

1 Thessalonians Chapter 4

1 Thessalonians 4:1 "Furthermore then we beseech you, brethren, and exhort [you] by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, [so] ye would abound more and more."

"Furthermore" (Greek loipos) marks a key transition in the book.

Here Paul introduces his exhortation on practical Christian living.

"By the Lord Jesus":

To give added weight to his words, Paul appealed here to the fact that he wrote with the authority of Christ Himself (see verses 2, 15; 5:27; 2 Thess. 3:6, 12).

"Please God":

(2:4, 15; 2 Cor. 5:9; Eph. 5:10, 17; Col. 1:10; Heb. 11:6; 13:15-16; 1 John 3:22).

This is done by obedience to the Word of God (verse 3).

We see in this that Paul is calling them to walk holy before their God.

There is only one way to walk that is pleasing to God.

That is to walk on the straight and narrow path of righteousness.

You might even explain it as walking in the footprints Jesus has left for us.

Paul reminds them that Christianity is a daily walk.

"Abound":

In this particular instance, would mean to live therein.

This is speaking of steadfastness in the Lord.

Paul has explained and preached before to them about walking uprightly before God.

He taught them that the only way to please God is to have faith in Him and walk in His ways.

We should, like these people, try to please God and not ourselves.

"Furthermore":

This shows us that this chapter is directly connected to the chapter before.

This is just a further explanation of what God expects from each of us.

True salvation is a free gift.

We do not do anything to earn it.

It is, however, up to us to walk in the salvation that has been given us.

We must walk in newness of life.

We must desire to please God in all that we do.

1 Thessalonians 4:2 "For ye know what commandments we gave you by the Lord Jesus."

"Commandments we gave you":

Paul appeals to his apostolic authority, speaking as a representative of the Lord Jesus.

Paul is saying in this, the commandments were God's.

He explains that he was the messenger that God sent them by.

Everything Paul said to them was as an oracle of God.

The Spirit of God put the Words in Paul's mouth and Paul spoke them.

1 Thessalonians 4:3 "For this is the will of God, [even] your sanctification, that ye should abstain from fornication:"

"The will of God":

All of God's Word contains God's will, both affirmations and prohibitions.

Specifically, God's will includes salvation (1 Tim. 2:4), self-sacrifice (Rom. 12:1-2), Spirit filling (Eph. 5:18), submission (1 Pet. 2:13-15), suffering (1 Pet. 3:17), satisfaction (5:18), settledness (Heb. 10:36).

And particularly here, sanctification, which literally refers to a state of being that is set apart from sin to holiness.

In this context, it means being set apart from sexual impurity; holding oneself away from immorality by following the instruction (in verses 4-8).

The New Testament delineates three kinds of holiness:

- (1) Positional holiness (1 Cor. 6:11);
- (2) Progressive holiness (Rom. 6:12-23);
- (3) Perfected holiness (3:13). The second kind is in view here.

Sanctification in this verse, means purification or holiness.

This means that God Himself has purified them for Himself.

We are set aside for God's purposes when we are sanctified.

We may be in the world, but we are no longer of this world.

We are in Christ and He is in us.

“Fornication”:

(Greek porneia) means any form of sexual impurity.

Abstain, means to hold one-self off.

It also means refrain.

Fornication means adultery, incest, idolatry, or harlotry of any kind.

This includes homosexual and lesbian acts.

We see the seriousness of sexual sin.

It is adultery in the physical, but spiritual adultery is included as being forbidden.

It is covered in idolatry.

Stay away from spiritual adultery and physical adultery, is what Paul is saying.

1 Thessalonians 4:4 "That every one of you should know how to possess his vessel in sanctification and honor;"

“Possess his vessel”:

Two interpretations of “vessel” are usually offered.

The term can mean:

- (1) The wife (Ruth 4:10, LXX, 1 Peter 3:7), which one acquires, or
- (2) The body (2 Cor. 4:7; 2 Tim. 2:21), which one possesses.

The latter is most likely since:

- (1) The reference (in 1 Peter 3:7), is used only in a comparative sense (“someone weaker”), referring to general humanity, not femaleness;
- (2) Being married does not guarantee sexual purity;
- (3) Paul would be contradicting what he taught (in 1 Cor. 7), about the superlative state of singleness (7:8-9); and
- (4) If taken in the sense of marrying a wife, Paul would be talking to men only and ignoring how women were to stay pure.

Therefore, “possess his own body” is the preferred translation/interpretation.

This is really saying, let your spirit rule over your flesh.

Paul, in Corinthians had said we have this treasure in earthen vessels.

The flesh of man came from the earth.

This then, is speaking of the flesh of mankind.

To possess anything, means you have control over it.

This is what is being said then, have control over your flesh and walk holy before your Lord.

1 Thessalonians 4:5 "Not in the lust of concupiscence, even as the Gentiles which know not God:"

Concupiscence means longing for what is forbidden, or lust.

The Gentiles here are speaking of those who are not Christians.

Gentile believers are the spiritual house of Israel.

This is speaking of those who are not saved.

The Gentiles who know not God are doing whatever is pleasing to the flesh.

1 Thessalonians 4:6 "That no [man] go beyond and defraud his brother in [any] matter: because that the Lord [is] the avenger of all such, as we also have forewarned you and testified."

“Go beyond”:

This means overstep this moral law.

“Defraud his brother”:

The context, which remains unchanged throughout (verses 1-8), demands that this refer to all the destructive social and spiritual implications for illegitimate sexual activity.

“Avenger”:

This means it is God who ultimately works out just recompense for such sins (Colossians 3:4-7; Hebrews 13:4).

This is speaking of going beyond the fraud.

It includes sin of all kind.

This is just saying do not sin against your brother.

God sees everything we do against anyone.

He especially watches over the brethren.

Vengeance is mine saith the Lord.

“Defraud”:

This means literally “take advantage of,” “rob,” or “cheat.”

“In any matter” (or “in this manner”), this refers to the sexual misconduct, deplored in the previous verses.

It could refer to infidelity to one’s spouse, or to an unmarried person committing adultery with someone’s spouse.

1 Thessalonians 4:7 "For God hath not called us unto uncleanness, but unto holiness."

“Called us”:

Whenever the epistles refer to the “call” of God, it is always a reference to His effectual, saving call, never to a general plea.

It is linked to justification (Rom. 8:30).

This uncleanness is not in the physical sense.

This is uncleanness of the heart.

It is not the dirt on the outside of man which destroys him; it is having an unclean heart.

Our call is to be a sermon to others in the way we conduct our daily lives.

1 Thessalonians 4:8 "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."

"Despiseth":

Paul's language here seems to echo Jesus' words (in Luke 10:16).

"Given unto us his Holy Spirit":

God's Spirit is a free gift to all who believe in the Lord Jesus Christ for salvation (Acts 2:38; Rom. 8:9; 1 Cor. 3:16; 12:13; 2 Cor. 6:16).

When we despise man, we are despising God's creation, because God made man.

When we despise the creation of God, we are finding fault with the Creator, who is the One who made this creation.

It is impossible for flesh man not to despise, but when we become spirit man, with the Holy Spirit dwelling within us, the Spirit within us knows only love.

He loves the unlovable through us.

Verses 9-10

Taught of God to love":

Through God's Word (Psalm 119: 97-102), and by God Himself, they were loving believers (Rom. 5:5; 1 John 2:7-11; 3:14; 4:7-8, 12).

1 Thessalonians 4:9 "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."

The great commandment that Jesus gave unto us was to love God with everything within us.

The second commandment was like unto it.

Look with me at what it is.

Matthew 22:39 "And the second [is] like unto it, Thou shalt love thy neighbor as thyself."

This is printed in red in my Bible which means that Jesus, Himself said this.

The brotherly love spoken of above is loving your brother as you do yourself.

Paul says, Jesus made it so clear; there is no need for me to add to that.

1 Thessalonians 4:10 "And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;"

Paul is saying to them that the type of love that they have for their fellows in the church there, is very good.

He just wants them to expand that type of love to all of humanity.

It is easy for us to love our neighbors that we see every day.

We understand them.

Paul is saying, love the stranger, with whom you do not have much in common with.

1 Thessalonians 4:11 "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;"

“Study”:

This literally means “aspire” or “determine.”

“To be quiet”:

This refers to one who does not present social problems or generate conflict among those people in his life, but whose soul rests easy even in the midst of difficulty (1 Peter 3:4).

Paul later deals with those who did not “attend to do your own business” at Thessalonica (see 2 Thess. 3:6-15).

“Work with your own hands”:

Both this and 2 Thessalonians 3:11, suggest that some believers had abandoned their occupations, believing Christ’s second coming was near at hand.

Greek culture looked down on manual labor, but Paul exalts it.

We are seeing in this a description of the character traits that will follow those who are believers in Christ.

Proverbs 9:13 "A foolish woman [is] clamorous: [she is] simple, and knoweth nothing."

It is impossible to learn if you are talking all the time.

Be a good listener and thereby show that you are wise in the Lord.

We should never take on someone else's work to do.

We should be doing (to the best of our ability), the job that God has called us to do.

I, for one, want to be found working when the Lord comes to get me.

God has a job for each of us to do.

It is not the same job as someone else.

It is unique in the fact that you are the only one called to do that specific job.

Find out what the will of God is for your life and get busy doing it.

1 Thessalonians 4:12 "That ye may walk honestly toward them that are without, and [that] ye may have lack of nothing."

“Them that are without”:

Non-Christians are in view here (1 Cor. 5:2; Col. 4:5; 1 Tim. 3:7).

“Lack of nothing”:

The biblical means of supplying one’s needs is to work.

Verses 11 and 12, are important for the Christian work ethic.

The only contact that some people have with God is, the God they see operating in your life.

You are a living witness by the way you conduct your life.

If you live Christ-like before them, they see Christ in your walk.

If you walk the worldly life, you lead them to destruction.

Verses 13-18

Even though Paul’s ministry in Thessalonica was brief, it is clear the people had come to believe in and hope for the reality of their Savior’s return (1:3, 9, 10; 2:19; 5:1-2; 2 Thess. 2:1, 5).

They were living in expectation of that coming, eagerly awaiting Christ.

Verse 13

2 Thess. 2:1-3, indicates they were even agitated about some things that were happening to them that might affect their participation in it.

They knew Christ's return was the climactic event in redemptive history and they didn't want to miss it.

The major question they had was "What happens to the Christians who die before He comes?"

Do they miss His return?"

Clearly, they had an imminent view of Christ's return, and Paul had left the impression it could happen in their lifetime.

Their confusion came as they were being persecuted, and experience they thought they were to be delivered from, by the Lord's return (3:3-4).

1 Thessalonians 4:13 "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

"Them which are asleep":

Sleep is the familiar New Testament euphemism for death which that describes the appearance of the deceased.

It describes the dead body, not the soul (2 Cor. 5:1-9; Phil. 1:23).

Sleep is used of Jarius' daughter (Matt. 9:24), whom Jesus raised from the dead and Stephen who was stoned to death (Acts 7:60; John 11:11; 1 Cor. 7:39; 15:6, 18, 51; 2 Pet. 3:4).

Those who sleep are identified (in verse 16), as "the dead in Christ."

The people, in ignorance, had concluded that those who die miss the Lord's return and they were grieved over their absence at such a glorious event.

Thus, the departure of a loved one brought great anguish to the soul.

But there is no reason for Christians to sorrow when a brother dies as if some great loss to that person has come.

"I would not have you to be ignorant" is simply Paul's way of saying, "I have something I want to tell you (Rom. 1:13; 11:25; 1 Cor. 10:1; 2 Cor. 1:8).

"That ye sorrow not":

This is in the present tense: “So you will not continue to grieve.”

Apparently, these believers were concerned about their loved ones who had died in the Lord, especially in view of Christ’s promised second coming (verses 14-15).

“Hope”:

Greek elpis means “certain expectation.”

The hope spoken of here is the hope of the resurrection.

Those who have not accepted Jesus as their Savior, have no hope, because He is Life.

Ignorant would mean uninformed, in the verse above.

This is the beginning verse of Scriptures that are used at many funerals to comfort those who have lost loved ones.

One of the greatest promises made to those who believe is, that the death of the body is not eternal death of the spirit.

Because Jesus had arose from the grave, all believers in Christ will arise with Him to a new life in Him.

There should not really be sorrow for a Christian who sheds this sinful flesh and goes to live eternally with God.

Paul is speaking here of the Christians who have died to this world.

They have experienced physical death.

1 Thessalonians 4:14 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

“Will God bring with him”:

As Jesus died and rose, so also will those who die believing in Him rise again so they can be taken to heaven with the Lord (1 Cor. 15:51-58).

These texts describe the rapture of the church, which takes place when Jesus comes to collect His redeemed and take them back to heaven.

Those who have died before that time (called “those who have fallen asleep”), will be gathered and taken back to heaven with the Lord.

“Jesus died and rose again”:

The certainty of the believer's hope is based on the resurrection of Jesus Christ (see 1 Corinthians 15:20-23).

“Bring”:

This presupposes that those who sleep in Jesus are with Him, and when He comes they will come with Him.

“Them also which sleep in Jesus”:

This can be translated: “those who were put to sleep by Jesus.”

As a parent lovingly puts a child to bed when tired, so Jesus just as lovingly takes His saints from this life (“were put to sleep”), at the right time.

My own personal belief about death is, the instant we draw our last breath, our spirit goes to be in heaven with Jesus.

Our body (the house we moved out of), goes to the grave.

That body was made from the dust of the earth and it must return to dust.

The real me is the spirit that was housed in that body.

There is a physical body and there is a spiritual body.

It is the spiritual body that rises.

To really understand this, you must read (1 Corinthians chapter 15 beginning with verse 15).

Read it all the way to the end of the chapter.

I will give just a sample of that here.

1 Corinthians 15:44-45 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."

Notice the statement "will God bring with Him".

I believe the spirit of the Christian is with God in heaven immediately after death.

There is a later, resurrection of the body.

We do know that even now the Martyred Christians are in heaven crying how long.

Revelation 6:10 "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

We do know that the body of Jesus came out of the tomb.

We do know that it was different enough that the disciples did not recognize His body.

We do know that the body still had the marks of the nails.

We do know that to be absent from the body is to be present with the Lord. (Read 2 Cor. 5:8).

1 Thessalonians 4:15 "For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep."

"The word of the Lord":

Was Paul referring to some saying of Jesus found in the gospels? No.

There are none exact or even close.

The only explicit reference to the rapture in the gospels is (John 14:1-3).

Some suggest that Jesus had said the words while on earth, their substance being recorded later in such places as (Matt. 24:30-31; John 14:1-3 and John 6:39-40; 11:25-26).

Similarities between this passage (in 1 Thess.), and the gospel accounts include a trumpet (Matt. 24:31), a resurrection (John 1:26), and a gathering of the elect (Matt. 24:31).

Yet dissimilarities between it and the canonical sayings of Christ far outweigh the resemblances.

Some of the differences between (Matt. 24:30-31 and verses 15-17), are as follows:

- (1) In Matthew, the Son of Man is coming on the clouds (but see Mark 13:26; Luke 21:27). In (1 Thess.), ascending believers are in them;
- (2) In the former, the angels gather, in the latter Christ does personally;
- (3) In the former, nothing is said about resurrection, while in the latter this is the main theme; and
- (4) Mathew records nothing about the order of ascent which is the principal lesson in Thessalonians.

On the other hand, did he mean a statement of Jesus that was spoken but not recorded in the gospels (Acts 20:35)? No.

There is reason to conclude this since Paul affirmed that he taught the Rapture as a heretofore hidden truth (1 Cor. 15:51), i.e., "mystery."

Apparently, the Thessalonians were informed fully about the Day of the Lord judgment (5:1-2), but not the preceding event, the rapture of the church.

Until Paul revealed it as the revelation from God to him, it had been a secret, with the only prior mention being Jesus' teaching in John 14:1-3.

This was a new prior mention, being Jesus' teaching (in John 14:1-3).

This was new revelation of what had previously been an unrevealed mystery.

“We which are alive and remain”:

This refers to Christians alive at the time of the Rapture, those who live on this earth to see the coming of the Lord for His own.

Since Paul didn't know God's timing, he lived and spoke as if it could happen in his lifetime.

As with all early Christians he believed the event was near (Rom. 13:11; 1 Cor. 6:14; 10:11; 16:22; Phil. 3:20-21; 1 Tim. 6:14; Titus 2:13).

Those alive at the Rapture will follow those dead who rise first (verse 16).

“Prevent”:

Meaning Greek *phthano*, “precede”:

The Greek emphasizes that the living will have no advantage over the dead when Christ returns.

This was a revelation that Paul had gotten from God.

Paul was looking for the coming of the Lord to be at any second.

Today it seems even more evident that the coming of Christ is very near.

There is a generation of people who will be alive when the Lord Jesus comes.

My own personal belief is that it is our generation.

It really does not matter whether we go by the way of the grave, or whether we will be living at His coming.

If we are alive, we will be changed in the twinkling of an eye.

Flesh and blood do not inherit the kingdom, so those living will have to be changed to an incorruptible, spiritual body.

Verses 16-17

The order of events at the time of Christ's coming is clearly given:

- (1) The Lord will descend with a shout, accompanied by the voice of the archangel, and the trump of God (1 Cor. 15:52;
- (2) The dead in Christ will be resurrected; and
- (3) Then those remaining will be caught up with them in the clouds.

“Dead in Christ”:

This is a technical expression for believers of the church age.

“Caught up (Greek *harpazo*, “to seize,” “snatch”:

The Latin word for carry off is “*raptus*”, from which we get rapture.

The doctrine of the Rapture of the church is given its clearest expression in this verse.

1 Thessalonians 4:16 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"

“For the Lord Himself shall descend”:

This fulfills the pledge of (John 14:1-3; Acts 1:11).

Until then, He remains in heaven (1:10; Heb. 1:1-3).

“Archangel”:

Very little is known about the organization or rank of angels (Col. 1:17).

While only Michael is named as an archangel (Jude 9), there seems to be more than one in the archangelic ranks (Dan 10:13).

Perhaps it is Michael, the archangel, whose voice is heard as he is identified with Israel's resurrection (in Dan. 12:1-3).

At that moment (1 Cor. 15:52, “twinkling of an eye”), the dead rise first.

They will not miss the Rapture, but be the first participants.

“Trump of God” (1 Cor. 15:52).

This trumpet is not the judgment trumpets of (Rev. 8-11), but is illustrated by the trumpet of (Exodus 19:16-19), which called the people out of the camp to meet God.

It will be a trumpet of deliverance (Zeph. 1:16; Zech. 9:14).

The trumpet that gathered the people, throughout the Bible was a silver trumpet.

This trump that is blown will be silver, because it will redeem the people from this earth.

Silver means redemption.

The reason there is no silver in heaven is because we have already been redeemed.

This is the last chronological mention of silver in the Bible.

The voice of the Lord and the trump are so enveloped in one, that it is hard to separate the one from the other.

We can see in the following verse that many times the voice is spoken of as a trumpet.

Isaiah 58:1 "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

This shout will wake the dead.

This is the same shout that brought Lazarus from the grave.

The dead in Christ just means that these will rise before the living in Christ who will be changed and rise.

In Jude, Michael is spoken of as the archangel.

My belief is that Michael is like a general under Jesus.

Whether the archangel is actually sounding or whether this is the voice of Jesus who is now King of kings and Lord of lords, I am not certain.

It really does not matter.

We know that this pure sound calls the Christians from the earth.

1 Thessalonians 4:17 "Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Although the word Rapture does not occur in the English Bible (the Latin Bible uses the verb here from which rapture derives), the idea is expressed in the words "caught up."

The Rapture is the first phase of Christ's return, involving every Christian alive at the time.

These Christians will be caught up to meet Him in the clouds, while instantaneously receiving glorified bodies.

“Caught up”:

After the dead come forth, their spirits, already with the Lord (2 Cor. 5:8; Phil. 1:23), are now being joined to resurrected new bodies; the living Christians will be raptured, literally snatched away (John 10:28; Acts 8:39).

This passage, along with (John 14:1-3), and (1 Cor. 15:51-52), forms the biblical basis for “the Rapture” of the church.

The time for the Rapture cannot be conclusively determined from this passage alone.

However, when other texts such as (Rev. 3:10 and John 14:3), are consulted and compared to the texts about Christ's coming in judgment (Matt. 13:34-50; 24:29-44; Rev. 19:11-21), at the end of a 7 year tribulation, it has to be noted that there is a clear difference between the character of the “Rapture” in that there is no mention of any judgment, while the other texts feature judgment.

So then, it is best to understand that the Rapture occurs at a time different from the coming of Christ of Christ in judgment.

Thus, the Rapture has been described as pre-tribulational, before the wrath of God unfolded in the judgments of (Rev 6-17).

This event includes complete transformation (1 Cor. 15:51-52; Phil. 3:20-21), and union with the Lord Jesus Christ that never ends.

All those who have died “in Christ” will be resurrected; those who are alive and saved at the time of the Rapture will be caught up with Christ before the start of the “Seventieth Week of Daniel.”

That is, the Great Tribulation.

There are many reasons to believe that the Rapture precedes the Tribulation, but fundamentally this view is consistent with a historical-grammatical interpretation of the Scriptures.

A close examination of the prophetic Scriptures reveals a distinction between the Rapture (which relates to the church), and the revelation of Christ in power and glory (which relates more to Israel).

"We which are alive":

This is speaking of the Christians alive at the coming of Christ who will be changed in the twinkling of an eye.

1 Corinthians 15:51-54 "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, " "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "For this corruptible must put on incorruption, and this mortal [must] put on immortality." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

1 Thessalonians 4:18 "Wherefore comfort one another with these words."

“Comfort one another”:

The primary purpose of this passage is not to teach a scheme of prophecy, but rather to provide encouragement to those Christians whose loved ones have died.

The comfort here is based on the following:

- (1) The dead will be resurrected and will participate in the Lord’s coming for His own;
- (2) When Christ comes, the living will be reunited forever with their loved ones; and
- (3) They all will be with the Lord eternally (verse 17).

“Comfort”:

The Christian’s hope of the resurrection brings solace in the face of death, in contrast to the hopelessness of the heathen.

Christians should have no fear of death.

We should be comforted to know that there is an eternity of life awaiting us with the Lord Jesus.

The beginning of the 14th chapter of John tells us exactly why we should not let our heart be troubled or afraid.

When a Christian dies, we should celebrate their home-going, not grieve deeply for their departing.

We are really grieving for us who were left behind.

1 Thessalonians Chapter 4 Questions

1. What kind of walk is Paul trying to get them to walk in verse 1?
2. What is the only walk pleasing unto God?

3. What does "abound" in verse 1 mean?
4. What does the word "furthermore" in verse 1 tell us?
5. Whose were these commandments that Paul was speaking to them?
6. The _____ of God put the words in Paul's mouth and Paul spoke them.
7. What does "sanctification" in verse 3 mean?
8. What does "abstain" mean?
9. What sins are covered in "fornication"?
10. What is spiritual adultery covered in?
11. What is the "vessel" spoken of in verse 4?
12. What does "possess" mean?
13. "Concupiscence" means what?
14. Who are the Gentiles in verse 5?
15. God hath not called us to _____, but unto _____.
16. When we despise God's creation, who are we really despising?
17. What was the second commandment that Jesus gave?
18. They were loving their brothers in all Macedonia, but what more were they to do?
19. Study to be _____.
20. We are to walk honestly toward them that are _____.
21. In verse 13 Paul said I would not have you to be _____.
22. What is the hope spoken of in verse 13?
23. What does "ignorant" mean?
24. What is one of the greatest promises made to the believers, about death of the body?
25. What is the authors personal opinion about death?
26. What two kinds of body do we have?
27. Where are the Martyred Christians now?

28. _____ and _____ do not inherit the kingdom of heaven.
29. What happens to the Christians who are alive when the Lord returns?
30. Who shall rise first?
31. What was the trumpet that gathered the people made of?
32. Why is it silver?
33. Who is called an archangel in Jude?
34. Who is "we which are alive" speaking of?
35. This corruptible must put on _____.
36. This mortal must put on _____.
37. Why should we not fear death?