

FA9. Giving Thanks in Everything.

We are to give thanks in everything.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

Ephesians 5:20

.. always give thanks for everything to God the Father in the name of our Lord Yeshua the Messiah.

1 Thessalonians 5:18

In everything give thanks, for this is what God wants from you who are united with the Messiah Yeshua.

Additional New Testament Scriptures

Philippians 4:6

Colossians 1:12, 2:7, 3:15, 17

Related New Testament Mitzvot

AA27 Being Thankful and Grateful to God

FA11 Petitioning God in Faith and with Thanksgiving

FA29 Worshiping with Gratitude

Supportive Tanakh Scriptures

1 Chronicles 16:34

Give thanks to ADONAI; for he is good, for his grace continues forever.

Psalms 30:13(12)

.. so that my well-being can praise you and not be silent; ADONAI my God, I will thank you forever!

Psalms 69:31(30)

I will praise God's name with a song and extol him with thanksgiving.

Psalms 92:2(1)

It is good to give thanks to ADONAI and sing praises to your name, 'Elyon,

Psalms 100:4

Enter his gates with thanksgiving, enter his courtyards with praise; give thanks to him, and bless his name.

Comment

Ephesians 5:20 reads:

“.. always give thanks FOR everything to God the Father in the name of our Lord Yeshua the Messiah.”

So, do we thank God for the Nazis who exterminated six million Jews? Of course not, and yet that appears to be what Ephesians 5:20 is implying. We get closer to resolving this apparent difficulty if we remember Romans 8:28:

“.. Furthermore, we know that God causes everything to work together for the good of those who love God and are called in accordance with his purpose;”

No, we don't thank God for the Nazis, but did ANYTHING come out of the Holocaust for which we can thank God? I don't mean to be insensitive in the comparison, but didn't the State of Israel arise from the ashes of the Holocaust? Yes, but we still do not thank God for the Nazis and yet many of the most popular English translations of Ephesians 5:20 tell us to give thanks “FOR everything.”¹ Could it be that these translations are mistranslations and that I who am not a Greek linguist have discovered it? With humility and confessing my lack of Greek knowledge, I offer the following for the reader's consideration:

1 Thessalonians 5:18 states: “*IN everything give thanks ..*” Whereas the word “FOR” in Romans 8:28 creates a problem, the word “IN” in 1 Thessalonians 5:18 does not because “IN” connotes “in the midst of,” or “as a result of” and, applying Romans 8:28, we know that God can use ALL things “*for the good of those who love God and are called in accordance with his purpose;*”

So, why are Ephesians 5:20 and 1 Thessalonians 5:18 translated so differently? It is because the Greek words they use are different. The Greek word translated “FOR” in Ephesians 5:20 is *ὕπερ* (Strong's 5228 – “*hoop-er*”), whereas the Greek word translated “IN” in 1 Thessalonians 5:18 is *ἐν* (Strong's 1722 – “*en*”). Strong's suggested translations of *ὕπερ* are “over,” “beyond,” and similar words of physical position but not “FOR” as commonly translated in Ephesians 5:20. Notice that *ἐν* in 1 Thessalonians 5:18 translated “IN” is also positional and is completely understandable. I have therefore caused this *Mitzvah* #FA9 to read: “***We are to give thanks IN everything***” – not “FOR everything.”²

Related Mitzvot in Volumes 1 & 2

G11 Being Thankful to God and Blessing Him in All Things

¹ The New English Translation and the New Jerusalem Bible are exceptions.

² *Gamzu l'tovah* “this too is for the good”) is a Talmudic principle that is similar (but not identical) to this *Mitzvah*.