

I Thessalonians 5:6–19

I Thessalonians 5:6 Therefore let us not sleep, as do others; but let us watch and be sober.

THE Greek word for *sleep* is *kath-eudó*. When used figuratively, it is as Thayer's defines it, "to yield to sloth and sin, and be indifferent to one's salvation: Ephesians 5:14;¹ 1 Thessalonians 5:6."² When men are asleep to the spiritual realm, they cannot perceive and are not aware of either the opportunity for salvation or future judgment for sin. The opposite of spiritual sleep is being vigilant to hearing God's voice and avoiding the danger of disobedience by rejecting God's commandments. A spiritually watchful man is aware of the dangers of sin and warns others of divine judgment. *Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.*³ Conscious of the possibility of being found unapproved and suffering the Lord's wrath himself, the watchman will apply himself first by preparing for the Lord's arrival and secondly by warning others of it as well.

I Thessalonians 5:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

The figure of speech here is graphic when it compares those not watching for Christ's return and the Lord's Day to those sleeping in the night because of drunkenness. If lived in and maintained, sin will completely separate a man from any true

¹ Eph. 5:14 *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

² Thayer's Greek Lexicon #2518

³ Ezek. 3:17

⁴ Ezek. 18:20 *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

⁵ Rom. 11:8

⁶ Prov. 21:16 *The man that wandereth out of the way of understanding shall remain in the congregation of the dead.*

Ezek. 18:24 *But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.*

awareness of God and His coming judgment. And like an intoxicated man who knows not where he has been the previous night or what he has done, so are those who are not preparing for Christ's return, equally as ignorant of their state and the coming judgment for sin. The soul that sins, God's Word clearly reveals, will die,⁴ yet those who sleep in the night know nothing of the great consequence they will reap, by choosing sin as a manner of living. A spiritually sleeping and drunken man has no real awareness of Jesus Christ, because he does not have the spiritual ears and eyes to perceive Him. (*According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;*)⁵ Ultimately, sinners can be so occupied with sin's pleasures that no real thought is given to spiritual things or the judgment that is sure to come on any who willingly reject divine law.

I Thessalonians 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

The contrast to being drunk and sleeping in the night is to exercise faith, love, and the hope of salvation. When possessed by Christians, these qualities prove their adoption into the higher spiritual realm of God. Yet if men, even if they are religious, are devoid of these divine qualities, it is certain that they remain dead in sins and oblivious to the saving power of Christ.⁶ *For to be carnal-*

*ly minded is death; but to be spiritually minded is life and peace.*⁷

(Barnes, *Rom. 8:6*) *For to be carnally minded* - Margin, "The minding of the flesh." The sense is, that to follow the inclinations of the flesh, or the corrupt propensities of our nature, leads us to condemnation and death. The expression is one of great energy, and shows that it not only leads to death, or leads to misery, but that it is death itself; there is woe and condemnation in the very act and purpose of being supremely devoted to the corrupt passions. Its only tendency is condemnation and despair.

Is death - The penalty of transgression; condemnation and eternal ruin; Note, Romans 5:12.⁸

But to be spiritually minded - Margin, "The minding of the Spirit." That is, making it the object of the mind, the end and aim of the actions, to cultivate the graces of the Spirit, and to submit to his influence. To be spiritually minded is to seek those feelings and views which the Holy Spirit produces, and to follow his leadings.

Is life - This is opposed to death in Romans 8:5.⁹ It tends to life, and is in fact real life. For to possess and cultivate the graces of the spirit, to be led where he would guide us, is the design of our existence, and is the only path of happiness.¹⁰

Believers are encouraged to pursue faith, love, and the hope of salvation because these spiritual qualities stem from above and originate in the higher spiritual realm.

Faith. The first quality listed by the apostle for the Thessalonians to pursue is that which produces peace with God. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*¹¹ Man in his fallen state is at war with the Lord,¹² and the Lord with him.¹³ Thus, it is only when faith in God is first desired and then exercised that men prove themselves willing to come under divine government. No man will seek to believe if he has not already determined within himself that he will yield to the One he is seeking to manifest faith in. Thus, it is by pursuing faith that men prove themselves willing to hear God's voice and obey it in their lives. This teaches us that faith at its core is an act of submission to divine rule and government. Also, by pursuing relationship with the Lord, this reveals that men are not satisfied with the natural and carnal world they were birthed into and are seeking life beyond it.

Love. If a man knows not love, then he knows not God.¹⁴ Consequently, until men are acquainted with and manifest divine love, they will lack any true knowledge of God. The man who remains indifferent to love, the Scriptures clearly state, does not know God or have any real fellowship with Him. Like *spirit*,¹⁵ love is what God is. *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*¹⁶ There is no greater evidence of the purity of religion than when Christ's love is manifested in His people. This proves their relationship with Him as sincere and their affection for the Father as genuine.

⁷ Rom. 8:6

⁸ Rom. 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

⁹ Rom. 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*

¹⁰ Barnes' Notes on the Bible, Rom. 8:6

¹¹ Rom. 5:1

¹² Rom. 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

¹³ Rom. 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

¹⁴ Phil. 3:18 *(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:*

Jas. 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

¹⁵ I John 4:8 *He that loveth not knoweth not God; for God is love.*

¹⁶ John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

¹⁷ I John 4:16

Jesus said that men would know who were His true disciples by the love they held one for another.¹⁷ Love, therefore, is the test that reveals if a man has given himself to be Christ's disciple or if he merely panhandles Christ's name. By love we also know whom the Lord has revealed Himself to, as well as those whom He has not. *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.*¹⁸ If men truly love God, they will greatly desire to be like Him. Thus, by imitating God's love, Christians reveal themselves as the Lord's true followers.¹⁹

Hope of salvation. A man possessing the hope of salvation and waiting for Christ's return reveals that he has believed upon the Son of God and is aware of the exalted position or authority given to Christ.²⁰ It is also only when men walk in the spiritual qualities of faith, love, and hope that they can properly prepare themselves for Christ's coming future judgment.²¹

(Jamieson-Fausset-Brown, *I Thess.* 5:8) Faith, hope, and love, are the three pre-eminent graces (1Th 1:3; 1Co 13:13).²² We must not only be awake and sober, but also armed; not only watchful, but also guarded. The armor here is only defensive; in Eph 6:13–17,²³ also offensive. Here, therefore, the reference is to the Christian means of being guarded against being surprised by the day of the Lord as a thief in the night. The helmet and breastplate defend the two vital parts, the head and the heart respectively. "With head and heart right, the whole man is right" [Edmunds]. The head needs to be kept from error, the heart from sin.²⁴

I Thessalonians 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Obtain salvation by our Lord Jesus Christ. If a man wants any real hope of heaven, he must realize that it is only through the Son of God that he can gain it.²⁵ It is therefore solely through Christ that both spiritual and eternal life are re-

17 John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

18 I Thess. 4:9

19 Eph. 5:1&2 Be ye therefore followers of God, as dear children; ²And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

20 Matt. 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Matt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Luke 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

John 3:35 The Father loveth the Son, and hath given all things into his hand.

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 17:1–3 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: ²As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. ³And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

21 II Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

22 I Cor. 13:13 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

I Thess. 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

23 Eph. 6:13–17 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. ¹⁴Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁵And your feet shod with the preparation of the gospel of peace; ¹⁶Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. ¹⁷And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

24 Jamieson-Fausset-Brown Bible Commentary, I Thess. 5:8

25 Matt. 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

John 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Rom. 2:5–9 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁶Who will render to every man according to his deeds: ⁷To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: ⁸But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Rom. 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.)

Heb. 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

ceived.²⁶ Without also spiritual connection to the Son of God, the soul's salvation remains beyond human reach. *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*²⁷ There is no other way to enter heaven apart from responding to God's call in Christ.²⁸ It is only in Christ that God has called men to Himself, and it is only through belief in the Son that men can receive forgiveness for sin,²⁹ ultimately resulting in receiving the divine righteousness needed to enter heaven.³⁰

I Thessalonians 5:10 Who died for us, that, whether we wake or sleep, we should live together with him.

Charles Spurgeon once said that if Christ died for you, then He will not for-

get you.³¹ To *live together* with the Son of God is the Christian's true hope.³² It was for this reason that Jesus died, so that through death He would be able to purify and cleanse all those called to heaven through Himself. To be with the Son of God where He is, is the promise of the gospel.³³ *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*³⁴

I Thessalonians 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

The comforting and encouraging message that the Thessalonians were to share and spread to others was that whether

I Pet. 1:22&23 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: ²³Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

²⁶ *John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Heb. 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

²⁷ *I Cor. 1:9*

²⁸ *John 3:16-18 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved. ¹⁸He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 8:23&24 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. ²⁴I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

²⁹ *Eph. 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

Eph. 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col. 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

Col. 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

³⁰ *Rom. 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

Rom. 10:4 For Christ is the end of the law for righteousness to every one that believeth.

I Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Phil. 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

³¹ "God's Memorial Of His People" (No. 3441), published Jan. 14, 1915

³² *I Thess. 4:16-18 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: ¹⁷Then 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.*

¹⁸ Wherefore comfort one another with these words.

³³ *John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

³⁴ *John 17:24*

living or dead, it made no difference, because God has purposed that all saved by God should live together with His Son. When love is sufficiently strong it cannot be broken, and this is especially true regarding God's love for those He has called to Himself through Jesus Christ.³⁵ This is why neither death nor life can suspend relationship with the Lord once the Son of God enters a man's heart through the presence of the Holy Spirit.

I Thessalonians 5:12&13 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
¹³ ***And to esteem them very highly in love for their work's sake. And be at peace among yourselves.***

True ministers are spiritual gifts given to the body of Christ by Christ. *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*³⁶ Because Christ has placed these spiritual ministries in the church, it is a great affront to His spiritual authority if their divine positions are not properly respected. *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*³⁷ To be under Christ's rule requires that men freely become subject not only to Jesus's words and His Spirit but also, as evidenced here, to the ministers He has placed in the church, ministers also purposed for the church's growth and spiritual development.³⁸

Without the heavenly ministries of apostles, prophets, evangelists, pastors, and teachers functioning in Christ's body, believers will be tossed to and fro, carried about with many false and misleading doctrines purposed to deceive. *That we henceforth be no more children, tossed to and fro, and carried about with every*

*wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*³⁹

(Barnes, Eph. 4:14) *Tossed to and fro* - κλυδωνιζόμενοι *kludōnizomenoi*. This word is taken from waves or billows that are constantly tossed about - in all ages an image of instability of character and purpose.

And carried about with every wind of doctrine - With no firmness; no settled course; no helm. The idea is that of a vessel on the restless ocean, that is tossed about with every varying wind, and that has no settled line of sailing. So many persons are in regard to religious doctrines. They have no fixed views and principles. They hold no doctrines that are settled in their minds by careful and patient examination, and the consequence is, that they yield to every new opinion, and submit to the guidance of every new teacher. The "doctrine" taught here is, that we should have settled religious opinions. We should carefully examine what is truth, and having found it, should adhere to it, and not yield on the coming of every new teacher. We should not, indeed, close our minds against conviction. We should be open to argument, and be willing to follow "the truth" wherever it will lead us. But this state of mind is not inconsistent with having settled opinions, and with being firm in holding them until we are convinced that we are wrong. No man can be useful who has not settled principles. No one who has not such principles can inspire confidence or be happy, and the first aim of every young convert should be to acquire settled views of the truth, and to become firmly grounded in the doctrines of the gospel.⁴⁰

When children are young, they are most vulnerable to deception. This is especially true concerning those who, though born of God, remain young because of their spiritual youth and lack of divine wisdom. And just as a toddler will place virtually anything in his mouth even if it is dangerous and might cause harm, new believers, because of their lack of proper spiritual perception, can be easily deceived to receive false doctrines

³⁵ Rom. 8:38&39 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,* ³⁹*Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

³⁶ Eph. 4:8

³⁷ Eph. 4:11&12

³⁸ Eph. 4:13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

³⁹ Eph. 4:14

⁴⁰ Barnes' Notes on the Bible, Eph. 4:14

purposed to deceive them from the simplicity found in Christ. *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*⁴¹

(Barnes, *II Cor. 11:3*) *But I fear* - ... The mention of this seems to have suggested to him the fact that the first woman was deceived and led astray by the tempter, and that the same thing might occur in regard to the church which he was so desirous should be preserved pure. The grounds of his fear were:

(1) That Satan had seduced the first woman, thus demonstrating that the most holy ones were in danger of being led astray by temptation; and,

(2) That special efforts were made to seduce them from the faith. The persuasive arts of the false teachers; the power of philosophy; and the attractive and corrupting influences of the world, he had reason to suppose might be employed to seduce them from simple attachment to Christ.

Lest by any means - Lest somehow (μήπως *mēpōs*). It is implied that many means would be used; that all arts would be tried; and that in some way, which perhaps they little suspected, these arts would be successful, unless they were constantly put upon their guard.⁴²

Ultimately, just as there are true ministers in Christ's church, so also is there an equal amount, if not more, of imposters sent by Satan to deceive the elect.⁴³ Their devilish aim is to bring disgrace to the gospel by teaching falsities purposed to produce distrust in God's true Word.

I Thessalonians 5:14 *Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.*

It is a responsibility that everyone in Christ's spiritual body care for and are concerned with all the other members in it. This will include if necessary both warning the unruly and comforting the feebleminded and weak.

(Barnes, *I Thess. 5:14*) *Warn them* - The same word which in 1 Thessalonians 5:12⁴⁴ is rendered "admonish." It is the duty of every church member, as well as of the ministers of the gospel, affectionately to admonish those whom they know to be living contrary to the requirements of the gospel. One reason why there is so little piety in the church, and why so many professors of religion go astray, is, that the great mass of church members feel no responsibility on this subject. They suppose that it is the duty only of the officers of the church to admonish an erring brother, and hence many become careless and cold and worldly, and no one utters a kind word to them to recall them to a holy walk with God.

That are unruly - Margin, "disorderly." The word here used (ἀτακτος *ataktos*), is one which properly means "not keeping the ranks," as of soldiers; and then irregular, confused, neglectful of duty, disorderly. The reference here is to the members of the church who were irregular in their Christian walk. It is not difficult, in an army, when soldiers get out of the line, or leave their places in the ranks, or are thrown into confusion, to see that little can be accomplished in such a state of irregularity and confusion. As little difficult is it, when the members of a church are out of their places, to see that little can be

41 *II Cor. 11:3*

42 *Barnes' Notes on the Bible, II Cor. 11:3*

43 *Matt. 7:15* *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

Matt. 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect.*

II Cor. 11:13-15 *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.*

¹⁴*And no marvel; for Satan himself is transformed into an angel of light.* ¹⁵*Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*

II Pet. 2:1-3 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.* ²*And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.* ³*And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

I John 4:1 *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

44 *I Thess. 5:12* *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;*

accomplished in such a state. Many a church is like an army where half the soldiers are out of the line; where there is entire insubordination in the ranks, and where not half of them could be depended on for efficient service in a campaign. Indeed, an army would accomplish little if as large a proportion of it were irregular, idle, remiss, or pursuing their own aims to the neglect of the public interest, as there are members of the church who can never be depended on in accomplishing the great purpose for which it was organized.

Comfort the feeble-minded - The dispirited; the disheartened; the downcast. To do this is also the duty of each church member. There are almost always those who are in this condition, and it is not easy to appreciate the value of a kind word to one in that state.⁴⁵

I Thessalonians 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

All recompense for sin must be left to the Lord,⁴⁶ Who alone has sufficient wisdom to justly exercise it. Ultimately, it is God Who will manifest Himself as His people's avenger, and is people should never take this spiritual responsibility upon themselves.⁴⁷ *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*⁴⁸ There is but One power and ultimate authority in the world, and no man has any right to believe himself equipped to do what is solely the right of God. Thus, there is

⁴⁵ Barnes' Notes on the Bible, I Thess. 5:14

⁴⁶ Lev. 19:18 *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*

Prov. 20:22 *Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.*

Prov. 24:29 *Say not, I will do so to him as he hath done to me: I will render to the man according to his work.*

Rom. 12:17 *Recompense to no man evil for evil. Provide things honest in the sight of all men.*

I Pet. 3:9 *Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*

⁴⁷ Deut. 32:35 *To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.*

I Sam. 15:2 *Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.*

Rom. 12:19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

I Thess. 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.*

⁴⁸ II Thess. 1:6

⁴⁹ Isa. 8:18 *Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.*

⁵⁰ Matt. 10:16

⁵¹ Matthew Poole's Commentary, Matt. 10:16

⁵² Acts 10:38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

⁵³ Eph. 2:10

no reason whatsoever that the people of God should ever render back again either evil for evil or railing for railing. To do so betrays how Jesus said His called should conduct themselves in the world.⁴⁹ *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*⁵⁰

(Poole, *Matt. 10:16*) *harmless as doves.* Amongst the beasts of the field there is none more innocent than a sheep; amongst the birds of the air none more innocent than a dove; to both these our Lord compares his disciples.⁵¹

The opposite of rendering evil for evil is pursuing good. This pursuit of doing good is to be exercised not only toward those in the church but also, when available, to many outside her. Jesus went about doing good and healing all who were oppressed by the devil,⁵² and we should seek to do the same. Ultimately, God has purposed Christians for good works, and it should be their primary aim while living in this world to pursue performing them. *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*⁵³

I Thessalonians 5:16–22 Rejoice evermore.

¹⁷ *Pray without ceasing.*

¹⁸ *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

¹⁹ **Quench not the Spirit.**

²⁰ **Despise not prophesyings.**

²¹ **Prove all things; hold fast that which is good.**

²² **Abstain from all appearance of evil.**

Though these imperatives are grouped together, they are meant to be carefully and thoughtfully considered individually.

I Thessalonians 5:16 Rejoice evermore.

No one in the history of the world has been given more reason to rejoice for the lives given to them by God than Christians. We are the most blessed of people and therefore should constantly thank God, Who is both the source and origin of all blessings. Through belief in the Son, we have gained access to the joy, peace, and love of God's own holy character. And though many of God's bless-

ings given to us are intangible and reside in our hearts, still they are real and confirm His presence in our lives. The Lord is good beyond all measure,⁵⁴ and none know this more than those He has saved and made His own. Christians are therefore instructed to rejoice evermore because there is never any just cause not to. Christ has given His people victory in the world,⁵⁵ and there is no other power in the world able to successfully remove it from them.

I Thessalonians 5:17 Pray without ceasing.

If a man has a genuine relationship with the Lord, it will be proven in his prayer life—since prayer is that means, whether rendered for thanksgiving⁵⁶ or seeking direction⁵⁷ or perhaps seeking earthly forgiveness,⁵⁸ through which be-

⁵⁴ Exod. 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

I Chron. 16:34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

Ps. 31:19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Ps. 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

Ps. 100:5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

Ps. 106:1 Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Ps. 145:9 The LORD is good to all: and his tender mercies are over all his works.

⁵⁵ Rom. 8:37 Nay, in all these things we are more than conquerors through him that loved us.

I Cor. 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

I John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

⁵⁶ Neh. 11:17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

Dan. 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Luke 2:37&38 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. ³⁸And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

John 11:41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

⁵⁷ Exod. 33:13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

II Sam. 2:1 And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

⁵⁸ Deut. 21:8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

Ps. 19:12&13 Who can understand his errors? cleanse thou me from secret faults. ¹³Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Ps. 32:5 I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Ps. 51:1-4 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. ²Wash me thoroughly from mine iniquity, and cleanse me from my sin.

³For I acknowledge my transgressions: and my sin is ever before me. ⁴Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

lievers reveal their great affection for and dependence upon God. He who prays unceasingly is aware of his great need for God in his life. No man also will genuinely seek God's counsel if he has not genuinely purposed to keep God's commandments.

(Barnes, *I Thess.* 5:17) That Christian is in a bad state of mind who has suffered himself, by attention to worldly cares, or by light conversation, or by gaiety and vanity, or by reading an improper book, or by eating or drinking too much, or by late hours at night among the thoughtless and the vain, to be brought into such a condition that he cannot engage in prayer with proper feelings. There has been evil done to the soul if it is not prepared for communion with God at all times, and if it would not find pleasure in approaching his holy throne.⁵⁹

I Thessalonians 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

For this is the will of God in Christ Jesus concerning you. It is the will of God that those called to Him should remain

⁵⁹ Barnes' Notes on the Bible, *I Thess.* 5:17

⁶⁰ Eph. 5:18–20 *And be not drunk with wine, wherein is excess; but be filled with the Spirit; ¹⁹Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*

Col. 3:15 *And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*

Col. 3:17 *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

Phil. 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

⁶¹ Exod. 15:24 *And the people murmured against Moses, saying, What shall we drink?*

Exod. 16:2 *And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:*

Exod. 16:7–9 *And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? ⁸And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. ⁹And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.*

Num. 14:2 *And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!*

Deut. 1:27 *And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.*

Luke 5:30 *But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?*

Luke 15:2 *And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.*

John 6:41 *The Jews then murmured at him, because he said, I am the bread which came down from heaven.*

⁶² Jude 1:14–16 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, ¹⁵To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. ¹⁶These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.*

⁶³ II Tim. 3:2

⁶⁴ Rom. 1:21

thankful.⁶⁰ The opposite of showing spiritual thankfulness is fleshly murmuring,⁶¹ and the Scripture is abundantly clear about what God thinks of this sinful attribute.⁶² The opposite of being thankful, of course, is being unthankful. This condition, though rarely thought of as spiritually evil, is exactly that. *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*⁶³ When men are ungrateful, and especially so toward God, their fallen condition of being separated from Him is revealed. It is also this condition of being unthankful that, the Scripture reveals, results in darkened spiritual understanding, teaching us also that at his core, an unthankful man is a spiritually blind man. *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*⁶⁴

(Barnes, *Rom.* 1:21) Neither were thankful - The obligation to be "thankful" to God for his mercies, for the goodness which we experience, is plain and obvious. Thus, we judge of favors received of our fellow-men. The apos-

tle here clearly regards this unwillingness to render gratitude to God for his mercies as one of the causes of their subsequent corruption and idolatry. The reasons of this are the following.

(1) the effect of ingratitude is to render the heart hard and insensible.

(2) people seek to forget the Being to whom they are unwilling to exercise gratitude.

(3) to do this, they fix their affections on other things; and hence, the pagan expressed their gratitude not to God, but to the sun, and moon, and stars, etc., the mediums by which God bestows his favors upon people. And we may here learn that an unwillingness to thank God for his mercies is one of the most certain causes of alienation and hardness of heart.⁶⁵

Ultimately it is only when men respond with genuine thankfulness to the Lord that it is revealed whether they are fully aware that the source of their every blessing is God.⁶⁶

I Thessalonians 5:19 Quench not the Spirit.

When a man is filled with God's Holy Spirit and has been baptized with Christ's own supernatural nature through a baptism with fire,⁶⁷ then a tremendous amount of spiritual energy will be produced, manifesting itself in the man's

heart and life. Every person also in the Old Testament or New who truly possessed the Holy Spirit walked, spoke, and preached as if a spiritual fire were driving him.⁶⁸ The same is true today for those filled with God's Spirit. It is for this reason that the Scripture reveals that men should not quench the Holy Spirit's working. By this it is meant not to put out or dampen the Spirit's promptings in the soul. The Bible also reveals the Lord's own nature as that which is described as fire, so that when God imparts spiritual fire in a man's heart, it should not be quenched. *For our God is a consuming fire.*⁶⁹

(Barnes, *Heb. 12:29*) *For our God is a consuming fire* - This is a further reason why we should serve God with profound reverence and unwavering fidelity. The quotation is made from Deuteronomy 4:24. "For the Lord thy God is a consuming fire, even a jealous God." The object of the apostle here seems to be, to show that there was the same reason for fearing the displeasure of God under the new dispensation which there was under the old. It was the same God who was served. There had been no change in his attributes, or in the principles of his government. He was no more the friend of sin now than he was then; and the same perfections of his nature which would then lead him to punish transgression would also lead him to do it now. His anger was really as terrible, and as much to be dreaded as it was at Mount Sinai; and the destruction which he would inflict on his foes would be as terrible now as it was then.⁷⁰

⁶⁵ Barnes' Notes on the Bible, Rom. 1:21

⁶⁶ Ps. 34:10 *The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.* Ps. 84:11 *For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.*

Prov. 10:3 *The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.*

II Cor. 9:8 *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

Phil. 4:19 *But my God shall supply all your need according to his riches in glory by Christ Jesus.*

Jas. 1:17 *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

⁶⁷ Matt. 3:11 *I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

Luke 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

⁶⁸ Jer. 5:14 *Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.*

Jer. 20:9 *Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*

Jer. 23:28&29 *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. ²⁹Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?*

⁶⁹ Heb. 12:29

⁷⁰ Barnes' Notes on the Bible, Heb. 12:29

It was in a burning bush that God first revealed Himself to Moses⁷¹ and also on Mount Sinai—it is said that the mountain was wrapped in smoke when the Lord descended upon it in the form of fire, and the whole area trembled violently.⁷² God also led Israel through a pillar of cloud by day and a pillar of fire by night.⁷³ When David received his vision of the ancient of days, he observed the Lord sitting upon a throne ablaze with flames.⁷⁴ So also when the Lord spoke to Israel on Mount Sinai, He spoke out of the midst of a fire.⁷⁵ Psalms also speaks of a spiritual

fire devouring all before the Lord while a tempest raged round about.⁷⁶ In the New Testament it is revealed that the Messiah would baptize with the Holy Spirit and with fire.⁷⁷ Hence, on the day of Pentecost, when the disciples were in the temple at Jerusalem, obeying Jesus's command to wait for the promise of the Father,⁷⁸ the Scriptures state that the Holy Spirit descended upon them in the form of a *rushing mighty wind* and as *cloven tongues like as of fire*.⁷⁹ Scripture also reveals that the Lord will try every man's work with fire to determine whether it passes His test for

71 Exod. 3:2–6 *And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.* ³*And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.* ⁴*And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses.* *And he said, Here am I.* ⁵*And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* ⁶*Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*

72 Exod. 19:18 *And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*

73 Exod. 13:21 *And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

Exod. 40:38 *For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.*

Neh. 9:19 *Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.*

Num. 14:14 *And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.*

Ps. 78:14 *In the daytime also he led them with a cloud, and all the night with a light of fire.*

Ps. 105:39 *He spread a cloud for a covering; and fire to give light in the night.*

74 Dan. 7:9 *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*

75 Deut. 4:33 *Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?*

Deut. 5:22 *These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.*

Deut. 5:24 *And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.*

Deut. 5:26 *For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?*

Deut. 9:10 *And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.*

Deut. 10:4 *And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.*

76 Ps. 50:3 *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.*

77 Luke 3:16 *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

78 Luke 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

Acts 1:4 *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.*

79 Acts 2:1–4 *And when the day of Pentecost was fully come, they were all with one accord in one place.* ²*And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.* ³*And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.* ⁴*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

true holiness and sincerity.⁸⁰ Fire is therefore often used to denote the presence of the Lord and, if necessary, His anger and judgment for sin.⁸¹ Last, in John's vision of the resurrected and ascended Son of God,⁸² Jesus possesses eyes as a flame of fire.⁸³

(Ellicott, *Rev. 1:14*) *His eyes were as a flame of fire.*—Comp. Revelation 19:12; Daniel 10:6.⁸⁴ The eyes of the Lord, which are in every place, beholding the evil and the good, are here described as like unto fire, to express not merely indignation (He had looked once on the Jewish rulers in indignation) against evil, but de-

termination to consume it; for our God is a consuming fire, purging away sin from those who forsake sin, and consuming in their sin those who refuse to be separated from it. (See Revelation 20:9; Daniel 7:9–10; Jude 1:7.⁸⁵)⁸⁶

By understanding that the Lord likens Himself to fire—emblematic also of the Holy Spirit—we should be able to recognize the great importance of Paul's command to the Thessalonians to *quench not the Spirit*, either in themselves or others around them. To do so is to seek to minimize God's presence in the life and limit God's power in the world.

80 I Cor. 3:13 *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

81 Num. 11:1 *And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.*

Num. 16:35 *And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.*

II Kgs. 1:10–14 *And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.* ¹¹*Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.* ¹²*And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.* ¹³*And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.* ¹⁴*Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.*

82 Rev. 1:1–2 *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:* ²*Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

83 Rev. 1:14 *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;*

84 Rev. 19:12 *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*

Dan. 10:6 *His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.*

85 Rev. 20:9 *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

Dan. 7:9&10 *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.* ¹⁰*A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

Jude 1:7 *Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

86 Ellicott's *Commentary for English Readers*, Rev. 1:14