

I Thessalonians

Class #131 – TUE PM - 1/24/2006

Romans 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

1 Thess 5:12

(12) But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction,

1 Thess 5:12 – Interpretive translation

(12) But ***we are requesting / beseeching y'all***, brethren, that you appreciate (respect – honor - recognize) ***the ones who are working hard*** among ***y'all*** (The local church in Thessalonica), and ***the ones having charge*** over ***y'all*** in the Lord and ***the ones who are admonishing y'all***.

“working hard” - KOPIAO – to work hard in physical, mental & spiritual domains.

- Pastor
- Board members
- Deacons

“have charge” - PROHISTEMI – to rule; to direct; to lead; to manage or be in charge of.

- Pastor
- Board members
- Deacons

These leaders must be self-motivated as a result of metabolized Bible doctrine circulating in their stream of consciousness. Their volition must function under the Mentorship of the Holy Spirit.

POD – Those in positions of authority must be lead by the Holy Spirit to accept a position of leadership under the Mentorship of the Holy Spirit.

“give you instruction” - NOUTHETEO – to warn, admonish or instruct.

- Pastor – He fulfills his responsibilities in the pulpit.
- Board members } Church leaders accomplish their responsibilities, of keeping
- Deacons } order within the church, with their church leadership.

POD – Men who occupy leadership positions in a local church have spiritual authority to maintain rank and order required for the congregation’s spiritual advance.

This church leadership is required to maintain rank and order in the spiritual advance.

- Example of admonishing a whisperer because gossip and maligning must be stopped in the local church body for an orderly advance to proceed.

Proverbs 26:20-28

(20) For lack of wood the fire goes out, and where there is no whisperer, contention quiets down.

(21) Like charcoal to hot embers and wood to fire, so is a contentious man to kindle strife.

(22) The words of a whisperer are like dainty morsels, and they go down into the innermost parts of the body.

(23) Like an earthen vessel overlaid with silver dross are burning lips and a wicked heart.

(24) He who hates disguises it with his lips, but he lays up deceit in his heart.

(25) When he speaks graciously, do not believe him, for there are seven abominations in his heart.

(26) Though his hatred covers itself with guile, His wickedness will be revealed before the assembly.

(27) He who digs a pit will fall into it, and he who rolls a stone, it will come back on him.

(28) A lying tongue hates those it crushes, and a flattering mouth works ruin.

James 3:4-6

(4) Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires.

(5) So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire!

(6) And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

Based on the principle of the **Granville-Sharpe Rule** – all three participles (KOPIAO, PROHISTEMI and NOUTHETEO) refer to the same group. This includes not only the pastor-teacher but those in church leadership. Each one fulfills the verbal action of the participles respective to their position in the church and their spiritual giftedness.

POD – It is critical to respect those in leadership positions within the local church because their responsibilities insure the order required to maintain the spiritual advance.

POD – Spiritual advance of the local church requires gifted men in leadership positions to do their job as unto the Lord with fervency of spirit.

Class slides

EXEGESIS ἐξηγέομαι

“The skillful application of sound hermeneutical principles to the biblical text in the original language with a view to understanding and declaring the author’s intended meaning.”

(Grassmick, *Principles & Practice of Greek Exegesis*, p. 7)

“...having put on the breastplate of faith and love, and as a helmet, the *confident expectation of deliverance*” (1 Thess. 5:8).



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All Scriptures quoted are from New American Standard unless otherwise noted.