

FAMILY CAMP

2010

**THESSALONIANS**

## PA Bible Teaching Fellowship Family Camp 2010

### It Is Vital to Recognize the Source of the Scriptures

#### **II Timothy 3:16**

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

#### **II Peter 1:20 and 21**

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

The Scriptures were given by inspiration of God, not by the will of man. God communicated His Word to holy men who were moved by the Holy Spirit. While the Scriptures were written at different times, by different writers in languages and vocabularies familiar to them, these holy men wrote what the one Author told them to write.

### It Is Vital to Recognize God's Purpose as Explained in the Scriptures

#### **Genesis 3:15**

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Ever since God declared that He would set aright what Adam had lost, God continually explained, by way of inspiration, the role of the Christ. The Scriptures are essentially a continuous narrative speaking of the prophecy of the Messiah, as well as the achievement that would result (an example to consider would be Genesis 22:1-18 in combination with Hebrews 11:17-19).

### What Do the Scriptures Say about the Word of God?

#### **Psalm 119:160-162**

Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

I rejoice at thy word, as one that findeth great spoil.

**Psalm 18:30**

*As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.*

**Psalm 12:6 and 7**

The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

**Proverbs 30: 5 and 6**

Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar.

The Word is tried, perfect, true, reliable, trustworthy and pure. Any additions to God's Word would result in a tainted Word, an impure Word. Mixing other beliefs or preconceived ideas with God's Word would alter the original, pure Words.

**Considerations that Are Essential to the Study of the Scriptures**

To retain God's Word, it is vital that the student study the Scriptures in their purity. Our approach to the Scriptures is to:

- 1) Consider the exact words in their context.
- 2) Consider whether things are similar or identical.
- 3) Consider the words in light of the differences in time, place and circumstances.
- 4) Consider that words must be in harmony with all other Scriptures relating to the same subject.
- 5) Consider Scriptures in light of the orientalisms, culture and language at the time written.
  - a. Understanding the cultures of the lands and times of the Bible opens up certain Scriptures that could otherwise be hidden from us if we attempt to apply our modern understanding to them.
  - b. The customs of the day were familiar to those in Bible times. Understanding these customs and expressions is necessary to learn what the Scriptures say.
- 6) Consider that unusual or non-literal words may involve figures of speech that emphasize what is being said.

Our wonderful heavenly Father has given His Word that we might be informed as to His ways. His Word interprets itself. Following these simple truths will open the Word in all of its purity for anyone who has ears to hear.

## Introduction to the Seven Church Epistles

The Seven Church Epistles explain the gospel of God concerning Jesus Christ and relate information regarding the doctrine and practice of the Church.

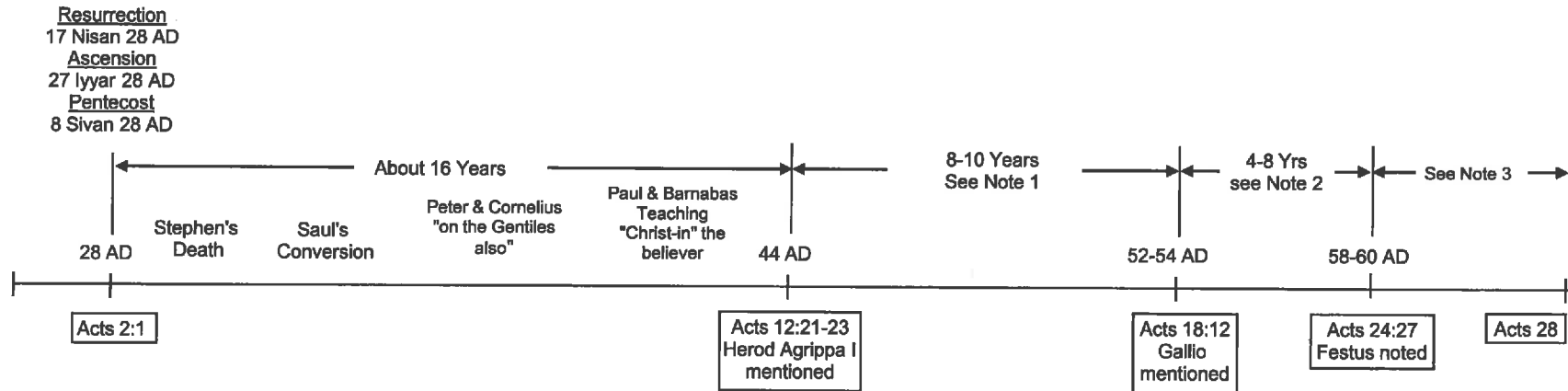
- a) *Romans, I & II Corinthians* and *Galatians* form a group of writings pertaining to the gospel of God concerning Jesus Christ, the gift of holy spirit, and mankind's justification, redemption and salvation.
  - i) *Romans* presents the gospel that had been promised by the prophets. It sets forth the condition of mankind: that no one is just before God. It informs us that no one will be justified by the works of the law, but by the believing of Jesus Christ. *Romans* sets forth the relationship the natural man has with God-- it being severed, ruined and lost--in contrast with the new birth relationship that each believer enjoys--being reconciled, repaired and receiving more, much more. *Romans* explicitly states that the believer is not condemned, but is a child of God, an heir of God and a joint-heir with Christ; and that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (*Romans* 8:39).
  - ii) *I & II Corinthians* mention error that crept into the teaching to the Church and practical, correctional issues. These two epistles speak of divisions and contentions among the people in the Church in Corinth. The operation of the spirit and the profit therewith for the individual and the Church is set forth.

*Corinthians* states the case for the resurrection and that in Christ all shall be made alive at his coming. Matters such as marriage, traditions, food offered to idols and other practical situations are discussed. *Corinthians* also informs the believer that he is a new creation in Christ, that old things have passed away and new things have come from God.
  - iii) *Galatians* addresses doctrinal matters relating to the gospel because a different gospel was being taught. It advises the Church on the subject of being justified through believing concerning Jesus Christ, not by the works of the law. While the law had its place in times past as an instructor, it is by the accomplishments of Christ that believers are justified. Believers are to walk by the new nature in all of its totality, not by the flesh, which is to say by the old nature. The *Galatians* were being urged not to return to the former law and works of the flesh, but to stand fast in the liberty wherewith Christ hath made them free.

- b) *Ephesians, Philippians* and *Colossians* form a group of epistles regarding the doctrine and practice pertaining to the mystery of the gospel of God concerning Jesus Christ.
- i) *Ephesians* introduces and identifies the mystery of the gospel of God concerning Jesus Christ. It opens by stating that believers have received the gift of holy spirit, are blessed with all spiritual blessings, are holy and without blemish, and have redemption and the forgiveness of sins. Former Gentiles, who were alienated, strangers and without God, have become citizens and of the household of God, with access to God by the spirit and reconciled in one body. *Ephesians* boldly states that both Judeans and Gentiles are heirs and partakers of the promise in Christ Jesus by the gospel. It also encourages believers to walk worthily, by putting off the old man, renewing the mind and walking in love “as Christ also hath loved us” (*Ephesians* 5:2).
  - ii) *Philippians* mentions different ways in which the gospel was being preached, but that the believers’ fellowship in the gospel should be one of like-mindedness, not of strife and vainglory. Believers are encouraged to think with humility of mind, as Jesus Christ thought. Rather than focusing on one’s self, each believer is to focus on others, as Jesus Christ served.
  - iii) *Colossians* mentions the importance of understanding the mystery and that in doing so the believers’ hearts would be comforted and knit together in love. Believers are to walk worthily in recognition of what God did for them in Christ. This includes thinking the things that are above and not the things that are upon the earth, putting on the new man and clothing oneself in merciful compassion, goodness, humbleness, meekness and patience.
- c) *I & II Thessalonians* deal with the gospel of God concerning Jesus Christ, with emphasis on the topic of waiting for the return of the Lord from heaven.

*Thessalonians* provides exhortation “to walk and to please God, just as you do walk, that you abound *even* more” (*I Thessalonians* 4:1 Working Translation). It states that God has called believers unto holiness and to love one another. Something to bear in mind as each walks in believing and love is the certain return of Christ Jesus. Believers will not be subject to the day of God’s wrath because they will have been gathered together with the Lord. The believers are directed to comfort one another with these words.

## Chronological Considerations Regarding the Book of Acts



### Note 1: 8 to 10 Year Period of Acts 13 to Acts 18

Acts 13 & 14 - Paul's First Itinerary - Visits include Antioch in Pisidia, Cyprus, Pamphylia, Pisidia, Lycaonia, Antioch in Syria.

Acts 15 - Dispute at Jerusalem - see also Gal 2:1-10.

Acts 16 & 17 - Paul's Second Itinerary - Visits include Philippi, Thessalonica, Berea, Athens.

Acts 18 - Visit to Corinth - meets Aquila & Priscilla, 1 yr 6 mo, I & II Thessalonians written at this time.

### Note 2: 4 to 8 Year Period of Acts 18 to 24

Acts 18:18-23 - Third Itinerary - Visits include trip to Ephesus with Aquila & Priscilla, leaves them there, goes to Jerusalem, then Antioch, Galatia and Phrygia "strengthening all the disciples."

Acts 19 - Returns to Ephesus, meets Apollos at Corinth, helps about 12 receive the gift of holy spirit, spends 3 years and all Asia heard the Word, I Corinthians written at this time.

Acts 20 & 21 - To Troas then Macedonia (II Corinthians written at this time), then to Corinth (Romans most likely written at this time), then Macedonia, Troas, Miletus and then to Jerusalem.

Acts 21-24 - To Jerusalem, arrested there and imprisoned in Caesarea for two years.

With respect to the epistle to the Galatians, no firm time or place of its writing may be gleaned. It could have been after Acts 15, probably after Acts 18 or possibly later.

### Note 3: The Period of Acts 25 to 28

Acts 25 & 26 - Paul judged by Festus, then by Agrippa.

Acts 27 - Paul appeals and is sent to Rome to appear before Caesar; he is shipwrecked but all survive.

Acts 28 - Paul arrives in Rome, is imprisoned, soon acquitted and dwells two whole years in his own hired house; he receives all that come in unto him, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

The epistles written to the Colossians, Ephesians and Philippians were all written while Paul "was in bonds" and could have been written while he was imprisoned for two years at Caesarea (Acts 24-27) or while he was briefly in bonds while in Rome (Acts 28).

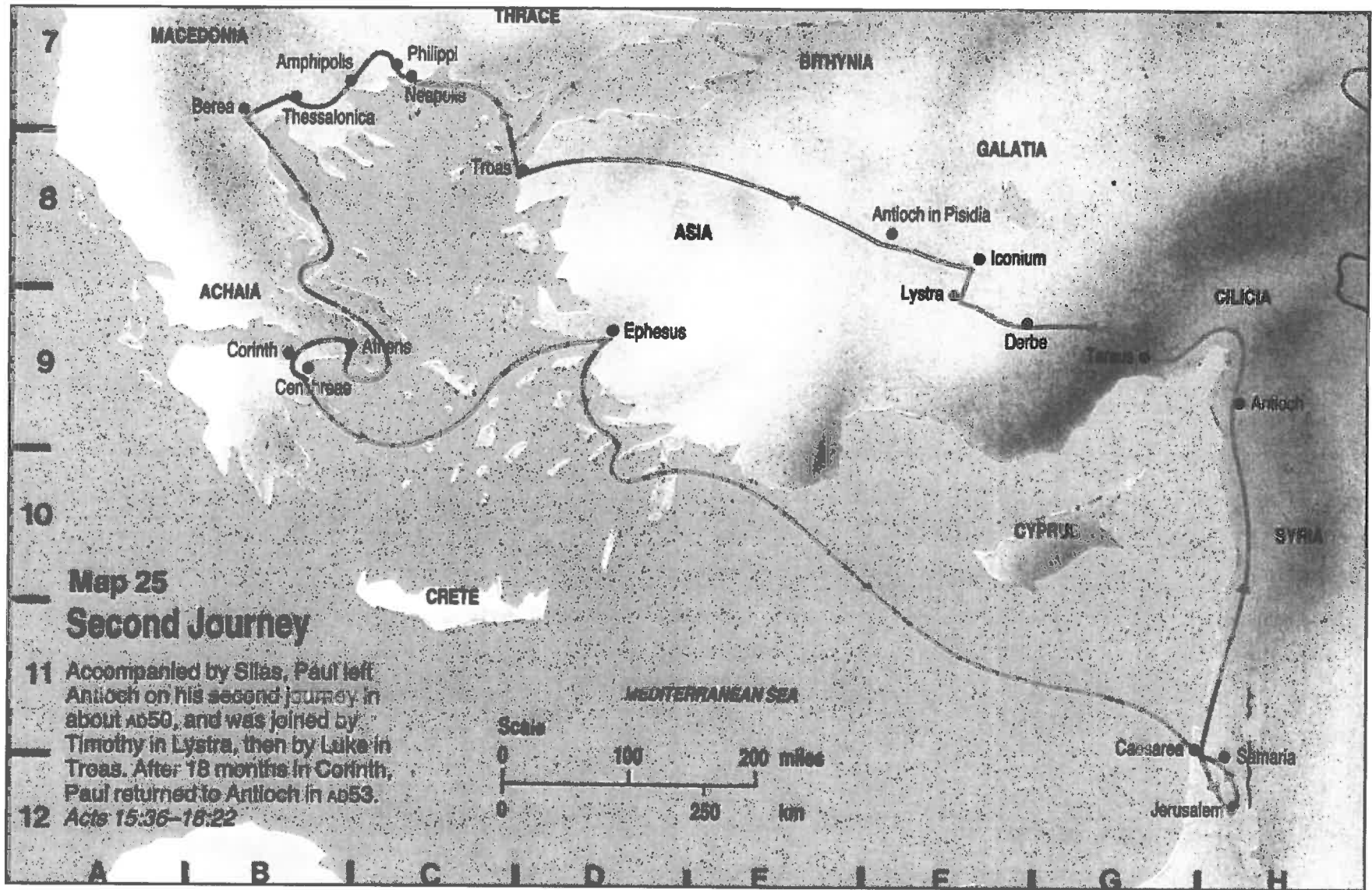


Figure 1 - Paul's Second Itinerary

## I and II Thessalonians: Key Words and Their Occurrences

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## I and II Thessalonians: Key Words and Their Occurrences

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### adelphos - brother, brethren

#### **I Thessalonians 1:4**

Knowing, brethren beloved, your election of God.

#### **I Thessalonians 2:1**

For yourselves, brethren, know our entrance in unto you, that it was not in vain.

#### **I Thessalonians 2:9**

For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

#### **I Thessalonians 2:14**

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews.

#### **I Thessalonians 2:17**

But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

#### **I Thessalonians 3:2**

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

#### **I Thessalonians 3:7**

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith.

#### **I 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.

#### **I 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.

#### **I 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.

## I and II Thessalonians: Key Words and Their Occurrences

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### I 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.

### I Thessalonians 5:1

But of the times and the seasons, brethren, ye have no need that I write unto you.

### I Thessalonians 5:4

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

### I Thessalonians 5:12

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you.

### 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*.

### I Thessalonians 5:25

Brethren, pray for us.

### I Thessalonians 5:26

Greet all the brethren with an holy kiss.

### I Thessalonians 5:27

I charge you by the Lord that this epistle be read unto all the holy brethren.

### II Thessalonians 1:3

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

### II Thessalonians 2:1

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him.

### II Thessalonians 2:13

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

## I and II Thessalonians: Key Words and Their Occurrences

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### II Thessalonians 2:15

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

### II Thessalonians 3:1

Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

### II Thessalonians 3:6

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

### II Thessalonians 3:13

But ye, brethren, be not weary in well doing.

### II Thessalonians 3:15

Yet count *him* not as an enemy, but admonish *him* as a brother.

**apokalupsis – unveiling, uncovering as in the unveiling Jesus Christ has at his second coming; also used of the revealing of information from God**

### II Thessalonians 1:7

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

**apokalupto □ - to take off the cover, to disclose, reveal**

### II Thessalonians 2:3

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition.

### II Thessalonians 2:6

And now ye know what withholdeth that he might be revealed in his time.

### II Thessalonians 2:8

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

## I and II Thessalonians: Key Words and Their Occurrences

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*atakteo*□, *ataktos*, *atakto*□s – unruly, disorderly, out of order, out of ranks (as a soldier may be)

### **I Thessalonians 5:14**

Now we exhort you, brethren, warn them that are unruly [*ataktos*], comfort the feebleminded, support the weak, be patient toward all *men*.

### **II Thessalonians 3:6**

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly [*atakto*□s], and not after the tradition which he received of us.

### **II Thessalonians 3:7**

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly [*atakteo*□] among you;

### **II Thessalonians 3:11**

For we hear that there are some which walk among you disorderly [*ataktos*], working not at all, but are busybodies.

*Doxa* – glory, splendor, brightness, magnificence, and excellence in appearance, commanding recognition, respect, honor and praise.

**I Thessalonians 2:6** Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

**I Thessalonians 2:12** That ye would walk worthy of God, who hath called you unto his kingdom and glory.

**I Thessalonians 2:20** For ye are our glory and joy.

**II Thessalonians 1:4** So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

**II Thessalonians 1:9** Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

**II Thessalonians 2:14** Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

## I and II Thessalonians: Key Words and Their Occurrences

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**eidō** - to perceive, to turn the eyes, the mind, the attention to anything, to experience any state or condition

### **I Thessalonians 1:4**

Knowing, brethren beloved, your election of God.

### **I Thessalonians 1:5**

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

### **I Thessalonians 2:1**

For yourselves, brethren, know our entrance in unto you, that it was not in vain.

### **I Thessalonians 2:2**

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

### **I Thessalonians 2:5**

For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness.

### **I Thessalonians 2:11**

As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children.

### **I Thessalonians 2:17**

But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

### **I Thessalonians 3:3**

That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

### **I Thessalonians 3:4**

For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

## I and II Thessalonians: Key Words and Their Occurrences

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### **I Thessalonians 3:6**

But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you.

### **I Thessalonians 3:10**

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

### **I Thessalonians 4:2**

For ye know what commandments we gave you by the Lord Jesus.

### **I Thessalonians 4:4**

That every one of you should know how to possess his vessel in sanctification and honour.

### **I Thessalonians 4:5**

Not in the lust of concupiscence, even as the Gentiles which know not God.

### **I Thessalonians 5:2**

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

### **I Thessalonians 5:12**

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you.

### **II Thessalonians 1:8**

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

### **II Thessalonians 2:6**

And now ye know what withholdeth that he might be revealed in his time.

### **II Thessalonians 3:7**

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

## I and II Thessalonians: Key Words and Their Occurrences

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### euaggelion – the gospel, the evangel, the good message or joyful proclamation

#### **I Thessalonians 1:5**

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

#### **I Thessalonians 2:2**

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

#### **I Thessalonians 2:4**

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

#### **I Thessalonians 2:8**

So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

#### **I Thessalonians 2:9**

For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

#### **I Thessalonians 3:2**

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

The hagios word family is used in the Scriptures to refer to things that are set apart from the common lot.

### hagiasmos – sanctification; separateness from what is common

#### **I Thessalonians 4:3**

For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

#### **I Thessalonians 4:4**

That every one of you should know how to possess his vessel in sanctification and honour.

## I and II Thessalonians: Key Words and Their Occurrences

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### **I Thessalonians 4:7**

For God hath not called us unto uncleanness, but unto holiness.

### **II Thessalonians 2:13**

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

**hagiazō** □ - **sanctify; to sanctify, to divide, to mark off, to separate, or set apart from that which is common**

### **I Thessalonians 5:23**

And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

**hagios** – **holy, saints**

The use of “holy” in I Thessalonians 1:5 refers to the spirit that is separate from what is common.

### **I Thessalonians 1:5**

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

The use of “Holy Spirit” in I Thessalonians 1:6 refers to God, Who is Spirit and Holy, as separate from what is common, and additionally, by genitive of origin, is the originator of the joy spoken here.

**I Thessalonians 1:6** And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

### **I Thessalonians 3:13**

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

The use of “holy” in I Thessalonians 4:8 refers to the spirit that is separate from what is common.

### **I Thessalonians 4:8**

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.



## I and II Thessalonians: Key Words and Their Occurrences

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### I Thessalonians 5:26

Greet all the brethren with an holy kiss.

### I Thessalonians 5:27

I charge you by the Lord that this epistle be read unto all the holy brethren.

### II Thessalonians 1:10

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

### hagio□sunē- holiness; a state of being separate from what is common

### I Thessalonians 3:13

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

### hosio□s – holily, devoutly, devotedly, with dedication, as pure and undefiled by any crime or wickedness

### I Thessalonians 2:10

Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe.

### katheudo□ - sleep; in this context, used in contrast to watchfulness and soberness by the figure of speech metonymy to refer to a state of unawareness or inattention

### I Thessalonians 5:6

Therefore let us not sleep, as *do* others; but let us watch and be sober.

### I Thessalonians 5:7

For they that sleep sleep in the night; and they that be drunken are drunken in the night.

### I Thessalonians 5:10

Who died for us, that, whether we wake or sleep, we should live together with him.

### koimao□ - used here as a euphemism for death

### I 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.

## I and II Thessalonians: Key Words and Their Occurrences

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### I 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.

### I 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.

### mimeomai – follow; imitate

### II Thessalonians 3:7

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

### II Thessalonians 3:9

Not because we have not power, but to make ourselves an ensample unto you to follow us.

### mimētēs – followers; imitator

### I Thessalonians 1:6

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost,

### I Thessalonians 2:14

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews.

### parakaleo □ - to call near, invite, beseech, call for, comfort, desire, exhort, intreat, pray

### I Thessalonians 2:11

As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children.

### I Thessalonians 3:2

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

## **I and II Thessalonians: Key Words and Their Occurrences**

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### **I Thessalonians 3:7**

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith.

### **I 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.

### **I 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.

### **I Thessalonians 4:18**

Wherefore comfort one another with these words.

### **I Thessalonians 5:11**

Wherefore comfort yourselves together, and edify one another, even as also ye do.

### **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*.

### **II Thessalonians 2:17**

Comfort your hearts, and stablish you in every good word and work.

### **II Thessalonians 3:12**

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

**paraggelia – commandments; a proclamation, public notice, announcement, charge, or order**

### **I Thessalonians 4:2**

For ye know what commandments we gave you by the Lord Jesus.

## I and II Thessalonians: Key Words and Their Occurrences

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### paraggello □ - **command, commanded; to charge, order, direct, give direct orders**

#### **I 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.

#### **II Thessalonians 3:4**

And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

#### **II Thessalonians 3:6**

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

#### **II Thessalonians 3:10**

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

#### **II Thessalonians 3:12**

Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

### paramotheomai - **to encourage, console, comfort**

#### **I Thessalonians 2:11**

As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children.

#### **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*.

### parousia – **an arrival in person, frequently refers to the hope of Christ's return**

#### **I Thessalonians 2:19**

For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

## I and II Thessalonians: Key Words and Their Occurrences

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### I Thessalonians 3:13

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

### I 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.

### I Thessalonians 5:23

And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

### II Thessalonians 2:1

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him.

### II Thessalonians 2:8

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

### II Thessalonians 2:9

*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders.

pas - all, every

pantote - alway, ever, evermore

### I Thessalonians 1:2

We give thanks to God always for you all, making mention of you in our prayers;

### I Thessalonians 1:7

So that ye were ensamples to all that believe in Macedonia and Achaia.

### I Thessalonians 1:8

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

### I Thessalonians 2:15

Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

## I and II Thessalonians: Key Words and Their Occurrences

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### I Thessalonians 2:16

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

### I Thessalonians 3:6

But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

### I Thessalonians 3:7

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

### I Thessalonians 3:9

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

### I Thessalonians 3:12

And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

### I Thessalonians 3:13

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

### I 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.

### I 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;

### I 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.

### I Thessalonians 5:5

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

## I and II Thessalonians: Key Words and Their Occurrences

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### 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.

### 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.

### I Thessalonians 5:16

Rejoice evermore.

### I Thessalonians 5:18

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

### I Thessalonians 5:21

Prove all things; hold fast that which is good.

### I Thessalonians 5:22

Abstain from all appearance of evil.

### I Thessalonians 5:26

Greet all the brethren with an holy kiss.

### I Thessalonians 5:27

I charge you by the Lord that this epistle be read unto all the holy brethren.

### II Thessalonians 1:3

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

### II Thessalonians 1:4

So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

### II Thessalonians 1:10

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

## I and II Thessalonians: Key Words and Their Occurrences

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### II Thessalonians 1:11

Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

### II Thessalonians 2:4

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

### II Thessalonians 2:9

*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

### II Thessalonians 2:10

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

### II Thessalonians 2:12

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

### II Thessalonians 2:13

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

### II Thessalonians 2:17

Comfort your hearts, and stablish you in every good word and work.

### II Thessalonians 3:2

And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

### II Thessalonians 3:16

Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

### II Thessalonians 3:17

The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

### II Thessalonians 3:18

The grace of our Lord Jesus Christ *be* with you all. Amen.



## I and II Thessalonians: Key Words and Their Occurrences

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### pisteuo □ - to believe

#### **I Thessalonians 1:7**

So that ye were ensamples to all that believe in Macedonia and Achaia.

#### **I Thessalonians 2:4**

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

#### **I Thessalonians 2:10**

Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe.

#### **I Thessalonians 2:13**

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

#### **I 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.

#### **II Thessalonians 1:10**

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

#### **II Thessalonians 2:11**

And for this cause God shall send them strong delusion, that they should believe a lie.

#### **II Thessalonians 2:12**

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

### pistis – believing, faith

#### **I Thessalonians 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.

## I and II Thessalonians: Key Words and Their Occurrences

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### **I Thessalonians 1:8**

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

### **I Thessalonians 3:2**

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

### **I Thessalonians 3:5**

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

### **I Thessalonians 3:6**

But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you.

### **I Thessalonians 3:7**

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith.

### **I Thessalonians 3:10**

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

### **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.

### **II Thessalonians 1:3**

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

### **II Thessalonians 1:4**

So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.

## I and II Thessalonians: Key Words and Their Occurrences

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### II Thessalonians 1:11

Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power.

### II Thessalonians 2:13

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

### II Thessalonians 3:2

And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

### *pneuma, pneuma hagion* – see various uses in following

### I Thessalonians 1:5

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost [*pneuma hagion*- spirit in manifestation], and in much assurance; as ye know what manner of men we were among you for your sake.

### I Thessalonians 1:6

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost [*pneuma hagion*-God].

### I Thessalonians 4:8

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit [*pneuma hagion*- the gift of holy spirit, the new-birth spirit].

### I Thessalonians 5:19

Quench not the Spirit [*pneuma*-spirit in manifestation].

### I Thessalonians 5:23

And the very God of peace sanctify you wholly; and *I pray God* your whole spirit [*pneuma*- the gift if holy spirit, the new-birth spirit] and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

## I and II Thessalonians: Key Words and Their Occurrences

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### II Thessalonians 2:2

That ye be not soon shaken in mind, or be troubled, neither by spirit [*pneuma*- a spirit of undesignated nature], nor by word, nor by letter as from us, as that the day of Christ is at hand.

### II Thessalonians 2:8

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit [*pneuma*- a figurative meaning, in the idiom “pneuma of one’s mouth” which means “one’s words”] of his mouth, and shall destroy with the brightness of his coming.

### II Thessalonians 2:13

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit [*pneuma*- the gift of holy spirit, the new-birth spirit] and belief of the truth.

**stērizo □ - stablish, establish; to establish, to make steadfast, to strengthen, to confirm**

### I Thessalonians 3:2

And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

### I Thessalonians 3:13

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

### II Thessalonians 2:17

Comfort your hearts, and stablish you in every good word and work.

### II Thessalonians 3:3

But the Lord is faithful, who shall stablish you, and keep *you* from evil.

**tupos - ensample, ensamples = type, example, pattern, model**

### I Thessalonians 1:7

So that ye were ensamples to all that believe in Macedonia and Achaia.

### II Thessalonians 3:9

Not because we have not power, but to make ourselves an ensample unto you to follow us.

## I and II Thessalonians: Key Words and Their Occurrences

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### Some Words & Phrases Regarding Our Hope

apokalupsis - revelation, unveiling, uncovering; used regarding the unveiling of Jesus Christ at his second coming; used with regard to his revelation from heaven in power, also of the revealing of information from God

epiphaneia - appearance, brightness, shining forth; used with regard to the appearance of Jesus Christ at his second coming and to the appearance of the coming of the man of lawlessness

exanastasis - The (Out) Resurrection of the Dead spoken of in Philippians 3:11 (at the gathering together); the resurrection of the saints, the Body of Christ who will rise at the gathering together out from among all the other dead. This is its only occurrence in the Word of God.

parousia - coming, arrival of personal presence; used in God's Word of others coming also and used in reference to Jesus Christ's coming again in person

The Day of the Lord - referred to in many Old Testament scriptures with regard to God's judgment and wrath upon the ungodly

The Day of Christ/The Day of Our Lord Jesus Christ - only referred to in the Epistles, such as I Corinthians 1:8, Philippians 1:6, 1:10, 2:16; the day of the Gathering Together.

The Judgment Seat of Christ - *bema* (for rewards, crown, prize) - Romans 14:10, II Corinthians 5:10; used with regard to judgments for rewards and merit for labor done by the saints; never used of judgment to condemnation (John 3: 17)

The Resurrection of the Just and the Unjust (Acts 24: 15) - The Resurrection of Life/ The Resurrection of Damnation (judgment) (John 5:29); also referred to in Revelation 20: 1-5, 11-13; used with regard to the resurrection of all others who are not part of the Gathering Together of the Body of Christ; judgments to condemnation to those not found written in the Book of Life.

## Family Camp 2010- Thessalonians- Chapter 1

### v.1

- Paul, Silvanus and Timothy- Silvanus is Silas.
- Church of the Thessalonians-

This phrase refers to a portion of the whole church of God, the part at Thessalonica. This epistle is addressed to the born again ones at Thessalonica with the understanding that it would be circulated to the other groups of born again ones. See also **1 Thessalonians 5:27** and **Colossians 4:16**. The church epistles were to be read by the entire church of which we are a part.

- This verse should end after the phrase, “Grace be unto you and peace.” - Grace and peace to you.

“...from God our Father, and the Lord Jesus Christ” – was not included in most critical Greek texts. It appears in the greetings of all other church epistles except Colossians. It was probably added later.

### v.2

- They gave thanks to God always for them- continually.
- “making mention”- remembering In Aramaic the word used means “to actively call to your own remembrance, reflection.”
- “in our prayers”- proseuche- speaking out to God, prayers of devotion to God

### v.3

- “Remembering without ceasing”- constantly remembering, with careful attention and perseverance. Paul, Silas and Timothy held these believers in their memory.
- “work”- ergon- work, toil (as an effort or occupation), deed

This work comes from believing God’s Word.

- “faith”- pistis- believing, faith.
- “labour”-kopos- toilsome labor, wearisome effort, hard labor, hard work resulting in fatigue  
This very hard work is motivated by love.
- “patience”- hupomone- a bearing up under, patient endurance, holding out  
This patience, the capacity to endure, comes from living in light of the hope of the return of our Lord Jesus Christ.
- faith, hope, love- in Greek, all three of these words have the article which sets these items apart from all others of their kind, so it is the right way of believing, the right manner of love, and the right hope in our Lord Jesus Christ.
- work, labor, patience- these three words also have the article in Greek, and they are prefaced with the pronoun meaning “your.” This sets these words apart as “the work of you”, (meaning the Thessalonians), the hard labor and the patience of you. And it distinguishes these as set apart from other work, labor, and patience as being true and genuine.
- “in our Lord Jesus Christ”- This is hope with regard to the Lord Jesus Christ, the hope concerning his return for the saints. See **1 Thessalonians 1:9, 10 and 4:13-18**. That is the genuine hope.
- “in the sight of God”- before God

Paul, Silas and Timothy were thankful for the born again ones at Thessalonica. They prayed for them and were ever mindful of their genuine work of the right way of believing, their true labor of the right manner of love, and their genuine patient endurance of the right hope concerning our Lord Jesus Christ and his return for the holy ones.

v.4

- “of God” should be with the word “beloved”  
So, it would read, “brothers, beloved by God.”

There is a similar address in Romans 1:7—“To all that be in Rome, beloved of God...”

- “election”- eklogē- selecting or choosing, that which is picked out. This word is used most often to refer to God’s choosing, so it is “*His* choosing of you.”

**Act 9:15** But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

**1Th 1:4** For we know, brothers loved by God, that he has chosen you, (ESV)

v.5

- “For”- Because        The verses that follow give the evidence of their having been chosen.
- “gospel”- euaggelion- good message, joyful proclamation, good news.

**Romans 1:1-4**- The good news that they proclaimed concerned Jesus Christ our Lord who was marked out by God by the resurrection of the dead.

- “declare unto you glad tidings”- euaggelizō- proclaim the gospel

**Acts 13:23, 29-39** – Paul, Silas and Timothy were in Antioch of Pisidia proclaiming the gospel. They taught that from David’s seed, God brought to Israel a savior, Jesus, according to His promise. They taught that he fulfilled everything that was written about him in the scriptures, including his sufferings and death. They taught that God raised Jesus from the dead and he would never return to corruption. They taught that through Jesus is forgiveness of sins. They taught that everyone who believes in this one is justified from all things, from which they could not be justified by the law of Moses.

This was the joyful message they announced.

- “power”- dunamis –power in action, manifested power, demonstrated power
- “in the Holy Ghost”- pneuma hagion- used here to refer to the gift of holy spirit received from God in manifestation.
- “much assurance”- complete certainty, to be absolutely persuaded, to have full conviction



They didn't just deliver the good news with words. Their words were with power and with holy spirit in manifestation and complete certainty. Their example of powerfully living God's Word and manifesting holy spirit underscored the words they spoke and called attention to the joyful message of deliverance.

#### v.6

- “followers”- mimētēs- imitators

**Ephesians 4:32 and 5:1, 2** - we are to be imitators of God like beloved children and walk in love.

- “joy of the Holy Ghost”- used here to refer to God who is the Holy Spirit. He was the Originator of the joy spoken of here.

**James 1:2** My brethren, count it all joy when ye fall into divers temptations;

**1Peter 1:6-8** Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

**Hebrews 12:2, 3** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

**Acts 5:40,41** And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

#### v.7

- “ensamples”-tupos- type, example, pattern, model. In most Greek texts, this word is singular. The whole church at Thessalonica served as a model to be imitated.

**2 Thessalonians 3:9** Not because we have not power, but to make ourselves an ensample unto you to follow us.

Paul, Silas and Timothy were a model for the Thessalonians to imitate. These new believers became imitators of Paul, Silas and Timothy and of the Lord. Then the church at Thessalonica became a model for others.

**1 Timothy 4:12** Do not let anyone think disparagingly of you as a youth, but be a model to the faithful in Word, in manner of life, in love, in believing, in purity. (WT)

These are qualities in the life of a leader that are worth imitating. We'll see that these traits characterized Paul, Silas and Timothy's lives as they ministered in Thessalonica.

v.8

- "Macedonia and Achaia"- these were two areas in Greece. Paul visited Philippi, Thessalonica and Berea which were cities in Macedonia. He also visited Athens and Corinth which were in Achaia, Each of these cities had a group of believers or church there. The church at Thessalonica was a model for all those who believed in Macedonia and Achaia.
- "your faith to God-ward"- your believing with regard to God.
- "so that we need not to speak any thing"- so that there is no need for us to say anything *about it*.

v.9

**1 Thessalonians 1:9** As a matter of fact, they [*who have believed*] report *things* about us, *namely*, what kind of entry we had to you and how you turned to God from idols to serve the living and true God (WT)

v.10

They turned from idols to serving God and waiting for His son from heaven.

From this calendar you can see that Paul, Silas and Timothy were with the Thessalonians between 15 and 27 days.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
?	?	?	?	?	?	1
						2
						3
?	?	?	?	?	?	Berea

In such a short period of time the Thessalonian believers made huge changes in their lives. They heard about the Lord Jesus Christ, about his sufferings and death. They learned of his resurrection from the dead. They received God's Word with joy. They turned from idols to serve the living and true God. They were waiting with expectation for His son from Heaven, knowing that they were delivered from the wrath to come. The Word of God sounded out from them in Macedonia and Achaia. And in every place, their believing with regard to God was spread abroad.

The heart of this section of I Thessalonians can be understood by looking at the close of Chapter 1.

1. Verses 1-12 “For they themselves report of us what manner of entering in we had unto you,”
2. Verses 13-16 “And how you turned to God from idols to serve the living and true God ; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

**Verses 1-12 The manner of entering in we had unto you**

- In this section we can see that there is a concern about Paul, Silas and Timothy’s integrity. For many, to discredit the integrity of the messenger is to discredit the integrity of the message.
- Thessalonica was a major city on the Egnatian Way, the famous highway that went east to west through Macedonia. There were many religions vying for the hearts, minds, and wallets of the people of Thessalonica.

**I Thessalonians 2:1**

- “For yourselves, brethren – “brethren” [see key words]
- “know” (- know - [see key words] - **John 4:39-42** “...for we have heard him ourselves, and know...”)
- “...our entrance in unto you, that it was not in vain;” Two things here this could be talking about.
  - 1.) The results of the entrance (I Thessalonians 1:6ff) By all accounts the results were brilliant. Hey Thessalonians, do you remember who you were before you heard the gospel of truth?
  - 2.) the manner or integrity of the entrance in unto the Thessalonians. This was that which was under question. The Thessalonians themselves “knew” Paul, Silas and Timothy didn’t come empty handed. They were full and had plenty to share.
- What Paul and company shared and how they shared it, What the Thessalonians received and how they received it.

**I Thessalonians 2:2**

- **Acts 16:22-24** Their wounds were still fresh
- “as you know” [see key words]
- “bold in our God to speak” - not bold in themselves, they spoke the gospel [see key words] of God with fearless candor or openness,
- “...much contention – *agon*- conflict as contending against opposition

**I Thessalonians 2:3**

- \* “...not of deceit...” – delude, fraudulent error – Example Balaam  
**II Peter 2:15-18; Jude 1:11**
- \* “...nor of uncleanness,...” – Lists of shame - II Corinthians 12:21; Galatians 5:19; Ephesians 4:19; Ephesians 5:3; Colossians 3:5
- \* “...nor in guile:” - deceit **Ephesians 4:14** – “deceive”

**I Thessalonians 2:4**

- “...allowed of God...” - approved of God,  
“...God which trieth our hearts.”- God who proves our hearts
- \* “...not as pleasing men,...” “\*\*\* ...but God...”

<p><b>I Thessalonians 2:5</b></p>	<ul style="list-style-type: none"> <li>□ * "...neither at any time used we flattering words..."</li> <li><u>Flattering words</u> – In our language these remarks which maybe insincere, are directed to the pleasure of the person being flattered. The Greek word (<i>kolakeia</i>) has rather an idea of using fair words as a means of gaining one's <u>own</u> ends."</li> <li>□ "as you know" [see key words]</li> <li>□ *"cloak" – pretext or alleged reasons masking intentions</li> <li>□ "nor" (did we speak with words as) a pretext, masking the intention, of greediness.</li> <li>□ *"covetousness" – greediness</li> </ul>
<p><b>I Thessalonians 2:6</b> <b>Matthew 20:25-28</b></p>	<ul style="list-style-type: none"> <li>□ * "nor of men sought we glory..." "glory" (see reference key words)</li> <li>1) From you</li> <li>2) From others</li> <li>□ "burdensome as the apostles of Christ." – their position was valid, but they didn't command the recognition. They didn't throw their "apostolic" weight around.</li> </ul>
<p><b>I Thessalonians 2:7</b></p>	<ul style="list-style-type: none"> <li>□ "BUT!" or instead - This starts how their entrance WAS!</li> <li>□ ***Gentle as a nursing mother tenderly cares for her children</li> <li>□ <b>II Timothy 2:24</b> – <i>doulos</i> – Servant of the Lord must be gentle</li> </ul>
<p><b>I Thessalonians 2:8</b></p>	<ul style="list-style-type: none"> <li>□ ***"affectionately desirous" – a fondness with passion</li> <li>□ "willing" – not just willing but with pleasure – Ephesians 1:5 "...to the good pleasure of His will..."</li> <li>□ ***"impart" - to share with others that which you have</li> <li>1) Gospel of God [see key words]</li> <li>2) Their own souls</li> <li>□ Why? "...because you <u>were</u> (had become) dear to us.</li> <li>□ "dear" – <i>agapetos</i> - beloved</li> <li>□ See <b>I Thessalonians 1:6-10</b></li> </ul>
<p><b>I Thessalonians 2:9</b></p>	<ul style="list-style-type: none"> <li>□ "For you remember (similar phrase to "as you know"), <u>brethren</u> [see key words]..."</li> <li>□ ***Hard exhausting labor</li> <li>□ ***So we would not overburden any of you</li> <li>□ We preached, heralded the gospel [see key words] of God</li> </ul>

<p><b>I Thessalonians 2:10</b></p>	<ul style="list-style-type: none"> <li>□ “You and God are witnesses...”</li> <li>1) ***How with dedication, how devotedly</li> <li>2) ***How justly (with God’s standard)</li> <li>3) ***How blamelessly</li> <li>□ “...among you that believe [see key words]”</li> </ul>
<p><b>I Thessalonians 2:11</b></p>	<ul style="list-style-type: none"> <li>□ “As you know” [see key words]</li> <li>□ ***As a father</li> <li>1) ***“exhorted” <i>parakaleo</i> [see key words] - to call near, invite, beseech, call for, comfort, desire, exhort, intreat, pray</li> <li>2) ***“comforted” – <i>paramutheomai</i> [see key words] - to encourage, console, comfort</li> <li>3) ***“charged” - <i>martureō</i> to utter honourable testimony</li> </ul>
<p><b>I Thessalonians 2:12</b></p>	<ul style="list-style-type: none"> <li>□ “that” linking vs. 12 to verse 11 it’s the why for all the comforting and encouragement</li> <li>□ “ye would walk worthy of God” – in a manner worthy of God, not out of obligation but out of appreciation and thanksgiving.</li> <li>□ Called (invited) you unto His kingdom and glory [see key words]</li> <li>□ “Called” reference <u>Scripture Consulting Select Studies</u>; Cummins, 11.2, pages 376-377</li> </ul> <p>“...that the calling, or invitation, wherewith people have been called as a result of Jesus Christ’s accomplishments is a calling according to God’s purpose and grace given to them in Christ Jesus...”</p> <ul style="list-style-type: none"> <li>• called in one hope of their calling</li> <li>• called to peace in one body</li> <li>• called to God’s kingdom and glory</li> <li>• those called are justified and glorified</li> <li>• called to the fellowship of His Son Jesus Christ.</li> <li>• not a calling or invitation, based on the merits or works of people, but rather it was according to God’s purpose and grace given to people in Christ Jesus</li> </ul>

**Summary of the entrance unto the Thessalonians - Brethren, for you yourselves know...**

**\*Characteristics not of the Entrance by Paul, Silas, and Timothy unto the Thessalonians**

- 2:2 “vain” - empty
- 2:3 “deceit” – fraudulent error
- 2:3 “uncleanness” - impurity
- 2:3 “guile” – deceit
- 2:4 “pleasing men” men pleasers
- 2:5 “flattering words” – using fair words for a means to their own ends
- 2:5 “cloke” – pretext or alleged reasons masking intentions
- 2:5 “covetousness” – greediness
- 2:6 “seeking glory” – from the brethren or others

**\*\*\*Characteristics of the Entrance by Paul, Silas, and Timothy unto the Thessalonians**

- 2:2 “with much contending (conflict)”
- 2:3 “bold in our God to speak frankly, and openly, fearlessly
- 2:4 “pleasing God”
- 2:4 “approved by God”
- 2:7 “gentle” among you as a nursing mother caring for her children
- 2:8 “genuine fond affection
- 2:8 “willing” or pleased to impart or to share what they had – the gospel of God and their own souls
- 2:8 “dear” the Thessalonians were dear or beloved to them
- 2:9 “exhausting labor” so they would not overburden **any** of them
- 2:10 “holily – devotedly
- 2:10 “justly” – according to God’s standard
- 2:10 “blamelessly”
- 2:11 encouraged, comforted, and gave honorable testimony to as a father with his **own** children
- 2:12 With genuine interest and concern about the Thessalonians’ walk worthy of God who has called them to His kingdom and His glory.

<p><b>Verses 13 through 16 – How the Thessalonians turned to God from idols to serve the living and true God ; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”</b></p>	
<p><b>I Thessalonians 2:13</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> We thank God</li> <li><input type="checkbox"/> “without ceasing” – constantly</li> <li><input type="checkbox"/> Received or accepted the Word of God which they heard from Paul, Silas, and Timothy not as the word of men, but</li> <li><input type="checkbox"/> As it is in truth THE WORD OF GOD</li> <li><input type="checkbox"/> Which <b>also</b> works in you who believe – <b>I Thessalonians 1:5</b></li> </ul>
<p><b>I Thessalonians 2:14</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> “Followers” – imitators</li> <li><input type="checkbox"/> Suffered the same things by their countrymen as the churches of God in Christ Jesus who were in Judea did by the Judeans</li> </ul>
<p><b>I Thessalonians 2:15</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> “persecuted” - <i>ekdioko</i> to drive or chase out</li> <li><input type="checkbox"/> Acts 13:45 (Antioch) “But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.”</li> <li><input type="checkbox"/> Acts 13:50 (Antioch) “But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas and expelled them out of their coasts.”</li> <li><input type="checkbox"/> Acts 14:1,2 (Iconium) “The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.”</li> <li><input type="checkbox"/> Acts 14:5 (Iconium) And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use <i>them</i> despitefully, and to stone them,</li> <li><input type="checkbox"/> Acts 15:19 (Lystra) “And there came thither certain Jews from Antioch and Iconium who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.</li> <li><input type="checkbox"/> Acts 17:5 (Thessalonica) But the Jews moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason and sought to bring them out to the people.</li> <li><input type="checkbox"/> Acts 17:10 (Thessalonica) And the brethren immediately sent away Paul and Silas by night unto Berea ...”</li> </ul>
<p><b>I Thessalonians 2:16</b> <b>I Thessalonians 1:6-10</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> “uttermost” – completely</li> <li><input type="checkbox"/> God’s heart is that all men be saved and come to a knowledge of the truth. Jew or Gentiles</li> <li><input type="checkbox"/> <b>Luke 13:34</b> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen <i>doth gather</i> her brood under <i>her</i> wings, and ye would not!</li> </ul>



**How Paul, Silas, and Timothy held forth the Word of God**

- **I Thessalonians 1:5** “came to you not only in word, but also in power and in holy spirit and in complete certainty...”
- 
- **I Thessalonians 2:2** “...we were bold in our God to speak unto you the gospel of God with much contention (contending)”
- **II Thessalonians 3:9** “...but make ourselves a model for you to imitate.”
- **I Thessalonians 2:9** “Moreover, brothers, you remember our hard and exhausting labor, working night and day so that we might not overburden any of you, we heralded the gospel of God to you.”

- **I Thessalonians 2:8** “So having a fond affection for you, we were pleased to impart to you not only the gospel of God but also our own souls, because you had become beloved to us.”
- **I Thessalonians 1:9,10** “For they themselves shew of us what manner of entering we had unto you, and how ye turned to God from idols to serve the living and true God.

And to wait with expectation for His Son from heaven, whom He raised from the dead, even Jesus which delivered us from the wrath to come.”

The Thessalonians imitated Paul, Silas, and Timothy, imitating how as they held forth the Word of God, the Thessalonians received the Word of God, not in word only, but in deed, power, manifestation, truth, certainty amidst much contention and affliction but with joy. They imitated Paul, Silas and Timothy in believing, in love and in hope.

**How the Thessalonians received the Word**

- **I Thessalonians 2:13** “when you received the Word of God that you heard from us, you did not accept it as the word of men, but as it truly is, the Word of God which also works in you who believe”
- **I Thessalonians 1:6** “...having received the Word in much affliction but with joy from the Holy Spirit.
- **I Thessalonians 1:6** “you became imitators of us and of the Lord...”
- **I Thessalonians 1:7** “... you became a model for all those who believe in Macedonia and Achaia.”
- **I Thessalonians 1:2** “We give thanks to God continually for all of you, making mention of you in our prayers constantly remembering your work of [the right way of] believing and your hard labor of the [right manner of] love and your patience of the [right] hope in our Lord Jesus Christ before God and Father.”

## **I Thessalonians 2:17 -3:13**

**1Thes 2:17, 18**

**But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.**

**Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.**

endeavor = spoudazo –“to put forth an exceedingly diligent effort”

“with great desire” they wanted to see them but Satan hindered them.

hindered = “to cut into, to impede” like a trench put in the way of an enemy to stop them.

**Acts 17:1-15**

**v:13 – 15**

**But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.**

**And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.**

**And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.**

Paul could not return to Thessalonica from Berea but went to Athens. It is here where it appears to be the time where Satan was to impede them from going back to Thessalonica.

**1Thes 2:19, 20**

**For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?**

**For ye are our glory and joy.**

In V19 not ουχι. This question is introduced in the Greek with this negative adverb when used in questions to anticipate a “yes” answer.

**2Cor 4:17, 18** There was a lot of physical and mental afflictions, pressures. (2Cor 4:8-10) Their focus was on eternal realities in Corinth and also in Thessalonica.

**1Thes 3:1, 2**

**Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;**

**And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:**

forbear = refrain, we could no longer stand it.

Timothy was sent to strengthen and encourage them. Paul was hindered from returning so he sent Timothy.

**Phil 2:19-22 WT**

**Now I hope in the Lord Jesus to send Timothy to you soon so that I also may be cheered up when I know of your affairs.**

**Moreover, I have no equal-souled *person* who will genuinely be concerned about your affairs.**

**In fact, they all seek their own *interests*, not the *interest* of Jesus Christ.**

**However, you know the proven integrity of him (*Timothy*), how that as a son *serves* with a father, *so* he has served with me in the gospel.**

**1Thes 3:3, 4**

**That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.**

**For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.**

should be moved = fawned or flattered, deceived.

Their heart in sending Timothy is that the Thessalonians would not be afflicted by the accusations in chapter 2.

we are appointed = positioned among such things and people that cause these afflictions.

**Acts 14:22** tribulation is not required but these things are going to happen.

**1Peter4:13, 14** reproached for the name of Christ, reviled, upbraided.

**1Thes3: 5-7**

**For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.**

**But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:**

**Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:**

forbear = refrain. I could no longer stand it.

Timothy was sent so that Paul could know their believing “lest by some means the tempter had tempted you.”

These persecutors, flatterers worked for the devil.

“tempter” – used many times in the scriptures of religious leaders tempting the Lord Jesus Christ or the apostles.

Timothy met Paul in Corinth and delivered the joyful message of the Thessalonians’ believing and love and good remembrance . . .

**Acts 17:13-15** The men that escorted Paul left Athens with a commandment for Silas and Timothy to come to Paul as quickly as possible from Macedonia. Berea and Thessalonica were cities of Macedonia. Silas may have stayed in Berea but Timothy returned to Thessalonica on Paul’s orders.

**Acts 18:1** After Athens Paul went to Corinth.

**Acts 18:5** Timothy and Silas returned to Paul. Timothy with the joyful message of their stand.

**Acts 18:11, 18** It appears this is most likely where the epistles to the Thessalonians were written, when Timothy and Silas were with Paul for that year and 6 months.

1Thessalonians was written first, then months later 2Thessalonians.

**1Thes 1:1**

**Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.**

**2Thes 1:1**

**Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:**

**1Thes 3:7,8**

**Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:**

**For now we live, if ye stand fast in the Lord.**

“For now we come alive if you stand fast in the Lord” WT

standfast =steko = to stand firm, to persevere (used 6 other times in the epistles)

Other uses of standfast:

**Rom 14:4** God will help you.

**1Cor 16:13** in the right way of believing

**Gal 5:1** in our liberty in Christ

**Phil 1:27** in one spirit

**Phil 4:1** in the manner set forth in Phil chapter 2 and 3

**2Thes 2:15** and hold fast the traditions they were taught

**1Thes 3:9,10**

**For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;**

**v9** Thanksgiving and joy for them

**v10** exceeding abundant prayer night and day for them to be with them and to fully equip them with what is lacking in their believing.

They had the heart of the Lord Jesus Christ

“I am come that they might have life . . .”

**1Thes 3:11-13**

**Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.**

**And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:**

**To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.**

holiness = hagnosune = sanctification, a state of being separate from what is common.

saints = hagnos = those that are set apart from the common lot.

We, the church, the body of Christ have been sanctified, set apart, by the finished work of Jesus Christ. By believing on Jesus Christ and receiving the gift of holy spirit, we are sanctified.

**Heb 10:10**

**By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

**Rom 15:16**

**That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.**

**1Cor 6:9-11**

**Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,**

**Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.**

**And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**

**1Thes 3:13** refers to being totally and eternally separated from that which is common and always being with the Lord.

## **1Thessalonians 4 -1-12**

### **Sanctification in our Walk**

#### **1Thes 4: 1-2**

**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.**

**For ye know what commandments we gave you by the Lord Jesus.**

After the words “how ye ought to walk and please God” this verse in most Greek texts add the words just as you do walk “that you abound more and more.”

According to this verse, Chapter 4 is with regard to walking and pleasing God.

#### **1Thes 4:3-8**

**For this is the will of God, even your sanctification, that ye should abstain from fornication:**

**That every one of you should know how to possess his vessel in sanctification and honour;**

**Not in the lust of concupiscence, even as the Gentiles which know not God:**

**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.**

**For God hath not called us unto uncleanness, but unto holiness.**

**He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.**

These verses use the word sanctification twice, holiness once and holy once.

God made us separate from the common lot. He made us holy so we can be holy in our walk.

#### **1Thes 4:3-4**

**For this is the will of God, even your sanctification, that ye should abstain from fornication:**

**That every one of you should know how to possess his vessel in sanctification and honour;**

Everyone should know how to possess (control) his body.

**2 Timothy 2:21**

**If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.**

In this context, (2Tim2:14-22) if the man cleanses himself from unprofitable word battles, useless discussion and people who have turned from the truth he can be valuable to God and ready for Him to direct him in service.

To control your vessel in sanctification and honor, one needs to know his value.

**Matt 27:4-9**

**Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.**

**And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.**

**And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.**

**And they took counsel, and bought with them the potter's field, to bury strangers in.**

**Wherefore that field was called, The field of blood, unto this day.**

**Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;**

Jesus was valued at 30 pieces of silver.

**Acts 19:19**

**Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.**

The value of the books burned was 50 thousand pieces of silver.

**1Cor 6:20**

**For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.**

Your value is the great price of the Lord Jesus Christ.

The Greek word honour in 1Thes 4:4 is "timē". It is translated honor, value, sum or price.



When we know our value we will not devalue our self with the world or in the body.

**Rom 12:10**

**Be kindly affectioned one to another with brotherly love; in honour preferring one another;**

We take the lead because we know the intrinsic value of our brothers and sisters in the body.

**1Cor 12:15 - 18**

**If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?**

**And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?**

**If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?**

**But now hath God set the members every one of them in the body, as it hath pleased him.**

We know our worth and God has placed us in the body as it has pleased Him. (He wanted to)

**1Cor12:21 – 27**

**And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.**

**Nay, much more those members of the body, which seem to be more feeble, are necessary:**

**And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.**

**For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.**

**That there should be no schism in the body; but that the members should have the same care one for another.**

**And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.**

**Now ye are the body of Christ, and members in particular.**

**1Thes 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.**

We will never take advantage or cross a line with our brothers and sisters when we live the mystery, knowing we are worth the price of the Lord Jesus Christ and we are valuable to God and one another.

**1Thes 4:7-8**

**For God hath not called us unto uncleanness, but unto holiness.**

**He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.**

God didn't call us to an unclean lot but unto holiness. We are separate from what is common or unclean. God desires for us to walk this way.

When we don't walk, we reject God who made us holy, by giving us holy spirit.

**1Thes 4:9-10**

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

**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;**

No need to write, they were a model church in love but exhorted to abound more and more to love.

**Rom 13:8**

**Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.**

This is a debt that can never be paid in our lifetime.

**1Cor 13:1 – 13**

**Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.**

**And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.**

**And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.**

**Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,**

**Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;**

**Rejoiceth not in iniquity, but rejoiceth in the truth;**

**Beareth all things, believeth all things, hopeth all things, endureth all things.**

**Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.**

**For we know in part, and we prophesy in part.**

**But when that which is perfect is come, then that which is in part shall be done away.**

**When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.**

**For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.**

**And now abideth faith, hope, charity, these three; but the greatest of these is charity.**

Love will abide for all eternity.

**1Cor 16:13-15**

**Watch ye, stand fast in the faith, quit you like men, be strong.**

**Let all your things be done with charity.**

**I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)**

If God asks us to do all things with love, we can do it.

**Col 3:14 WT**

**Above all these *things*, *clothe yourselves with* love, which is the uniting bond of maturity.**

Love: the uniting bond of maturity.

**1Thes 4:11-12 WT**

**and to make it a point of honor to be tranquil and to do your own business and to work with your hands, even as we charged you,**

**so that you may walk with propriety of conduct toward those outside and *that* you may have no lack.**

## I Thessalonians 4:13-18

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### 1Thessalonians 4:13-18

**1Th 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.

Coming - *parousia* – is used frequently used of Jesus Christ's return, for example:

**1Co 15:23** But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

**1Th 2:19** For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

**1Th 5:23** And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

**1Th 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:

#### Shout, Voice, Trumpet, Archangel

Shout – *keluma* (only here) – a cry of incitement

Voice – *phònè* – an address, saying or language, example:

**2Pe 1:17** For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Archangel – *archangaelos* - chief angel:

Michael – the only one noted as an archangel

**Jud 1:9** Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

**Dan 12:1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there

## I Thessalonians 4:13-18

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shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Rev 12:7** And there was war in heaven: **Michael and his angels fought** against the dragon; and the dragon fought and his angels,

Trump – a trumpet sound is frequently associated with God’s angels and announcements during the last times, example:

For the Church

**1Co 15:52** 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.

Applied to Israel after the Gathering of the Church

**Mat 24:3** And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and **what shall be the sign of thy coming, and of the end of the world?**

**Mat 24:31** And he shall send his angels **with a great sound of a trumpet**, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The announcement will not be a stealthy, unannounced arrival. It will be made known by a clear, indubitable announcement!

**1Co 15:12-57** - Companion verses regarding the gathering of the Saints

### A Great Contrast – I Corinthians 15

<u>Verse</u>	<u>The 1<sup>st</sup> man – Adam</u>	<u>The 2<sup>nd</sup> Man – Jesus Christ</u>
21	death	resurrection of dead
22	die	made alive
42	sown in corruption	raised incorruptible
43	sown in dishonor	raised in glory
43	sown in weakness	raised in power
44	sown a natural body	raised a spiritual body

## I Thessalonians 4:13-18

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45	man-soul	Jesus Christ a quickening spirit
46	1 <sup>st</sup> man is natural	afterward – spirit
47	1 <sup>st</sup> man is earthy	2 <sup>nd</sup> (of heaven) the Lord

The Return for the Church is not the same as the Resurrections that were previously understood and believed - examples:

### Job expected to be resurrected

The Book of Job is possibly the oldest book written in the Scriptures, possibly the oldest book ever written. At that time, it was understood there would be a resurrection.

**Job 19:25** For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

**Job 19:26** And *though* after my skin *worms* destroy this *body*, yet **in my flesh shall I see God:**

### Jesus Christ knew there would be a resurrection:

**Mat 22:23** The same day came to him the Sadducees, **which say that there is no resurrection,** and asked him,

**Mat 22:24** Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

**Mat 22:25** Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

**Mat 22:26** Likewise the second also, and the third, unto the seventh.

**Mat 22:27** And last of all the woman died also.

**Mat 22:28** Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

**Mat 22:29** Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

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**Mat 22:30** For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

### Jesus Christ mentions two resurrections – one to life, one to damnation

**Joh 5:28** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

**Joh 5:29** And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

### Martha knew and believed in the resurrection

**Joh 11:23** Jesus saith unto her, Thy brother shall rise again.

**Joh 11:24** Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

**Joh 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:

### Paul spoke of two resurrections being mentioned in the law and by the prophets – just and unjust

**Act 24:10** Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

**Act 24:11** Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

**Act 24:12** And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

**Act 24:13** Neither can they prove the things whereof they now accuse me.

**Act 24:14** But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

## I Thessalonians 4:13-18

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**Act 24:15** And have hope toward God, which they themselves also allow, that **there shall be a resurrection of the dead, both of the just and unjust.**

### Daniel mentions two resurrections – of life and of shame/contempt

**Dan 12:1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Dan 12:2** And many of them that sleep in the dust of the earth shall awake, **some to everlasting life, and some to shame and everlasting contempt.**

**Dan 12:3** And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Thus the resurrections that were anticipated were called, those of the:

- just and unjust
- one to life, one to damnation
- life and of shame/contempt

### A description of a resurrection

**Eze 37:1** The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

**Eze 37:7** So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and **the bones came together, bone to his bone.**

**Eze 37:8** And when I beheld, lo, **the sinews and the flesh came up upon them, and the skin covered them** above: but *there was* no breath in them.

**Eze 37:10** So I prophesied as he commanded me, and **the breath came into them, and they lived,** and stood up upon their feet, an exceeding great army.



## I Thessalonians 4:13-18

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**Eze 37:13** And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

**Eze 37:14** And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

**1Th 4:14** (Authorized KJV) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

**1Th 4:14** (Working Translation ) Moreover, if we believe that Jesus died and rose again, even so *we believe that* God by means of Jesus will bring those that have fallen asleep *to be* with him.

### The Qualifications of Jesus Christ

- He is not in the grave
- Seated at the Right Hand of the Father
- He acquired power and position when seated
- He always does the will of his Father

### He is not in the grave!

**Act 2:29** Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

**Act 2:30** Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

**Act 2:31** He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

**Act 2:32** This Jesus hath God raised up, whereof we all are witnesses.

**Act 2:33** Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

## I Thessalonians 4:13-18

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### Jesus Christ - Seated at the Right Hand of the Father

The following verses clearly set forth that our lord is at the Father's right hand:

**Ro 8:34** - who is even at the right hand of God, who also maketh intercession for us.

**Col 3:1** - where Christ sitteth on the right hand of God.

**Heb 12:2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

**1Pe 3:22** - Who is gone into heaven, and is on the right hand of God

### What he acquired when he was seated:

**Eph 1: 20** Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places],

**Eph 1: 21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

**Eph 1: 22** And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,

**Eph 1:23** Which is his body, the fulness of him that filleth all in all.

**Col 2:9** For in him dwelleth all the fulness of the Godhead bodily.

### Jesus Christ always does the will of his Father:

**Mat 12:50** For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

**Luk 22:42** Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

**Joh 5:30** I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

## I Thessalonians 4:13-18

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**Joh 8:28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* **I do nothing of myself; but as my Father hath taught me**, I speak these things.

**Joh 8:29** And he that sent me is with me: the Father hath not left me alone; for **I do always those things that please him**.

**1Co 15:25** For he must reign, till he hath put all enemies under his feet.

**1Co 15:26** The last enemy *that* shall be destroyed *is* death.

**1Co 15:27** For he hath put all things under his feet. But when he saith all things are put under *him*, **it is manifest that he is excepted**, which did put all things under him.

**1Co 15:28** And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him** that put all things under him, **that God may be all in all**.

Our lord is seated in the place of blessing and power. In him dwells all the fullness of the Godhead bodily. He has been given the place of honor and the power to execute his ministry of service to the believer. He does the will of the Father.

### Mediator

**1Ti 2:5** For *there is* one God, and **one mediator** between God and men, **the man Christ Jesus**;

When there was a division between God and mankind, man needed a mediator. Before there was sonship, there was a divide, a division. We needed a mediator.

### Advocate

After attaining sonship, if we break fellowship with the Father we need an advocate, a defender.

**1 Jo 2:1** My little children, these things write I unto you, that ye sin not. And **if any man sin, we have an advocate**, with the Father, Jesus Christ the righteous:

**1 Jo 1:9** If we confess our sins, he **God is faithful and just to forgive us our sins**, and to cleanse us from all unrighteousness.

## I Thessalonians 4:13-18

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Sin or broken fellowship does not break our sonship connection with our Father, but if we sin, we confess our sin and our advocate steps in against our accuser and our broken fellowship is restored.

**Rev 12:10** And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, who accused them before our God day and night.

### Intercessor

An intercessor meets with another for the purpose making a petition.

**Ro 8:34** Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

### Head of the Church

With the commencement of the administration of the Age of Grace, Jesus Christ became the head of the body of believers, the Church. God placed him in this position. The Church is subject to Christ.

**Eph 1:22-23** And hath put all *things* under his feet, and gave him *to be* the head over all things to the church, Which is his body, the fullness of him that filleth all in all.

**Col 1:18** And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

**Eph 5:24** Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

## **HE'S COMING BACK! GOD SAID IT. THAT SETTLES IT!**

### Does God do what He says? Is He faithful to His Word?

**Deu 7:9** Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

## I Thessalonians 4:13-18

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1Co 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

### Does He lie?

Num 23:19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Heb 6:18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

### HE IS COMING BACK!

1Co 15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

1Co 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

## I Thessalonians 5:1-11

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### I Thessalonians 5:1-11

**1Th 5:2** For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

#### The Day of the Lord

**Rev 1:10** I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

The events recorded in revelation are regarding the Lord's Day or the Day of the Lord.

**2Pe 3:10** But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

**Isa 2:12** For the day of the LORD of hosts *shall be* upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

**Isa 13:6** Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

**Isa 13:7** Therefore shall all hands be faint, and every man's heart shall melt:

**Isa 13:8** And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.

**Isa 13:9** Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

**Isa 13:10** For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

## I Thessalonians 5:1-11

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**Isa 13:11** And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

**Isa 13:12** I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

**Isa 13:13** Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

### The wrath of God is part of that time. His wrath and anger

**Zep 1:14** The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

**Zep 1:15** That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

**Zep 1:16** A day of the trumpet and alarm against the fenced cities, and against the high towers.

**Zep 1:17** And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

**Zep 1:18** Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

**Joe 2:1** Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

**Joe 2:2** A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

## I Thessalonians 5:1-11

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**Joe 2:3** A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

**Joe 2:4** The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

**Joe 2:5** Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

**Joe 2:6** Before their face **the people shall be much pained**: all faces shall gather blackness.

**Joe 2:7** They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

**Joe 2:8** Neither shall one thrust another; they shall walk every one in his path: and *when* **they fall upon the sword, they shall not be wounded**.

**Joe 2:9** They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

**Joe 2:10** The **earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining**:

**Jer 46:10** For this *is* the day of the Lord GOD of hosts, **a day of vengeance**, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

**Amo 5:18** **Woe unto you that desire the day of the LORD!** to what end *is* it for you? the day of the LORD *is* darkness, and not light.

**Amo 5:20** *Shall* not the day of the LORD *be* darkness, and not light? even **very dark, and no brightness in it?**



## I Thessalonians 5:1-11

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### Elias is come already

**Mal 4:5** Behold, **I will send you Elijah the prophet before** the coming of the great and dreadful **day of the LORD**:

**Mat 17:9** And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

**Mat 17:10** And his disciples asked him, saying, **Why then say the scribes that Elias must first come?**

**Mat 17:11** And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

**Mat 17:12** But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

**Mat 17:13** **Then the disciples understood that he spake unto them of John the Baptist.**

**1Th 5:3** For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Wrath, trouble, distress all are part of the Day of the Lord, but the Church is delivered from the wrath that is associated with the Day of the Lord.

### Regarding the wrath to come:

**Rom 3:5** But if our unrighteousness commend the righteousness of God, what shall we say? **Is God unrighteous who taketh vengeance?** (I speak as a man)

**Rom 5:9** Much more then, being now justified by his blood, **we shall be saved from wrath** through him.

**1Th 1:9** For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

## I Thessalonians 5:1-11

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1Th 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

### The Consequences of Rejecting God

**Rom 1:18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

**Rom 1:19** Because that which may be known of God is manifest in them; for God hath shewed it unto them.

**Rom 1:20** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

**Rom 1:21** 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.

**Rom 1:22** Professing themselves to be wise, they became fools,

**Rom 1:32** Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

**Rom 2:1** Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

**Rom 2:2** But we are sure that the judgment of God is according to truth against them which commit such things.

**Rom 2:3** And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

**Rom 2:4** Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

## I Thessalonians 5:1-11

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We expect that day, look for it to come, but do not know when. We will not experience the Day of the Lord but it is part of the progression of events that lead to eternity.<sup>1</sup>

**1Th 5:5** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

**1Th 5:6** Therefore let us not sleep, as *do* others; but let us watch and be sober.

**6 sleep:** In this context, sleep is used in contrast to being watchful and sober, to refer to a state of unawareness or inattention.

Jesus Christ spent considerable time urging the disciples to be attentive

**Mar 13:31** Heaven and earth shall pass away: but my words shall not pass away.

**Mar 13:32** But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

**Mar 13:33** Take ye heed, watch and pray: for ye know not when the time is.

**Mar 13:34** *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

**Mar 13:35** Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

**Mar 13:36** Lest coming suddenly he find you sleeping.

**Mar 13:37** And what I say unto you I say unto all, Watch.

No man knows, not the Son, not the angels, but the Father only

Watch and pray: for ye know not when the time is.

**Luk 12:35** Let your loins be girded about, and *your* lights burning;

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<sup>1</sup> I Thessalonians 5:1-4 is regarding the Day of the Lord. Beginning with verse 5 the subject changes - to us, watching and waiting for our gathering.

## I Thessalonians 5:1-11

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**Luk 12:36** And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

**Luk 12:37** Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

**Luk 12:38** And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

**Luk 12:39** And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

**Luk 12:40** Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Let us not be inattentive but watching.

**Mat 24:42** Watch therefore: for ye know not what hour your Lord doth come.

**Mat 24:43** But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

**Mat 24:44** Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

**Mat 24:45** Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

**Mat 24:46** Blessed *is* that servant, whom his lord when he cometh shall find so doing.

**Mat 24:47** Verily I say unto you, That he shall make him ruler over all his goods.

## I Thessalonians 5:1-11

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**Mat 24:48** But and if that evil servant shall say in his heart, My lord delayeth his coming;

**Mat 24:49** And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

**Mat 24:50** The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

**Mat 24:51** And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

**Mat 25:1** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

**Mat 25:2** And five of them were wise, and five *were* foolish.

**Mat 25:3** They that *were* foolish took their lamps, and took no oil with them:

**Mat 25:4** But the wise took oil in their vessels with their lamps.

**Mat 25:5** While the bridegroom tarried, they all slumbered and slept.

**Mat 25:6** And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

**Mat 25:7** Then all those virgins arose, and trimmed their lamps.

**Mat 25:8** And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

**Mat 25:9** But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

**Mat 25:10** And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

**Mat 25:11** Afterward came also the other virgins, saying, Lord, Lord, open to us.

**Mat 25:12** But he answered and said, Verily I say unto you, I know you not.

## I Thessalonians 5:1-11

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**Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.**

**1Th 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.

**1Th 5:9** For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

**1Th 5:10** Who died for us, that, whether we wake or sleep, we should live together with him.

He died for us and whether we are watching or distracted, we shall be made alive together.

The encouragement - Put on your gear (v8) and walk. Do not fall asleep at the switch, do not walk away from God.

Remember the born again will experience the return and eternity  
Everyone born again will meet Jesus Christ in the air – the dead and those alive.

**1Th 5:11** Wherefore comfort yourselves together, and edify one another, even as also ye do.<sup>2</sup>

**2Ti 2:25** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

**2Ti 2:26** And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

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<sup>2</sup> The Scriptures do not explain the time interval between when Christ returns for the Saints and with the Saints. It is not all that outspoken about the period after our gathering. Guessing is not profitable. We will forever be with him. That should be satisfying enough for us at this time. Comfort one another with these words.

**I Thessalonians 5:12 – 28**  
**Take a stand in the Waiting Room**

In this closing section of I Thessalonians God exhorts the church regarding their walk and association with one another, with God and His Son, the Lord Jesus Christ. The truths that follow are how we're to walk as children of light waiting for our Lord's imminent return to gather us together.

**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;**

**I Thess 5:13a And to esteem them very highly in love for their work's sake.**

**Over you;** To lead, referring to those who go first, or take the lead in standing before to protect, give aid, to care for and comfort. Paul, Timothy and Silas were their examples.

**I Timothy 3:4 One who ruleth** (standing before to protect, give aid, care for) his own house well having his children in subjection with all gravity (dignity, honesty).

**To know;** Here it is to be aware of or to recognize

**Labor among you;** Labor to the point of fatigue.

I Cor 16:15, 16 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

**Esteem** is the same word as "chief" in Luke 22: 26

Luke 22:24-27

And there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

Heb 13: 7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Romans 16: 1 – 16 Examples of men and women who labored among the saints, loving without hypocrisy and recognized by God for their labor in love. ***Has nothing necessarily to do with "position", rather the recognition is for their labor in love. There is no "ruling class" in the body of Christ.***

Beginning in I Thess 5:13b there are 15 things listed in the **imperative mood**. The imperative mood makes these things command like, very important or urgent to the topic at hand. ***The topic at hand is how to walk as children of light living in light of the hope.***

**I Thess 5: 13b**

**1) Be at peace among yourselves**

Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

2Co 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

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

**2) Warn (admonish)** those who are unruly; (Out of ranks, as soldiers might be)

**Admonish;** *noutheteo*: To put the word in mind, to exhort, to warn. It is always done in love.

Acts 20:25-32. He admonished these overseers by word and example.

Romans 15:13-14; ...able also to admonish one another. We help one another to stand and to walk who we are in Christ.

I Cor 4:14; I write not these things to shame you, but as my beloved sons I warn *you*.

Colossians 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

**3) Comfort the feebleminded;** literally "*little thinking*". *One who has become discouraged.*

**4) Support the weak.** Be a support to those who are sick, infirm, without strength.

Romans 5: 6 "For when we were yet without strength ..."

**5) Be patient toward all.** *Slow to anger or to avenge, patience in bearing the offenses and injuries of others.*

I Cor 13: 4 Charity (THE love) suffereth long

James 5:7, 8 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh....

*We're to be patient unto all of the above, as well as all men.*

**1Thess 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*.**

**6) See that ("See to it") that none render evil for evil unto any.**

**7) But follow (pursue) after that which is good**

Evil; That which is troublesome, injurious, destructive.

Good; Things useful, honorable, pleasant.

Rom 12:17 - 21 Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.



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

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

I Cor 13:5. (WT) THE love doesn't consider evil.

*As children of light, we don't have time for evil.*

**1Thess 5:16**

**8) Rejoice evermore.**

Mat 5:10 - 12 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Act 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Rom 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

*Our rejoicing is not be based on the circumstances we may find ourselves in. Rather, it is based on the reality of who we are in Christ and the complete deliverance that is ours at His return.*

**I Thess 5:17**

**9) Pray without ceasing**

Rom 8:26, 27 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God.*

1Co 14:14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

Eph 6:18 Praying always (*through every occasion*) with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints

Php 4:6, 7 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*Prayer is critical to the walk of a believer and to the well being and growth of the body of Christ.*

**I Thess 5:18**

**10) In EVERYTHING give thanks.**

This is an unailing gratitude resulting from the constant awareness of who we are in Christ and the anticipation of his return.

*Rejoice always, pray constantly, and in everything give thanks, for this is the will of God in Christ Jesus for you.*

**I Thess 5:19**

**11) Quench (extinguish) not the spirit.**

We never discourage, or suppress a believer from operating the manifestations of the gift of holy spirit. We never want to suppress or let slip the importance and necessity of the manifestations in our own lives, in our families and in the church. Rather we strive to excel in this great service to the body.

(Ephesians 6:16. We ARE to take the shield of the believing with which we extinguish all the fiery arrows of the wicked one.)

**I Thess 5:20**

**12) Despise not prophesy.**

To despise is to think little of, to set it aside as unimportant.

***Both the spirit in manifestation and the word of God need to be in operation and are vital in the life of a believer if we are going to walk with and for God as sons of light.***

**I Thess 5:21**

**13) Prove all things.**

To prove is to examine or put to the test as to whether something is genuine. This requires BOTH the Word of God, and the gift of holy spirit.

**14) Hold fast that which is good.**

To "hold fast" is to seize, secure something and to not let it get away.

That which is "good" is those things that are valuable, useful, honest, and genuine.

***Those things which have been tested and approved, and are useful and valuable in our walks, we are to hold onto, to not let them go.***

**I Thess 5:22**

**15) Abstain from all appearance of evil.**

To abstain is to stay away from.

Evil is that which causes mischief, or is injurious by causing pain or trouble.

*After the proving of verse 21, we stay away from things that are injurious, cause pain or trouble to our walk, or to the walks of our brothers and sisters in the body. As children of light, we know who we are and where we're going!*

**I Thess 5:23**

Working Translation

**May the God of peace Himself sanctify you entirely, and may your entire spirit and soul and body be blamelessly preserved at the coming of our Lord Jesus Christ.**

This verse is in the optative mood. **This is God's desire for His people, and hence Paul's desire for the holy ones of God.** (Compare with I Thess 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.)

**THE God of peace:** God's gospel regarding the Lord Jesus Christ is the gospel of peace.

**Sanctify:** To be set apart from the common lot.

**Wholly:** Means completely in every respect, all the way to the end, entirely.

**Your whole** (complete, entire, no part lacking) **spirit** (the gift of holy spirit, that new life made available by the accomplishments of Jesus Christ), **soul** (that which gives us breath life) **and body** (referring to our physical bodies). That those things done in every aspect of our lives as sanctified ones would be...

**Preserved;** Kept, guarded, protected.

**Blameless;** No cause for censure or reprimand.

**Unto (at) the coming of our Lord Jesus Christ.** *The desire of God is that they would walk as sanctified ones in every aspect of their lives looking unto and expecting the imminent return of His son, Jesus Christ.*

**1Thess 5:24**

**Faithful is he that calleth you, who also will do it.**

*Our business is to walk as children of light. God is FAITHFUL to do that which He has spoken.*

**I Thess 5: 25 – 27** (Working translation)

**Brothers pray for us.**

**Greet all the brothers with a holy (*sanctified*) embrace.**

**I ask you to swear by the Lord that this epistle be read to all the brothers.**

**I Thess 5:28**

*The grace of our Lord Jesus Christ be with you.*

Paul's closing greeting would have been written in his own hand. The rest of the epistle would have been written by an amanuensis or secretary as Paul spoke what God wanted him to speak.

## II Thessalonians 1:1 – 12

This follow up epistle to the Thessalonians was also written from Corinth where Paul, Timothy and Silas were still together.

Apparently false teachers had come in and troubled the believers at Thessalonica regarding events around the return of Jesus Christ. In addressing these things this second epistle speaks of the hope of those who have believed as well as God's righteous judgment and sentence against those who have not believed.

### II Thess 1: 1, 2

**Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:**

**Grace unto you, and peace, from God our Father and the Lord Jesus Christ.**

How encouraging and comforting this would have been to these saints who were standing through the persecutions and afflictions that they were enduring.

### II Thess 1: 3

**We are bound (obliged, ought) to thank God always for you even as it is fitting because that your faith (believing) groweth exceedingly, and the charity of every one of you all toward each other aboundeth.**

**Bound:** *Opheilo*; means to owe, one's duty or obligation, what should be done.

**John 13: 14.** If I then your Lord and master have washed your feet, ye **ought** (*Opheilo*) also to wash one another's feet. **The "obligation" or "duty" here is rooted in, or stems from love.**

Paul Timothy and Silas were united in their obligation to pray for these saints. They were the one's who had taught them God's Word, lived and worked among them, cared for them and were their examples of believing and love.

**... because that your faith (believing) groweth exceedingly, and the charity of every one of you all toward each other aboundeth.**

### I Thess 3: 12, 13

And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

***Paul's desire and exhortation had been that they "increase and abound in love toward one another." Here, having endured afflictions and persecutions, these saints were standing together, growing in their believing and increasing greatly in their love one to another despite the persecution and tribulation the were enduring.***

## **II Thess 1:4**

**So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure**

**Glory; Boast**

*Paul, Timothy and Silas were also united in their praise of the saints at Thessalonica to other churches. They praised the believing and patient endurance of this church in the middle of their persecutions and afflictions that they were enduring. They were living in light of THE HOPE! How inspiring this would have been to the other churches.*

**II Thess 1:5 – 9 (Working translation)**

**It is evidence of the righteous judgment of God for you to be considered worthy of the kingdom of God for which you also suffer.**

**Since *it is* just with God to repay affliction to those who afflict you**

**And to you who are afflicted along with us *to repay* rest at the revelation of the Lord Jesus from heaven with his messengers of power.**

**With flaming fire, he will give vengeance against those who do not know God and who do not obey the gospel regarding our Lord Jesus.**

**They will be sentenced to eternal destruction from the face of the lord and from the glory of his prevailing ability.**

### **God's righteous judgment**

The righteous judgment of God proceeds from perfect justice. The justice of God is what makes available forgiveness. All who except the supreme sacrifice of His only begotten son are judged righteous. In order for God to be just to Jesus Christ, those who reject his sacrifice through unbelief must also be judged.

Acts 2: 39 Forgiveness here made available even to those responsible for the condemnation and death of Jesus Christ.

Romans 5: 6 – 10 ... for when we were enemies...

Acts 9 the example of Paul on the road to Damascus.

I Timothy 2:1 – 4 ... who will to have ALL men saved and come unto a knowledge of the truth.

II Peter 3:9 ... but that all should come to repentance.

### **Man is without excuse**

Romans 1:17 – 32

Romans 9:22, 23.

**Judgment; *krisis*.** This word is used of a place where a decision or sentence is rendered. It is used of rendering a decision to separate out, to divide one from the other.

This word for “judgment” (or a form of it) is used 7 times in John 5 22 – 30.

**John 5:22 - 30** For the Father judgeth no man, but hath committed all judgment unto the Son:

That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not true.

*The righteous judgment of God (that which proceeds from justice) will be administered by our Lord Jesus Christ according to God's will.*

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

*That they were counted worthy of the kingdom of God and patiently enduring the persecutions and tribulations being inflicted for that stand was making plain the righteous judgment of God.*

1) **These saints were formerly dead in trespasses and sin, but were now being counted worthy of the kingdom of God.**

2) **Those inflicting the persecution and tribulation upon God's people makes plain the righteousness of God's judgment discussed in the following verses.**

Acts 5:41. And they (the Apostles) departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

3) **There patient endurance was also making plain the future destruction of the Father's adversaries**

**Philippians 1: 27 – 30**

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Having the same conflict which ye saw in me, and now hear *to be* in me.

**Rest;** *anesis*; A loosening, relief from something.

**Revelation;** *Apokalupsis*; a full revealing or disclosure of something.

*What is being revealed here is the power and authority of the lord Jesus. This revealing is not to us, for we will be among those who are with him (I Thess 4:17). Rather this revealing is to the enemies of God and the Lord Jesus Christ. The righteous judgment of God (that which proceeds from justice) will be administered by our Lord Jesus Christ according to God's will.*

The two baptisms Jesus Christ came to bring.

**Matt 13: 24 – 30**

**Matt 13: 36 – 43.** Here, the explanation of the parable.

**II Peter 3: 1 – 10**

**Luke 3: 2 – 17**

**Matt 3:1 – 12** ... he shall baptize you with the Holy Ghost, and *with fire*

*Jesus Christ would come to bring two distinct baptisms. The first baptism, with holy spirit, was fulfilled on Pentecost. The second, a baptism of fire in judgment is when the son of man comes with his holy messengers is now a part of our hope, rather than something to be feared.*

**II Thess 1:10** (Working translation)

**After he comes to be glorified in his holy ones [sanctified] ones and to be admired in that day by all those who have believed (for our witness to you was believed).**

*The revealing of Jesus Christ in judgment in verses 7 – 9, will happen AFTER our (the holy ones) gathering together, to forever be with him. At that time he will be glorified in us, and admired by us. We will be at rest with him. The timing of these events was something that needed to be clarified because of the false teaching that had troubled these saints.*

**II Thess 1:11, 12** (Working translation)

**For that reason, we also pray for you always that our God will consider you worthy of the calling and with power will fulfill every good pleasure of goodness and work of believing, so that the name of our Lord Jesus may be glorified in you and you *may be glorified* in him according to the grace of God and of our Lord Jesus Christ.**

**Eph 4:1** (WT)

Therefore, I, the prisoner of the lord, exhort you to walk worthily with regard to the calling to which you were called.

**Philip 2:13 – 16a** (WT)

For it is God Who works in you both to will and to work for *His* good pleasure.

Do all *things* without grumblings and disputing

So that you may be blameless and pure [*unmixed*], children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as stars [*luminaries*] in the world

By holding onto the Word of life ...

**I Peter 1:3 – 8**

Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

**I Peter 1:3 – 8 (cont)**

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

Receiving the end of your faith, *even* the salvation of *your* souls.

***Our business is to walk the calling that our God has called us to. God's business is to fulfill every good pleasure of goodness and work of believing with power. As we walk our calling, we glorify, which is to bring honor or great esteem to the name of our Lord Jesus Christ. The day is coming when we will be glorified (held in honor, great esteem) in Him!***



## II THESSALONIANS 2'

### THE HOPE CLARIFIED

II Thessalonians 2 - In this chapter of the second epistle to the Thessalonians, there is a clarification with regard to the hope that had been presented to the Thessalonians in person and in the first epistle. The need for this was due to the disturbing outcries of those who were saying that the Day of the Lord was already present.

What Paul had to explain to them again was that there will be the man of lawlessness who will be revealed prior to the Day of the Lord. But this lawless one will not come on the scene until after Jesus Christ comes for the saints and the restraints are taken away. That means the gathering together of the church will have already occurred. Paul did not want them shook up mentally or disturbed by any report to the contrary.

Lets first read the first twelve verses from the Working Translation, where they are more clearly translated. The King James translation of this chapter is difficult to understand in some of the verses.

#### II Thessalonians 2:1-12 (Working Translation)

- 1 *Now with regard to the coming of our Lord Jesus Christ and our gathering together up unto him, brothers, we ask you*
- 2 *that you not be hastily shaken in mind or disturbed, neither by spirit nor by word nor by an epistle as if it were from us, as saying that the Day of the Lord is present*
- 3 *Do not let anyone deceive you in any way, for that day will not be present unless there first comes the departure and the man of lawlessness {OR sin} is revealed, the son of destruction,*
- 4 *who sets himself in opposition to and exalts himself against everything that is called "god" or "object of devotion" to the extent that he sits in the sanctuary of God, displaying himself that he is God.*
- 5 *Do you not remember that when I was still with you, I told you about these things?*
- 6 *You also know what now restrains [him from being revealed] so that in his own time he may be revealed.*
- 7 *Certainly, the mystery of lawlessness is already at work. Only that which now restrains it will do so until it is taken out of the way,*
- 8 *And then the lawless one will be revealed. The Lord Jesus will abolish him by the spirit of his mouth [by his words] and will put an end to the appearance of his coming*
- 9 *(whose coming is according to the working of Satan with all power and signs and false wonders*
- 10 *and with every deception of injustice) with those who are to perish because they do not accept the love of the truth so that they could be saved [delivered].*
- 11 *So for this reason, God sends them a working of delusion that they may believe what is*

## II THESSALONIANS 2`

*false,*

12 so that all those who do not believe the truth but delight in injustice might be judged

So Paul takes the time to again explain here, that the Day of the Lord will not come until the lawless one will be revealed, and he can't be revealed until after the restraint is removed. Sometime after he is revealed the Lord Jesus will put an end to his coming.

### 1. OUR GATHERING TOGETHER (UP) UNTO HIM

II Thessalonians 2:1 - The coming of our Lord Jesus Christ and our gathering together (up) unto him.

a. I Thessalonians 4:16, 17 - Gives the specifics of his coming and our gathering together

1. the lord himself will descend from heaven with a summoning shout
2. with the voice of an archangel
3. with the trumpet of God.
4. The dead in Christ will rise first
5. we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.

**He does not come to the earth, the body of Christ goes up to him in the air  
He does not come unannounced (for the church) like a thief in the night.**

b. There is only one other occurrence of this Greek Word - *episunagogue* (translated in its occurrence in Hebrews as assembling together)

Hebrews 10:23-25

*Let us hold fast the profession of our faith (the confession of our hope) without wavering; (for he is faithful that promised). And let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching.*

The exhortation here in Hebrews was for born again ones not to forsake the gathering of themselves together, but to encourage one another and so much the more as they saw the day of the Lord Jesus Christ coming and his gathering them up together to meet him in the air, approaching.

### 2. DO NOT BE HASTILY SHAKEN IN MIND OR TROUBLED BY ANYONE SAYING THE DAY OF THE LORD IS HERE

II Thessalonians 2:2 - be troubled is The Greek word *throeo* - to be disturbed or

## II THESSALONIANS 2'

frightened either by the outcries or so as to cry out. Occurs also in Matthew 24:6 and in Mark 13:7, also with the sense of not being disturbed by the emotional outcries saying the end or the Day of the Lord had arrived

a. Matthew 24:6, 7

*And ye shall hear of wars and rumours of wars: see that ye be not **troubled**: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.*

The disciples had asked him and what would be the sign of his coming and the end of the world. Jesus Christ taught his disciples that future wars, catastrophes and famines would not be an indication that the end of the world, or his future coming to earth in the day of the Lord had arrived.

Many times people get shook mentally today by what they see going on in the news. And they'll say "What's this world coming to", "This looks like the end of the world" and sometimes born again believers can be tempted to get shaken mentally.

3. LET NO MAN DECEIVE YOU BY ANY MEANS - NEITHER BY BY SPIRIT, NOR BY WORD, NOR BY LETTER AS FROM US.

a. II Thessalonians 2:3 - In the Greek there is a double negative, Let no man deceive you by no means - a figure of speech that gives emphasis, absolutely let no one deceive you!

b. II Thessalonians 2:2 - It lists three ways they could get shaken in mind and disturbed.

1. By spirit - used here of a spirit of an undesignated nature.

2. By word - by spoken words

3. By an epistle - by written words

**As if it were from Us!** - Someone may have told the Thessalonians they had heard that it was the Day of the Lord from Paul, Silas and Timothy

c. II Thessalonians 2:5

*Remember ye not, that, when I was yet with you, I told you these things?*

Paul had spoken clearly to them when he was with them about the Day of the Lord, and the things that would occur in the future.

d. I Thessalonians 5:1-4

*But of the times and the seasons, brethren, ye have no need that I write unto you.*

*For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye,*

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*brethren, are not in darkness, that that day should overtake you as a thief*

.Paul had told them that they had no need for him to write to them of the times and the seasons, when he had written to them about the Day of the Lord in I Thessalonians. But now during the time Paul was at Corinth for 18 months he needed to write and remind them. Some of the Thessalonians seemed to have forgotten that the Day of the Lord would **not** overtake them as a thief in the night. The reason not to be **deceived**, is a believer can become **discouraged**

### 4. THE CONTRASTS BETWEEN THE DAY OF CHRIST AND THE DAY OF THE LORD

II Thessalonians 2:2 - the King James Version mistranslates the Day of the Lord as the Day of Christ, because only the Stephens Greek Text had it as the Day of Christ.

#### a. The Day of Christ

1. Refers to the day of Christ's return to gather together all those who have believed in him in this administration since Pentecost- I Thessalonians 4:16,17
2. Is only spoken of in the church epistles, not the Old Testament Scriptures
3. It occurs before the Day of the Lord period - it is **our gathering together**

I Corinthians 1:8

*Who shall also confirm you unto the end that ye may be blameless (unimpeachable) in the day of our Lord Jesus Christ*

Philippians 1:6

*Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ*

Philippians 2:16

*Holding forth (onto) the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain*

3. There will be judgment on that day, but only for rewards for the believers faithful service. Only their works shall be examined, but they themselves are already justified through Jesus Christ. (Romans 5:1 & 9)

II Corinthians 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.*

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I Corinthians 3:13-15

*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. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: (of a reward) but he himself shall be saved; yet so as by fire.*

A believer's works may not survive the fire, but they certainly will. No believer in the Lord Jesus Christ will ever be cast into the lake of fire that's spoken of in the great white throne judgment of Revelation

II Timothy 4:8

*Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing.*

This judgment is not to be confused with the wrath that will be revealed against the ungodly in the Day of the Lord, and at the great white throne of judgment in Revelation 20:11-15

### b. The Day of the Lord

1. Refers to his return to earth in judgment, and to carry out God's wrath against the ungodly

2. It is spoken of in the Old Testament Scriptures

3. There are two aspects to it. There is the times of the Gentiles, when the nations shall gather against Jerusalem, and then there is God's wrath upon those nations, which will feature the Lord Jesus Christ appearing with his armies from heaven

Ezekiel 30:3

*For the day is near, even the day of the Lord is near, a cloudy day, it shall be the time of the heathen (Gentiles).*

Luke 21:20-24

*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the*

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*Gentiles, until the times of the Gentiles be fulfilled*

Luke 21:25-28

*And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations (Gentiles), with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.*

Zechariah 14:1-3

*Behold the day of the Lord cometh; and thy (Jerusalem) spoil shall be divided in the midst of thee. For I will gather all nations (Gentiles) against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against these nations (Gentiles) as when he fought in the day of battle.*

The wrath of the Gentiles will be directed toward Jerusalem and Judea, and then God's wrath will be directed toward those Gentiles.

The focal concern at that time, which is written about in Revelation will be with the people of Israel, especially in Jerusalem and Judea, and with the Gentile nations. **There is nothing in the book of Revelation that talks about the body of Christ going through the tribulation period - the times of the Gentiles in the Day of the Lord.**

5. THE DAY (OF THE LORD) WILL NOT COME (OR BE PRESENT) UNLESS THERE FIRST COMES THE DEPARTURE AND THE MAN OF LAWLESSNESS IS REVEALED..

II Thessalonians 2:3, 5-8a (Working Translation)

*Do not let anyone deceive you in any way, for that day (of the Lord) will not be present unless there first comes the departure and the man of lawlessness {OR sin} is revealed, the son of destruction (utter and final ruin). You also know what now restrains [him from being revealed] so that in his own time he may be revealed. Certainly, the mystery of lawlessness is already at work. Only that which now restrains it will do so until it is taken out of the way, and then the lawless one will be revealed.*

II Thessalonians 2:3 - falling away in the King James Version is the Greek word **apostasia** - departure

- a. The other occurrence of this Greek word is in Acts 21:21

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Acts 21:21

*And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake ( a departure from) Moses (the law of Moses), saying that they ought not to circumcise their children, neither to walk after the customs.*

- b. The Greek word in the noun form **apostasion** occurs three times in the gospels and is translated as divorce - the departure of a husband and wife from each other.
- c. The **departure** referred to in verse 3 is not explained in that verse, but later in the context of verses 6 through 8 we can see that the departure refers to the removal of a restraint. The restraint must be taken out of the way

That which has been restraining the lawless one from being revealed in his time must be taken out of the way for him to be revealed, it must depart or be removed. A junk yard dog can't harm people unless he's let off his chain, or from behind a fence that restrains him!

- D. The Greek word that is translated in the King James Version as withholdeth in verse 6, and letteth in verse 7 is **katecho** - to hold down, to hold fast, restrain.

### 6. WHAT RESTRAINS HIM FROM BEING REVEALED? WHAT IS THE DEPARTURE?

**God our heavenly Father** is certainly the One Who restrains him from being revealed until he determines to remove that restraint

What exactly is the departure? We read in verse 1 of Chapter 2 about the coming of our Lord Jesus Christ and our **gathering up to him**. In chapter 1 we saw that the Lord Jesus will give vengeance against those that know not God, **after he comes to be glorified in the saints**, and the believers in Thessalonica who were suffering affliction, will be **repayed with rest** when he comes in wrath. They won't be afflicted then! They will already have been gathered and be with him.

Therefore the "departure" of the **restraint** refers to this **gathering together** of the saints, the holy ones. God at the right time will send his Son to gather the saints in the air. The saints will depart from the earth, to be with Christ in the air, and then the restraints that have been preventing this lawless one from being revealed will depart or be removed. Then the chain comes off the junk yard dog! Then the lawlessness that he produces will no longer be a mystery, but it will be unrestrained on earth. He will be large and in charge, and he will produce lawlessness against God!

By God our heavenly Father's grace and mercy this gathering together will **precede** both the appearance of the lawless one and the Day of the Lord. That should make us very thankful when we realize we were at one time **children of wrath!**

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### 7. THE MAN OF SIN (LAWLESSNESS), THE SON OF PERDITION (DESTRUCTION) OR (UTTER AND FINAL RUIN)

II Thessalonians 3b, 4 (Working Translation)

*...and the man of lawlessness {Or sin} is revealed, the son of destruction, who sets himself in opposition to (makes himself an adversary to) and exalts himself against everything that is called "god" or "object of devotion" (idols) to the extent that he sits in the sanctuary of God, displaying himself that he is God. (the head or chief God!)*

- a. The Greek word for "that is worshipped" is **sebasma** - objects of devotion which is also used in Acts 17:23 referring to the objects of devotion at Mars hill in A
- b. The Greek word for "temple" is **naos** - meaning sanctuary or shrine, used in some records to refer to the inner sanctuary of the Temple at Jerusalem. At this present time that sanctuary no longer physically exists. Where this will be in that future day is not explained in this verse, but he will sit in some place that is commonly believed to be the sanctuary of God  
(Today we are God's sanctuary and the spirit of God lives in us according to I Corinthians 3:16)
- c. This lawless one is referred to in the book Daniel as a "vile person", in the book of Revelation in many places as the "beast", and in I John 2:18 as "that antichrist that shall come". Some of what we read in II Thessalonians 2:4 was prophesied about in the book of Daniel.  
Daniel 11:21, 31, 36-39  
*And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries....And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate....And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate he shall honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and precious stones, and pleasant things.*

This vile, lawless son of perdition will be revealed after the departure of what restrains him from being revealed, the gathering together of the body of Christ, and



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he will rise in infamy during the times of the Gentiles in the Day of the Lord.

8. BEING THE FUTURE COUNTERFEIT TO THE LORD JESUS CHRIST, THE LAWLESS ONE WILL BE REVEALED IN "HIS TIME", AS JESUS CHRIST CAME IN "THE FULLNESS OF TIME" IN HIS FIRST COMING

II Thessalonians 2:6

*You also know what now restrains [him from being revealed] so that in his own time he may be revealed*

- a. "in his time" -an expression meaning something has been spoken of in the scriptures, then when it comes to pass people will be able to testify of it.

I Timothy 2:5, 6

*For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time (the witness in its own times)-the expression here means that Jesus Christ and all he would accomplish was promised before in the scriptures; he came and gave his life as a ransom for all. And now since the day of Pentecost people can believe on him and be saved, receive the gift of holy spirit and speak in tongues. It has come to pass and people can now testify of it.*

Galations 4:4, 5

*But when the fulness of time was come (when the time was right), God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons (the sonship, making us sons)*

Jesus Christ will return in the fullness of time, when the time is right according to God, HE will send his son again to gather the saints in the air

9. THE MYSTERY OF INIQUITY (LAWLESSNESS) IS ALREADY AT WORK, BUT THE EXTENT OF THE LAWLESSNESS IS NOT YET REVEALED

II Thessalonians 2:7 (Working Translation)

*Certainly, the mystery of lawlessness is already at work. Only that which now restrains it will do so until it is taken out of the way*

- a. The lawlessness that is to be revealed is spoken of here as the mystery of lawlessness because the extent of the lawlessness today is only a portion of what is to come. We are seeing the tip of the iceberg of the lawlessness against God. Men may invent their own laws, but they will reject the laws of God, he will reject his

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wonderful Word and the good news concerning Jesus Christ. He will reject God's grace and mercy and be arrogant and stupid - that kind of lawlessness.

What is to come is a mystery to be revealed when the man of lawlessness is revealed in his own time after that which is restraining him is taken out of the way

b. Those days, (also known as the time of the Gentiles in the Day of the Lord), are described in Daniel 12:1, Matthew 24:21 and Mark 13:19 as a time of affliction like no other time.

Matthew 24:21

*For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be.*

10. THIS IS NOT HIS TIME OR THE TIMES OF THE GENTILES BUT THIS IS OUR TIME AS THE MYSTERY OF GODLINESS HAS BEEN REVEALED

Acts 1:7

*And he (Jesus Christ) said unto them (his disciples on the day of his Ascension to heaven), It is not for you to know the times or the seasons, which the Father has put in his own power (placed in his own authority)*

God is the **only one** who knows the time when he will send his Son Jesus Christ to gather the church and then remove the restraint. It is not for even for God's Son to know. And it certainly is not for the adversary to know. The mystery of lawlessness has been at work for 2000 years, and yet the adversary is powerless to determine the time when he can reveal the full extent of this lawlessness. It is only God who will determine the time to remove this restraint and allow it to come to pass.

Psalms 31:15

*My times are in thy (God's) hand: deliver me from the hand of mine enemies, and from them that persecute me.*

Certainly that would be true today of we who are sons of God, members of the body of Christ today. This is the administration of the Mystery of the body of Christ called out of both Judean and Gentiles, that had been hidden from ages and generations but now has been made known to the saints. Now is the time of the mystery of godliness, that makes it OUR TIME!

I Timothy 3:16

*and without controversy, great is the mystery of godliness, which was manifested in the flesh (no longer hidden), justified by the Spirit (God justified each member), seen by [spirit] messengers, heralded among the Gentile nations (that is going on today), believed on in the world (that is also going on today), received up in glory (the gathering*

together)

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Colossians 1:26 & 27

*Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.*

Jesus Christ came to do the works of his Father, and he healed a man who was born blind

John 9:3 b, 4, 5

*..but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world*

We can do the works of our Father also. When he ascended to heaven, the light did not go with him, the works he did, did not cease to be done. Greater works were able to be done

John 14:12

*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

Jesus Christ could not speak in tongues for his disciples, or get them together and say "let's hear from our heavenly Father by way of tongues with interpretation, prophecy." He could not send them out at that time to tell people, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God has raised him from the dead thou shalt be saved", and then have them manifest holy spirit and speak in tongues. And then send them out to the Gentiles. All that happened after he went to his Father

Philippians 2:13-16

*For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputing: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world in the world: Holding forth (onto) the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

Today, we have the opportunity to do the works that Christ did and greater works, to shine as lights holding onto the Word of Life. This is our time as members of the body of Christ. Had the princes of this world known about this mystery of the body of Christ, they never would have crucified the Lord of Glory!

Today the devil will do what he can do with his people, he is the god of this age. But God is restraining him, he still has some boundaries he can't cross. But we get to do what God would have his do because we are his people, and he's not restraining us.

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But one day this administration of the mystery will end when we are gathered together up to meet the Lord Jesus Christ in the air, and those restraints on the lawless one coming on the scene, making his appearance will be gone.

### 11. BEING THE COUNTERFEIT TO CHRIST, THE WICKED (LAWLESS) ONE WILL HAVE AN APPEARANCE TO HIS COMING, EVEN AS CHRIST HAD AN APPEARANCE TO HIS COMING

II Thessalonians 2:8-10 (Working Translation)

*and then the lawless one will be revealed. The Lord Jesus will abolish him by the spirit of his mouth [by his words] and will put an end to the appearance of his coming. (whose coming is according to the working of Satan with all power and signs and false wonders, and with every deception of injustice) with those who are to perish because they do not accept the love of the truth so that they could be saved [delivered]*

- a. verse 8 - the King James Version appears to say that the Lord Jesus shall destroy the lawless one with the brightness of his (Christ's) coming, but it should read that the Lord Jesus will destroy or put an end to the brightness of his (the lawless one's) coming
- b. the Greek word for brightness is **epephaneia** - appearance or shining forth. The Lord Jesus will put an end to the appearance of the lawless one's coming
- c. Comparison
  1. The appearance of Christ's first coming came with the true miracles and wonders and signs of God.  
Acts 2:22  
*Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know*
  2. The appearance of Christ first coming made death inactive and brought life and immortality to light through the gospel

II Timothy 1:9, 10 (Working Translation)

*Who saved [delivered] us and called us with a holy [sanctified] calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the time of the ages. Those things were manifested in the present time by the appearing of our Savior Jesus Christ, who makes death inactive and brings life and immortality to light through the gospel*

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3. The appearance of the lawless one's coming will be with all power and signs and false or counterfeit wonders of Satan's working, and it will cause those who believe him to perish. Some of the aspects of the appearance of the lawless one we can read about in Revelation 13, where he is referred to as the beast.

Revelation 13:1-8

*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon (who is referred to as Satan in chapter 12) gave him his power, and his seat and his great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed and all the world wondered after the beast. And they worshipped the dragon (Satan), and they worshipped the beast (the lawless one), saying Who is like unto the beast? who is able to make war with him? And there was given to him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven (which will include the body of Christ at that time). And it was given unto him to make war with the saints (the sanctified ones choose to believe on Jesus Christ, who are on earth at that time) and to overcome them: and power was given over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

12. THERE WILL BE A WORKING OF DELUSION THAT WILL CAUSE THOSE WHO FOLLOW THE LAWLESS ONE TO BELIEVE WHAT IS FALSE AND DELIGHT IN UNRIGHTEOUSNESS FOR WHICH THEY WILL BE JUDGED

II Thessalonians 2:11, 12 (Working Translation)

*So for this reason, God sends them a working of delusion that they may believe what is false, so that all those who do not believe the truth but delight in injustice may be judged.*

It says here **God** is the one who sends them a working of delusion, and yet it is the lawless one whose coming is after the **working of Satan** that is causing them to believe what is false. Attributing to God what it says Satan is doing is the idiom of permission, to emphasize that God will be allowing it, but the people decide not to receive the love of the truth. God will not literally be sending it, this is the idiom of permission. His will is not to deceive people but that all men be saved and come to the knowledge of the truth

After the gathering together he will no longer restrain the lawless one from being revealed, but he will allow Satan and his lawless one their time of rule. People will at that

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time choose to believe them, and they will be willfully deceived. They will not accept the love of the truth like the Thessalonians did. God does not force people to believe a lie, or to believe the truth. Everyone has freedom of will.

John 3:16-20

*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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He 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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. (In their heart they refuse the deliverance God made available to them through his Son, they refuse to believe)*

Exodus 8:32

*And Pharaoh hardened his heart at this time also....*

Exodus 9:12

*And the Lord hardened the heart of Pharaoh....*

God did not overstep Pharaoh's free will.

There will be those who choose to believe in the Lord Jesus Christ during those difficult times of the Day of the Lord period. Although they may be killed for the witness of Jesus and the Word of God, they will be delivered at the time of the first resurrection of Revelation 20:4 and they will live and reign with Christ a thousand years.

**13. BUT PAUL SAY HE WAS OBLIGATED TO GIVE THANKS FOR THE THESSALONIANS WHO WERE CHOSEN OF GOD AND SANCTIFIED BY THEIR BELIEF OF THE TRUTH AND THE GIFT OF HOLY SPIRIT**

II Thessalonians 2:13, 14 (Working Translation)

*However, we are obliged to thank God always for you, brothers, beloved by the Lord, because God chose you to be a first fruit {OR from the beginning} unto salvation [deliverance]*

*by sanctification of the spirit and believing of the truth, unto which He called you by means of our gospel to the acquisition of the glory of our Lord Jesus Christ*

What a contrast! After all these verses about the lawless one and the lawlessness that is to come and people not receiving the love of truth but believing lies and

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bringing judgement upon themselves - We are obliged to thank God for you Thessalonians, just like he stated in Chapter 1. You are **beloved** of the Lord! You are **chosen** of God.

And you were **called** by means of the gospel, to the acquiring of the **glory** of our Lord Jesus Christ - **not wrath!** Not **judgment!** **Glory!** When? When he gathers you together up unto him, and you are delivered from the wrath to come. When Jesus Christ comes to be glorified in his saints and to be admired in that day, you will also acquire the **glory** of our Lord Jesus Christ.

### 14. STAND FAST AND HOLD FAST TO THE TRADITIONS THAT YOU WERE TAUGHT FROM US (BY PAUL, TIMOTHY AND SILAS)

II Thessalonians 2:15 (Working Translation)

*So then, brothers, stand fast and hold fast to the traditions that you were taught, whether by word or by epistle from us.*

Remember in verse 3 they were not to be shaken in their minds or disturbed emotionally by any spirit or word or epistle that was supposedly from Paul, Silas and Timothy, saying the Day of the Lord is present! Now he tells them **stand fast and hold fast** to the (true) traditions which had been the spoken word to them in person, or the written word of their epistles. Here tradition is used in the good sense, because it was the Word of the Lord traditions not the false doctrines and commandments of men traditions. When he was with them he told them these things and when he wrote he reminded them of these things.

### 15. MAY OUR LORD JESUS CHRIST HIMSELF AND GOD OUR FATHER ENCOURAGE AND STRENGTHEN YOUR HEARTS

II Thessalonians 2:16, 17 (Working Translation)

*Now may our Lord Jesus Christ himself and God our Father, Who loves us and gives us eternal encouragement and good hope in grace, encourage and strengthen your hearts with every good word and work.*

This is their wish for them in their prayers and giving thanks for them. That the Lord Jesus Christ and God their Father who loves us (Paul, Silas and Timothy) and gives us eternal encouragement and good hope in his grace - That he would encourage and strengthen your (the Thessalonians) hearts with every good word and work.

That would be the words and works that came from God.

OUR CLEAR UNDERSTANDING CONCERNING THE COMING OF OUR LORD JESUS CHRIST AND OUR GATHERING TOGETHER UNTO HIM CAN CERTAINLY ENCOURAGE AND STRENGTHEN OUR HEARTS TODAY!

## 2 Thessalonians 3:1-18

**2Th 3:1** Finally, brethren, pray for us, that the **word of the Lord** may have *free* course, and be glorified, even as *it is* with you:

**2Th 3:2** And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

The Cummins translation of verse 1 is:

“Henceforth, brothers, pray for us so that the word of the Lord may run its course and be glorified, even as *it also has* with you.”

In light of the urgency of the believers properly understanding our gathering together unto Christ and the subsequent Day of the Lord, in this the last section of the 2<sup>nd</sup> Epistle to the Thessalonians, Paul requests the Thessalonians to PRAY.

This use of the word pray is in the imperative mood, indicating that this is a command.

“..pray for us that:”

1. The **Word of the Lord** may continue to run its course elsewhere like it had in Thessalonica
2. The **Word of the Lord** may be glorified, just like was by the Thessalonians
3. That Paul and company would be delivered from unreasonable and wicked men

As Paul and company began moving west throughout Asia, they were being directed by God where and where not to speak the word of the Lord. As they came west to Troas, they received revelation to go into Macedonia, where it is recorded that they spoke the **word of the Lord** in Macedonia and then Thessalonica.

**Act 16:32** And they spake unto him the **word of the Lord**, and to all that were in his house.

The **word of the Lord** ran its course to Thessalonica with it being preached and modeled by Paul and his companions, and how it was believed on, lived and sounded out by the Thessalonians. They were delivered, they were demonstrating the love of God, they were staying put on the Word in affliction, and the **word of the Lord** was also running its course from the Thessalonians not only throughout Macedonia and Achaia but to every place their believing to God-ward was spread abroad.

**1Th 1:8** For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Paul’s request was for prayer that free course of the Word of the Lord would continue as he made known the gospel in other areas. He also requested prayer that the word of the Lord



would be **glorified** as it had in Thessalonica. In Thessalonica, idols were left in the dust and believers began serving the Lord because of the gospel. That word came with power and much assurance. It was received not as the mere word of men but as truly that Word of God. (1Th 1:5-10, 2:13).

The Word was glorified with fantastic results in Thessalonica, and prayer would assist that similar results could be repeated in other places where God directed the Word to run.

And then prayer was also to be made that Paul and company would be delivered from men like those envious Judeans when they assaulted the house of Jason, and sought to bring Paul and Silas out to the people. (Acts 17:5-10)

“Unreasonable” is the Greek word *atopos*, meaning “out-of-place”. Out-of- place men are those who try to impede the course of the Word, they’re standing in the way.

2 Th 2:2b “...for all *men* have not faith.”

The word **faith** has before it the article “the”, to refer to “the right way of believing as opposed to all other ways of believing.” Those who do not believe in the good news of God’s redemption for mankind may believe other ways, and may even try to impede and persecute those who do believe the gospel. Paul requested of the Thessalonians that they pray so that Paul and company would be delivered from such people.

All born-again believers have the ability to pray with the understanding and with the spirit by speaking in tongues. Two ways to pray is proof enough that God places vital weight on the importance of believers praying constantly.

**2Th 3:3** But the Lord is faithful, who shall stablish you, and keep *you* from evil.

“The Lord is” is a great phrase in the whole Bible—it’s a broad defining phrase of who He is.

“...keep you from evil” should read “keep you from the wicked one.”

Here the Lord is declared to be faithful to:

1. Answer prayers for the word of the Lord to have free course and be glorified on a Thessalonians scale
2. Answer prayers for deliverance from out-of-place and wicked men
3. Stablish the believers and keep them from the wicked one

**2Th 3:4** And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

**2Th 3:5** And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

The Cummin’s translation renders verse 5:

“May the Lord guide your hearts into the love of God and into the patience of Christ.”

The believers of Thessalonica had a reputation of carrying out that which was required of them. Throughout both epistles to the Thessalonians there are promises written of what God will do for believers as they walk. One of the things commanded of them was to specifically pray for certain things already mentioned. Thus it states in verse 5 that God will make the life of the believers fruitful with the love of God and patience of Christ. Love and patience are quite vital, useful and necessary in light of the next section of scripture.

**2Th 3:6** Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh **disorderly**, and not after the tradition which he received of us.

**2Th 3:7** For yourselves know how ye ought to follow us: for we behaved not ourselves **disorderly** among you;

**2Th 3:8** Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

**2Th 3:9** Not because we have not power, but to make ourselves an ensample unto you to follow us.

**2Th 3:10** For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

**2Th 3:11** For we hear that there are some which walk among you **disorderly**, working not at all, but are busybodies.

**2Th 3:12** Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

**2Th 3:13** But ye, brethren, be not weary in well doing.

**2Th 3:14** And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

**2Th 3:15** Yet count *him* not as an enemy, but admonish *him* as a brother.

This word **disorderly** in these verses is the Gr. word *ataktos*. It's defined as "out of order, out of ranks as a soldier might be." *Ataktos* was used in the military when soldiers would break rank and run from formation.

In ancient times; the Spartans of Achaia were highly trained in a military combat formation called the phalanx. This was illustrated in a movie in the last few years called **300**. Some soldiers might fall to injury in the phalanx, but that's not being unruly. In the phalanx when one fell they all would close in tighter. Unruly was when a trained soldier who knew better but still let fear get the better of him, and would run and break rank, put others at risk AND influence others to panic. The phalanx would then all fall apart and everyone else could get cut to pieces. *Ataktos* was insubordination.

*Ataktos* also occurs in 1 Thessalonians:

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

There were brothers in Thessalonica breaking rank by disregarding the commandment to work. These may have also been the same ones saying that the Day of the Lord was present (...we command and exhort by our Lord Jesus Christ, that with quietness they work...).

Paul and company had the authority to be supported by believers, they were messengers at God's behest, laborers worthy of being cared for as they attend to the ministry of the Word. However, God's direction in Thessalonica was that Paul and company impart not only the gospel of God but to dedicate their lives in model of hard work to God's people. They also had the authority to charge and command the Thessalonian believers in things which would make their lives fruitful. It should also be remembered that there was an evident godly love, a yearning and a deep care that Paul and company bore for those believers in Thessalonica.

If the rank-breakers were determined to disregard these charges that were from the Lord Jesus Christ via Paul, the believers were to withdraw and have no company with them. The consequence for breaking rank was exclusion and shame, but also admonishment as a brother. This was an act of well-doing that the rank-keepers were not to be wearied by. Great love and patience were required on the part of those keeping rank, being fruit that was promised to them as they maintained well-doing.

**Gal 6:9** And let us not be weary in well doing: for in due season we shall reap, if we faint not.

There is a verse in 1 Chronicles that speaks of keeping rank.

**1Ch 12:33** Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart.

Keeping rank in the body of Christ is doable. Peace is the result.

**Eph 4:1** I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

**Eph 4:2** With all lowliness and meekness, with longsuffering, forbearing one another in love;

**Eph 4:3** Endeavouring to keep the unity of the Spirit in the bond of peace.

**2Th 3:16** Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

**2Th 3:17** The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

**2Th 3:18** The grace of our Lord Jesus Christ *be* with you all. Amen.