

# 1 Thessalonians 4:18

Authorized King James Version (KJV)

Wherefore comfort one another with these words.

## Analysis

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**Wherefore comfort one another with these words**—hōste parakaleite allēlous en tois logois toutoīs (ὅστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις). The entire rapture passage (vv. 13-18) aims at paraklēsis (παράκλησις, 'comfort/encouragement'). Parakaleite allēlous (παρακαλεῖτε ἀλλήλους, 'comfort one another') indicates mutual ministry—every believer can offer this comfort, not just leaders. En tois logois toutoīs (ἐν τοῖς λόγοις τούτοις, 'with these words')—specifically the rapture teaching, not vague religious sentiment. Theology comforts: Christ will descend (v. 16), dead will rise (v. 16), living will be transformed (v. 17), all will be reunited (v. 17), and we'll be forever with Christ (v. 17).

This comfort isn't denial or distraction but gospel hope transforming grief. Believers mourn (v. 13) but not hopelessly—death is temporary defeat awaiting resurrection's permanent victory. The command to 'comfort one another' makes eschatology practical: resurrection doctrine serves pastoral care. Churches that neglect eschatology lose comfort's source; those emphasizing speculative timelines without pastoral application miss Paul's purpose. These words should be repeated at funerals, whispered beside deathbeds, and rehearsed in personal grief—they're the church's comfort in bereavement.

## Historical Context

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Early Christians regularly comforted grieving believers with resurrection hope. Catacombs contain inscriptions echoing this passage: 'Not dead, but sleeping,'

'Until we meet again,' 'In Christ.' Later generations continued this practice—funeral liturgies incorporate 1 Thessalonians 4:13-18, reminding mourners of resurrection hope. This contrasts with contemporary culture's death-denial or despair. Christians face death realistically but hopefully, grieving with confidence that separation is temporary. This hope sustained martyrs facing execution and comforts believers confronting terminal illness or loved ones' deaths.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. How do you actively use 'these words' (rapture teaching) to comfort grieving believers rather than offering vague platitudes?
2. What role does eschatological hope (Christ's return, resurrection, reunion) play in your own grief processing?
3. How can churches recover the comfort of resurrection hope in funeral practices without minimizing present sorrow?

## Interlinear Text

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Ἐστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις  
Wherefore comfort one another with words these  
G5620 G3870 G240 G1722 G3588 G3056 G5125

## Additional Cross-References

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

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

**Luke 21:28** (Parallel theme): And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

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