

Lessons – A to Z “One Another”
(NT Passages)

Outline – Foundation to “One Another” Passages

I. “What shall this man do?” (Personal relationship with Jesus) (John 21:19-22)

- A. Don’t look at others, look to Jesus.
- B. Don’t compare yourself to others.
- C. Do follow Jesus.
- D. Do unto others as you would have them do unto you.

II. “Members one of another” (Personal relationship with one another) (Eph. 4:25; I Tim. 3:15)

- A. “Behave thyself in the house of God” – to behave oneself.
- B. Let the Word of God dictate your conduct – with one another.
 - 1. “The pillar and ground of the Truth”
 - 2. Walk in Truth.

III. Grow and maintain your relationship God (vertical), which prepares you to grow and maintain your relationship with one another (horizontal). (III John 1:4)

Lessons – “One Another” (passages)

BEARING BURDENS of – one another

Bear ye one another's **burdens**, and so fulfil the law of Christ. (Galatians 6:2)

Context: Book of Galatians that Paul wrote to the churches of Galatia (Antioch of Pisidia, Iconium, Lystra & Derbe – ref. Acts 13-14:22-23ff).

Paul writes to them probably prior to Acts 15 (Jerusalem council at church on circumcision).

Theme found in Galatian epistle of Christian liberty – Gal. 2:4; 5:1, 13.

Spy out liberty -> to bondage (2:4).

Standfast in liberty -> biblical position (5:1).

Called unto liberty -> not to flesh, biblical position: by love serve one another (5:13).

Walk in the Spirit (H.S. filling/control – vs.16).

Works of the flesh (vs.19-21).

Fruit of the Spirit (vs.22-25).

Chapter 6 –

Care (vs.1-3) Restoring Brethren – 1) burden, 2) bearing

Christian Character (vs.4-8) Enjoying Christian Liberty – 1) prove, 2) provide

- vs.1 brethren / man (LC member) be overtaken in a fault (works of the flesh / abuse of liberty – bondage or flesh).

Spiritual (walking in the Spirit / fruit of the Spirit) restore one in the spirit of meekness.

Humble – consider thyself, lest also be tempted (abuse of liberty – bondage or flesh).

[burden of restoring a church member]

- vs.2 bear ye one another's burdens.

Burden – *βάρος* (*baros*) heaviness, trouble, weight, that burden which a person bears from one's faults.

Bear the burdens of restoring a church member.

Bear – to take up to carry, to put on oneself, to help bear and endure and overwhelming burden.

Mutuality of church members – All body parts need each other (members one of another Eph. 4:25).

Fulfill the law of Christ – Love through Spirit control (Matt. 22:37-40; Romans 8:1-2).

*This restores church members (bear ye one another's burdens), this promotes serving with one another (by love serve one another), and leads to church members helping one another.

- vs.3 For if a man (LC member) think he is something -> he deceiveth himself.

When he is nothing (no one, of no account, to be nothing)

Paul – nothing (I Cor. 13:2-3; II Cor. 12:11).

“Nothing Baptist church with nobody members.” (Gal. 2:20; I Cor. 15:9-10).

Misunderstanding between church members – which needs to be restored.

Parallel passages – (one another passages)

James 5:16 confess your faults one to another...

One element of fixing problems and misunderstandings between church members

Confessing misdeeds, a lapse from the truth and uprightness, sin between church members; forgiving and moving forward.

I Corinthians 12:25 care one for another...

I Cor. 1:10 – there be no divisions among you, but that ye be perfectly joined. (purpose of Paul’s epistle)

Perfectly joined together / restore (Gal. 6:1) – same word *καταρτίζω* (*katartizo*) meaning to strengthen, perfect, complete, make it what it ought to be.

Paul elaborates on this in chapter 12 verses 22-27.

Should be no schisms (divisions) in the body (LC – members), but that the members should have the same care one for another.

Care *μεριμνάω* (*merimnao*) meaning to care for, to look out for.

Chapter 6 –

Character (vs.4-8) Enjoying Christian Liberty – 1) prove, 2) provide

-vs.4 Let every man (LC member) prove (test, examine, scrutinize) his own work (acts, deeds, things done).

Context of the LC and serving (work) one another in Christian liberty (individual standing fast and having a biblical position – not bondage or for the flesh).

Then have rejoicing (joy) in himself alone (understanding and practicing your liberty properly), not in another (forcing someone else to have your practice of liberty).

Ultimately the Holy Spirit guides in the understanding and practice of liberty in Christ, coupled to this is the preaching and teaching of the Word of God.

-vs. 5 For every man (LC member) shall bear (to take up to carry, to put on oneself) his own burden (load, example of the cargo of a ship; met. – normal, obligations of a follower of Christ).

Own burden – points to the work (vs.4) which is tied to one’s liberty in Christ (standing fast and having a biblical position – not bondage or for the flesh).

This proving allows the individual church member to enjoy his liberty in Christ, and all the other church members to do the same; while everyone continues to grow.

-vs.6 Let him (LC member) that is taught in the word (W.O.G., work, about liberty and practice) provide (communicate) unto him that teacheth (pastor / teacher) in all good things (W.O.G., work, about liberty and practice).

This is necessary for bearing burdens (your own and one another’s) and enjoying this liberty.

Maturing of church members – of individual members during one another.

-vs.7 be not deceived (vs.3 himself) God is not mocked, what a man sows that he reaps.

-vs.8 sow to flesh / reap corruption; sow to the Spirit / reap life everlasting.

This is necessary for bearing burdens (your own and one another's) and enjoying this liberty.

COMFORT – one another

Wherefore **comfort** one another with these words. (1 Thessalonians 4:18)

Wherefore **comfort** yourselves together, and edify one another, even as also ye do. (1 Thessalonians 5:11)

BACKGROUND

- Passages found in Paul's epistle to the church of Thessalonica – First epistle written around AD 50-51, and his second epistle written to them probably within months of the first.
- During Paul's missionary journeys he planted the church in Thessalonica as recorded by Luke in Acts 17:1-9.
- The purpose of this first epistle was to encourage this church to continue steadfast for the Lord, and to instruct them further in eschatology (doctrine of end-time events). This purpose extended into the second epistle with more specifics about the Day of the Lord, and special attention to the Tribulation.

CONTEXT

- Chapter 1 – Sets the stage for this epistle as Paul remembers the Thessalonian Church's faith, love, and hope (vs.3), and their testimony for the Lord in all of Achaia.
- Chapter 2 – The first part of this chapter emphasizes faith (1:3) as Paul is thankful for how the Thessalonian Church received the Word of God by faith (2:13).
- Chapter 3 – This chapter emphasizes love (1:3). Paul having sent Timothy back to check on the Thessalonian Church, returned with a good report of their faith and charity and desire to see Paul (3:6).
- Chapter 4 – This chapter emphasizes hope (1:3). Paul elaborates on the Rapture of the saints that are in Christ for each Thessalonian believer's hope (4:13-18).
- Chapter 5 – This chapter continues to emphasize hope (1:3). Paul continues by reminding that those in Christ will not enter into the Day of the Lord, including the wrath of God (Tribulation) (5:1-11).

LESSON

- There is a theme of "comfort" throughout I Thessalonians which spills into II Thessalonians.

I Thessalonians 2:11 ...*comforted...as a father doth his children.*

I Thessalonians 3:2 ...*sent Timothy...to comfort you concerning your faith.*

I Thessalonians 3:7 ...*comforted...in our affliction...by your faith.*

I Thessalonians 4:18 ...*comfort one another with these words.*

I Thessalonians 5:11 ...*comfort yourselves together...*

I Thessalonians 5:14 ...*comfort the feebleminded...*

II Thessalonians 2:17 *Comfort your hearts...*

- The word *comfort* & *comforted* comes from two separate Greek words in these mentioned passages.

The word *parakaleite* (παρακαλεῖτε) meaning to exhort by calling to one's side and speaking to him through admonishing, encouraging, instructing, consoling, comforting, and beseeching (begging).

The word *paramutheisthe* (παραμυθεῖσθε) meaning to speak to one by admonition, calming, and consoling to encourage.

Added note – I Thessalonians 4:18 ...*comfort one another...* & I Thessalonians 5:11 ...*comfort yourselves together...* Translated different in English (one another / yourselves together), but are the same in the Greek (*allelous* [ἀλλήλους]) meaning reciprocally, mutually, or one another.

PASSAGES

- I Thessalonians 4:18 – Wherefore comfort one another with these words.

The Thessalonian church was to comfort (exhort, console & encourage) one another (fellow church members) with or in these words (particular).

Evidently some of these believers were shirking their work responsibilities because of the imminent return of Christ (1:10; 4:11-12).

Also, since some believers had died (asleep) before Christ came back this led to confusion (ignorant) and sorrow (grief w/o hope) (4:13).

A) Rapture of the saints (not “the Church”) in Christ (regenerated NT saints) for each Thessalonians believer's hope (4:13-17).

Paul declared that all saints, both dead and alive shall go to be with Christ at the Rapture (4:14-15).

1) A Sure Event – *For the Lord himself...* (4:16).

2) A Sober Event - ...*shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God...* (4:16).

3) A Separating Event - ...*the dead in Christ first: Then we which are alive and remain shall be caught up together with them in the clouds...* (4:16-17).

4) A Sublime Event - ...*to meet the Lord in the air: and so shall we ever be with the Lord.* (4:17).

5) A Source of comfort – *Wherefore comfort one another with these words.* (4:18)

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

Again, the Thessalonian church was to comfort (exhort, console & encourage) themselves (yourselves=one another).

Again, this points back to words that Paul wrote about (now in focus are verses 5:1-10).

B) Day of the Lord explained to the saints for each Thessalonian believer's hope (5:1-10).

1) Paul reminds the Thessalonian church of the Day of the Lord (Zech. 14 – D.O.L. which includes the Tribulation & Millennial Kingdom) (5:1-3).

2) Paul uses contrasts to demonstrate that the saints (in Christ) would not enter into the D.O.L. (5:4-8 ye/they, light/darkness, day/night, sleep/watch, sober/drunken).

3) Paul declares that Jesus Christ died for all people that they may obtain salvation in this life and that they then will not enter into His wrath (Tribulation) and that they will be with Christ in the life after (5:9-10).

4) Paul reiterates this is a source of comfort – Wherefore comfort yourselves... (5:11).

CONCLUSION / APPLICATION

For the Thessalonian church this doctrinal clarity given by Paul about eschatology (end-times) which overlaps soteriology (salvation) was to establish their practice in the Lord, to remind them of their hope in the Lord, and to bring real comfort in times of loss and for every day of this life.

DOCTRINE leads to PRACTICE leads to HOPE leads to COMFORT.

This can be applied to all the Scriptures for the believer's life.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope (Romans 15:4).