or unbeliever
 - we do believe and He did die and resurrect!
 - This is the bedrock of Christian hope
 - That Christ died and rose
 - His **death paid the penalty,**
 - His **resurrection evidences God’s acceptance of Christ’s sacrifice**
 - reminiscent of 1 Cor 15:3–4
 - ***For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and***

that He was buried, and that He was raised on the third day according to the Scriptures,

- Paul **doesn't use the typical term** used to indicate resurrection
- ἀνίστημι **rose** [AAI3sg]
 - ἀνέστη literally - to cause to stand or raise up
 - to come back to life from the dead, rise up, come back from the dead
 - the use of this term, not typically used by Paul, supports that this is likely from an older credal statement common to the church and Paul is quoting it directly
- so that's **the if part** of the condition
- the rest of v. 14 states the **then what** part

even so God will bring with Him those who have fallen asleep in Jesus

v. 14b

- Paul **provides assurance** regarding those who have died in Christ
 - 1 Cor 15:12–28
 - Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 **But if there is no resurrection of the dead, not even Christ has been raised;** 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false

witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

▪ ~~Acts 26:23~~

- ~~**that the Christ was to suffer, and that by reason of His resurrection from the dead He would be**~~

~~***the first to proclaim light both to the Jewish people and to the Gentiles***~~

- Romans 8:11
 - ***But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.***
 - 1 Cor 6:14
 - ***Now God has not only raised the Lord, but will also raise us up through His power.***
 - 2 Cor 4:13–14
 - ***But having the same spirit of faith, according to what is written, “I believed, therefore I spoke,” we also believe, therefore we also speak, 14 knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.***
 - Col 1:18
 - ***He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.***
- All these to say that Christ’s resurrection is our guarantee for the future resurrection of the dead of which Paul writes the Thessalonians here
- Important Q for us!!!
 - WHY DID PAUL NOT WRITE **even so God will RAISE UP with Him those who have fallen asleep in Jesus**

- ἄξει
 - to direct the movement of an object from one position to another
 - *to lead, bring, lead off, lead away*
 - *to bring/take along*
- **to shift the focus** of the resurrection of the dead to Christ's coming
 - look at vv. 15–17 for the evidence
- I think it's significant
 - Paul wants them first to focus on Christ's return
 - The resurrection of those who sleep is dependent on His coming
- in vs. through translational issue
- I prefer the ESV rendering of this verse
 - ***For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.***
 - the NASB previously rendered the verse – *through Jesus*
 - this implies **agency** – the agent by whom the action is accomplished
 - *When He had said these things, He cried out with a loud voice, "Lazarus, come forth." John 11:43*

- The shout/command in v. 16 will bring forth those who died in Him
- compared to *with Jesus* – implies association
 - speaking simply of relationship
- conclusion: Jesus will bring the deceased believer through the veil of death
 - Him being the means of their resurrection
- **We are comforted in knowing**
 - **Christ will not forget** those who died in Him
 - There is yet **a component to God's future plan** for them whereby their souls are reunited with their resurrected bodies
 - *As the dead in Christ are taken*

¹⁵ For this **we say** [PAI1pl] to you by the word of the Lord, that we who are alive [PAPtplmnom] and remain [PPPtplmnom] until the coming of the Lord, **will not precede** [AASub1pl] those who have fallen asleep [APPtplmacc].

¹⁵ τοῦτο γὰρ ὑμῖν λέγομεν [PAI1pl] ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες [PAPtplmnom] οἱ περιλειπόμενοι [PPPtplmnom] εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν [AASub1pl] τοὺς κοιμηθέντας [APPtplmacc].

- To explain the event of v. 14 with greater detail
- **by the word of the Lord,**
 - Paul here is **appealing to divine authority**
 - was this **something the Lord said** during His earthly ministry that remained out-of-print
 - even a **direct quote** through to the end of v. 17
 - was this a revelation to Paul specifically? Can't be certain
 - more importantly, it's a promise
 - the things which God speaks come to be because they are true
- here Paul **addresses their specific concern**
 - that those who had died **would in some way miss out**

- Paul asserts that the dead will be raised first at the coming of Christ, then the living would also be caught up together with them
 - To instill hope and mitigate grief
- double negative is emphatic – by no means will you precede those who have fallen asleep
- φθάσωμεν – to come before another, anticipate
 - precede
 - in the aorist active subjunctive
- those who are alive will not, in fact, have precedence over those who have died
- Paul **expresses the imminence** of the Lord's return
 - ***we who are alive and remain***, including himself
 - Paul knew Christ could return at any time, and anticipate that as should we
 - We don't refer to Christ's return only after we are gone from this world
 - That would be presumptuous
 - So we don't make much of Paul saying we that remain

16 For the Lord Himself will descend [FMI3sg] from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise [FMI3pl] first.

17 Then we who are alive [PAPtplmnom] and remain [PPPtplmnom] will be caught up [FPI1pl] together with them in the clouds to meet the Lord in the air, and so we shall always be [FMI1pl] with the Lord.

¹⁶ ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται [FMI3sg] ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται [FMI3pl] πρῶτον,

¹⁷ ἔπειτα ἡμεῖς οἱ ζῶντες [PAPtplmnom] οἱ περιλειπόμενοι [PPPtplmnom] ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα [FPI1pl] ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα [FMI1pl].

- **Actual events** generally described
 - not in great detail
 - what conclusions can be drawn from the description of Jesus' coming on the clouds?
 - An event of **extraordinary & exceptional in nature**
 - Christ's return will be a **forceful & dramatic** occurrence
 - It will be unexpected
 - Personal
 - Sudden
 - Visible – no one will miss this event
 - Audible

- Authoritative
 - Spectacular
 - Royal
 - Triumphant
- V. 16 describes with 4 simple details what will occur as the living will not precede the dead
 - First Christ comes down, descends from heaven
 - Fulfilling prophesy really
 - The disciples witnessed Jesus' ascend into the clouds
 - and they were told he would return in the same way
 - Acts 1:9–11
 - ***9 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. 10 And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. 11 They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."***
 - Mark 13:26
 - ***Then they will see the Son of Man coming in clouds with great power and glory. 27 And then He will send forth the angels, and will gather together His elect from the four winds, from the***

farthest end of the earth to the farthest end of heaven.

- Second, Shout
 - A military term – a cry or command for the purpose of mustering/gathering together,
 - a joining of the ranks
 - a falling in line
 - a command which must be obeyed
- Third, the Voice of the archangel
 - Involving the heavenly host
 - with an angelic entourage
 - to herald Christ’s arrival
 -
- Fourth, Trumpet
 - Making an announcement of a great event
 - 1 Cor 15:51–52
 - ***Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.***
 - According to OT, the trumpet announced the coming day of the Lord
 - Joel 2:1
 - ***Blow a trumpet in Zion,
And sound an alarm on My holy mountain!
Let all the inhabitants of the land tremble,
For the day of the Lord is coming;
Surely it is near,***

- And v. 17 then describes the Rapture
 - ἅμα σὺν αὐτοῖς
 - *hama* – *at the same time*, in the NASB it's assumed
 - there is **a unity within** the event
 - our being caught up happens **almost simultaneously**
 - **like regeneration** followed immediately by **faith and repentance**

- We will be caught up
 - ἀρπαγησόμεθα
 - caught up/snatched up without any resistance

 - Hiebert – **this denotes a sudden forcible seizure, an irresistible act of catching away, due to divine activity**
 - You'll have **no decision** to make in the rapture
 - Acts 8:39
 - ***When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing.***
 - 2 Cor 12:2
 - ***I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven.***

 - In the Rapture, the dead and the living will be reunited eternally

- Without end
- This is **the believer's first glimpse** of Christ
 - And **the beginning** of being always/forever in His divine presence
- σὺν κυρίῳ
 - "with" here is not meta – signifying being in the same place with a person
 - but σὺν – goes much further
 - implies a coherence
 - the two who are together with each other are intimately connected.
- timing of the Rapture is not indicated by this text
 - **no details** mentioned **after** the *meeting in the air*
 - and therefore requires development from other texts
 - **but not to the detriment of understanding what Paul is commanding in v. 18 and the purpose for writing vv. 13-17**
 - 3 views typically held by Christians
 - Pre, mid, post – tribulation

¹⁸ Therefore **comfort** [PAImp2pl] one another with these words.

¹⁸ ὥστε παρακαλεῖτε [PAImp2pl] ἀλλήλους ἐν τοῖς λόγοις τούτοις.

- commanded reciprocating action

- to develop a pastoral concern for one another
 - to minister to one another
 - this is why this text is used in the home of those grief-stricken, at funeral home, the memorial service, the graveside, to believers.... and unbelievers alike – leading to gospel proclamation
 - comfort in this context is synonymous with the idea of strengthen
 - the confident hope of Christ's return is the antidote to their sorrow
 - there exists a striking contrast to the response of people without the hope found only in Christ, and looking forward with anticipation
 - the Lord's coming is the source of hope
 - to instill someone with courage or cheer, comfort, encourage, cheer up
 - 1Thess 5:11
 - Therefore encourage one another and build up one another, just as you also are doing.
 - 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.
 - 1 John 3:1–3
 - ***See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. 2 Beloved,***

now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

- These words provide comfort for those in grief
 - Comfort for those who remain, giving them the Lord's return to look forward to amidst a hostile world

IMPLICATIONS

- 13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.
 - Christian grief will not resemble the grief expressed by the world,
 - Christian hope prevents the two forms of grief from being similar
- 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.
 - Because Jesus died and rose, those who died in Christ will experience a bodily resurrection

- 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.
- 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.
 - See list of conclusions drawn
- 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.
 - Reunion with the saints both dead and alive
- 18 Therefore comfort one another with these words.

APPLICATION/EXHORTATION

- **What must I put off?**
 - Worldly semblances of grief
 - Applying worldly remedies/thinking to situations involving grief
 - Fear & anxiety
 - The waters are rough, but the breakwater makes the harbour still waters
 - the boats in harbour are safe, secure
 - keep trusting God
 - our refuge and strength Ps 46:1
 - what can separate us from the love of God Rom 8:38-39
 - as you grow in your love of God
 - perfect love casts out fear 1 John 4:18
 - do not be anxious, but in everything.... Phil 4:6–7
 - Grief can be accompanied by other emotions
 - Fear, guilt, resentment – complicating matters
- **What must I put on?**

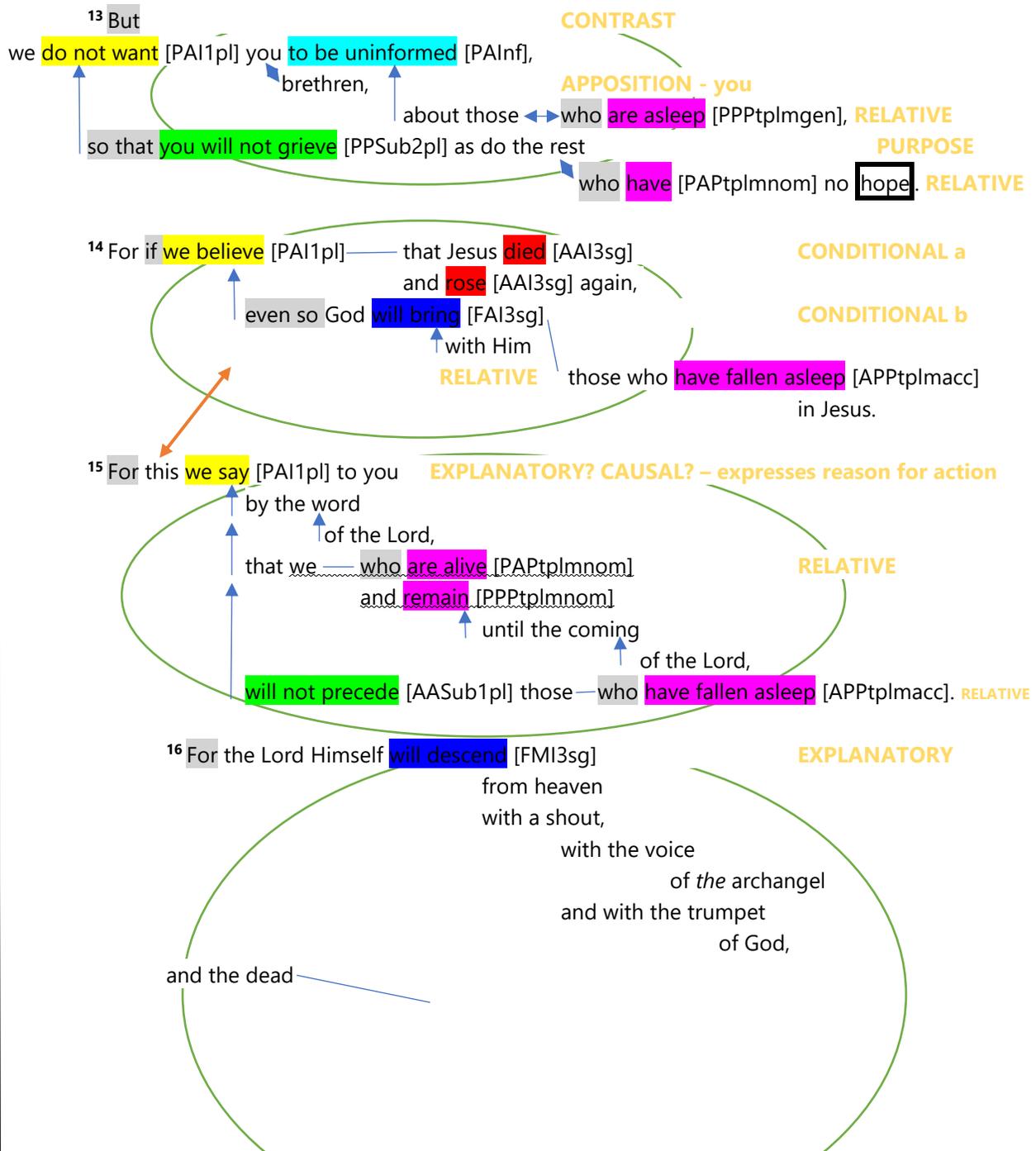
- Grief
 - Rom 12:15
 - ***Rejoice with those who rejoice, and weep with those who weep.***
 - 1 Cor 12:25–26a
 - ***so that there may be no division in the body, but that the members may have the same care for one another. 26 And if one member suffers, all the members suffer with it***
- Hope – confident, certain expectation
 - Romans 8:18
 - ***For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.***
 - Phil 1:6
 - ***For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.***
 - 2 Cor 4:17–18
 - ***For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.***
 - 2 Cor 5:8
 - ***we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.***
 - Phil 1:23

- ***But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;***
- Gentleness
 - If we fail to gently speak the truth of the gospel in times of grief, we have not made death a servant to God's purposes Paul Tautges
- Speak these words now already to one another
 - Col 3:1
 - ***Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.***
- Put on readiness
 - The coming of the Lord is imminent
- Study
 - eschatology
 - A proper understanding of Christ's second coming is required in order to comfort one another with these words
 - 2 Thess 2:1–3
 - ***Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. 3 Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,***

- **What blessings arise from putting on?**
 - Real comfort
- **What are the consequences of not putting off?**
 - Have you surrendered your life to the Lord Jesus Christ?
 - Inability to comfort others in their grief or find comfort in your own

If we are not heavenly minded – thinking about heaven, Christ's return, etc, - we will not be of much earthly good. Richard Baxter

We will be just like everyone else who lives with a mindset that never goes beyond the temporal.



in Christ **will rise** [FMI3pl] first.

17 Then we — who **are alive** [PAPtplmnom] **TEMPORAL & RELATIVE**
 and **remain** [PPPtplmnom]
will be caught up [FPI1pl]
 together
 with them
 in the clouds
 to meet the Lord in the air,
 and so we **shall** always **be** [FMI1pl]
 with the Lord.

18 Therefore **comfort** [PAImp2pl] one another with these words.

13 Οὐ θέλομεν [PAI1pl] δὲ ὑμᾶς ἀγνοεῖν [PAInf], ἀδελφοί, περὶ τῶν κοιμημένων [PPPtrlmgem], ἵνα μὴ λυπησθε [PPSub2pl] καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες [PAPtplmnom] ἐλπίδα. 14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν [AAI3sg] καὶ ἀνέστη [AAI3sg], οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας [APPtrlmacc] διὰ τοῦ Ἰησοῦ ἄξει [FAI3sg] σὺν αὐτῷ.

¹⁵ τούτο γὰρ ὑμῖν λέγομεν [PAI1pl] ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες [PAPtplmnom] οἱ περιλειπόμενοι [PPPtplmnom] εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν [AASub1pl] τοὺς κοιμηθέντας [APPtplmacc]. ¹⁶ ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται [FMI3sg] ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται [FMI3pl] πρῶτον, ¹⁷ ἔπειτα ἡμεῖς οἱ ζῶντες [PAPtplmnom] οἱ περιλειπόμενοι [PPPtplmnom] ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα [FPI1pl] ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα [FMI1pl]. ¹⁸ ὥστε παρακαλεῖτε [PAImp2pl] ἀλλήλους ἐν τοῖς λόγοις τούτοις.

¹³ But we do not want [PAI1pl] you to be uninformed [PAInf], brethren, about those who are asleep [PPPtplmgen], so that you will not grieve [PPSub2pl] as do the rest who have [PAPtplmnom] no hope. ¹⁴ For if we believe [PAI1pl] that Jesus died [AAI3sg] and rose [AAI3sg] again, even so God will bring [FAI3sg] with Him those who have fallen asleep [APPtplmacc] in Jesus.

¹⁵ For this we say [PAI1pl] to you by the word of the Lord, that we who are alive [PAPtplmnom] and remain [PPPtplmnom] until the coming of the Lord, will not precede [AASub1pl] those who have fallen asleep [APPtplmacc]. ¹⁶ For the Lord Himself will descend [FMI3sg] from heaven with a ^[m]shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise [FMI3pl] first. ¹⁷ Then we who are alive [PAPtplmnom] and remain [PPPtplmnom] will be caught up [FPI1pl] together with them in the clouds to meet the Lord in the air, and so we shall always be [FMI1pl] with the Lord. ¹⁸ Therefore comfort [PAImp2pl] one another with these words.

¹³ Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

Now we do not want you to be ignorant, brethren, concerning the ones who are sleeping, in order that you will not distress just as the rest also who have no hope.

θέλομεν	θέλω	we want	pres.act.ind.1 st .pl
ἀγνοεῖν	ἀγνοέω	to be ignorant	pres.act.inf
κοιμωμένων	κοιμάω	fall asleep	pres.pass.part.pl.gen.masc
λυπησθε	λυπέω	you will distress	pres.pass.sub.2 nd .pl
ἔχοντες	ἔχω	have	pres.act.part.pl.nom.masc

¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

For if we believe that Jesus died and rose, so God will also bring those who fell asleep through Jesus together with Him.

πιστεύομεν	πιστεύω	we believe	pres.act.ind.1 st .pl
ἀπέθανεν	ἀπο-θνήσκω	he died	aor.act.ind.3 rd .sg
ἀνέστη	ἀν-ίστημι	he arose	aor.act.ind.3 rd .sg
κοιμηθέντας	κοιμάω	fell asleep	aor.pass.part.pl.acc.masc
ἄξει	ἄγω	he will bring	fut.act.ind.3 rd .sg

¹⁵ τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

For this we say to you by the words of the Lord, that we who live the ones who remain until the coming of the Lord we shall by no means precede those who fell asleep.

λέγομεν	λέγω	we say	pres.act.ind.1 st .pl
ζῶντες	ζάω	live	pres.act.part.pl.nom.masc
περιλειπόμενοι	περι-λείπομαι	remaining	pres.pass.part.pl.nom.masc
φθάσωμεν	φθάνω	we precede	aor.act.sub.1 st .pl
κοιμηθέντας	κοιμάω	fell asleep	aor.pass.part.pl.acc.masc

¹⁶ ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

for the Lord Himself with a shout of command, with the voice of the archangel and with the trumpet of God, He will descend from heaven, and the dead in Christ will be raised up first,

καταβήσεται	κατα-βαίνω	He will descend	fut.mid.ind.3 rd .sg
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ἀναστήσονται ἀν-ίστημι they will be raised up fut.mid.ind.3rd.pl

¹⁷ ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.

then we who are living the ones who remain will be snatched away at once together with them into the clouds to a meeting of the Lord in the air; and in this way always we will be together with the Lord.

ζῶντες	ζάω	living	pres.act.part.pl.nom.masc
περιλειπόμενοι	περι-λείπομαι	left remaining	pres.pass.part.pl.nom.masc
ἀρπαγησόμεθα	ἀρπάζω	we will be snatched away	fut.pass.ind.1P
ἐσόμεθα	εἰμί	we will be	fut.mid.ind.1P

¹⁸ ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

So then comfort one another with these words.

παρακαλεῖτε παρα-καλέω comfort pres.act.imp.2nd.pl

2. What kind of conditional sentence does Paul use in verse 14? Read Wallace's *GGBB*, p. 450-451, on "*Conditional Indicative*," and look carefully at the example sentences he gives. How does this understanding of Greek conditional sentences enhance your interpretation of what Paul writes in verses 13-18?

In verse 14, Paul employs a first-class conditional sentence. In it Paul asserts a truth for the sake of building an argument. The verse assumes that Jesus died and rose again (a statement of fact), and therefore goes on to declare that those who have died in Christ will also be resurrection in like manner, just as Jesus was raised. It's as if Paul is saying, "For if we believe that Jesus died and rose again, which He/Jesus did, then even so God will bring with Him those who have fallen asleep in Jesus, which He/God will.

The whole pericope of verses 13-18 rests on Paul's assertion in verse 14a. He says this for the purpose of encouragement to the believers so that they can be comforted. The argument is rooted solely in those two indicatives. If this condition is untrue, then 1) those who have fallen asleep will not be raised (14b), 2) the word of the Lord is false (15a), 3) those remaining alive have nothing to hope for – Christ's coming or being taken after the dead are raised (15b), 4) the Lord will not descend (16a), 5) the dead will not be raised first or at any time (16b), 6) we will not be caught up in the clouds with Christ and be with the Lord from that point on into eternity (17), and 7) there is no reason to comfort others for there is no basis for comfort (18). Since it is true however, then each of the points Paul makes in his argument can be explicated with the life, death, and resurrection of Christ in mind as the believer's example. This also is similar to the argument that Paul makes in 1 Corinthians 15 regarding the resurrection.

3. Why did Paul choose the preposition **διὰ** in verse 14 (“the ones who sleep **through** Jesus”)? What does that phrase mean? We might have expected **ἐν**, i.e. “the ones who sleep **in**” Or perhaps Paul might have written **σύν**, i.e. “the ones who sleep **with** Jesus.”

Paul uses a result clause (οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτοῖς) to express part of what Jesus’ death and resurrection will accomplish. Within the clause, the prepositional phrase with the genitive case διὰ τοῦ Ἰησοῦ is literally translated *through Jesus*. It functions adverbially to express the means by which those who are asleep will be physically brought into the presence of God at the time of their bodily resurrection. The risen and ascended Jesus is the instrument by which the verbal action of bringing together ἄξει σὺν will happen. It is through the means of Jesus that God will bring together those believers who are in the grave with Him. It implies the resurrection power of Christ.

The genitive of sphere makes some sense as the believer’s body passing from the realm of the grave to the physical reality of heaven with a glorified and transformed body. But in order for this to work, Jesus would need to be that sphere which He is not. A better way to understand this is that Jesus is the means. Agency is also not convincing because while He is the personal and ultimate agent involved in the action, given the context of the believer passing from the condition of physical death to life in the presence of God, the genitive of means is the logical conclusion.

- “one anothering”
 - Greek terms
 - ἀλλήλων (pronounced al-lay-lone), ἀλλήλοις, and ἀλλήλους
 - reciprocal pronouns meaning "one another"
 - used approximately 100 times in NT
 - approximately 55-60 – used to specifically instruct believers in their interactions with one another
 - reciprocal pronoun – used when the action being described is supposed to be employed by both or all of the party's involved; so mutually practicing or avoiding the thing either commanded or prohibited

- a simple internet search will produce various “one another” lists
- already covered here
 - **serve** one another John 13
 - **love** one another John 15
 - **do not speak against** James 4 AD 45–49
 - **do not complain against** James 5
 - **confess your sins** James 5
 - **pray for** James 5
 - **comfort** [today] 1 Thess 4 AD 51 on 2nd mission
- order somewhat chronological
 - recordings & some notes on GraceLife website
- remember
 - these are **commanded** – requiring obedience
 - given specifically to Christ's followers
 - to **govern interactions**/fellowship within the body of Christ.
 - Yet, we **conduct** ourselves **similarly** when interacting **with unbelievers**
 - However, they may not reciprocate our actions
 - b/c they are still of the world.
- we are commanded in Scripture to treat others as you yourself would want to be treated (Matthew 7:12)
 - OR to love your neighbor as yourself (Leviticus 19:18),
 - the "one another" passages **provide valuable definition** for believers in what exactly that must look like within the

church

• **POSITIVE COMMANDS**

- Love one another (John 13:34 - This command occurs at least 16 times)
- Be devoted to one another (Romans 12:10)
- Honor one another above yourselves (Romans 12:10)
- Live in harmony with one another (Romans 12:16)
- Build up one another (Romans 14:19; 1 Thessalonians 5:11)
- Be likeminded towards one another (Romans 15:5)
- Accept one another (Romans 15:7)
- Admonish one another (Romans 15:14; Colossians 3:16) Greet one another (Romans 16:16)
- Care for one another (1 Corinthians 12:25)
- Serve one another (Galatians 5:13)
- Bear one another's burdens (Galatians 6:2)
- Forgive one another (Ephesians 4:2, 32; Colossians 3:13)
- Be patient with one another (Ephesians 4:2; Colossians 3:13)
- Speak the truth in love (Ephesians 4:15, 25)
- Be kind and compassionate to one another (Ephesians 4:32)
- Speak to one another with psalms, hymns and spiritual songs (Ephesians 5:19)
- Submit to one another (Ephesians 5:21, 1 Peter 5:5)
- Consider others better than yourselves (Philippians 2:3)
- Look to the interests of one another (Philippians 2:4)
- Bear with one another (Colossians 3:13)
- Teach one another (Colossians 3:16)
- Comfort one another (1 Thessalonians 4:18)
- Encourage one another (1 Thessalonians 5:11)
- Exhort one another (Hebrews 3:13)
- Stir up [provoke, stimulate] one another to love and good works (Hebrews 10:24)
- Show hospitality to one another (1 Peter 4:9)

- Employ the gifts that God has given us for the benefit of one another (1 Peter 4:10)
- Clothe yourselves with humility towards one another (1 Peter 5:5)
- Pray for one another (James 5:16)
- Confess your faults to one another (James 5:16)

- **NEGATIVE COMMANDS** (how not to treat one another)
 - Do not lie to one another (Colossians 3:9)
 - Stop passing judgment on one another (Romans 14:13)
 - If you keep on biting and devouring each other...you'll be destroyed by each other (Galatians 5:15)
 - Let us not become conceited, provoking and envying each other (Galatians 5:26)
 - Do not slander one another (James 4:11)
 - Don't grumble against each other (James 5:9)

- Our format
 - Exposition
 - Implications
 - Application/exhortation

- Our hermeneutic
 - Literal, grammatical–historical