

II Thessalonians

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I Thessalonians 3:12, 13 – As we increase in love we lay up rewards.

5:12 – This is the how of increase in love and increase in our walk. You must continue to go and to move until you find answers for yourself.

II Thessalonians is where Paul praises them for their improvement.

II Thessalonians 1:1 – We do not rest from pressure until Jesus Christ comes back with his mighty angels.

3:5 – We must remain patient. We cannot allow anyone or anything to distract us or make us anxious.

2:2 – Be not shaken in mind – people were trying to tear them away already.

I Timothy 6:3-5 – This documents the great decline or the beginning of the road down. When leaders begin to get proud, they cease to teach the rightly divided word. They make people suspicious of others and cause dissention.

II Thessalonians 1 – Paul praises those who have improved in their walk but he also reproves those who have not improved or who simply refuse to walk.

2:7 – Believers prevent the adversary from doing what he wants to do today.

Galatians 2:4, 5 – We have to be careful and not give place to the adversary or his minions. They can cause a lot of strife and pain in a fellowship.

The people in Thessalonica had lost sight of the hope. This is why Paul had to write I Thessalonians.

II Peter 3:14 – Make sure you stand all of your life or until the Lord returns whichever comes first. That is how you remain blameless.

I John 3:7, 8 – People it is not difficult to tell right from wrong. But the key is you have to have your eyes open.

I John 4:4 – Greater is he that is in you than he that is in the world. We are better than him so why do we give him any credit? Why do we let the world dictate our emotions, our feelings even our lives? Why? When you answer that for yourself you will have grown some.

III John 9, 10 – Here is a believer, a minister and a leader of the church that is not walking right. He has gotten puffed up and is proud. His actions are hurting the church.

II John 7-11 – Remember that the antichrist isn't just one person. Anyone that denies Christ is "anti" Christ. Pay attention to the people that enter into your house. If they are not of God then they are of the world; if they accept Christ then fine, but if they don't or won't then get rid of them. People don't get caught with your pants down and your head buried in the sand.

Jude 4 – Be diligent to rightly divide the word. That way you will have the truth in your hearts and minds to use when the adversary comes knocking.

Dr. Victor Paul Wierwille

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We would not have this epistle tonight, if it were not for false teachers. Before the Apostle Paul died, false teachers had crept into the church and greatness of the revelation of the mystery was lost. And these false teachers had also come to Thessalonica, and they turned the heads of some of the people.

II Thessalonians 2:2

Had the false teachers not arisen, our ministry today would not have needed to be in existence. Our ministry is here today because of the inaccuracy of God's Word. False teachers that have risen through the years have propounded that word which is not the real, great, wonderful Word of God. This is why, in this particular opening year of 1977, with the Corps, our first session of teaching in the Corps this year, is no II Thessalonians.

Thessalonica had a population of about 70,000. Sense-knowledge-wise we wouldn't have gone to that city. It was a city of heathenism, of pagan idolatry. It was a city where the Jewish leaders were antagonistic. And yet, some how or other, a man dared to believe God, walk into that city, and I Thessalonians 1:8 is the record of what happened in that city.

I Thessalonians 1:8 – faith – believing

To God – toward God

Is spread abroad – has gone forth

So that ye need not to speak anything – They did not need to make a placard and walk out and say, “Look at us, from Thessalonica!” All they did was hold forth the greatness of God’s Word. And out of that fantastic city of some 70,000 completely immersed in heathenism, in pagan idolatry and Jewish bitterness, came forth the greatness of the Word of God that sounded forth out of those men and those women.

Paul never went to Thessalonica to get the people into Christianity. He never went into Thessalonica to get the people into the new movement; Paul went to Thessalonica to get the Word into Thessalonica. This is why he not only reasoned with them out of the written Word, but he made that written Word a living Word. Until the written Word becomes living in you life, it’s just a head-trip. He didn’t reason with them out of the written Word only. He made that written Word a living Word in Thessalonica. That is why that Word of God sounded out from them throughout not only Macedonia, but Achaia, every place, because wherever they went, all they talked about is the greatness of God’s Word.

In the book of Thessalonians, Paul indicated the greatness of the suffering saviour. Because without the suffering saviour, we couldn’t have had the risen saviour. And yet Christendom in our day and time seldom comes beyond the suffering saviour. They talk about the risen saviour on Easter, but it’s a head-trip. They just talk about it, but they really don’t live it. They don’t really believe it. That is not made a living word to people today. It’s still a written word. So Paul, in the book of Thessalonians, not only presented the suffering saviour, he presented the risen saviour and above that he presented the coming saviour.

Three categories in Thessalonians:

1. The crucified one
2. The risen one
3. The coming one

Because of the death and resurrection of our lord and Saviour Jesus Christ and his ascension, the seed of God in Christ in you could be planted and you could believe by the freedom of your will, in the Lord Jesus Christ. This is due to the suffering and the risen saviour. And because God sent his Son Jesus Christ, he suffered for us, and God raised him from the dead, we can so love him that our love is rooted and grounded in that resurrected Christ. And subsequently, our hope is anchored in the coming saviour.

Paul went into Thessalonica with the Word and nothing but the Word. He certainly didn’t go into Thessalonica to excite the goats. He went in there with the Word of God, that God’s Word could draw out those people whom God saw before the foundations of

the world, who were to be his, who were to be saved, who were to be sons of God. Whenever belief in the truth of God's Word is gaining, then belief in the power of God's Word is ascending. And if this is not true, it will always be going down the ladder rather than coming up. Whenever people believe in the truth of God's Word and make that Word of God a living Word, then the belief in the power of God's Word ascends.

II Thessalonians 1:1 – Silvanus is just an elongated form of the word “Silas”
Timotheus is the Greek form of Timothy

Can you imagine Paul and Silas and Timothy being together? Wonder what they talked about. I'll bet they weren't peeling potatoes all day long. I'll bet they weren't talking about the social problems, ecological problems, you know, all that stuff. I'll bet Paul, Silas and Timothy were talking about, “How can we move God's Word in Thessalonica? How can we move it all over the world? How can we move God's Word?” My, how I'd love to have been with Paul, Silas and Timothy. And here is the great record in Ii Thessalonians of those three great men being together. Because after the death of Paul, it was Timothy who carried the ministry that Paul had laid upon his shoulders.

Here is this tremendous Board of Trustees so to speak of God's Word, were together: Paul, Silas and Timothy. And because of the false teachers that had crept into Thessalonica right after the greatness of the Word was made known and the people were being bombarded by these intellectually false teachers. They all had credentials; they had their PhD's, their Masters. They had all that crap. And Paul and Silas and Timothy got together and they said, “The best thing we can do right now is to write them a letter, write them an epistle.”

Unto the church – It's to the church, which means it's to the born again believers: to those who are born-again, to those who were being bombarded by the false teachers. To those, Paul, Silas and Timothy wrote.

In God – the church of the Thessalonians in God

In – is the Greek word en. In this instance, it means rest and continuance. Unto the church of the Thessalonians in God, in a restful state, in a continuance. Later on you will see why this was written. Because the false prophets, the false teachers were getting these people unsettled, they were riling them up. They were losing their restfulness, their quiet acquiescence, that peace that they had previously had. These people were stirring up, and they were losing peace, quietness, and serenity. That's why it says “in God”: and the word “in” means “as rest.” It's unto the church at rest.

Look when you're born again of God's spirit, you belong to the Church and when you belong to the Church you have Christ in you, the hope of glory. You're at rest. You're no longer in condemnation. You've passed from death unto life. You shall never come into the wrath. Boy, what a rest!

So all of this condemnation, all of this stuff comes from the adversary. It comes from the other source to make you less than what God really made you to be in Christ Jesus.

The church – the believers – in God, as rest, and they continue in that rest. That’s the word “en” “our Father” – rest in God, the Elohim as well as the Jehovah. Our God, the Elohim-because as Elohim He had to create within us Christ, all of that eternal life. He is our father.

A father is someone who nourishes, someone who provides for his kids. It’s someone who protects his kids. It’s someone who fights for his kids. It’s someone who stands for his family. “Unto the Church, our Father” – unto the Church, and the only way you can belong to the Church is to have God create in you Christ Jesus, the hope of glory. That’s God and He is our Father.

The church of God – the church that’s at rest within God and continues in that rest of God, who is our Father, our provider, our nourisher, our protector, the one who bears his arm for us, our shield and our buckler, the one who is our strength. He is our God and our Father. He is our Elohim. He’s our Jehovah. He is our Father. We are His kids. We are His children. And being His children, we ought to stand up and say, “Yes, thus saith the Lord.”

And – the word “and” sets it in correspondence with, not identical with.

And the Lord Jesus Christ – First of all God our Father and the lord Jesus Christ. Jesus Christ is the mediator between God and man and there is none other name given under heaven whereby we must be saved.

Lord – Means owner, master. Jesus Christ is our Lord and our Master. We do not take our orders from the local newspaper or the latest periodical. We do not go by what the president of the United States may say. We as born-again sons of God; with God as our Father, we go by what our Lord Jesus Christ says. Jesus Christ is our Lord. That means he’s our master. That means he is our owner. When Jesus Christ says, ‘jump’, we don’t listen to anything else, we just jump. When he says, “walk”, we walk. He is our Lord. And the word “Lord” means, “master”. He is party of the first part and every other part. Until you’re born-again of God’s spirit you’re party of the first part and every other part, but when you get born-again you change masters. You’re no longer master of your life. He’s master of it because he is the owner of it.

Jesus Christ – whenever the word “Jesus” occurs accurately before the word “Christ” it emphasizes his humility, his suffering, his death, everything he paid for you and for me.

II Thessalonians 1:1

“Unto the Church in God our Father and correspondingly what the mediator did, the Lord, our Lord, our owner, our master, the humiliated one, Jesus, whom God raised as the Christ, the Messianic one.”

II Thessalonians 1:2

From God, our Father – in verse 1 – “in” God, in verse 2 – “from” God. If we’re “in” then everything we get has to be “from”. God is our Father. We are in Him. We are part of that family. Therefore everything we get in this family is from God our Father. That’s why it’s used that way.

Grace – and the first thing he says, “grace” – divine favour, totally unworthy, not of works lest any man should boast, just grace. He says this to the Church – grace, divine favour, perpendicular, God to man, unmerited, unearned, nobody entitled to it – all grace. Boy, what a walk. Since you know it’s all grace, all you have to do is talk about it – the greatness of God’s deliverance, of His power, because none of us are worthy. We’re all dead in trespasses and sins, without God and without hope.

Once you know who you are, who your Daddy is, who your nourisher is, who your supplier is, who your caretaker is...the first thing he says is grace, divine favour. That’s why we are at rest. When you recognize grace you can always sort of settle down, and you can feel within you own self just to be grateful and thankful because you just know you’re not worthy, but He made you worthy because of His grace.

Peace – secondly, “peace”. Most men and women are never at peace. We are, because we know God is our Father and Jesus Christ is our Lord and we just have everything by grace and therefore we’re just at peace. The whole world around us may go flippy, it may blow, it may say on thing one day and one day another. So what? We still have peace, because of God’s grace.

From – makes it very significant to me. It’s from God, who is the source. God is the source, our Father and the Lord Jesus Christ. The Lord Jesus Christ is repeated here, I believe, to indicate that Jesus Christ is the mediator of this grace and of this peace. He is the one by whom grace and peace was made known to us. As far as I know, I’m the only man, theologically, who believes this in the world, because I know the work of the ministry of Jesus Christ. I believe he is what the Word says he is, the mediator between God and man.

And – In correspondence with whom? The Lord. And he’s the mediator. He’s the mediating one of this means of grace and of peace, for you have Christ in you, the hope of glory.

I checked five commentaries on this verse, not a one of them says that that’s right. I don’t give a hoot what the commentaries say. You read it with a little knowledge of God’s Word at other places, then you know the mediator between God and man has to be Christ Jesus. And this grace and peace is from God, who is the source. Another reason I know this is true is because the word “from” is apo, meaning, emanating from the source of. Where did it come from?

II Thessalonians 1:3

We are bound – on translator says ‘we ought’, which is not a bad translation. We ought to thank God. I think the “ought” is not bad, but I don’t think it’s strong enough. I think the word “bound” pretty well expresses it. We’re bound. We’re tied. We’re absolutely responsibly committed. We are under obligation to do this spiritually for our brethren. Pray on for another, the scripture says. I think we are bound to do this.

Thank – It’s a prayer of thanksgiving and this is the first prayer of which there are three in II Thessalonians.

In I Thessalonians 1:2, it says, “W give thanks to God always for you all, making mention of you in our prayers.”

Her in II Thessalonians after the introduction of verses one and two, he begins the body of this epistle by saying “we are bound”. We’re under obligation as believers to spiritually give thanks. Pray one for another, for our brothers. We’re absolutely obligated. We’re committed men and women. We are bound. We have to lift one another. Whether I like it or not is not important, I’ve got to pray for you. Whether you like it or you don’t like it, you have to pray for me. We are bound.

Well, I can understand this, because, who is our Father? God. You’re part of the family. I’m part of the family. We’re sisters and brothers. That binds us together. We don’t let all hell break us up. We are a family we are a body. We stand together. You may be a little weak and blow it but I’m not going to let the outside touch you because we’re family.

That’s why I never allow people on the outside to touch the Way Ministry and the way people. I’m not going to let some nincompoop on the outside touch my family. You’re my family. I stand for you until the death. Now if you and I in the family want to fight, that’s one thing. If we want to get together and argue with each other that’s one thing, but nobody on the outside argues with you. Nobody outside of the family touches the family. You get that tight. We stand for each other, we fight for each other and if we have to, we die for each other. We just don’t allow the adversary to touch that family. We’re under obligation to stand with our brothers and with our sisters. We’re to pray one for another, that’s why that word “thank” is there.

Always – does not mean all the time, it means always, when I think about you, and if you love someone you’re going to be thinking about them.

For – same word ad concerning, “peri”

I am committed, I am bound, I have to, I am obligated to thank God always when I think of you, concerning you, for you.

Brethren – and then that great word, “Brethren”. Why? Because you’re my brother, you’re my sister. You have the same Father I have. These people in Thessalonica had the same Father that Paul had or Silas, or Timothy. That’s why he says “brethren as it is

meet.” That’s not a track meet, that’s a spiritual meet. As it is essential, it’s necessary and that fits right with the word “bound” under obligation. It’s necessary, it’s meet, and it’s the right-on thing.

Because – gives you the reason for it. We’re bound to thank God. Reason? Because of what? Reason. You’ll see the same thing come up in II Thessalonians 2:13 – the second prayer.

You have a reason for thanking God. What reason do I have for thanking God? You’re my brother; you’re my sister. We stand together in that family. We don’t let any one touch us. Nobody touches the family and we thank God.

Because that your “pistis” – Why thank God? Because of your believing. The word “faith” is “believing”. He opens this wonderful epistle of II Thessalonians, which was written not too long after the first one was written, and he opens it with, “thanks to God, because that your believing, growth exceedingly.” You cannot grow in faith, translated “faith” there. ‘Cause when you’re born-again of God’s spirit, whose faith do you have/ Jesus Christ’s. and that’s about as big as anybody’s ever going to get. Therefore I know from context it cannot be “faith”. You can grow in your believing because you get more knowledge of God’s Word. You get a greater understanding of God’s Word therefore you can grow in you believing and “growing exceedingly” is possible because you renew your mind to the Word. It’s according to the renewed mind. That’s how you grow, to the end that you will renew your mind on the integrity and accuracy of God’s Word, you will grow.

Growth exceedingly – According to their renewed mind, it was growing.

Charity – agape – which is the love of God in the renewed mind

Everyone – each one

Toward – Greek preposition eis. And this word is always used in a mathematical sensed of a line reaching out from this point over here but touching that pint over there. It’s “unto” with the idea of touching. The love of God in the renewed mind in manifestation of everyone of you all, reaching out with the idea of touching each other, one another. Touching one another, aboundeth.

I Thessalonians 3:12

“And the Lord Jesus make you to increase and increasingly in love one toward another.”

Abound – is the same word as the word “increase” of I Thessalonians 3:12. The love of God in the renewed mind of each one of you all reaching out to each one or one another, increases. All the love of God in the renewed mind of each one of you all toward each other does what? Increase.

That is the first great verse of the body of the text that Paul, by God's revelation, with Silas and Timothy, addressed to the Church at Thessalonica after they had been invaded by false teaching. And he is endeavoring to correct the false teaching by writing the truth of God's Word to them. And in the light of that, he says that this love of God of everyone of you all toward each other has to increase.

It's interesting to me that this fantastic Epistle of II Thessalonians, dealing with the return of Christ, should emphasize in the first verse that this love of God has to increase. You know why I know it's there? Because the world doesn't give one hoot about you. They don't care one bit about you. The only one who cares about us is God through His wonderful Son Jesus Christ, and we're part of the family and therefore we stand together and we love one another with the love of God in the renewed mind and that increases. And as that increases, we can stand all the pressure the adversary can lay on us on the outside. And instead of the days getting better, Thessalonians is going to inform us that before the return of Christ, they're going to get worse and worse.

Then what comfort do we have? We have the comfort of the presence of the Lord Jesus Christ and one another. You and I have each other; we can stand and love each other. We can stand shoulder to shoulder. We put all our heads together on the Word of God and kick the hell out of anybody who gets around. That's that love of God in the renewed mind in manifestation. That's why that first verse addressed to the Thessalonians in this second epistle, just stands like a great diamond of the believers standing together not allowing anybody to touch us. With the love of God in the renewed mind and increasing in strength because every time a believer comes in, the body gets a little bigger. And we stand and we hold one another in the greatness of the fellowship of the love of God in Christ Jesus in our hearts.