

Thessalonians

I & II

Thessalonians

I & II

Corps Teachings
February, 1977 — February, 1978

by
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I THESSALONIANS 1:1

February 1, 1977

We're going to go into the great hope of the Church, which is the book of Thessalonians. Unless you had the hope of the return of Christ, there are just so many things in life that wouldn't be worth doing. There are just so many things you would just never do if you didn't have the hope of the return. It's the hope of the return that makes it possible for men and women of God to go on in spite of the environment and situations and in spite of the negative spiritual battles. It's the hope.

II Corinthians 12:1-5

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

"whether in the body...or out of the body" – that doesn't mean he was on a dope trip, it doesn't mean he was out of his senses head.

"caught up" = caught away.

"third heaven" = the new heaven and the new earth; the return of Christ is included in that.

It says in verse 4 that it wasn't lawful, it wasn't permissible, for him to speak about his vision, and it's talking about the paradise which is in the hope of the return of Christ. Here was Paul having this great revelation, and yet he couldn't speak it; he wasn't allowed to share it. Why? Because God had John to share it much later. (Perhaps around 90 AD that the book of Revelation was done, the paradise record). If you ask yourself a question, "Why would God show this to Paul, and then not allow him to speak it at all?", the answer is in the hope. The greatness of the hope had not been made known in writing, yet God showed it to individuals. And that's why Paul could keep going. That's why Paul could continue to be positive in very unusual situations that appeared to be negative. That's why he could say regarding the messenger of Satan sent to buffet him: "For this thing I besought the Lord thrice" (three times) "that it might depart from me, and he said unto me, My grace is sufficient for thee, My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." (II Corinthians 12:9)

II Corinthians 11:24

Of the Jews five times received I forty stripes save one.

"Of the Jews five times received I forty stripes save one." That means five times they beat him with a whip that at the end of the thongs would have bones or little pieces of metal. Each time they whipped him they gave him 39 lashes with it. (5 X 39 = 195 lashes across

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the back) I want to tell you, that man couldn't have won a beauty contest. You see, this is far fetched for most people. They look upon men like Paul as being holy men of God that you could whip them to death and you still wouldn't see nothing. They were just human beings like you are. Put yourself in their place: 195 lashes with a whip that had bones or metal pieces an inch to an inch and a half long at the end. Those metal pieces were not smooth and round, they were made to cut across Paul's back and his buttocks and down across the back of his thighs, wherever they just happened to hit him. (195 times) He never copped out on God and he never denied the reality of the greatness of the Word, the mystery. He never denied the love of God, and he was no better man, human wise, than any man or woman seated in here. He had feelings. I suppose he liked two pieces of pie, and a lot of other things. That's right! — a beautiful human being just like you are, just like I am. Boy, you see, he stood. Well, what made it possible for that man to stand? His absolute unalterable conviction and belief in the truth of what God was doing and showing him the hope of the return of Christ.

Three times he was beaten with a rod. The rods were something, the best way I can describe them is if you thought of using a copper rod about a half inch thick. It just curved around their backs when they hit them. That's the rod trip. Once they stoned him. It's really something isn't it?

This is why any man or any woman that walks for God has to stay in alignment and harmony with God and have the greatness of the hope of the return of Christ, or you can't stand the spiritual pressure. All through the past centuries, the adversary has defeated people because they did not continue to have that hope. They didn't walk in alignment and harmony, and so they'd sell out to what you and I know as religion. It looks so kosher. It looks so religious. They fold their hands at the right place, sit down at the right place, stand up at the right time, count their beads at the right time, and go to a prayer meeting at the right time. It's just a counterfeit, it's religion. It's the hope of the return and the greatness of that that has to live in your life and in mine if we're going to move the Word that God has made us responsible for.

Why did Paul receive this Revelation and yet wasn't allowed to speak it? Because any man or woman walking with the Father in the great spiritual depth and truth of His Word will have to have revelation. God will give it to you because there are just times when you must know what's going on. You will know. He was not allowed to speak it, he never told anybody. God showed it to him, and then God said, "Shut up." That's exactly what God did. He said, "I'm showing you this but this is your baby – keep your stupid mouth shut." That's why he showed it to him, so that Paul knew what some of the things in the future would be, so that he could walk dynamically in the present and just stay put on God's Word. God doesn't give revelation when you're out of alignment and harmony, when you play the fool, when you play religion and all that stuff. You're not going to have revelation from the true God, I guarantee you. It'd be from the adversary if you get any, and he does give revelation.

So, the greatness of this book of Thessalonians, I guarantee you, is further and bigger than I am able to comprehend. Yet, I believe by God's mercy and grace we may be able to handle some sections with comprehension, but my prayer is we'll be able to handle at least all of it with apprehension.

I wanted to give you a detailed background of the book, which I've not had sufficient time to really correlate, but I will share this with you upon the first occasion when I have that opportunity. I know that this book of Thessalonians stands last in all the texts that are in

extent. As a matter of fact all the Church epistles appear in the same order in all the texts. This is not true of the gospels. It's not true of the rest of the epistles, but these Church Epistles, addressed to the body of believers specifically (Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians), these seven books always stand in that order. Thessalonians is always last, but it was written first. I believe it was written not later than 52 AD. It could have been written as early as 50 AD.

Before anything is written, basically (it isn't an iron clad law by revelation, but generally speaking), it is first taught. The men of God of the Old Testament, as well as the New, usually shared the truth with one or two or larger groups of people before it was written. In this particular epistle, I believe that Silas and Timothy were the one's to whom Paul taught to whom he shared and with whom he discussed the revelation regarding this truth or these truths that are in Thessalonians. Then sometime after that (and I said I do not believe later than 52 AD, around 50 AD maybe) it was put in writing.

Of course it has come down to us as "The First Epistle of Paul the Apostle to the Thessalonians." That title is man's edition. It's inaccurate. It is not "Paul the Apostle's Epistle," and it is not "The Epistle of Paul the Apostle to the Thessalonians," it is "The Epistle of God to the Thessalonians." Paul was just the writer, God is the author.

Thessalonians stands last among the Church epistles because it's the last thing that's going to happen to you, to me, to the body of believers. It's the last thing that's going to happen, but it's the first thing you have to put into your spiritual understanding and believing if you're going to minister the greatness of God's Word. If you're going to believe the doctrine of Romans and the doctrine of Ephesians then you must by all means understand the gathering together, which is called the *parousia*, the appearing of our Lord and saviour Jesus Christ for his Church. The appearing, or the *parousia* (the coming of the Lord) is the second coming. It's one great massive truth with two different Segments to it. In the first coming, there were two major segments. One was that he was born in "Bethlehem, the second that he came to Jerusalem where he died, and God raised him. In the second return, it also has two phases. The beginning and the ending of it. The beginning is the gathering together of the Body of believers, the Church of the Body to which you and I belong. The ending is the resurrection and the judgments to Israel. Thessalonians is the first record of that return. The book of Revelation is the latter.

You see, the reason I want you to see the title (and you understand this) is because the Word of God didn't come by men. It's not Paul's Epistle. It can't be. It has to be God's epistle. It's God's Word. Holy men of God spake as they were moved. For no prophecy is of any private interpretation. Holy men of God spake ("Knowing this first"), remember? It's the Word. Sure, Paul wrote it, but it's God's Word. It isn't Paul's epistle, it's God's epistle. You see how succinct the adversary is, how tricky. He gets that in there and people say it's just Paul who wrote this. And so you see it at all other places, and people say: "Well, Paul was just a man; he could make mistakes and did make mistakes." You see how slippery and sly the damnable thing is. It just isn't Paul's epistle. It's God's epistle. You've gotta drive that in your mind. This is not what Paul thought. This is what God thought and Paul wrote it. Paul wrote it and used his vocabulary but it's God's Word. It's God's epistle.

Colossians 1:1: "Paul, an apostle of Jesus Christ by the will of God"

Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ"

Ephesians 1:1: "Paul an apostle of Jesus Christ by the will of God"

Galatians 1:1: "Paul, an apostle"

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II Corinthians 1:1: "Paul, an apostle of Jesus Christ by the will of God"

I Corinthians 1:1: "Paul, called to be an apostle of Jesus Christ through the will of God"

Romans 1:1: "Paul, a servant of Jesus Christ"

I Thessalonians 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.

"Silvanus" = Silas.

"Timotheus" = the Greek word meaning "Timothy."

There is no reference to servant, or apostleship. Why? Because Thessalonians deals with the gathering together, and in that gathering together, whether you were a servant or an apostle or anything else doesn't make any differences, because this is the closing of the final scene.

This Word of God was sent unto the Church of the Thessalonians. All the Church epistles, even though they are named like "unto the Thessalonians," did not stop with the Thessalonians. It just was the first place it was sent to. In other words God said, "Address it to the church at Thessalonica and have them read it." Then after they read it at Thessalonica it went to Smyrna and Ephesus and all these other places. That's how it circulated, but this tells you exactly who got it first. Perhaps they got it first because they needed it the most at the moment. Thessalonica was a real nice mean town, some 200,000 population. Today it's got maybe 150 to 200 people, but in that day it had that large population.

Acts 17:1-11

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, 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.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

And they troubled the people and the rulers of the city, when they heard these things.

And when they had taken security of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

The believers in Thessalonica needed the hope of the return in order to stand in that wicked city. That's why it went there first. They needed it in writing so they could read it to that little handful of people (maybe three or four twigs, a small branch), just to stand faithful on God's Word. Standing faithful gives you the joy of living now and the hope of the eternity of the reward for your faithfulness now. So you got a winning ball team now and you got a winning ball team throughout all eternity. The hope — that's why I believe it was sent first to the church of the Thessalonians.

I Thessalonians 1:1 (continued)

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.

"in" = *en* – by.

It is "by God the Father." That's why the title couldn't be right. It isn't the epistle of Paul, it's the epistle of God the Father to the Thessalonians.

"God the Father and the Lord Jesus Christ" = (These are two entirely different truths).

God the Father is not the Lord Jesus Christ and the Lord Jesus Christ is not God the Father. God the Father is Father. The Lord Jesus Christ is the Lord Jesus Christ, God's Son. Jesus Christ is not God. The Father is not the child and the child is not the Father. There may be many characteristics about the child that will tell you about the Father, even to the looks and the actions, but nobody is so stupid in the senses world to believe that the Father is the child and the child is the Father. You've got to be a Christian to believe that stupidity. In the senses world everybody knows better. Every unbeliever knows better. No wonder the so-called Christian Church is the laughing stock of people. Somehow or other you got to get to be a so-called Christian inside the Church to get to be real stupid — to believe that soup is apple butter and peanuts are all cracker jacks.

Here again, it's the greatness of the hope of the return. God sets it so beautifully and so perfectly (two great truths: God the Father and Lord Jesus Christ). The Church is of God the Father and the Lord Jesus Christ. My, how Satan has blinded peoples' eyes. How he's stopped up their ears. They can't see and they can't hear. This is "God the Father" who is Spirit. You can't see Spirit, hear it, smell it, taste it or touch it. Therefore, if it's unto the Church of the Thessalonians by God the Father and the Lord Jesus Christ, it has to be the revealed God.

The revealed God is the one whom Jesus Christ made known. That's why Jesus said, "He who hath seen me has seen the Father." You can't see the Spirit. What did he mean? It's very simple if you want to know truth. If you want to argue theology, go ahead and argue the stuff. It's a bunch of crap. "The works that I do," Jesus mentioned: If they believe in God, believe in "the works I do," then they will know God. What was he showing? How was he showing God? — by the works he did. "He who hath seen me" Jesus said, "hath seen the Father." He didn't mean spiritually, but saw what Jesus Christ did. He always did the Father's will, it says. Therefore every time Jesus acted he was making known God. That's why in the Gospels you just read the Gospels from the point of view of seeing God. That's why the words "God the Father" here refer to the revealed God, who is the Father of the Lord Jesus Christ. From the Church epistles, especially Ephesians and Romans and Colossians we know that it's God in Christ in you, the hope of glory. We know that is the new birth. God is your Father through His Son Jesus Christ. In the usage of words like "Jesus Christ," Jesus is the emphatic word. Christ is subsidiary and explanatory to it. If it's inverted, where it says "Christ Jesus" then Christ is emphatic and Jesus is only subsidiary

and explanatory. Jesus Christ (meaning the humbled one, Jesus the humbled one, the Saviour) is now exalted as the messiah, the Christ, the messianic one, the God sent one. When the three words are used together, as they are here in verse 1, the supreme emphasis is on "Lord." The next emphasis is on "Jesus" and the third emphasis is on the word "Christ."

"Lord" = master.

Thessalonians is written for those people who make him master. You cannot be saved except you confess with your mouth Jesus as Lord. That makes him the master. That makes the humbled, or humiliated one, the saviour. That makes him whom they spit upon, crucified, laughed at and ridiculed the saviour. You have to accept him as being the truth, the master, the Lord. You are not saved if you confess with your mouth Christ as God. You have to confess with your mouth Jesus as Lord, not Christ as God, or Christ as Lord. The word Lord does not mean he was God, it simply means master. It has the same meaning in England, in English. In Parliament they would say Sir John Doe. It has the same meaning as the word "Sir," and in French, the same meaning as "Monsieur," and in German it's "Herr." That we can get so mixed up that we think the word Lord automatically means God is just unbelievable (and I mean God, the Father of the Lord Jesus Christ). It is one of the great erroneous doctrines of mankind today.

Genesis 18:6-12

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

If Jesus Christ is God, then Abraham was God, and you got two gods. That's its first usage where a man, a husband, is called Lord. That's why many times a wife in old oriental custom would speak to her husband and call him not only Lord, but she'd say, "He is my God," because he is the one that gave the orders, the one that set down how things were to be done. That's what Thomas said that day when he said, "My Lord and my God." Here, Sarah called Abraham her Lord. Why? — because in that marriage relationship he was the master.

I Thessalonians 1:1 (continued)

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.

Why grace? The Church of the Body needs to be constantly reminded that it is the Church of grace. It's the Church of the Body by grace (lest any man should boast). It's the Church that could only exist and come into being and be what it is today by grace. That's why he

wrote this divine revelation. Grace is the first thing they needed to know to keep the comfort and the greatness of the revelation that God had given when they were born again and they stood and others copped out. Those that stood, the first thing they had to hear was grace. It's still one of the first things the Church needs to be reminded of. Keep reminding yourself that you got saved by grace. If you got saved by grace and I got saved by grace, what makes you so much better in your life than me? Nothing. We both got saved by grace. You had three sins, I had three thousand. What's the difference? We were both saved by grace because we were both dead in trespasses and sins without God and without hope. Therefore, people, you have to keep driving yourself on the reality of grace. If you see grace, you'll stop a lot of criticism of others. When you begin to see the greatness of the grace of God to the Church and you see yourself as one member in that body, you'll stop criticizing others. Grace is this thing where you just constantly have to recognize this within yourself. I had been teaching our position in Christ. Sure, that's beautiful, but I know people who get around to thinking they have such a position in Christ that they have a right to criticize everybody else and find fault. They have forgotten the first principle of it — that's grace. Your position in Christ is dependent upon God's grace. That's why it's in here. Remember now it's in the epistle that deals with the return.

Secondly, it says "peace" to that Church of the Body with all those problems they were having in Thessalonica. "Grace and peace" — imagine PEACE. Most times people are most unpeaceful (I'm thinking Christians). The Word says "grace and peace." Now how are you and I gonna have peace between each other if I'm always criticizing you and you criticizing me? If I say to you, "You're a no good bird," and you say to me, "Well, I don't think you're a good bird either," where is the peace? Grace, divine favor, and secondly among the Church, peace. You see, if you recognize grace, you'll carry the peace, because there is no other way to walk with your brothers and sisters knowing the return of Christ. Could you have written it anymore beautifully? What a tremendous revelation!

"From God our Father and the Lord Jesus Christ" is omitted in most texts. If you want to keep it in it's ok. It's axiomatic from the previous statement ("by God the Father and the Lord Jesus Christ"). What came by God the Father and the Lord Jesus Christ? — "grace unto you and peace," axiomatic. The last phrase is totally irrelevant to the truth of it because it's already stated "by God our Father and the Lord Jesus Christ." It's not necessary.

Well, that's the great first verse of God's epistle to the Thessalonians.

I THESSALONIANS 1:2-10

February 3, 1977

Bullinger in the Companion Bible on page 1660 has what I think is a very fine piece of work:

THE INTER-RELATION OF THE SEVEN CHURCH EPISTLES AS SHOWN BY THE STRUCTURE AS A WHOLE

(Introversion)

A. **ROMANS** "Doctrine and Instruction" The gospel of God: never hidden, but "promised afore."

B. **CORINTHIANS** "Reproof" Practical failure to exhibit the teaching of Romans through not seeing their standing as having died and risen with Christ.

C. **GALATIANS** "Correction" Doctrinal failure as to the teaching of Romans. Beginning with the truth of the new birth, they were soon removed, and sought to be made perfect in the old nature.

A. **EPHESIANS** "Doctrine and Instruction" The mystery of God, always hidden, never before revealed. Individual Jews and Gentiles gathered out and made one new man in Christ. Seated in the heavenlies with Christ.

B. **PHILIPPIANS** "Reproof" Practical failure to exhibit the teaching of Ephesians in manifesting the mind of Christ as members of one body.

C. **COLOSSIANS** "Correction" Doctrinal failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head."

A. **THESSALONIANS** "Doctrine and Instruction" Not only "dead and risen with Christ (as in Romans); not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be forever with the Lord." In Romans, justified with Christ; in Ephesians sanctified In Christ; in Thessalonians, glorified with Christ. No "reproof." No "correction." All praise and thanksgiving.

Thessalonians comes last though written first. There are no Church Epistles beyond this because there is no higher truth. The consummation is reached. This is the highest form in the School of Grace, where the Holy Spirit is the Great Divine Teacher. "All truth" — that's a quotation from John — remember it says, "When the Spirit of truth is come, he will lead you into all truth." "All truth" culminates here — the "all truth" into which he was to guide. The Church of God is led from the depths of degradation (in Romans) to the heights of glory (in Thessalonians), caught up to be forever with the Lord, and left there in eternal blessing "in" and "with" Christ. I think that is a fantastic statement of truth. And in his Appendix 192, Bullinger has the following to say which I think again is very worthwhile considering and really understanding. You see, in the books of the Bible, or the way in which they were chronologically written, there is one way of looking at them. And then there is the way to look at them in the way they were spiritually written. The one is called chronological order, the other is called canonical order, the "Canon." I taught you before we got into the first verse, that all the Pauline Epistles to the Church in every text stand in

the same order: Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians. The chronological order is Thessalonians, then Hebrews, then Corinthians, then Galatians, then Romans. And then you have the prison epistles: those that were written from his first imprisonment: Philippians, Philemon, Colossians, and Ephesians. And that's the order, of course, in which I too believe they were written. And then you have what is referred to as the Pastoral Epistles. And the word "pastoral" simply means "to pastor your people." That's I Timothy, Titus, then II Timothy.

Dr. Wierwille now reads, completely, Appendix 192 in Bullinger's Companion Bible.

I think that is a fantastic presentation of a tremendous amount of truth that needs to be learned and understood by all of us that are in the Corps.

I Thessalonians 1:2

We give thanks to God always for you all, making mention of you in our prayers;
"always" = Doesn't mean continuously, but it means sporadically. You know when you pray, you're not praying all the time. Don't kid yourselves. So we give thanks to God sporadically; always.

"for" = *para* – along with.

We give thanks to God sporadically along with you or with all of you.

"Making mention of you in our prayers" = lifting them to the Father.

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;

"Remembering without ceasing" = to remember with careful attention and perseverance (stay on it.)

"of" = preceding from.

"faith" = *pistis* – believing.

"in" = of.

"God and our Father" – God even our Father.

"Patience of hope" You and I may live out our lifetime without the return of Christ. I do not know. I've got patience, but I've got hope. It's that hope of Christ return that makes it possible for me to go on day after day, week after week, year after year. If the Lord comes before I die, praise the Lord; if he doesn't I still have the hope and I've got the patience.

I Thessalonians 1:4

Knowing, brethren beloved, your election of God.

And boy when I think that God chose me, that God loved me, that He gave His only begotten Son for me, something just happens inside of my soul every time I think about it. The reason you can have the election of God is because of God's foreknowledge. Because of God's foreknowledge He is able to elect, and (what is called in Romans) "predestinate." Predestination is not a blind election. Predestination is a foreknowledge election because of the omniscience 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.

"but also in power" = but in power also.

The "power also" is the demonstration. The "power also" is the nine manifestations.

"and in *pneuma hagion*" – the gospel came not unto you in word only; it wasn't just words but demonstration, power and in Holy Spirit, who is God.

"we were" = we became.

They just lived the Word and manifested the living Word.

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:

"followers" = imitators.

"of us and of the Lord" – because they were living the Word, therefore, when they became imitators of that living Word that they were living, they became imitators of the Lord.

"received" = *dechomai* – subjectively received.

"the Word in much affliction" – they got the Word and they received it under very trying conditions. Things that the adversary was throwing at them to obstruct them. They still received the Word in much affliction.

"with joy" – happiness is surroundings, there was no happiness in the surroundings because everybody was beating them up or something. Joy is an inside job. They "*dechomai*ed," subjectively received the Word in much affliction, under very trying conditions; but they had joy of God on the inside.

"of the Holy Ghost" – God.

They received the Word in a very difficult situation, but they had joy on the inside to the end that verse 7 says:

I Thessalonians 1:7

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

"ensamples" = example, type.

In Bullinger's Figures of Speech Used in the Bible, on page 768, he has his work on "type."

"Type: a figure or ensample of something future and more or less prophetic called the antitype." In this instance it is not future or prophetic. He just didn't cover that, but it is a great truth. Most of the "types" that are used in the Bible are future and are prophetic. This one here is not future. It happened right then and there. It was a "type." He talked about becoming imitators in verse 6, "having received the Word in much affliction...so that ye were types." The Greek is the word "*tupos*" or "*typos*." The verb is "to listen, to strike, make an impress." Hence "type" means a "blow." Then, "the impress or mark left by a blow." Then "a mark, print, or impress of any kind." That is tremendous.

Look at that verse. "So that ye were types to all that believe in Macedonia and Achaia." They were a blow, a blow, a blow! They received the Word in much affliction, but they had joy on the inside to the end they became a blow. They hammered the Word to people. Socked it to them. Boy, you talk about the greatness of God's Word and the beauty of it. Look at that baby! That ye were a blow to all; they stood they talked, they manifested, they were just a type.

As far as I know this is the only "type" that isn't prophetic. Men and women who dared to believe God's Word and put their impress upon life and society. We call it a typewriter. You sock it to it and you get the type on it. Once you've socked it to it, then the imprint is there. That is what we call "type." But you can never get the type until you sock it to it, on the typewriter, that's the blow. That's this word type. They received it in much affliction, but they had joy on the inside and they became the type for the believers. This is a Church epistle addressed to you. We have to become the type. We've got to be the men and women

that blow; the type. Hit them with the Word; the type. You understand? The imprint will be the results of the blow.

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.

"also" = (not in the text).

"faith" = *pistis* – believing.

"to God-ward" = towards God.

"spread abroad" = go forth, or has gone forth.

"so that we need not to speak any thing" = he had nothing further to say on the outreach of God's Word. They had just gone out and put their blow, sounded forth. He didn't have to tell them to witness and stay on the Word. They were witnessing and staying on the Word. They were holding forth the greatness of God's Word.

Romans 10:12-18

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

So then faith *cometh* by hearing, and hearing by the word of God.

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Psalms 19:4

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

"line" = direction.

"words" = teachings.

"tabernacle" = houses.

I Thessalonians 1:8 (continued)

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.

They received the gospel in much affliction, but they had joy on the inside. They were types. They gave it a blow. They really held forth the Word. "For it sounded out from them in every place, so to the end that they didn't have to speak any thing further."

I Thessalonians 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;

"shew" = report.

"idols" – this tells me they were mostly Gentiles, because the Jews didn't worship idols.

"the" = a.

This is a report card. The Thessalonians' report card indicated that Paul's previous manner of entering in when he taught them the greatness of God's Word was not in vain, because they carried it out. They put the blow to it. And they turned from idols who are dead, to serve a living and true God. The idols were just statues and all the rest of the junk. There is no true God there. They turned from those idols that had no power to the power of the true and living God.

I Thessalonians 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.

"and to wait" = and to await.

"from heaven" = from the heavens, the hope of the return.

The reason they were able to stand, and knock it, and share it, and push it so hard is because they had the hope of the return. Without it you are going to flip. You are going to sell out. You can't stand the pressure. Whenever "heavens" is in the plural it covers both top and bottom, everything — includes earth, heavens and everything in it. When it's in the singular it's just one or the other the heaven or earth. (I think in the Lord's Prayer it's in the plural.)

"deliver" = rescued.

"wrath to come" = the coming wrath.

See, God raised him from the dead. Whom did He raise? Jesus, the humiliated one? He didn't raise Christ. He raised Jesus, the one who suffered, the savior who was killed; He raised him from the dead. Jesus which delivered us. The word "delivered" is "rescued" us because deliverance has to be rescuing, because we are dead. It's like a man who has just drowned. He rescued to the end He gave him life by spiritual something or other. It reminds me of another Epistle where it says, "He rescued us out from among." Here it says He rescued us from the wrath to come or the coming wrath. That means we have passed from death unto life and never more come into condemnation. You see why this Epistle is so fantastic? Because in the gathering together, the hope of the Church: no condemnation, no wrath. That's why I know we could never go through the tribulation that they talk about. We shall never more come into condemnation. We are not under the wrath of God. The wrath of God is that period of time when the Lord returns as King of Kings and Lord of Lords, and all the heavens shake and all the rest of the stuff that the Book of Revelation talks about. We are never going to go through it, because we are going to be gathered together before that great and notable day comes. What a privilege it is to be a Christian. What a joy it is to belong to Him. What a thrill it is that we are allowed to live in a day and time when we can again boldly be a "type": to hold forth the greatness of God's Word.

In the New Testament the word "type" occurs in several different senses:

print or mark	John 20:25
figure	Acts 7:43; Romans 5:14
form	Romans 6:17
fashion	Acts 7:44
manner	Acts 23:25
pattern	Titus 2:7; Hebrews 8:5
ensample	I Corinthians 10:11; Philippians 3:17; I Thessalonians 1:7; II Thessalonians 3:9; I Peter 5:3
example	I Corinthians 10:6; I Timothy 4:12

The Greeks used it of the symptoms of a disease. In a legal sense it was used of what we technically sight as a case. It will thus be seen that the special and technical sense which has been given to it by theologians is not exactly equivalent to any of these usages, the nearest being Romans 5:14, where Adam is spoken of as a "type" of the coming one. The theological use of the word agrees more with what in the New Testament is called "*skia*," a shadow (Hebrews 10:6; Colossians 2:17) There is therefore not much profit in following out in what has been called "types" by men. Many are merely illustrations, and it would be better so to call them, in as much as they did not and do not themselves teach the truths, but only illustrate those truths which are elsewhere clearly revealed. We should have never have called them "types," but for such subsequent revelation. And therefore they're only illustrations as far as their teaching agrees with clear revelation afterward made.

So many religious groups come up with "types": where Moses was a "type"; where Aaron was a "type" of the Lord and Sarah was a "type" of the Lord. That's all theological hogwash. The "type" is a blow. Then the result of that blow is a pattern you see: the imprint, the impress that he talks about. This Jesus which rescued us from the coming wrath was the blow. He was the type. He is the one that hit it. And it's for him that we are waiting, his return.

I THESSALONIANS

Background and Structure

February 8, 1977

Dr. Wierwille read from January 1976 Reader's Digest: "How Far Are Those Stars?"

If God's creation of the heavens and the earth is so intricate, so beautiful, so comprehensive; how much more accurate even the greatness of His Word must be! (Psalms 138:2 – I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.). God's Word is truth, and it's the greatness of that truth that stands above all God's creation. Therefore whenever I use words like "the Word means what it says and says what it means" it's much more than a cliché; it's the truth of the greatness of God's Word.

Thessalonians sits as the greatest diamond in the whole world at the close of all those tremendous Church epistles.

I read Are the Dead Alive Now? today and was amazed at the great accuracy in this research piece of work. I want the Corps to master this while I do Thessalonians (every word, every line) – especially the thesis and the chapter on "Is Death a Gain?". If you will endeavor to master with the greatest of your ability Are the Dead Alive Now? while we do Thessalonians, you'll have it a lifetime. Work it so that it's yours, that you understand it, that you really know it.

Read Thessalonians every day! Then – read Thessalonians in other translations so that you get the feel from some of the rest of them. Drive yourself into Thessalonians to the end that you drive the greatness of Thessalonians in you. There's no person in the world that's ever going to explain it to you, all he can do is set before you the approximation of the greatness of the truth in it, and then you just have to saturate yourself with the greatness of that Word 'til it's just such a great reality to you that you absolutely never have one doubt about it in your walk.

The greatness of Thessalonians lays in the hope of the Church because without that hope of the return of Christ you have a great tendency of copping out. But I've never seen a man or a woman cop out on God or the household and the integrity of the greatness of God's Word who have believed Thessalonians.

I work so hard on Thessalonians and know so little when I get through working – compared to what's in there. If I could just teach you what busts out of my heart, that I know spiritually, I'd be qualified to teach Thessalonians. But I don't have that ability.

But I do know that, generally, I Thessalonians is divided in the following manner:

- A) I Thessalonians 1:1 Introduction
- B) I Thessalonians 1:2 – 3:13
- B) I Thessalonians 4:1 – 5:25
- A) I Thessalonians 5:26-28

The whole epistle revolves around the great statement in 1:10 – "...to wait for God's Son from the heavenlies..." This is literally an action of renewed mind believing — "to wait for

God's Son from heaven." No senses man's head can ever believe this; he may say it, but he cannot believe it. It takes a renewed mind believing because in order to receive this and understand it, you must know that:

- i) by believing you have to reckon yourself to have died and to have risen with Christ in newness of life (which is Romans).
- ii) by believing (the action of renewed mind believing) you have to reckon yourself as seated in the heavenlies according to Ephesians.

The people who do not and are not waiting for God's Son from heaven, spiritually, have to be ignorant of both their standing and state as Christians.

So when we come to Thessalonians, we study Thessalonians subjectively (which means from the inside out – not an objective study of Thessalonians where we objectively go to Thessalonians with our preconceived ideas, but subjectively – let Thessalonians speak from the inside out). Thereby we learn spiritually and we will understand experimentally, knowing then the believer's profession so that we are able to give a witness to any man of the faith we stand for.

With this background, let me say that the spontaneous outcome of true believing is always to wait for God's Son from the heavens.

In John, Jesus said before he ascended that he would send the spirit of truth and the spirit of truth would guide us into all the truth. The guiding into the all truth culminates with the revelation given in the book of Thessalonians for the body of believers, the Church. And with this fantastic knowledge we are then clothed with this power from on high in evidence (manifestations). That's the indication of the truth of Thessalonians. And it is that that should just feed within our hearts so dynamically that when we hear it we always say, "The Lord is coming! The Lord is coming! The Lord is coming!" It is to wait for God's Son from the heavens.

Believers (or Christians) have power in evidence, in manifestation in proportion to the truth believed.

Misdirected zeal (and we see so much of it in what's called the Church today) always issues in increased confusion. And that's why you can't get the so-called body of born-again believers together today, because you can be born-again of God's spirit, which is the miracle of all miracles, and yet not be accurate on God's Word or know very much about God's Word. And that zeal without the accurate knowledge of God's Word only increases the confusion among the body – where one Christian picks another Christian apart and so forth. And whenever you see this you increase darkness, and that's why today in our country all Christendom is like it's covered over with a great cloud of increased darkness. And the Word says wherever there is confusion there is every evil work. And that's why the gospel says, "...if the blind lead the blind, they both get in the ditch..." And that's why so-called Christianity has become in many instances the laughing stock of the world. And we in the Way Ministry, sitting in this Corps tonight, who have the privilege to be alive at this time and the privilege of being in the Corps, must so commit ourselves and so dedicate ourselves to the integrity and accuracy of God's Word that we will never allow it to happen among the people to whom we minister. Our concern in the Way Ministry is to know God and His Word – to teach God's Word as it literally is the Word of truth.

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:

"...doctrine, reproof, correction, which is instruction in righteousness..." – Three categories: doctrine, reproof, correction. It says "all scripture," and yet...it doesn't apply to this particular book of the Word because the whole book of Thessalonians (first and second) is basically nothing but doctrine only. There is no reproof, no correction in Thessalonians, just doctrine. Why? Because the book of Thessalonians deals with the gathering together. And that of course will take your mind back to I Corinthians 13: "Now we see as in a glass darkly but then face to face; now I know in part, but then...even as also I am known" (with the return of Christ). "When I was a child, I spake as a child, thought as a child, understood..., but when I became a man I put away childish things" (with the return of Christ). And in that return when our bodies are fashioned like unto his glorious resurrected body, in that return when there is no more sickness, no more death, no more sorrow, no more of anything that the adversary has thrown in our faces here upon this earth you do not need any reproof or any correction. Having a body fashioned like unto his body, always doing the will of God, always being in perfect alignment and harmony (in perfectness)...that's why there is no reproof or correction in the book of Thessalonians, only right teaching, right instruction, doctrine...only praise and thanksgiving...not only no blame, but continuous praise and thanksgiving.

I am amazed (blessed, excited) and grateful that in the days of the ministry of the early church there was one church to whom this revelation could be given and shared with...that even to the church alive at that time, to whom he wrote this revelation, that he did not have to blame, criticize, reprove, and correct that church.

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.

"...from you sounded out the word of the Lord..." (not the word of a few screwed-up believers with their own theological positions and ideas) but..."the word of the Lord." And the "word of the Lord" is the Lord's word, it's the truth..."sounded out" to where their words were heard – it "sounded out"...not only in Macedonia and Achaia but "in every place." (This territory that's mentioned here in I Thessalonians 1:8 is as large as Great Britain, and this area was covered by the witnessing of the believers from Thessalonica).

"...from you sounded out..." That sound was the right believing, right doctrine! And whenever, people, there is right doctrine, right believing, there will be axiomatically the witnessing. When people stop witnessing, they stop having right believing, right doctrine! When they cool off on the Word, when they don't study the Word to show themselves approved, when they don't allow that Word to dwell in them richly, daily, where they don't put God and His Word first and they start cooling on witnessing, it's always wrong doctrine. Every place you'll see it!...as long as you live! If the witnessing is gone, the doctrine will be impure. Sound or right believing, right doctrine, always produces fruitful witnessing.

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.

"...what manner of men we became among you for your sakes..." The essence of this statement appears three times in Thessalonians. And I asked myself: What manner of men?

What does that mean? What manner of men, what manner? What type of men were they among them? What would have been the difference there than in Rome or Ephesus?

Now the manner of men wouldn't have bothered me much to begin with had I not seen that it came up in verse 9 again: "...what manner of entering in we had unto you." Then in chapter 2, verse 1: "...our entrance in unto you, that it was not in vain." Three times! And I wondered what he was trying to say, what God's Word was really trying to lay on our hearts. And I read Acts 17 which has the rise and expansion of the Christian church and the record of the work at Thessalonica, all capsulized in a few verses. But I read chapter 17 of Acts, and verse 2 was the answer.

Acts 17:2

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

"And Paul as his manner was went in unto them, and three sabbath days reasoned with them out of the scriptures." The thing that he brought, the manner of man that he was, and men that they were, is they brought with them the Word of God, the scriptures. And that's how they got the Word in, "went in unto them." The only way you ever get the Word in anybody is to bring the Word to them. That was the manner!

Thessalonica was a city of some 70,000 people at this time; and into that city he came with the scriptures, reasoning with them from the scriptures. It's really wonderful! That's the manner of men they were. They didn't go to town to spend half their time at the race track or playing pool; they went into that town to bring the Word, the Word, the Word. He "reasoned" with them out of the scriptures, the Word. That's the manner of man he was.

Acts 17:3

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

"Opening and alleging (proving) that Christ must needs have suffered (his death), and risen again from the dead; and that this Jesus, whom I preach unto you, is (the) Christ." You see: the completeness of the Word requires the teaching of the suffering savior; it also requires the teaching of the risen savior.

Acts 17:7

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

"Whom Jason hath received and these all do contrary to the decrees of Caesar, saying there is another king, one Jesus." And that's the coming savior! That's what they put him in jail for; so when I read the Word here, "...what manner of men they were...", they were men who spoke the Word of God – the suffering savior, the risen savior, and the coming savior, when he comes back as King of Kings and Lord of Lords.

In other words he taught: 1) that they were dead and risen in Christ that Romans presents, 2) seated in the heavenlies in Christ, according to Ephesians, and 3) waiting to be gathered, according to Thessalonians. That is the suffering savior; it's the risen savior; it's the coming savior! It's the full gospel, the full Word, where the Spirit has lead into all truth.

The Church as you and I understand it and see it today is in the reform business. You know... let's make the world a little better, let's make the people a little better – let's get rid

of a little dope and that kind of stuff; let's set up a nice social program of aid; let's set up a department for the alcoholics. It's nothing more but (at the best) a reform program.

Paul didn't go into Thessalonica with a reform program; he went in with the Word, he went in with the Word, the complete Word of the suffering savior, the risen savior, the savior coming back. He went in knowing that every man is dead in trespasses and sins without God and without hope, that the Gentiles needed a savior as badly as the Jews needed it, and the Jews needed a savior as badly as the Gentiles...because in this city of Thessalonica, the Gentiles in their immoralities and their paganism were serving all kinds of idols and all kinds of gods...the Jews on the other hand, in the same city, were denying the presence and the power of the Messiah – they didn't believe in God either as the Father of His wonderful son, the Messiah, Jesus Christ. So into this city he didn't go with a reform program, he didn't go with a social service program, HE WENT WITH THE WORD OF GOD, the fullness of that Word. And ladies and gentlemen, you don't preach the fullness of that Word in one night.

He must have poured out his heart in that city of Thessalonica. We know that on three sabbath days he reasoned with them out of the scriptures. Well what do you think he did between Saturday and Saturday? Go fishing? If he did it was fishing for men and women...holding forth the Word...because when the greatness of the Word lives so dynamically in your soul, you can't help but to speak what you are on the inside. If you're hot enough on the inside, baby, it has got to show on the outside. If you have the depth of the love of God in Christ Jesus within and really within, it's got to show on the outside. When you go into a community, if you're not talking about God's Word, you haven't got God's Word hidden in the resources of the depth of your soul. Otherwise when you go in a community, you can only talk what you have inside. (Sure! If you've got a rotten stomach, you got halitosis.) Boy! When you have that Christ within as a burning reality and it's just not a bunch of nice head words, it's the Word of God that liveth and abideth forever...(more magnificent, more beautiful, more dynamic, greater than the farthest star),...we cannot help but speak what we are within the innermost fibers of our being. We've got to talk Christ and the reality of the Word wherever we go. It's a part of our breath; it's a part of our life; it's our walk; it's our talk; it's our smile; it's our sense of humor; it's us! Period! It's Christ in us the hope of glory!...the hope of glory – that's Thessalonians. Boy! Oh, boy!

So he just went in and got the sinners converted; told them about being saved by grace, not works lest any man should boast.

I made the following note, thinking about some of these things:

Their faith and believing was their ship of life.

Their love of God in the renewed mind was the unbreakable chain of life.

The hope of the return was the anchor of life.

What a great ship to sail in, what a great chain to have, and what a great anchor – the hope of the return of Christ:...how that anchors your life, baby; how that anchors you in your walk daily; it just anchors you – you do not shift. You are anchored, not blown about with any wind of doctrine, you are anchored...both fore and aft.

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;

"Remembering without ceasing your work of (proceeding from) faith (*pistis* = believing)." This "work of believing" is what in verse 9 turned them to God from idols. The work of believing of verse 3 is to turn to God from idols; that's what they did for the Gentiles... and the Jews... in Thessalonica. Secondly in verse 3 you have "labour of love." The labour of love got them to "serve the living and true God" of verse 9. And "patience of hope" in verse 3 is "to wait for God's Son from heaven" of verse 10. Isn't that beautiful? All three of those things in verse 3: "Work of believing," "labour of love," and "patience of hope"... all are spoken forth and added to and explained in verse 9: "turn to God from idols," "to serve the living God," and in verse 10 "to wait for His (God's) Son from the heavens."

The world isn't waiting for God's Son from heaven, even the church ain't waitin' for him...they're sending them up there now. The church is not waiting for God's Son from heaven; the church – people are waiting for death. Man, you've got to be blind if you don't see that. All they preach is death because they say to their adults (sunset years of life)...you die, you go home to be with the Lord. They ain't waitin' for the Lord, they're sending them. Boy, oh boy! They're not waiting for God's Son from heaven to put the earth back in order; they're employing social programs and ecological programs and everything else to bring peace and safety upon earth. The Word says, "when they cry peace and safety, sudden destruction will follow..." The only way we're ever going to have peace and safety is to have the prince of peace, which is God's Son from heaven. ...Then I hear Christian people talk about "the last great outpouring" that we're waiting for. Good Lord! We ain't waiting for an outpouring, we're waiting for the return of God's Son from heaven. He poured it out on the day of Pentecost, "this which you have seen and heard..."

You see why class, when you really dig the Word and the Word digs you, you almost stand like a sore thumb in so-called Christendom today because Christendom believes that the dead are not dead. They think they are alive with Jesus Christ and God in the heavens and paradise. If you are alive when you die and you are in heaven or paradise, why would Jesus have to come from heaven to raise the dead if you are already up there? That seems to me to imply that language, words, are useless and you have no means of communication.

Boy, when I think what is happening in so-called Christendom, which is so contrary to what the Word says;...gosh, salvation has to be by grace and its got to be eternal life or nobody would ever make it, it just has to be 'cause it's just so opposite in so many instances of what the Word says.

"To wait for His Son from heaven" ("the heavens" is literally the text)...And that is called in II Thessalonians 2:1, "...our gathering together with him...", that's what it is. "To wait for God's Son from the heavens" is that which embodies our gathering together with him. This is the great epistle where this gathering together, or it's called also, "the coming of the Lord," is spoken of. The word coming is *parousia*.

See [Are the Dead Alive Now?](#) pp. 33-39.

(Dr. Wierwille reads these pages ending with: "In the day of the Lord's judgment when all people have been resurrected, everyone (except the Church of the Body) will appear before the judgment seat, the bench from which God's judgment sentences will be pronounced.")

...But the Church of the body has been spared that.

It's a tremendous thing this *parousia* the coming of the Lord, God's Son from heaven! Boy, what a spring this should put in your soul; what a dynamic it ought to put in your heart, honey; what a thrill it ought to be just to be alive and know this...just to be alive in this

day and time and hour to know the great reality that we are waiting for God's Son from the heavens and that we have already passed from death unto life; we shall never more come into condemnation. ("...there is therefore now no condemnation..."; Boy, oh boy!). What a thrill! I tell you I thank God I'm a Christian; thank God I'm born-again; thank God I lived in this day and time, the greatest day of all history – now, to be a part of that wonderful body of the Church of the believers. Man, what an excitement! Men say they want something to live for...take a look at that! Men want something to dedicate their life to...take a look at that! Is there anything else worth dedicating yourself to when something so big is available? Not for those of us who understand a little of what the Word speaks of when it talks about us waiting for God's Son from heaven.

(William James, psychologist and philosopher: "A great many people think they're thinking when they're merely rearranging their prejudices.")

This word *parousia* appears seven times in Thessalonians, and I want to give you all seven.

I Thess. 2:19 – "...in the presence of our Lord Jesus Christ at his coming."

I Thess. 3:13 – "...at the coming of our Lord Jesus Christ with his saints."

I Thess. 4:15 – "...we which are alive and remain unto the coming of the Lord."

I Thess. 5:23 – "...whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

II Thess. 2:1 – "Now we beseech you, brethren, by the coming of our Lord Jesus Christ..."

II Thess. 2:8 – "...that wicked be revealed...Lord shall...destroy with the brightness of his coming."

II Thess. 2:9 – "...whose coming is after the working of Satan..."

Those are the seven places in Thessalonians that the word *parousia* speaks, and the number 7 speaks rather loudly to me.

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.

"But I would not have you to be ignorant, brethren,..." that is a very key point in the book of Thessalonians! "To not be ignorant of..." appears in the following 6 verses:

Rom. 1:13 – not to be ignorant of the mission and ministry to which the Body has been called.

Rom. 11:25 – not to be ignorant of the mystery of Israel's blindness.

I Cor. 10:1-11 – not to be ignorant concerning the camp of Israel as a type.

I Cor. 12:1 – not to be ignorant of spiritual matters (gifts and manifestations).

II Cor. 1:8 – not to be ignorant of Paul's troubles in Ephesus (Acts 19).

(They that walk godly shall suffer persecution. Do you think the devil is going to lay off of you, or off of me, or off of the ministry we represent? No. So he would not have us ignorant. But you know something, when I look at the greatness of God's Son from the heavens coming, I can almost stand anything...I hope, thank God for, and believing for it. For man's days are like grass, flowers of the field. Suppose we live 70, 80, 90 years, so what? What's that compared to eternity? "I would not have you ignorant brethren"...that, even in the persecutions, eternity is the goal. We can live abundantly now, be blessed, thankful, glorious, happy, joyful, all those wonderful things in this life and even this life is but a flash, even if you live to be 90. It's eternity that we have; and in that eternity with

God's Son from heaven, there'll be no more sorrow, no more tears, no more persecution. Oh, people! You see why I make the statement you've got to be stupider than stupid not to be a Christian. Why we have everything to win being a Christian and nothing to lose, and mankind has everything to lose and nothing to win without Christ. They've got to be stupid. Satan has to so blind their eyes that if you dropped a cannon ball on their stupid head they wouldn't move. Otherwise, a man would just crawl out from under anything in which he is involved just to become a Christian believer. It's that big.)

I Thessalonians 4:13 (continued)

...not to be ignorant concerning them which are asleep,...

Every one of these "I would not have you ignorant" records in the Word deal basically with the evil that befalls people because of what the world does to them, and he doesn't want us ignorant...because the world needs 1) the mission and ministry of the greatness of God's Word. The world needs to know, by your believing, 2) of Israel's blindness, 3) the camp that was a type, 4) the spiritual matters which are the gifts and the manifestations. They need to know 5) of the trouble at Ephesus and they need to know 6) death. Six is the number of evil. And then to put these six great references in here regarding us not being ignorant, speaks very loudly to my heart and mind.

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.

In verse 14 you have three great truths: believe, death, and the raising. (I'd like to use the word resurrection if you didn't misunderstand it, because I'm thinking of the resurrection of the Lord Jesus Christ...our raising, his resurrection. And the reason Jesus Christ had to be resurrected and not raised is because his ministry was unto Israel, he did not know the church of the body to which you and I belong. And it's Israel that will be resurrected; the church will never be resurrected. But he is that resurrected one). "If we believe that Jesus died,...rose again, even so them also which sleep in Jesus will God bring with him." Note the structure of this verse –

A – believe.

B – Jesus died.

C – rose (Jesus' resurrection).

A – even so (in like manner) – i.e. if we believe.

B – them which sleep.

C – will God bring with him (rising).

I Thessalonians 4:16, 17

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:

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.

(Four Parts of the Gathering Together)

1) a "shout" – the first thing that happens. The word "shout" is the word *kelensma*. It's a gathering together shout of command. Among the Greek writers, this is the word they use when they give the command to the rowers, the oarsmen, in the rowing competition. And it's the officer whose responsibility it was to give the time to the oarsmen. The officer gives the time; this is what interested me. That's the shout! Isn't that neat? The shout is not God saying, "AHH-H-H-H!" It's the time, the time, the time; don't you see it? It throws to my

mind in recollection: 'when the fulness of time was come, God sent his only begotten Son from heaven, born in Bethlehem.' When the fulness of time comes, God's Son from the heavens is coming back. That's this shout. Time!

2) "the dead in Christ shall rise first..." (That's the time).

3) "then we which are alive (the living) and remain shall be caught up..." You see, in the first part of the *parousia*, Christ does not come upon the earth. Do you see that? He comes for his church of the body, and the dead in Christ rise first, then we which are alive and remain are caught up together with them. The two parts are simultaneous. Time! (Dead in Christ, then immediately we which are alive) that's time, the oarsmen...got it?...by the officer...time. You see it happens at that one moment but for me to teach it I have to put it one, two, three, four.

4) "...together with them in the clouds to meet the Lord in the air..." To meet the Lord where? In the air. He's never coming to the earth, he is only coming for his church. He is not coming with his church at this moment, he is coming for it. When he comes with the church, it's with his saints...and that begins the day of the Lord when he comes in judgment. He doesn't come in judgment the first of the *parousia*; he comes for his church, to gather his born-again brothers and sisters, and to reward them. Not judge them in condemnation, but to reward them for the faithfulness of their stewardship in the body. "...and so shall we ever be with the Lord." Then comes this great verse (v. 18): "...comfort one another with these words."

I Thessalonians 4:18

Wherefore comfort one another with these words.

When I finally get this all put together for you, I will give you an outline of this stuff because I Thess. 4:18 says, "comfort one another with these words" and chapter 1:5-11 corresponds right with it. In verse 11 it says, "wherefore comfort yourselves together and edify one another." Both sections deal with comfort. "Wherefore comfort one another with these words." What words? The words: "the shout," "the dead shall rise," "the living caught up," "so shall we be together with the Lord." Comfort one another with those words. Comfort one another with the words of God's Son coming from the heavens for his church. Comfort one another.

You know man has invented his own ways, of comfort, and he's invented his own ways of being with the Lord. So they have taught basically, you have to die to be with the Lord. That's what man's invented. Man is still being taken in by the same damnable lie that the adversary propounded on Adam and Eve when he said "...Has God really said..."? Then he came up with that fantastic lie: "thou shalt not surely die." And the so-called Christian church has fallen right into the hands of that damnable lie. And the church teaches today that when you die you're not really dead; you just crossed the bar into paradise. (If you happen to belong to another denomination, you're in purgatory a while). You see man has invented his own way of what he thinks is being with the Lord, but man's ways are not God's ways. And God's way to be with the Lord can only be at the return, the *parousia*. Death is man's way of teaching of being with the Lord. God's way of teaching of being with the Lord is the gathering together.

Mary, the mother of Jesus...as far as the Word is concerned she is dead, as far as man is concerned she is seated next to God. Somebody's got to be wrong, people, either God's Word or man's talk about God's Word. And to my mind it's just absolutely useless to talk about it. Words do not mean what they say and do not say what they mean if man teaches that when you die you're with the Lord and alive with him. When the Bible teaches that

when man dies, he's dead and waits for the return. If Mary is with the Lord now, we have no Bible left; and our believing is in vain. If any one person outside of Jesus Christ, God's only begotten Son, is there now, our believing is in vain, the Word of God is wrong, and my teaching to you tonight is blasphemy.

John 14:1-3

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Verse 3 – "...I will come again and receive you unto myself..." People, why should he have to come again and receive people unto himself if the people are already up there? Then words are useless for communication. It amazes me how men who call themselves "Christian" can be so engulfed in darkness when the Word of God is so simple, so plain, so real, and so accurate.

John 11:23-25

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Verse 24 – "...I know that he shall rise again in the resurrection at the last day" – Martha's theology was right on!

Verse 25 – Jesus said unto her, "I am the resurrection and the life: he that believeth in me, though he be dead, yet shall he live (context: at the time of the resurrection)." If he is already alive now then Jesus Christ lied to Martha. And if Jesus Christ lied, he cannot be our savior, for he always did the will of God, he never lied.

Ladies and gentlemen, we just have to make up our mind whether God and His Word is true or man's teaching regarding what they think the Word says. You and I have to believe what it says, for it means what it says and says what it means. And God has a purpose for everything He says, where He says it, why He says it, to whom He says it, and when He says it.

With the coming of the Lord there's that shout, the dead in Christ rise first, we which are alive and remain at that moment (the living) are caught up, and so both the dead in Christ and the living of the body of the church are together with the Lord forever; that's the first part of the *parousia*. The second part is after the judgment when he comes with his saints, which is the church of the body, plus his angelic hosts upon the earth; and that is the day when the book of Revelation begins, when the judgment begins. And in that coming of the Lord there will be the resurrection of both the just and the unjust. The just are the believers from the beginning of time until the day of Pentecost and those following upon the *parousia* for the church. For after the *parousia* of the church, there will be people saved, but everyone of them who is saved will be killed – that's the blood of the martyrs underneath the altar. That's why all Israel (believers) are dead, all in the book of Revelation will be dead, that's why the word "resurrection" only applies to those who are dead: Old Testament saints, book of Revelation saints, Old Testament unbelievers, Church of the

Body unbelievers and the book of Revelation unbelievers – all shall be resurrected – both believers and unbelievers.

Now people will say to you, "Well, with that kind of believing you believe in "soul sleep." We don't believe in soul sleep whatsoever. They ought to recognize what we say, not what we do not say. And we have said what the Word says. You and I know better than soul sleep because we know what the soul is, man's breath life. And the time you take your last breath that's the end of "soul."

Awaiting the return, the *parousia*, the coming of Christ, God's Son from heaven, for his church...not upon the earth but we're caught up together with...coming for...caught up together...with the dead...alive...changed. That's why those tremendous truths in Corinthians: the dead have to be raised incorruptible, the alive (mortal) must put on immortality...(Boy, she fits like a hand in a glove)...and so shall we ever be with the Lord. Boy, what a day! What a day! And that "day" is throughout all eternity. Boy, we don't have too much time to visit in the here and now, but just think...all eternity...we ought to find a few minutes. What a day! And the greatest thing God ever did was the Church of the Body, and you're sitting here tonight. This is bigger than Israel; it is that secret which was kept in God from before the foundation of the world. To think that God would favor us beyond Israel just blows my mind. To favor us beyond Abraham; to favor us beyond David, who was a man after God's own heart; to favor us that are seated here tonight beyond all that. There are just no words in my vocabulary to say it. I simply stand in utter amazement, and yet in utter thanksgiving that God would so love me that He would allow me to be a part of His wonderful household. I'm thankful for the family; but, boy, by God's mercy and grace, I'm gonna stay in that household which means to 1) hold forth the Word of God rightly divided, to 2) stay put with my sisters and brothers, to 3) be of one mind because we are of one spirit. Boy, what a thing; isn't that something?

Well Father, you looked down upon us through mercy and grace and you knew before the foundations of the world that we would be born, that we'd live in this time, Lord; and you must have had something fantastic in store for everybody seated in this particular auditorium tonight and all the Corps that will hear this Word and all our people who will hear. Lord God, how grateful I am, how thankful, how loving you Lord, I'm just so blessed that there are just no words to describe my blessing. You know how I thank you and thank you and thank you and thank you that you saw fit to call us and to allow us to be a part of your wonderful household and your family in this day and time and hour through Christ Jesus our Lord. Amen.

I THESSALONIANS 2:1-12

February 22, 1977

I am constantly amazed at the integrity and greatness of God's Word. It is just so astounding to me, that the more and more and more and more as I work it, again and again and again, how much there is in God's Word, and what a blessing that Word is.

Again I spent hours working this and I still feel like I did not do a very good job on it. But as I worked this Word again in Thessalonians I was constantly amazed at the great truths that are here and I'm real grateful for the sharing of it.

I Thessalonians 2:1

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

"for" – this word "for" can not tie in with the wrath of God to come of the preceding verse, but it does tie in with the ninth verse of the previous chapters.

There are two parts to verse 9. (1) "For they themselves report of us what manner of entering in we had unto you." (2) "And how you turned to God from idols to serve a living and true God."

I Thessalonians 2:1-12 just elaborates on the first part of chapter 1 verse 9 "The entering in that they had among the Thessalonians."

I Thessalonians 2:13-16 elaborates how the people "turned from idols to the one and only true God."

In 1:9 you had the "entering in we had unto you." And here in 2:1 it states that they know our entrance in unto you that it was not in vain, (not just spinning your wheels).

"know" – this word is real interesting in this portion, because it's used in verse 1 as "brethren know," and verse 2, "know," and verse 5, "know," verse 11 "know." And this word "know" is not the word *ginōskō*. It is that word that in my heart and mind is much more experiential. It is a knowing mentally but it is in the inner part of an individual. I do not want you to misunderstand it, but it's in the sense of an intuitive type of knowing. It just gets more than "head."

You see, the unbelievers, and those who didn't like the ministry that Paul had (and Silas and Barnabus were with him), those people that didn't like the ministry of what happened in Thessalonica, they just did everything they could to "blackball" Paul. They picked on his personal life, everything, and so God by revelation had him write this back to the Thessalonians, and he addresses the brethren, the believers, and he said, "look, no matter what the people say you know our entrance in unto you, that when we were with you what we did was not in vain. We got tremendous results. So no matter what the people say now, when it's over with, just remember what happened." I use the same general essence at times when I tell our people, "Look, if you just remember what God did for you, or who you were before you took the class on Power for Abundant Living, you'd stay a little humble, a little grateful, a little thankful to God."

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.

"but" – sets in contrast.

"but even after that we had suffered before..." It's a participle form and should be literally translated: "But even having suffered before and shamefully entreated as ye know, at (*en* = in) Philippi, we were bold in (*en*) our God to speak unto you the gospel of God with (*en*) much contention." They translate this *en*: at, in, with, in the same verse.

"shamefully entreated as ye know" – Take a look at Acts 16:37, 38. They were Romans and should never have been treated this way. They were shamefully entreated. And the shameful entreating was, they scourged them. This was at Philippi. Even though they had been shamefully entreated there, "We were bold in our God to speak unto you the gospel of God with (or, in) much contention." This "gospel of God" is the administration of the mystery. They were bold, bold. Even though they had been scourged in Philippi, they came to the Thessalonians, to Thessalonica and they were bold to speak the gospel of God, which is the mystery.

"in much contention" – The word contention is the word that is used when they did the Olympic games and they were competing. A lot of athletes competing. As I see this verse, there was a lot of opposition to the Word, a lot of people that were playing games. That is why the boldness has to be there. There were many people there that contended against it and said, "Look, Paul, you're crazier than a lunatic; after all, we've studied this, we've done this..." That's where the contention came in.

I Thessalonians 2:3

For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

The thing that they were accusing Paul of, was that he was deceitful and that he was doing this thing from an impure action, that he was really tricky, sly. And he reminds the brethren that the exhortation was not of deceits nor of uncleanness, nor in guile.

"exhortation" – basically, means calling aside; "for our calling aside with much contention" "was not of deceit" = not of half truths that would delude the people.

"nor of uncleanness" – see it wasn't of deceit, nor of uncleanness, nor of guile. The uncleanness means "spiritually impure." What they were simply saying in the criticism was, "Look, Paul, this is not pure, ritual, doctrine."

"guile" = baited for a tricky catch.

For his calling people aside was not to present half-truths that would delude them, nor was it spiritually impure, and he wasn't baiting them to trick them into another religious trip.

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.

"But" = (in contrast)

"to be entrusted with" – that's the Greek form.

"the gospel" – called the gospel of God in verse 2, which is the administration of the mystery.

The accusation about trying to deceive people was just a bunch of baloney. Because of that gospel that he was entrusted with, he spoke not to please men, but God Who proves peoples hearts.

I Thessalonians 2:5

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

We didn't use flattering words, not a cloke; the cloke is a pretense.

"covetousness" – this is really something when you work it. What they (the unbelievers) were accusing Paul of was that he was doing this for his self-aggrandizement; that he was indicating that he was so spiritually interested in the people, but really he was interested in himself. He didn't use flattering words (as you know), nor a pretense of covetousness. What they were saying was that this fellow Paul, he says, "Well, look, I have greater light on God's Word than any of the rest of you." He's saying, "I've got the only right interpretation." That's the word "covetousness."

He (Paul) says, "I want to tell you I never said that I didn't have any pretense of indicating that I had more than anyone else or the only right interpretation."

God is witness – goes right back to the bar of God for any question about it.

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.

This is another tremendous verse:

- 1) Nor of men sought we glory—what men?
- 2) Neither of you—what you?
- 3) Nor yet of others—what others?

Three different categories here. He didn't use the flattering words or the pretense of men.

- 1) Those men in that area that were very influential.
- 2) or of you – the brethren.
- 3) the others have to be other men of God.

We didn't seek glory of you or of others, nor of men sought we glory, neither of you, nor of others, when we might have been burdensome as the apostles of Christ.

The text (I think) literally should read: "when we might have used the authority of our position."

Paul was always very careful in his walk never to use his position or the authority that that position would require (or should require) and holding this over the heads of the people. And yet we all know "the laborer is worthy of his hire."

That's all I know about the men, or the you, or the others of verse 6. I thought again as I worked the Word when the critics took a crack at Paul, I was thinking of people throwing torches or fires at a man like Paul, it only lights up the grandeur of the tremendous man that he really was. He didn't seek men's glory. He didn't seek the glory of those people there nor yet of other apostles or prophets or whatever they may have been.

I Thessalonians 2:7

But we were gentle among you, even as a nurse cherisheth her children:

Perhaps I ought to just refresh your memory to tell you that all through the Church epistles whenever the local believer group grew big enough that the abundant sharing was there, Paul lived off of it, when there were enough believers. And when there were not enough believers where he could handle it that way, then he still made his saddles, did everything

else necessary. In other words he lived off the abundant sharing of the believers when there were enough believers.

And here in this particular verse now, he says, "we were gentle among you, even as a nurse cherishes her children."

First of all, the nurse didn't have the children, so I knew we had to work that and an interesting thing of course is this whole great section through here. But I have a piece of work here that is on the Thessalonian epistles. And I'll just read you a section that pertains to this verse and if you are not as confused as I am when I finish then we'll have to pray for each other. But this is the kind of stuff that men come up with, that when you finally finish with it you really don't know whether you're right or whether you're wrong or indifferent.

It reads as follows:

We were gentle in the midst of you" succinctly depicts the nature of their conduct at Thessalonica. The words at once confront us with what Morris Well calls, 'a first class textual problem.' Instead of gentle (*epioi*) many manuscripts read "babes" (*nepioi*). Since the preceding word *egenethemen* ends with the letter n, it is easy to see how these two readings, differing only by the absence or presence of an initial n, may have arisen. If *epioi* was the original reading then *nepioi* may be accounted for as due to some scribes accidental repetition of the n of the preceding word. If *nepioi* was the original, the second n may have been omitted by an oversight. That either reading was produced by a deliberate change on the part of a scribe is possible, but less probable.

In favor of the reading, "babes," *nepioi*, is the fact that it is supported by the weight and diversity of the manuscript evidence as well as a wide variety of versions and church fathers. This reading has won the support of many scholars. In their Greek texts Wescott and Hort use it without even indicating the alternative reading in the margin. Lattey quite literally renders, "But we became babes in the midst of you," while Williams has, "instead we were little children among you." Way paraphrases, 'Oh, no, but I was unassuming, like one of yourselves.'

Several considerations are urged in support of this striking reading. It is held that after the noun "apostles" just before the noun "babes" is more likely than an adjective, also that babes fits in better with, "in the midst of you" immediately after. It is pointed out that the word for "babes" occurs 14 times elsewhere in the New Testament, 10 times in Paul's writings, while "gentle" occurs only once. Thus *nepioi* (babes) is held to be the more characteristic of Paul.

Lightfoot contends that the sudden switching in metaphor from "babes" to a "nurse" is quite in Paul's manner, since as usually he does not hesitate to mix his metaphors that his image should cut clean. It is here that this reading fits in with the preceding verse where Paul defends himself not against the charge of harshness, "but of self-seeking.

Westcott and Hort defend their reading, "babes" with the remark that, "the change from the bold image to the tame adjective is characteristic of the difference between St. Paul and the Syrian revisers." If babes is accepted as the original reading the term must be understood as setting forth the absence of an authoritarian attitude, that the missionaries descended to the level of their spiritually immature children, becoming children among children. Thus Augustine spoke of it as "baby language" to those who were still "babes" in the faith. Bicknell supports the reading

with the remark, "the idea is the condescension of the true Christian pastor who is willing to put himself on the level of others, which is the essence of sympathy."

But significant arguments are advanced in favor of the reading, "gentle." In the immediate context "gentle" is certainly the most appropriate antithesis to Paul's disclaimer concerning his apostolic authority and dignity. This reading also forms the proper contrast to the slanders which Paul repudiates in verses 5 and 6. For Paul to speak of the writers in the same sentence as "babes" and a nursing mother is confusion. Babes is incongruous with nurse for it exactly reverses the figure. Admittedly Paul is capable of changing his figures rapidly, but he avoids inconsistency. While the juxtaposition of babes and a nursing mother forms a jarring description of the writers, the term gentle is in full harmony with the maternal relationship which follows.

In II Timothy 2:24 gentleness is posited as a mark of the true pastor. The term babes does not really express the thought of condescension claimed for it here. Paul's use of the term elsewhere rather carries the uncomplimentary connotation of spiritual immaturity while with the Thessalonians. It should be noted that Paul never applies the term "babe" to himself but rather to his converts who have not yet matured.

The term "babes" is certainly more common in Paul's writing than the adjective "gentle." Yet that fact does not prove that he wrote "babes" here. It may rather be argued that the known habit of scribes to change an unfamiliar word into a familiar word points rather to the unfamiliar adjective as the original reading here.

In II Timothy 2:24 the correct reading is certainly (*epioi*) gentle. Yet Metskar points out that more than one scribe succumb to the temptation to substitute the more familiar word *nepioi* "babes," for the true text (*epioi*). It is true that the preponderance of manuscript evidence is for *epioi* "babes," which once introduced into the text would be favored by subsequent scribes, since it can be interpreted to make good sense. Atoney thinks that this is an instance of how the best manuscripts may sometimes be demonstrably wrong.

Mescher who makes a tentative decision in favor of *epioi* sanctions the dictum of Daniel Mace that, "no manuscript is so old as common sense." With the notable exception of Wescott and Hort, *epioi* (gentle) is favored by most modern editors of the Greek text. It is also the reading accepted by the majority of commentators and modern English versions. Admittedly the reading remains doubtful, but we accept this as more probably the original...

(Then he keeps going on for a couple of other pages). You see, that's the kind of confusion you run into. You can read all that stuff and when you're all through, your head's still going in circles and you still don't know anything about God's Word. In a foundational class I teach you that the individual word has to fit with the rest of the words, right? And all those other things. If you apply those principles here you never get so confused. He has just told us in verse 6 that he had the authority, (the burdensome). He had that authority, he could have set forth his authority. But the opposite of setting forth a man's authority would have to be sweetness, tenderness, love; and therefore just by sheer context you'd have to know it has to be gentle. Golly, why they can get in such fantastic "hullabaloo" of confusion. And that's just the way this stuff always goes. They just never come to the simplicity and integrity and the accuracy of the greatness of that Word. "Ever learning, never able."

I didn't have time to check all the Aramaic. I wish I knew Aramaic as well as I know Greek and that there were more concordances and analyticals to work at, but you know good and well that a "nurse" — it's not her children. I don't know what's lost here but I know the essence is "we were gentle among you even as a nursing mother cherishes her children." That makes sense. The nurse isn't out there letting the baby suck on her, generally speaking. It's the mother that gives the child suck, and here the comparison is absolutely beautiful. They didn't use flattering words, no pretense of covetousness, God was their witness, nor of men sought they glory, neither of the people, nor yet of any others even though they had the authority as an apostle; but he was tender, he was gentle, loving, understanding even as a nursing mother who cherishes her children.

"cherisheth" — The same word that's used like a hen gathering her chicks under her wings. "Under her wings" is this word cherisheth. I see the beauty of this as a mother takes her child and holds it to her breast, real tenderly puts her arm around it. I get the picture of this thing like I see the old mother hen with her feathers out and the little old chicks underneath. She just pulls those little chicks real close. That's the tenderness, the gentleness with which they worked with the people in Thessalonica. "even as a nursing mother, cherisheth (draws her child close to her breast and gives it suck and holds it tenderly)." It's a beautiful, beautiful verse.

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.

Verse 8 corroborates this because the words, "being affectionately desirous of you." "affectionately desirous" — a motherly term, where a mother is affectionately desirous of her child; she just tenderly brings it in and she holds it so beautifully, so close, so warmly. Look at the gentleness of the outreach of God's Word among those Gentiles in Thessalonica. What a comparison, what an illustration; gentle like a nursing mother who just covers her child, cherishes her children and being affectionately desirous. No woman would be as affectionately desirous of any other baby as she would be of her own. That's this word affectionately desirous. It's a real motherly term. It's the same root word as that word "beloved" ie, where it says Jesus Christ was "beloved of God," "where God said of Christ, "This is my beloved son..." It's in that essence. That's why the rest of verse 8 says, "We were willing to have imparted unto you, not the gospel of God only, (the mystery), but also our own souls, (we'd have given our own lives), because you were dear or beloved unto us."

"Affectionately desired," "dear," "beloved of us," just like God loved Christ. That's quite a Twig isn't it? Tremendous Branch, "gentle like a nursing mother," "affectionately desirous," "dear." "willing to have imparted not only (the mystery) — not only you want to teach them the Word, but you'd give your own life for them, your own souls."

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.

This is the third time this "gospel of God" has come up. He talked about "the entrance in" in verse 1, "suffering shamefully that they had endured" at Philippi in verse 2, and here we go to "remembering brethren our labour and travail."

"labour" = untiring effort. He has just told us in the previous verse that they were willing to impart not the gospel of God only but also their own souls.

"travail" = driving ourselves to weariness; in plain language, "working our fanny off." Holding forth the Word. "Ye remember brethren our untiring effort, driving ourselves even to the point of weariness."

"for labouring (working) night and day" – He made his saddles (had a job) to get money. Then he'd hold forth the Word in an untiring effort, driving himself even to where he was just "dog" tired. Why? Because we would not be chargeable unto any of you.

"chargeable" = to put no weight or responsibility on you. As I said, Paul never lived off of the people. He never said, "Look, I'm an apostle, I've got the gospel, the Word, you give a listen," then take an offering for himself. No, No, NO!! He lived off of the believers' abundant sharing when there were enough believers to abundantly share. You have other documentation in the Word to substantiate that. He just wouldn't be chargeable to any of them.

"gospel of God" – there it is again.

"preached" = proclaimed (*kerussō*) I'd like to take that word *kerussō* and put a thought in your mind so that you can keep checking it through the Word in the years to come. The word *kerussō*, if I understand the usage of this, it's like the herald who has the big old long trumpet, who announces the coming event. I think in Mohammedanism, it's still the fella that gets that big long trumpet out and he calls them to the hours of prayer. That instrument (like a megaphone) that's *kerussō*. I always think of it in the form of the Kentucky Derby— or a horse race. They come out and blow the horn, then the horses come out and run the race. The word *kerussō*, with my understanding of it, I believe is more like witnessing. In other words, just telling it like it is, giving the greatness of it rather than teaching it in detail. It's like as if you went in and witnessed to what God did for you, that's *kerussō*. Now when you start breaking down that "witness" into different categories, that's teaching. That's a different word than *kerussō*.

You see, if you go into a new area to get people saved like here in Thessalonica (they came in to "bring the greatness of this mystery and the new birth, etc.), you don't teach the detail of it, you just witness to the truth of it and get people born again of God's spirit, then as they mature and grow up, then you start teaching them. It's just like a baby. You first have to have the birth to have the baby and then you give it milk and nurture and be gentle with it. As it gets older you teach it to say, "Mama," and "Papa," you teach it to speak. That second part is the teaching, the first is the witness. That's this word *kerussō*.

"For you remember brethren our untiring effort, driving ourselves even to weariness, working night and day because we would put no weight or responsibility on you, preached unto you the gospel of God."

You see you don't put a responsibility on a little baby. Let the baby grow up. Then you say, "Look, John, go gather the wood," or something, "Mow the grass." This whole thing just fits so beautifully, when you see the greatness of the gentleness there and all of the great truths that we have set here before you.

I Thessalonians 2:10

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

Verse 10 corroborates it further where it says, "Ye are witnesses." You witnessed it. You saw our witnessing (*kerussō*), and God did. That settles it. Now three words, "how holily and justly and unblameably we behaved ourselves among you that believe."

"Holily" = devoutly. It isn't a "holier than thou thing (ie., you look the part). You see, you could teach the Word and be silly regarding it. This is just the opposite. He wasn't silly with the Word, he "devoutly, holily, and justly."

"justly" = righteously; literally means, "with right conduct."

"unblameably" = is that he believed and lived the Word, the gospel. They *kerussō* the gospel of God, he just shared it. He didn't explain every little detail, he just shared the greatness of it, and they were witnesses to it, and God, how that he devoutly and with right conduct believed; and he lived the gospel, it burned in his soul.

I Thessalonians 2:11

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

Now look at it. Gentle, gentle, all of that. Now as a father does his children, previously a mother nursing her child, now the father.

"exhorted" = called aside (same as in verse 3). "Ye know how we called you aside," exhorted. This was the nature of his ministry. Comforted was the element of it.

"comforted" = soothingly and encouragingly (that was the element).

I sometimes think that if I had to put the verses in, I would have started verse 12 with the word 'and' of verse 11, because here you are given the aim. You see, the exhorting (calling aside) is the nature of the witnessing and holding forth of God's Word. The element was the soothing and the encouraging. Now the aim is: "And charged every one of you."

"charged" = testified to – *marturomai*. Testified to each one of you, as a father does his children. Does a father deal with every child? Definitely. That's this "each one." It's a personal eyeball to eyeball. Sure you can witness to 100 people, but when you get to the accuracy of Thessalonians again, it comes right down to each one win one, it's eyeball to eyeball. "Charged each one of you as a father doth his children." That's the aim and here comes the teaching part, as a father deals with each child.

I Thessalonians 2:12

That ye would walk worthy of God, who hath called you unto his kingdom and glory.

As a father teaching with patience, with instruction to each one of his children.

"That" = with a view towards. That's why a father does this, with a view toward your walk.

"worthy of God" – This worthy walk, or the walk worthy, is the balanced or the right walk. It's the balanced or "right-on" walk. "That ye would have a balanced walk, or a right-on walk for God."

"hath" – (scratched)

"God who called you" – That brings a lot of thoughts to our minds about God's calling.

"called from before the foundation..." God called you. That's why we have this balanced walk. This is the teaching, the patience, the instruction.

God called you unto His 'own' kingdom and glory. This "God called you" is in the tense of a continuous calling of God to live upward, to walk upward, more fruitful and more powerfully for HIM.

"kingdom" – He called us unto his "own." Kingdom, here again, He called us into this mystery and glory. This is a continual calling upwards, that we can live more fruitfully today than yesterday, more powerfully for Him today than yesterday. You see the great teaching, the great patience and the great instruction that a father has for his children. Just continually he's their father, and continually he will teach that son more. What for? That that son may continue to grow up and to live more beautifully, more fruitfully, be a more wonderful son, more powerfully as a son. That's exactly the truth of the Church. That's how God works with His people when there are men of God who gently yet firmly, but with great love and great knowledge, keep ministering to God's people.

I THESSALONIANS 2:13-16

March 1, 1977

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.

"For this cause" = because of this thing.

"Thank we God without ceasing" = not all the time, "but every time they thought about it. Does that communicate that to you? I mean "without ceasing" does not mean every second all the time but every time they thought about them, they prayed because they had received the Word. Here the word "received" is the word *paralambanō*. *Lambanō* is "to be manifested."

The Word of God which ye heard of us, ye received = *dechomai* ("as" must be scratched).

"heard of us" literally = a word of hearing. One of the translators translates it, "when your ears received God's message (Word) you received it not as the word of men but as it is in truth, the Word of God." I have taught you before that it sounded like Paul and looked like Paul or Silas or whoever delivered it, but that it was God's Word. They used their vocabularies, they spoke it. But that which they spoke was the Word of God. The people could have said, "Well, that's Paul speaking, that's just Paul's idea." They could have said, "Well anyone could say that," but they thanked God that when they *dechomaied* the Word of God (and I believe that the word *dechomai* means that they spoke in tongues, they manifested). They subjectively received it, not as the word of men. For had they subjectively received it as the word of men, they could not have *dechomaied* it. They could not have manifested it. Now, it doesn't say they spoke in tongues in verse 13, on the "receive," on the *lambanō*, on the *paralambanō* stuff. But if they *dechomaied*, if they didn't speak in tongues, then what did they do? Play marbles? Had to be something, class, right? Something *lambanōed*; "which ye heard of us, you *dechomaied* it not as the word of man," for had they done it they could not have *lambanōed*, "but as it is in truth, the Word of God." Boy, what a fantastic thing. What a fantastic thing is indicated by these Thessalonians. They could have said, "It is just a bunch of baloney," but instead, they said, "It is the Word of God which effectually worketh." That "worketh" is the same root as *energēma* or *energeō*, energized. "Worketh also in you that believeth." There is no question about its working effectually, if we do one thing. What? Believe. That's the activating power of God's Word, class.

Isaiah 55:11

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

That's the activating power of the Word of God to people who do one thing: believe.

Hebrews 4:12

For the word of God *is* quick, and powerful, and sharper than any twoedged sword,

piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

logos = the revealed Word of God.

"quick" = living.

"powerful" = energetic; from *energemata*.

"sharper" = than or above.

"soul and spirit" = soul and life.

"discerner" = critic. The Word of God is the critic, not men the critic of the Word. The Word of God is the critic of the thoughts and intents of the mind.

"Heart" = seat of the life, where you make decisions in your head. Class, it's the Word which is that critic of men; men are never the critics of the Word. Men criticize the Word, but the Word says that's a bunch of baloney. The Word is the critic of the man who criticizes the Word. That's the activating power of God's Word, class.

James 1:21

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

"whole" = save, completely whole: mentally, physically, and spiritually. That's the activating power of God's Word.

I Peter 1:23

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Being born again by the Word of God, it's the Word of God that has the activating power. That's why he said, "ye received the Word which ye heard of us, not as the word of men," because men's words have no activating power. The Word of God makes you alive, baby. It's that Word of God when it's believed that changes your life. It's that Word of God that's the critic of man; man's not the critic of the Word. Who dares set himself above God?

That Word of God for the Thessalonians did four things that we have already read in the previous record. That Word of God that worketh effectually, it turned them from idols to the true God, it committed them to serve the sure and true God; they had the hope of the return of the Lord Jesus Christ, and they had no future wrath. Effectually worketh, it worketh effectually to the sure and true God, to serve the sure and true God, the hope of Christ's return and no future wrath. Boy, those four things are fantastic. To turn you from idols to the true God, and they were committed to serve the true God. It said in the previous parts of these verses and chapters, that they had the hope of the return, and that they passed from death unto life, never more to come into condemnation, and there is no wrath of God on them. What more freedom could you ask than to take you out of the crap we've been in and set us on new high places? What more could we ask than committing ourselves to serve that true God who did that for us and to understand that no matter what happens, we have the hope of the return, and that we'll never come into condemnation, no more wrath on us, that God isn't angry at us, that we're at peace.

That is what that verse is talking about. "But" as it is in truth, the Word of God which effectually worketh," *energeō*. In who? It had previously worked in the life of men named Paul, Silas, and Timothy. Now it worked in the lives of the Thessalonians also because if it worked for Paul it has to work for the people in Thessalonica and it has got to work for the people in Emporia, same Word, same God. The Word "believe" is in the present tense and that is something that really interested me, because it marks it off as an abiding characteristic. Isn't that something!

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.

Boy that 13, you ought to memorize it, run it out of your earballs, but be sure to believe it, because running it out of your earballs won't help you until you drive it in your soul that you know it and you don't budge on it.

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:

"Churches of God which are in Judea." – In Jesus Christ? NO. Christ Jesus. Say "Jesus Christ" and the Bible falls to pieces. They are not in his humiliation; they are in his glory. The churches of God which are in Judea are nothing but Twigs. That's what they were. Those were the churches he was talking about. The Twigs in Judea and the people in Thessalonica were imitators, imitators of the churches, the Twigs in Judea. What were they imitators of? In the sphere of suffering for their believing. That's what they were. They didn't cop out! They didn't give in! They were imitators in the sphere of suffering for their believing, for the churches of God in Judea were severely persecuted. These people in Thessalonica were not just some stony soil hearers. They didn't flip out! They were imitators in the sphere of suffering for their believing like the followers in Judea were.

"The churches of Judea" were the called out ones basically of Israel, Jews. For in the Body to which you and I belong there is neither Jew or Gentile. But the churches of God which are in Judea which are in Christ Jesus were basically "Jewish" converts.

"In Christ Jesus." – I'm not going to take the time to read it to you, but I said these were not some stony soil hearers; they didn't flip, and if you want to see stony soil hearers you have to read Matthew 13:20, 21 and Luke 8:13 where you have the record of the sower and the seed.

"For he also" = the people of Thessalonica. "For" is because.

"have" = not in text.

The people of Thessalonica were basically Gentiles and they suffered like things as the people of Judea from their countrymen. Now, how does this happen? Very simple, the Jews of Judea persecuted the people of Judea who were born again, then they inspired the Gentiles to persecute the same. Suffered like things of your countrymen. Is there not a record about...Paul suffering by his countrymen? (II Corinthians 12) Perils in the country and the thorn in the flesh business.

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:

"have" = scratched.

The Jews set the stage and then began to permeate the Gentiles, then the Gentiles began to persecute those who believed in Jesus Christ.

"The Jews who both killed the Lord, even Jesus," is the text. They killed the Lord, the Messiah, even Jesus the humiliated one. That's pretty plain, isn't it? Who did it? The Jews. Paul wasn't stupid! It was Pontius Pilate, a Roman, and Herod Antipas, a Roman, who gave

the final orders, but who pushed? Who laid the groundwork for Herod Antipas and for Pontius Pilate to pass the orders as Romans to kill the Lord Jesus Christ? The Jews.

Therefore, the responsibility of the death of the Lord Jesus Christ is laid squarely here upon the Jews. A couple of years ago at the Second Vatican Council they voted that every one of us had an equal responsibility in the death of the Lord Jesus Christ. Now somebody has got to be wrong. Either the Second Vatican Council or the Word. I have no problem with that one. That's right, I have no responsibility in the crucifixion of the Lord Jesus Christ. I didn't live at that time. I have no responsibility in it. The Bible says the Jews of that time did it. The Jews living today have no responsibility, so let's keep the record straight. Boy, what a bunch of crap. Sounds like the blacks' argument in the last ten years, that I am responsible for how they were treated 50 years ago. A bunch of poop. Hell, I wasn't living then to make a decision. How can you be held responsible for a decision if you weren't even living? Boy, they sure get everything screwed up, don't they? Here's the Word, people make up your mind; there's no problem with me. I know who gave the orders to kill him; so do you, unless someone deprograms you. You know it from the Word. They killed the Lord Jesus and they killed their own prophets, the men of God, they killed them. They killed the men of God and their own prophets.

Matthew 23:31-37

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Luke 11:47, 48

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Matthew 21:33-41

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast *him* out of the vineyard, and slew *him*.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Acts 7:52

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Did they think they were pleasing God? Definitely. But they did not please God; and what they did was contrary to all men, contrary to the law, contrary to Article Number 1, Amendment 1; contrary to all the law but they did it anyway.

Last week in Baton Rouge, I talked to one of our attorneys, a Way believer, and he said they know the law, but they take it and twist it and turn it around any which way to meet the needs of their client. That's what they did here, contrary to what its original intention was. That conservatorship law is contrary to its original intentions but they squeeze it around to please men and to hurt God and God's people. They pleased not God. Highly displeasing to God, if you are going to put it in the text. I think it was Tony Vertrain who translated it, "Highly displeasing unto God," contrary to all honesty and truth, love, everything else.

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.

The reason they forbade them to speak to the Gentiles was because the Gentiles had not become proselytes, Judaists, but had they become Judaists, they still would have told them not to. You know, they're always copping out, always excusing. Forbidding us to speak to the Gentiles in order that they, the Gentiles, might be saved. They didn't want the Gentiles saved. They wouldn't have become so mad had they first become Judaists, that is, had they become proselytes, but that is what they said. But they would have become just as mad about it anyways.

"saved" = made whole. I didn't look it up, but I'm pretty sure that's the Greek word *sōzō*, made whole physically, mentally, spiritually.

"Forbidding us to speak in order that they might be saved, to fill up their sins always" simply means that the Judaists and these people of the Jews were just sinning like crazy and they thought they were doing it right, that it was of God. But God's Word says they were sinning to the hilt, sinning like crazy to fill up their sin always. Israel was blind and ignorant, blind because they wanted to be, ignorant because they wanted to be. Now, in some instances in severe persecutions, it's possession. Otherwise they had their eyes blinded, by whom? Satan. They wanted to be blind; they liked to be blind. They liked to be ignorant.

"for the wrath is come upon them" = The wrath that came upon them is that they had eyes that cannot see, ears that cannot hear. That's real wrath.

"uttermost" = *telos*, the end of the end.

I'm really thankful you don't have to read all the commentaries that are logged in my head tonight when I read these verses. You would be so totally confused, you wouldn't know your head from a hole in the ground. For when they talk about "filling up their sins always for the wrath is come upon them," there are at least fifteen different ideas that people have, equally authoritative by great scholars, just so much hog wash, just confusion. "For the wrath is come upon them," they say refers to 70 A.D. when the destruction of Jerusalem was. Some put it at the time when the Gentiles shall come in the fullness of the Gentiles, that's the period. Somebody else says the return of Christ. That's just three. I can think of 7 to 12 different opinions and equally great scholars. They can never agree upon it. To me, it's very simple. Just forget the commentaries and read the Word.

...just sinning like crazy, why? Because they were obstructing the Word. It shows you that in verse 4. They pleased not God, and when you're not pleasing God, what are you doing? Filling yourself up with sin. They were doing what was contrary to the law, contrary to what was set up by man to carry out the greatness of God's Word.

"To the end" the *telos*. Now I think we need to set one great truth. Their end is come upon them does not mean that everybody of Israel is going down the drain, because God's Word declared that He would not make a complete end; there would never be a full end of His people. There would always be a remnant left.

Jeremiah 30:4-11

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

Scattered them – refers to the Gentiles.

Jeremiah 31:35, 36

Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

"cease from being a nation" = that didn't happen.

Jeremiah 31:37

Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

He never had to cast them off because the heavens cannot be measured, nor the foundations of the earth searched out beneath. It's almost ironical that these great truths are written in Jeremiah, one of the prophets whom they persecuted like we read and yet that man stood and spoke the Word.

Jeremiah 33:20

Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

In other words, if you could make the moon shine during the day in Kentucky and the sun shine in California at night.

Jeremiah 33:21, 22

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

"As the host of heaven cannot be numbered," the stars cannot be numbered. If you want to read about Israel's being full yet not everybody of Israel being destroyed, go to Romans 9 through 11:25.

Romans 11:25

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And fullness of Gentiles. That's the return; that's the hope.

"own conceits" = own conceitedness.

"that blindness" = Hardness of heart.

"in part" = not to everybody, but in part.

I THESSALONIANS 2:17-3:5

March 8, 1977

Tonight we begin with the seventeenth verse of the second chapter of Thessalonians. I would like to set the order of the divisions for you. Chapter 2:17-20 stands as one single entity in here, where the basic truth is: absence from their beloved converts. And then chapter 3:1-5 is: the sending of Timothy. That will be all the further that I will teach tonight but the next division will be chapter 3:6-13 the end of the chapter, which is the reaction to Timothy's report when he returns from Thessalonica.

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.

The "we" includes Timothy and Silas. "Being taken from you" is the word "bereaved." It is to be orphaned. To be torn away. And this is really a tremendous statement to see the heart of a man of God like Paul, Timothy, Silas, that "being taken away from you for a short time in presence," their bodily presence away from them even for a short time they felt like they were orphaned; they felt like they were torn away. You see eight or nine months before this record here in Thessalonians Paul had not yet been in Thessalonica. This is the kind of heart that develops between men and women of God in a short period of time. Within eight to nine months Paul and Silas and Timothy felt when they couldn't be with the people in Thessalonica like they were orphaned from them. Like they were just torn away from them. "Not in heart" though. Out of sight but not out of mind. That's right, "endeavored" (endeavored the more abundantly). "Endeavored" = with earnest haste or were diligent, not in heart, endeavored with an earnest haste. You know, when you are earnest about something, zealous about something, that's the essence of this word endeavored. Just with great diligence, with earnest haste. "The more abundantly" = more exceedingly. Literally "with extreme eagerness." Extremely eager! "To see your face with great desire," with much longing desire; real heart-felt desire. You'll see the reason for this coming up after a bit in the Word because of the persecution that had occurred in Thessalonica after Paul left. The persecution to the people. The deprogramming activity on the part of both Gentiles and Jews of the new converts in Thessalonica. That's why they felt like they were orphaned from them. "Man, I want to be there, I want to help." That's why with an earnest haste, extremely eager, with much longing, "Gosh, I wish I was there or we were there." That was the whole verse.

I Thessalonians 2:18

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

"Wherefore we would have come unto you, even I Paul, once and again (which means, I would have been there all the time) but Satan hindered us." "Wherefore" = because. "We would have come unto you," literally is "we would fain have come." Because this is the verb that is spelled *ethelesamen*. "We would have come unto you" is not strong enough to portray the inner depth, you see you've already seen the heart in verse 17. The heart continues in verse 18, because this verb here means, "a desire on my part that arises out of

emotion rather than just plain reason." You know, he could have had a reason to go back but it is more than that, it's a heart thing, it's an emotion. That's why this verb is deeper than just the surface of "we would have come unto you." "We would fain have come unto you." Because it's a desire rising out of emotion; "Man, I can just feel being there with you," is the attitude.

"Once and again," once and again is not twice but a continual desire. "Even I Paul continually desire; but Satan hindered us." "Hindered us" = Satan cut into. It comes from the Greek usage of the word where the army goes in and they cut up the road, they tear up the road, he hindered us. Satan did something that made it impossible for them, as much as his heart wanted to be there and he earnestly desired to be there. While they were going through the persecution and the suffering, but Satan hindered them. This hindering of Satan, that's all I know about it; that's all I was able to work in my heart and mind out of it. There's just nothing in the Word that tells me what it specifically was. Whether it was just people, thorns in the flesh, I don't know. It just doesn't say. But somewhere along the line the adversary cut up the road. Walter teaches, he moves the cue balls, or something, on him (I forget how Walter teaches that) with the things in the surrounding area. Satan hindered us.

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?

"For" = what or who. For what...who...because of the rewards at the gathering. What is our hope...the return of Christ but the rewards also that go with being a steadfast believer. "...joy, or crown, of rejoicing." What is our hope? Are not even ye in the presence of our Lord Jesus Christ at his coming? See this second question here, "ye in the presence of our Lord Jesus Christ?" makes explicit what was implicit in that first one, "joy, crown, rejoicing of our Lord Jesus" (the word Christ is not in the text). "I wonder if the word Christ is in the Estrangelo Aramaic, Bernitta, in verse 19?" It's not in the critical Greek. (Bernitta answers "Lord Jesus") O.K., also Estrangelo Aramaic. "In the presence of our Lord Jesus..." If thou wilt confess with thy mouth Jesus as what? (Everyone replies Lord). The humiliated one as the lord and it is in his presence that we will be, not as the Messiah to Israel, but as the Jesus who gave his life for us that God could raise him and it could be Christ in us because of what Jesus did. The hope of glory. Fantastic thing! "...at his coming." "Lord Jesus" is used nine times in the Thessalonian epistles. The "Lord Jesus Christ" is used fourteen times accurately in the Thessalonian epistles. This word "coming" is its first usage—that's the word *parousia*. And I'm pretty sure you are all knowledgeable of its meaning. You should be. It literally means "to be along side of." This is its first usage, and here it speaks about "in the presence of our Lord Jesus at his *parousia*, in his presence." We will be with him, we will be like him, remember, I John "for we shall see him as he is." Face to face, John says, "as he is." This is its first usage. The next usage is I John 3:13, then 4:15; 5:23 and II Thessalonians 2:1, 8, 9. You should underscore or circle all these seven usages. It's sort of significant that these epistles or this epistle of first and second Thessalonians should have the usage of the word *parousia* seven times. Numerically it's interesting. For its completeness, its perfect everything.

I Thessalonians 2:20

For ye are our glory and joy.

Literally you could say, "Indeed it is really you who are our glory and our joy." As he said in that question of verse 19, the first part, "What is our hope or our joy or our crown of

rejoicing?" And he says, "Indeed it is really you who are our glory and our joy." Boy, you talk about the heart of a man of God with his people. And how he knows that at the coming of the Lord, the *parousia*, those people who stay in that household, who stand faithful, they are the glory and the joy in that gathering together. But they are also the glory and joy now. You see, that's why it's so fantastic to have the love of God now among the brothers and sisters in that household, that tenderness, that understanding, that forgiveness, because we have 40, 50, 60, 70 years to enjoy one another, but it doesn't stop there. We have all eternity. Man that's got to be a winning ball team! That's right! That is just terrific!

I Thessalonians 3:1

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

"Wherefore," when you read that word you always ask yourself "why for"? The answer is because a distinct consequence of the verses just preceding. Literally, "we are lonesome for you and I can't stand it." That's it. "We could no longer forbear." Being no longer able to stand it. Why? Because of the lack of information about the Thessalonians living under the persecution that was occurring at Thessalonica. And it was this knowledge that there was a persecution going on that produced this suspense to the end they just could not bear it any longer. Paul and Timothy, and Silas...they just couldn't stand it. Then they had some planned action. "...we thought it good." We, Paul, Timothy, and Silas made the decision together. In chapter 2, verse 8, the word "willing" is the same word that here is translated "thought it good." We thought it good, well pleasing. Not only well pleasing to themselves but also well pleasing to God that they decided to be back there with the people. See, what was really happening as I see this developing was that the critics in Thessalonica were saying, "Look, Paul was a good guy when he was here, Silas too, but they haven't got the guts to come back when you people are suffering. You know, they're getting all the money, they are buying all that for...they just don't want to come back." That was the criticism being layed on the apostles, those who were ministering. So they thought it was well pleasing. They figured it all out to the end that it would be good that Paul be left at Athens alone. "To be left" = to be left behind. The word literally is "to be abandoned; loneliness."

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:

To send Timothy—Timothy was the most loyal, most dedicated, the greatest person Paul had with him to send into a situation like Thessalonica. You wouldn't send the most unqualified believer, you'd send the best that you had into the toughest situation. And Thessalonica was difficult. So they agreed that Timothy, our brother and, secondly, minister of God would go. This is absolutely unique...it'll prove what I just said, "he sent the best," because this is God's minister to the end of service. It is in the possessive case in the Greek text. And that tells me a minister of God who was diligent and hard working; that's the usage—diligent, diligent and hard working...he didn't sleep in until 10 in the morning. Paul didn't send some lazy duffer over there. Paul sent a brother, a minister of God who was diligent and hard working. And a fellow-laborer. Fellow-laborer—same essence—diligent hard working fellow-laborer in the gospel of Christ. Literally in the good news telling about Christ our savior, or as savior. To what end? "To establish you!" You see, conversion is not enough, we have thousands of people in the United States born again, but no teaching, no establishing, no building of the depth of the Word in them. That's why this word "establish" is fantastic because it means to strengthen, to make firm and finally, to make solid.

Sending Timothy was a great feather in the hat of the Thessalonians; that Paul would send the best man he had to Thessalonica. He didn't send, as I said, his second best, he sent the best. It is a great feather in the hat of the Thessalonians to get God's best. It was a great feather in the hat spiritually of Timothy to have the privilege of doing it. "And to comfort you," you see—to establish and to comfort. It's in the strengthening and making firm that people become solid on the Word. The natural consequence that is axiomatically involved in the solidarity is that it will bring you comfort. "And to comfort (exhort) you." Comfort is that type of thing that encourages you. "Concerning" is for the advantage and benefit of your believing (*pistis*). Isn't that a fantastic verse? Timothy a brother... that is the family.

The minister of God is "that diligent hardworking fellow-laborer in the household. Because if you and I are fellow-laborers together we have to be in the household. I could be your brother and not be your fellow-laborer. Boy, you see that in that verse? You are not just born again of God's spirit to stay in the household! To be a fellow-laborer! A hard working diligent man or woman of God. I didn't see that either before, but it's there. That's beautiful.

I Thessalonians 3:3

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

That no man, no one, no believer...be moved. "Moved" = to be swayed or disturbed. It literally means, "back and forth." That no one should be swaying back and forth. You know, I'll just listen to what they have to say. That's swaying back and forth! No man sways back and forth. To establish you, to comfort you, for the advantage and benefit of your believing. And the reason for that being that no man, no one causes you to sway back and forth...disturb you...like a reed in the wind. No man causes you to stray! I made a note here on this particular verse: Men not moved by threats are often swayed by the sincere well meaning but misguided intimate friends.

"Be not moved by these afflictions" is literally to not be swayed in the afflictions even while the afflictions are going on; you don't sway.

"For" gives the reason for the preceding statement (yourselves know that we are appointed thereunto). "For yourselves know that we are appointed here unto in this thing." And this is in these afflictions — we are appointed, we are set, we are destined.

"we are" = to be about to.

Acts 14:22

Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Remember verse 21, they returned to Lystra, to Iconium and to Antioch and confirming the souls (encouraging, building them up—exhorting them to continue to stay right in that believing and that household—don't be swayed) because we must through much tribulation enter into the kingdom. The reason for it is because the kingdoms of this world belong to Satan and most of the people in those kingdoms belong to Satan. Then there is going to be a persecution. If you want it easy in this life in some respects, you can not stand with God and God's people. You have to stand with the masses of the ungodly or with the people born again who have no great knowledge of God's Word accurately. Because the moment you get on the integrity and accuracy of God's Word, like Paul, like Silas, like Timothy, they're not going to like it. They're going to persecute.

I can walk away from God but God never walks away from me. I can walk out of the household but God never walks His divine presence out of me, for He has given me eternal life. If I do not believe, God will still abide faithful. For that eternal life which He has given me is eternal life because He cannot deny Himself.

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.

In The Way translation (not The Way International translation, but Dr. Way's translation), "suffer tribulation even as it came to pass" is translated as follows: "To be afflicted or persecuted is our destiny." (You can't stop it). Well what are we stewing about? It isn't that we don't know there is going to be persecution and all this stuff, but what do we do with it? Do we succumb to it? Do we sway like a reed in the wind, or do we stay in that household, standing?

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.

"For this cause" = because of this. "When I could no longer forbear" means when I just couldn't stand it any more. What couldn't he stand? To find out whether those believers under that persecution were still standing or whether they were leaving the household and saying, "yeh, you know, shoot, I've been deprogrammed but I still love The Way Ministry. I love the Word. You see, I still stand for the Bible." You talk about Thessalonians being timely. When I couldn't stand it any longer I sent Timothy. For what reason? To know your believing. To find out, how you are doing. Does that Word of God still have preeminence...does that Word stand...is the integrity of the Word still a part of your living? Because any man who has ever taught anyone God's Word will be concerned about that individual standing with the body in the household. That just has to be. I thought of this today with John Guthrie back in New York with his father's death. I thought about the father and his family. I put myself in John's place today because I've been there with my father's death. Yesterday I talked to John just before they left. When the father really loves his children and the children are in that family but they stay also in that household...they don't fight against brother and sister and dad and mom and have to leave the whole thing. That's like this verse.

"I sent to know your believing." You know, John has eleven brothers and sisters (he had twelve but one of them is dead). There's that family and I thought of that today. I assume quite a few are Christian but there is only one man in that family who knows enough about God's Word who could really bless that whole household, and that's John. Dad's gone and before John left I said, "John, you are the man who will have to hold the Word in that family." And nine chances out of ten the household is not going to stay together with the father's death. It's the Word and the greatness of that Word (if it lived in all eleven) that would enable them to continue to stand together as a family and be a great proof. Shoot, our earthly father's dead but, boy, my brother Reuben, Harry, Sevilla, Lydia and I, we're still standing. Same household, if you don't believe it you just tell Lydia that H.E. doesn't amount to nothing, or you tell H.E. that Lydia doesn't—you are going to have a fight on your hands! Still standing as a household and you know why? Because of the greatness of this Word. That's why! Because my brother Harry loves the same Word you love. Lydia loves the same Word and has the same respect for that Word. "For this cause (when I

couldn't stand it any longer) I sent to know your believing," "Lest (here it is) by some means (some way) your believing was tempted and our labour was in vain."

"Oh, my goodness, won't you please come home we spent all this money on your education. What do you want to blow it for on the Way Corps...how are you going to make a living when you graduate from the Way Corps!" Have you ever heard that? If you haven't you ought to sit in my seat and stand in my shoes. "Lest by some means"—you know something succinct. Like I told you earlier, it's that slyness, usually through your best friends. What are best friends anyway? They're lousy if they're off the Word. Who is my brother, my sister...who is my father, who is my mother...they that do the Word. That's what it says, that's what it means. God meant it from the beginning that the father is the head of the house with the mother training up the children in the nurture and admonition of the Lord and that that earthly father would be his father because he walked on God's Word. And when a father or mother or brother or sister does not walk on God's Word they're only your physical family, they're not your spiritual household. You've got to make up your mind whether the Word of God is right or your stupid feelings. If you are going to go by your feelings one place then you go by them every place, or do we go by the Word. God won't deny His Word. You just have to make up your mind whether the Word of God stands or whether it's not the truth. And people if it isn't true at those points then it isn't true in John 3:16.

"Lest by some means the tempter (the word "have" has to be scratched) tempted you, and our labour be in vain." Lest by some means the tempter tempted. This word tempted I've been working trying to get to a clearer understanding so that I could teach it better and share it better with our people. We know that God cannot be tempted. OK, so here we are not talking about God, and I learned and I worked this that "to tempt" is "to attempt." In other words, to tempt is to attempt. That's its first usage or meaning. If I would attempt to get you off the Word of God that's the word tempt. To attempt to do something. It's second usage is first to attempt to do something, secondly that this will put you to the test. That's its second usage. (You understand that Walter?) Do you think that's sort of a clearer explanation and enlargement on it? Think about it.

"Our labour (our work that we put in, sharing God's Word with you) be in vain." That's what he was concerned about. That they just didn't teach them the greatness of God's Word and now they were splitting out. The persecution, the bad things they were saying about Paul (and they were saying some bad things about him)—that they were still standing on God's Word so that their work would not have "been in vain." They (those believers in Thessalonica) were their joy and rejoicing and crown. The reason for all this is because Paul understood the fierceness of the adversary's attacks, the enemy's attacks. Paul understood the frailty of human nature. The Adversary doesn't play games, and men many times continue to be very weak. When you understand the fierceness of the enemy's attacks and the frailty of human nature you get real concerned about people staying faithful and steadfast in that household because you know how the Adversary will trick them to get them out of the household. But you know, kids, I'm always thankful that under no condition can he get them out of the family. It's hard, you get hurt, you feel badly when they're not in the household but there's always something in my heart that makes me thankful that it's eternal life and they will never get out of the family.

I THESSALONIANS 3:6-10

April 5, 1977

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:

The first thing I want to share with you is that if you're ever going to have a continued fruitful service for God in your life, you have to have a sound doctrine. Only sound doctrine will ever produce fruitful services for God.

Now the length of time between verse 5 and verse 6 is unknown. This whole section 6 to 10, is a tremendous report that Paul had received when Timothy returned from Thessalonica. It spoke about their spiritual stability. Paul had moved from Athens where he sent Timothy forth to go to Thessalonica. He had moved into Corinth.

Acts 18:1-5

After these things Paul departed from Athens, and came to Corinth;
And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

You see it moved from Athens back to Corinth and this is where the report came about the spiritual stability of people in Thessalonica.

I Thessalonians 3:6 (continued)

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:

"but" = the first word, which sets this in contrast.

"came" = very literal translation according to usage: Just now having come.

"us" = perhaps Silas and others were there.

I believe that from the context and the tenor of this record here in Thessalonica that on the same day that Timothy returned and gave his report about the stability of the Thessalonians that Paul penned this epistle to them when Timothy came from you unto us.

You have two things coming up here in this verse concerning the spiritual condition of the people:

1. brought us good tidings of your believing.
2. They had the love of God in the renewed mind in manifestation.

The people about whom Paul had been greatly concerned, wondering if they had, under the persecution and affliction and all the deprogramming that was going on, if they were copping out. And when Timothy comes back and brings glad tidings.

glad tidings = (If I remember right, only one other place in the gospel is translated tiding. It is always gospel, or glad gospel, glad tidings-good news) of their believing and that they were walking with the love of God in renewed mind in manifestation.

The second great truth in this particular gospel is regarding the attitude that ye have good remembrance of us always.

"good" = kind and affectionate.

"always" = continuing, not just at one moment but continuing.

They had kind and affectionate remembrance of Paul and Silas and the rest of the believers which was continuing. It would continue if you have the love of God in the renewed mind in manifestation.

The third great reality in this verse is: "desiring greatly."

"desiring greatly" = tenderly with intense desire (to see us even as we also to see you).

"even as" = indicates a mutual desire to see each other. It's to get together with.

"you" = used in this verse four times.

1. from you unto us
2. brought us good tidings of your faith
3. that you have good remembrance of us
4. desiring greatly to see us as we also to see you

You see such mutual appreciation, love, desire, and respect. It must be maintained between the leaders and believers if you want the greatness of God's Word to really live.

I Thessalonians 3:7

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

"therefore" = for this cause.

"brethren" = that's the affectionate term.

"comforted" = includes encouraged. And in this verse it is emphasized on the encouragement, not comfort. In the foundational class we define it as encourage towards a more worthy endeavor with the emphasis on the encouragement. It gives you a quiet acquiescence but in the quiet acquiescence it encourages you. Therefore brethren we were encouraged because of the report that was brought back which was so favorable to the Thessalonians.

"affliction and distress" = two aspects of a difficult situation.

"distress" = when something forces itself upon one from the outside. It's an outward force.

"affliction" = a negative type of pressure to which one is subjected to by another man. Pressure subjected upon the individual by another man. Both affliction and distress are difficult external circumstances. By your faith you believe through, your believing

encouraged in the outward distress and the afflictions to which they were subjugated by man.

"by your faith" = by your believing. By their standing faithful and through your believing means by which this comforting encouragement was conveyed. The word believing is mentioned four times in this chapter: verses 2, 5, 6, 7.

I Thessalonians 3:8

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

"for" = because. Note: this indicates the reason. Because of your believing and steadfastness we live now, for you are standing fast in the Lord.

"Now we live" = not just exist, it's like a new lease on life. The form in which it is used indicates that it is a continuing abiding reality. Because of your believing and steadfastness we live now. It's an abiding reality. When people stand for God's Word and stay put and don't trip out, it's a continuing abiding reality. That's what its usage is here. If we stand fast in the Lord.

"if" = for.

"you" or "ye" = emphatic. Because now we live for you, stand fast. You have to stand fast in the lord not in your own power, in the lord and in the Word and that makes it possible for the leader to live. For now we live a continuing, abiding reality, for you stand fast.

You can quote the Bible from Genesis to Revelation, you can run retemorries through your mind, it won't help you unless, you walk on it and take action. You have to stand fast. The success of the outreach of God's Word, Corps, is dependent upon you, and your continuing, active present tense, to stand. The word "stand" here means firmly with great stability. That's what the word means; in the lord, not in their ownelves, their own works, or their own abilities, but in God's ability which He infuses in us for it is Christ in us. And therefore you stand firmly. That's what makes the household, the family; the household is standing together firmly, with great stability. And it's not just being hot for the lord today and colder than a cucumber tomorrow. It's continuing to stand day, after day, after day, after day. That's why they lived because you stand fast in the lord.

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;

"For" = ties it in with the preceding verse. There are two things in this verse: 1. thanks and 2. joy (for your sakes). This verse has that great in-depth emotion which lacks adequate words to thank God.

"render" = repay. What thanks can we pay to God, or how can we repay God again for you.

"joy" = their joy is so full that they owe God a greater thanks, a greater debt of thanks than any words can express.

"for your sakes" = is because of you before our God. When he sent Timothy you remember how great and deep his anxiety was on account of them and now here, great rejoicing because of them and great steadfastness in the faith. That's the joy of the great household.

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?

"night and day" = praying every night and praying every day doesn't mean praying continuously, but it does mean praying continually. Never forgetting to pray both during the day and the night. And knowing the record in Corinthians and other places, I am sure that he prayed basically in the spirit for them. Praying exceedingly is super abundantly or exceedingly over flowing all. One of the analyticals stated that this was an extravagantly intensive adverb, and I think that's absolutely accurate. Intense earnestness and over flowing praying with an intense earnestness over flowing.

"praying" = this is not deep enough, in communication. Even though I used words like, "with intense earnestness and over flowing." It is much closer to the word "beseeching" and it's beseeching in its most intense form. It's not a one shot deal but it's beseeching, repeated and repeated and repeated. Beseeching exceeding superabundantly about: 1. that we might see your face and 2. that we might perfect that which is lacking in your faith or believing.

"see your face" = is to get in fellowship with them. You know whenever you suffer distress and afflictions like we were reading in here, there is nothing more wonderful than to be able to sit with people face to face who are not responsible for that distress or for that affliction in your life, but who love you and you love them, and that is the sweetness of the fellowship. See in chapter 2, verse 18, he wanted to return. In verse 6, we just finished a little while ago, desiring greatly to see us, as we also to see you, longing to see them. Now in verse 10 it has a definite point in prayer; a very definite, indepth prayer of desire. There is nothing more healing, nothing brings a greater inner blessing and quietness to a man than to be in fellowship with those who love him and whom he loves. That's why to see your face is that type of fellowship; that's what he's praying about, beseeching, just wants to see them. Secondly, he doesn't just want to sit with them, he does, but that's not the only reason. He wants to perfect that which is lacking in them, in your believing. Perfect that which is lacking...

"perfect" = fitting together, to order and to properly arrange so as to bring to completion fully that which is needed. Fitting everything together; to orderly and properly arrange so that when it's all put together it brings to completion fully all that which is needed.

"lacking" = deficiencies.

They certainly weren't lacking on the side of being loyal to Paul and the Word, or as far as zeal is concerned, because out from them the Word had moved to other parts. They were out witnessing. So to bring to perfectness that which is lacking has to be on the side of knowledge of God's Word and insight into God's Word. So their deficiency was not in their enthusiasm, their deficiency was that they still needed added instruction on the accuracy of God's Word, the knowledge from God's Word, and the insight into the Word of God; how to practically apply it more efficaciously.

They were praying day after day, and night after night to be able to go to Thessalonica to see their faces and to be able to bring them into a greater knowledge and insight into God's Word because this is always more easily done when it's in person. It is always better in person than a letter or epistle, but the door did not open at that time for Paul to go to Thessalonica, therefore this epistle. Better if Paul could have personally have done it, but the letter is better than nothing.

I THESSALONIANS 3:11-13

April 7, 1977

(Dr. Wierwille is working the Word from a page out of the work of Dr. D. Edmond Hiebert, world's foremost scholar on Thessalonians; Rev. Cummins is assisting.)

I Thessalonians 3:11

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

"God Himself and our Father" – God is one construction; Jesus Christ is the second. There are not three constructions here to give us the trinity; there are only two. "God and Jesus Christ" is a compound subject grammatically now. "God" has an article in front of it in the Greek text, the article "the" = *ho*. Similarly, in front of the word "Lord" you have an article. This is one of the distinguishing traits in the two constructions that are used here. They both have an article with them. The other one is that the word "our" occurs with the word "Father" and it occurs with the word "Lord." In this first phrase the main noun is "God" and in the second phrase the main noun is "Jesus." These other words, "Father and Lord," stand in apposition with "God"; "Lord" stands in apposition with "Jesus." In English when you have an appositive following the noun, it is in apposition with, you separate it with commas. But if the appositive precedes the noun, you don't separate it with commas.

kai should be translated "even" instead of "and." It separates God from the appositive that follows. The appositive precedes it, and that is why the word "and" is not used in there or "even."

"himself" = *autos*. I think in the King James version it is used as a reflexive, and that implies that God must open the way for them to come to Thessalonica, if it's reflexive. If it were intensive, then their believing together would open the way; if it is reflexive, as it is in King James, then God must open the way for them to come to Thessalonica. It can be handled either way from the Greek text. "Himself," if it's intensive, then the believing together of those in Thessalonica with Paul and Silas and Timothy would open the door for their coming with God's blessing. Now just think for a moment, is it God's will that they be more fully instructed? I think so. It is always God's will that we be fully instructed; therefore, I just wanted you to consider it in the light of both reflexive and intensive.

The word "Christ" is omitted in some texts. I do not believe that the word "Christ" is necessary to the thought context here, and therefore, I would go with the omission in the text. I worked on the literal and I think it would say, "Himself God our Father and the Lord of us Jesus." That's the order.

"Thus to address the Lord Jesus as the object of their prayer, equally with the Father, is to ascribe full deity to Him. To make Christ one with the Father in the prerogative of hearing and answering prayer is to bracket Him with the Father as equal in power and glory."

He just ascribed full deity to him. If it's full deity, it's not equal, it had to be what? To ascribe full deity to him, it could not be equal in power and glory, it would have to be identical. Equal angles in a triangle do not make it identical. You just stay logically accurate.

"For a strong monotheist like Paul."

Monotheist: "mono" = one; "theist" = God.

"this would have been unthinkable if he had regarded Christ Jesus as a mere man, however exalted."

The word "mere" is interesting. Jesus Christ is never a mere man. First of all, he made a mistake in his phrase where he said "unthinkable if he had regarded Christ Jesus." He should have said "Jesus Christ" instead of "Christ Jesus," because the emphasis would be upon the Jesus part which would be the mere man. That's why it has to come first. He says "as a mere man," Jesus Christ is NEVER a "mere man." You and I are "mere men," but Jesus Christ is the Son of God, as a man, and that means that his conception was not "mere man." That's the difference! Jesus Christ is not a "mere man"; he is a man, but not a "mere man." The Way Ministry has never taught, never will teach, that he is a mere man, but we do teach he is a man. He is God's only begotten Son, the man Christ Jesus.

"His view of Christ (talking about Paul's view) is further underlined by the fact that the verb 'direct' (that's the latter part of the verse 11) is singular in number although the subject is plural. One can hardly conceive of a stronger way for Paul to indicate his unquestioned acceptance of the Lordship of Jesus and His oneness with the Father."

This is a tremendously true sentence, but his assumption is that Jesus Christ is God in that sentence because he has just stated it previously. Yet, that line is absolutely accurate.

"One can hardly conceive of a stronger way for Paul to indicate his unquestioned acceptance of the Lordship," (not the Godship).

"Lordship," that is exactly what the Word says and that's exactly what we believe, "the Lordship of Jesus and His oneness with the Father." Not identical with, but his oneness in purpose with the Father.

"direct" = third person, singular. The subject is plural. This is the one we really want to handle. There is a figure of speech known as heterosis, where a singular verb is used for plural.

We are going to give you a number of Biblical illustrations of the truth that we are setting here before you.

Numbers 32:25

And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

It's *heterosis*, the figure, the subject is plural. You have two subjects, "children of Gad" and "children of Reuben"; plural subjects and the verb "spake" in the Hebrew is singular. You can't see it in King James, but in the Hebrew the word "spake" is in the singular. Grammatically it should be plural so here you have the singular used for the plural, and the reason they are used together is because of their oneness or unity of purpose in speaking unto Moses.

Not in being identical because Gad is not identical with Reuben's children, but in unity of purpose they are one. That is why you have a singular verb used with a plural subject.

(This is a copy of the hand-out the Corps received when Dr. Wierwille taught I Thessalonians 3:11-13 on April 7, 1977. The author's name is Dr. Edmond Hiebert)

Thus to address the Lord Jesus as the object of their prayer, equally with the Father, is to ascribe full deity to Him. To make Christ one with the Father in the prerogative of hearing and answering prayer is to bracket Him with the Father as equal in power and glory. For a strong monotheist like Paul this would have been unthinkable if he had regarded Christ Jesus as a mere man, however exalted.

His view of Christ is further underlined by the fact that the verb direct is singular in number although the subject is plural. One can hardly conceive of a stronger way for Paul to indicate his unquestioned acceptance of the Lordship of Jesus and His oneness with the Father. And the fact that this occurs in his prayer and not in a doctrinal discussion indicates that it was part of the accepted faith of the Thessalonians as well as Paul. Denney remarks, "It is an involuntary assent of the Apostle to the word of the Lord, 'I and My Father are one'." It was an essential part of the faith of the Christian church from the very beginning. Here we see implicit in Paul's earliest letter the Lordship of Jesus Christ which is made explicit in the epistle to the Colossians. Ellicott points out the theological significance of Paul's addition of the name of Jesus, "The Eternal Son is here distinguished from the Father in respect of His Personality, but mystically united with Him in respect of his Godhead, and, as God, rightly and duly addressed in the language of direct prayer."

The petition which the missionaries make for themselves is that God may "direct our way unto you." The translation "direct our way" does not clearly convey the metaphor in Paul's mind when he used the verb. It means "to make straight, to lead directly toward" a goal. Clearly Paul's request is that God will open up a way directly back to his beloved converts by removing the obstacles which Satan has thrown into the way (2:18). The verb occurs only two other times in the New Testament (Lk. 1:79, 2 Th. 3:5), and in each place it has the sense of divine providence controlling human action. The missionaries are making their request but they recognize that God is the supreme disposer of events. They acknowledge their dependence upon Him and know that it is His prerogative to determine the time and manner in which their prayer will be answered.

(2) Petition concerning the readers (vv. 12-13). The prayer for their readers is given with considerable fullness. The petition is formulated in verse 12 and its aim stated in verse 13.

(a) Petition formulated (v. 12). "And the Lord make you to increase and abound in love." The conjunction rendered "and" (*de*) is here better translated as adversative, "but" in harmony with the emphatic you which stands at the beginning of the sentence, "but you." "Whatever may be God's answer concerning our own request, but as for you," may "the Lord make you to increase and abound." The missionaries are well aware that the spiritual growth and development of the readers is not dependent upon their ability to return but is in the Lord's hands.

The Lord, to whom alone this second petition is directed, may be either the Father or Christ. Since the designation here, as in verse 8 above, stands alone it may mean God according to the frequent usage of the Old Testament. But Paul's usage of the title by itself for Christ as well as the application of the term to Jesus in the preceding clause makes it more probable that He is meant here also. (The addition

of the name "Jesus" in a few manuscripts makes this meaning explicit). Paul's use of this term, which was familiar to readers of the Old Testament as a name of God, to denote Christ is consistent with his encounter with the glorified Jesus on the road to Damascus. Neil remarks, "It was only when he came to know Jesus that the word *kurios*—the ordinary word for the Lord in the Old Testament—came to have a real vital content."

Basil suggested that "the Lord" here meant "the Lord the Spirit," thus reading the Trinity into this passage. Swete is favorable to the suggestion and points out that it is the Spirit's office to produce love. But there is no evidence in the New Testament that the Spirit is the giver of love in distinction from joy, peace, and other spiritual gifts, which are ascribed both to Christ and the Spirit as their source. It is equally appropriate to think of Christ as the indwelling power enriching their hearts unto love. That the reference is to the Spirit has nothing to recommend it except the desire to find the Trinity in this passage.

The specific petition for the readers is that the Lord will cause them "to increase and abound in love." The two verbs are both aorist optatives of wish. They are virtually synonymous in import and the use of both strengthens the expression of the prayer-wish. The former means "to become more, to increase, to be in abundance," while the latter means "to be present in abundance, to overflow." They may be rendered "to increase and to overflow" (Weymouth, Williams). The former may be viewed as "pointing to the process of growth" and the latter "to superlative attainment." Then they may be thought of as standing in a relationship of cause and effect. The petition is not merely that their converts will "increase" but will be filled to overflowing "in love." It is assumed that love is already present in their lives; the request is that it may increase to overflowing fullness. Its over-flowing presence is the tangible evidence of a robust faith. Genuine Christ love, whose characteristics are set forth in I Corinthians 13, is the one thing in the Christian life which cannot be carried to excess.

(End of Dr. Edmond Hiebert's Handout)

Proverbs 14:1

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

"every wise woman" = plural.

"buildeth" = singular.

So you have "woman builds," plural subject but a singular verb because the women who are wise or have a unity of purpose when they build their house. The women are not identical, but their oneness is in the unity of the purpose. That is why it is the figure.

Proverbs 14:9

Fools make a mock at sin: but among the righteous *there is* favour.

"Fools" = plural.

"make" = singular.

The subject, "the fools," all have unity of purpose in making a mock of sin. Mockery is sin. "Fools, they mock" or "the fools, he mocks," but in essence it means they do the whole together. You see why it's that great figure.

II Thessalonians 2:16

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

"Now our Lord Jesus Christ himself" = one subject.

"God, even our Father," = the second subject.

II Thessalonians 2:17

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

You have your two verbs "comfort your hearts and stablish you in every good word and work," and both the verbs are in the singular, but you have a compound subject which makes it a plural subject again. It is because of the oneness in purpose or unity of purpose of God and Jesus Christ in comforting our hearts and stablishing us. See how simple this becomes, unity of purpose or oneness of purpose, not identical with.

We've covered this tremendously; it establishes it. It is a figure of speech which will be documented at other places in the Word so it's not a question of V.P. Wierwille's twisting it around to meet our theology. It's a question of working the integrity of the Word and lining ourselves up with the Word. And now back to your man that did the writing there.

"And the fact that this occurs in his prayer and not in a doctrinal discussion indicates that it was part of the accepted faith of the Thessalonians as well as Paul."

That is a very accurate line with one word wrong. "Faith" is wrong; it indicates it was a part of the accepted believing of the Thessalonians.

"It is an involuntary assent of the Apostle to the word of the Lord, 'I and My Father are one'."

His word "involuntary" indicates possession of a man's mind rather than the freedom of will or desire to choose. The rest of the sentence is accurate.

"It was an essential part of the faith of the Christian church from the beginning."

What was an essential part? "I and my Father are one." That's OK with me; one in purpose, one in unity, but not one as identical, not identity.

"Here we see implicit in Paul's earliest letter the Lordship of Jesus Christ which is made explicitly in the epistle to the Colossians."

Absolutely correct. It's not what he means to say, but that's what he is saying. In his mind lordship means "God." In our minds, it means what the Word says, "lordship."

"Ellicott points out the theological significance of Paul's addition of the name of Jesus."

First of all it wasn't Paul. It was holy men of God who spake. It was Paul's vocabulary but as directed by God, and secondly there is no addition. Here is his quote:

"The Eternal Son is here distinguished from the Father in respect of His Personality, but mystically united with Him in respect of his Godhead, and, as God, rightly and duly addressed in the language of direct prayer."

Nuts, and it sounds like the old theologian "Origen." They are always talking about the mystical. Bunch of baloney.

"The petition which the missionaries (this is Paul, Silas and Timothy) make for themselves is that God may direct our way unto you. The translation 'direct our way' does not clearly convey the metaphor in Paul's mind when he used the verb."

There is not a metaphor here. A metaphor is a figure of speech. Now I'm going to read you what a metaphor is, and the metaphor isn't here. In a metaphor the verb "is" always has the meaning of "represents" and no other meaning and no other verb will do. "Direct" is another verb; no other verb will do. Both nouns must be mentioned and always taken in their literal sense. That's a metaphor. Both nouns must always be mentioned and always taken in their literal sense, never figurative, always literal, and it's always the verb "is," not direct. Therefore, there is not a metaphor in Paul's mind.

"It means 'to make straight, to lead directly toward' a goal. Clearly Paul's request is that God will open up a way directly back to his beloved converts by removing the obstacles which Satan has thrown into the way."

I like this "to make straight." I believe it's "and to make straight, direct, to make straight our way unto you." "To make straight" is better than lead directly, as he called it there. "To make straight" means that under no incident do you even go this way one iota. To lead directly could be like that. You'd still be leading directly toward the goal, but to lead straight toward the goal gets rid of that and that's why I think you have to go with "straight." I think it's that accurate. "To make straight our way unto you."

"The verb occurs only two other times in the New Testament (Luke 1:79; II Thessalonians 3:5), and in each place it has the sense of divine providence controlling human action."

He believes that if the spirit is in there, the spirit will possess you. That's what the word "control" means. The word "providence" must be understood in the sense in which I teach it. The sense in which he uses it here is the old theological sense of Calvin of predestination where you have no will to determine. God chooses one for hell; He chooses somebody else for heaven. That is his position in that verse. If it's divine providence controlling human action, then the human has no control over the action, by the mathematical law of deduction or the philosophical one. If for "providence" you used "guidance," it would be very simple: divine guidance of human action but not control. He divinely guides; but he does not control. He calls but does not possess. He invites but not controls. That is brainwashing, controlling, ...devil spirit brainwashing.

"The missionaries are making their request but they recognize that God is the supreme disposer of events. They acknowledge their dependence upon Him and know that it is His prerogative to determine the time and manner in which their prayer will be answered."

There is a tricky sentence, too. Unless you understand that sentence in the light of free will and believing, you miss the whole boat. God does not determine the time and manner without the free will and believing of the individuals. He is the supreme disposer of events, but not now, for this is man's day. Man does the judging. He is the supreme disposer of the events only with the return of Christ when he comes back as King of Kings and Lord of Lords. Until that time the Church of the Body walks and makes the decision to hold forth the greatness of God and the truth of His Word and believing. All believing equals receiving.

"Petition formulated (v. 12), 'And the Lord make you to increase and abound in love.' The conjunction rendered "and" (*de*) is here better translated as adversative, 'but,' in harmony with the emphatic you which stands at the beginning of the sentence, 'but you.' 'Whatever may be God's answer concerning our own request, but as for you,' may 'the Lord make you to increase and abound.' The missionaries are well aware that the spiritual growth and development of the readers is not dependent upon their ability to return to Thessalonica, but is in the Lord's hands."

The Word that's rendered "and," the word *de*, he says it is here better translated as adversative which is our way of saying "putting it in contrast." The word *alla* in the Greek is a strong adversative or a strong contrasting word, which makes it an emphatic "but." The word *kai* is a strong connective that connects it together meaning "and," but the word *de* can go either way. We normally say it's an adversative, but very weak and you can translate it either "and" or "but" depending on the context in which it occurs. Here we felt it would be better to go with "and," because of the context. He's saying the Lord direct our way unto you, God and Jesus Christ, and as he makes straight our way to you; then that also makes it possible for the Lord to cause you to increase and to abound in love toward one another, because as we get to you with the Word then you increase in love. I want to go to the paragraph at the bottom of the page.

"The specific petition for the readers is that the Lord will cause them 'to increase and abound in love.' The two verbs are "both aorist optatives of wish. They are virtually synonymous in import and the use of both strengthens the expression of the prayer-wish. The former means 'to become more, to increase, to be in abundance,' while the latter means 'to be present in abundance, to overflow.' They may be rendered 'to increase and to overflow' (Weymouth, Williams). The former may be viewed as 'pointing to the process of growth' and the latter 'to superlative attainment.' Then they may be thought of as standing in a relationship of cause and effect. The petition is not merely that their converts will 'increase' but will be filled to overflowing 'in love.' It is assumed that love is already present in their lives; the request is that it may increase to overflowing fullness. Its overflowing presence is the tangible evidence of a robust faith. Genuine Christian love, whose characteristics are set forth in I Corinthians 13, is the one thing in the Christian life which cannot be carried to excess."

Now the great thing here is "to increase and abound in love" is a figure of speech. It is *hendiadys* and it is a verb.

Luke 6:48

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

To increase and abound in love, that's what we're after. It's a figure of speech *hendiadys* which he never mentions, which he never sees. Luke 6:48 – You don't see the figure in King James. It says "digged deep." The Revised Version says "he digged and went deep." Literally the Greek is "he dug and deepened." You have two verbs used. He dug and went deep or deepened the pit. You have two verbs meaning essentially the same thing, but they're used together: two things said, one thing meant. To strengthen that he really dug down until he got to that rock that gave him the solid foundation.

Acts 13:41

Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

You can't see it in the King James; you've got to see it in the Greek to some extent. "To wonder and to perish" The "wondering," I guess, is from the Greek word *thaumazō*. To really understand that, it's like your mind is really blown, even to the point of frustration, where you just absolutely are amazed. Somehow you just can't believe it. To wonder, and because of that wondering frustration, you also perish. That's how they are connected, perish wonderingly. Literally "to perish wonderly," that's *hendiadys*; that's what you have in here, "to increase and abound in love," to 'super abound' according to one of the

Lexicons. To increase to the end that you super abound. Now look at it. Can that be the Christ in you? No! Christ in you is all that you're ever going to get. The love of Christ is all you ever get spiritually. So when something super abounds in manifestation, it has to be in the category of the walk, the renewed mind. They don't understand the renewed mind; they don't understand the difference between faith and believing. They don't understand the difference between equal and identical. Well when are we going to start growing up?

"The Lord, to whom alone this second petition is directed, may be either the Father or Christ."

It may not be either the Father or Christ, because to him, Father would mean God. The Lord, to whom the second petition may be addressed, has to be our Lord Jesus Christ or omit the word "Christ" as I suggested in verse 12. Some of the critical Greek texts and one of the oldest, dating to the 5th century, the Alexandrias, adds the word "Jesus" and I think it ought to be in. That will really put it together. That brings verse 11, "and our Lord Jesus make straight our way unto you and the Lord Jesus (not the Father, but the Lord Jesus) make you to increase and abound," increase to the end that you overflow, abound, super abundance in love, one toward another. Now watch the double talk, triple talk.

"Since the designation here, as in verse 8 above, stands alone it may mean God according to the frequent usage of the Old Testament."

It cannot mean "God" because it's the Lord Jesus usage. Now what he means here is that Old Testament usage, "God our Savior." That's what he means.

"But Paul's usage of the title by itself for Christ."

That's an assumption because he doesn't use it of Christ; he uses it of Jesus, the Lord Jesus, as well as the application of the term "Jesus" in the preceding clause makes it more probable that he, Jesus, is meant here also.

"also" = (scratched)

Parenthesis = out of order. The addition of the name of Jesus in a few manuscripts makes this meaning explicit. Doesn't have to put it in parenthesis. That line's real true.

"Paul's use of the term which was familiar to readers of the Old Testament as a name of God..."

Remember God our savior, Joshua, to denote Christ? I wrote next to that, "No!" As a name of God, not once in the Word. "Jesus" is never God's name. There were a lot of Jesus's, right?

"Paul's use of this term which was familiar to readers of the Old Testament as a name of God to denote...is consistent with his encounter with the glorified Jesus on the road to Damascus."

It's an assumption, just putting stuff in. He said, "on the road to Damascus." Didn't he say, "Who art thou, Lord?"

Acts 9:5

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

"Lord" = (scratched)

No text for it. "...and he said 'I am Jesus whom thou persecutest,'" Again, similarity perhaps, but not identical. Boy that's so easy to understand if you want to, and if you don't God Almighty can't change you because you've got freedom of will to stay stupid and

ignorant. There are a lot of similarities perhaps between my son Donald or JP and myself. We are at one many times in unity of purpose, oneness, but that does not make them identical with their father. It makes them equal with their father but not identical. Boy how simple.

"O'Neil remarks 'It was only when he came to know Jesus that the word *kurios*, the ordinary word for 'Lord' in the Old Testament, came to have a real vital content."

That's an assumption too.

"Basal suggests that 'the Lord' here means 'the Lord, the spirit,' thus reading the trinity into this passage. Sweet is favorable to the suggestion and points out that it's the spirit's office to produce love."

"There is no evidence in the New Testament that the spirit is the giver of love in distinction from joy, peace and other spiritual gifts."

He wouldn't understand fruits of the spirit, love, joy, peace. He doesn't understand the manifestations. I feel sorry for people like this and yet these are the brains; these are the people that the world will believe. The Adversary backs this kind of thing. If I was the Adversary I'd back it up too. That will get you in total confusion and you'll never rightly divide the Word, and you only stand approved before God when you rightly divide the Word and when you believe the rightly divided Word.

"Which are ascribed both to Christ and the Spirit as their source. It is equally appropriate to think of Christ as the indwelling power, enriching their hearts unto love. That the reference is to the spirit has nothing to recommend it except the desire to find the trinity in this passage."

That's a true line.

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:

"even as" = a simile

"even as" = a comparison, so he's been saying "abound in love one toward another and toward all men even as in comparison to the way our love abounds to you as we do toward you."

There are four words, "*eis*" in here.

"towards" = *eis* – unto

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.

"to the end" = singular = *eis* – unto

"he" = (scratched, not in the Greek text)

"may" = (scratched)

So it's "toward or unto establishing." Now in the Greek that's an infinitive. We translate it as a gerund; otherwise you've got "unto to establish," which doesn't make sense in English. So "unto establishing your hearts unblameable in holiness before God," and so forth. The second "*eis*" is the second "toward." "In love, one toward another and toward all."

The third one is "toward."

The fourth one is "to the end." "Jesus make you aboundingly increase in love one unto another and unto all men in comparison as we unto you, unto establishing your hearts unblameable." See the progression of it? The "unto's" setting verse 13 separate. "To the end" sets a purpose. Rather than making it a part of the progression or a part of the process from verse 12, it's a continuation of the process, the outgrowing of it. But it's all bound together, it's not a separate thing as a purpose. You see that infinitive "establish"? This is what he says.

"And the articular aorist infinitive (which is true; it's an aorist infinitive) *sterixai*, 'to establish' is a common construction to denote purpose while the Greek construction does not express a personal subject, as does our English translation, the 'he' of verse 13 is clearly 'the Lord.'"

And I wrote next to it, "nuts." There is no "he" anywhere in the text, but it's convenient for him to put one in or to leave this one in here in King James because it promulgates his theology. That is handling the Word of God deceitfully.

"The Lord works through their increasing love to establish them, make them firm and solid."

That is not true. The Lord does not work through their increasing his love to establish them because when you have the Lord, when you confess with your mouth Jesus as Lord, it's Christ in you! How much love does he bring? All! Therefore can that love ever increase? NO! Then what increases? Renewed mind believing in your walk.

"Only as Christ develops in them the needed inner spiritual stability will they be able to stand firm and unmoveable through whatever the future holds."

And again I wrote a big "NO" next to it. "Only as Christ develops in them..." He is fully developed in us. It is Christ in us. It's not a matter of Christ developing in me; it's a matter of my developing in him. It's a matter of my walking in the light as he is light, not Christ developed in you. He's full born. He's complete. It's Christ in you, nothing lacking!! He turns right around and contradicts himself in this line.

"Timothy has been sent to Thessalonica to help establish them."

Why send him if the Lord does this? It's the same old teaching! You know, if you're born again, God will take the desire for chewing tobacco away from you. He doesn't do anything like that. He gives you the power. I can do all things through Christ. In him we are more than conquerors, but only as we believe it, and only as we practice it. Listen to this:

"This prayer is a reminder that however helpful the ministries of the Lord's servants may be, it is the Lord himself who must work that inner stability in them."

That's not true. The inner stability is already Christ in you. How stable is he? The inner stability within my life then is not spiritual; it's in my mind to the end that I put on the mind of Christ and have the stability of Christ up here, which, by his mercy and grace, is the inner man.

"The prayer is that your hearts may be established. In scripture, the heart is a comprehensive term standing for the whole inner life, including thought, feeling and will."

You know that heart is that inner being of ours.

"Christian stability is not achieved to outward conformity to rules and regulations, needful as this is, but through the development of conscious inner strength and stability."

Turns right around and says exactly what we believe: through your believing your conscious head, inner strength, and this conscious ability is built upon the integrity and accuracy of the Word. For we are what the Word of God says we are; we have what the Word of God says we have, and we believe it. And believing is what brings it into manifestation and wonderful fruition in our lives.

"To the end...unblameable in holiness..."

"Unblameable" he says in here, which is accurate.

"It denotes not the process of becoming, but rather the quality of being holy."

I think that's good. It denotes the process of becoming. See, he may establish your hearts unblameable. This is the purpose of the process of becoming, not the process of becoming but rather the quality of the process of becoming. This holiness on the inside, that's Christ; that's holiness. Now, when I put this on in my mind unto the establishing of your hearts unblameable in holiness, then that becomes the quality of my living that which is on the inside of me. Here is another great one.

"It has an ethical quality which reveals itself in purity of life. The demand for holiness is rooted in the fact that by virtue of his acceptance of the atoning work of Christ. The believer has been separated from the world and set apart as belonging unto God. That which is devoted to God must be separated from sin. Genuine holiness is noticed by the obligations which love imposes."

That is fantastic. God so loved that He saved us; therefore, we so love. We don't love to get saved but because He loved to save us, therefore we love. We don't work for salvation, but because He saved us, we work to bless others. Establish your hearts unblameable: it does not say without any mistakes, but without blame, unblameable in holiness. "Unblameable" is to find no fault with or "free from censure." It basically indicates that no matter what charge the Adversary lays against us, no charge against us can be maintained, holiness before God, even our Father. I was looking at separation again. God our Father and the coming of the Lord Jesus Christ. I see the separation again of Jesus Christ not being God. That's right.

"...unto the establishing of your hearts," (the inner most part of your being) "unblameable in our holiness." And holiness is the walk of believing the Word, people. It has nothing to do with chewing tobacco or hunting rabbits. It is the Word before God, even our Father and this happens at the coming. That is at the *parousia* of our Lord Jesus Christ. At the coming of our Lord, the humiliated one, Jesus, who is the Christ the *kurios*, the Messianic sent one with all his saints. He says here,

"This at once opens up the debate as to whether Paul means the holy angels, the saints, or both. Those who think Paul means angels point to the fact that the Old Testament and later Jewish literature, the Dead Sea Scrolls, they are frequently so designated. Also our Lord speaks of a retinue of angels who will accompany his return in glory. In II Thessalonians 1:7 Paul speaks of angels in connection with the revelation of Christ. That the expression all his holy ones with all his saints must include his saints seems clear from the fact that this is the standard New Testament term for the redeemed."

Now wait a minute; he can't come back with his redeemed at the *parousia* because they are not yet there. See, are the dead alive now? What does he think? He thinks the dead are

alive. The Word says the dead in Christ shall rise. Then they are not up there; then he could not come back with them. Then by sheer logic, these holy ones cannot be the redeemed. They have to be angels, messengers.

"We conclude that he means only the redeemed here. The saints here appear to be those who have died in Christ and are brought with him at his coming to catch away his Church."

And he is the "authority" on Thessalonians. This is an interesting truth that intrigues me.

"If Timothy's report had contained no account of that which is lacking in your faith, (we know it's believing) this letter might suitably have closed here but the mention of the deficiencies in the faith (in the believing) of the readers, prepares the way for the second half of the letter which deals with the needed instruction and exhortation."

And that's right. But you see the established in the faith or the believing ones who are in the world "never need more." I do! I can always receive more of God's Word. Understanding of it. It is like God's love; you never get too much Word of God; you can never get too great an understanding. And that's why, of course, Paul could not deliver it in person at this time because he was being hindered. And perhaps the reason he was continuing to be hindered is because neither his believing nor the believing of the Thessalonians was to the end where they believed! I call it "big enough" for lack of a better term: that their believing was so fantastically beyond what the Adversary was laying against them that they were not free to go and teach it in person. Therefore, he had to write it and that's when the second part of this great epistle comes in.

I THESSALONIANS 4:1-8

April 12, 1977

We're in that section in Thessalonians chapter 4, and I would like to say to you that a Christian's hope has a dynamic influence on a Christian's life NOW! Around us in the world we see so many people who have no hope, and you look at their lives and you see exactly what their lives exemplify.

Thessalonians is one of the greats on the return of Christ. That's why I said that a Christian's hope, or any man's hope (but basically I'm talking about Christians) has a real dynamic indepth influence on the way a Christian lives. In a Christian's life now, how you live is tremendously affected by the hope you have for the future.

Chapter 4:1-12 basically deals with Christian living. There will be two aspects involved:

1. 4:1-8 – Christian living.
2. 4:13-17 – dealing with the dead in Christ.

Chapter 5:1-11 deals basically with watchfulness. Chapter 5:12-15 with the discipline within the church or church discipline, and chapter 5:16-24 with holiness.

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.

"furthermore" = *loipon* – finally. Grammatically it's an adverbial accusative. That makes it very significant in my mind, because literally this is a transition; it is not a conclusion. You know you say finally meaning a conclusion, but this "furthermore" is not a conclusion. It is a transition from the great ending of chapter 3, opening up the greatness of chapter 4. A very literal translation of the word could be "I have yet to add this."

"then" = therefore. Therefore always implies action. This action of the word "then" comes from the authority that Paul had (which authority came from God). Paul was the spokesman for God. The word "then" here is tied in with chapter 2:17-20. Therefore act. It also ties in with the last three verses of chapter 3:11-13, which is that tremendous prayer we covered at our last session. To the end in verse 13, that you are established in your hearts, "unblameable in holiness before God, even our Father, at the coming (*parousia*) of our Lord Jesus Christ with all his saints."

Furthermore "therefore" ties in with this "holiness" of verse 13 of chapter 3, with the rejoicing in the presence of the coming of the hope of Christ (2:19), and this pleasing conduct is covered in verses 1 and 2 of chapter 4. "Sanctification" is covered in two different areas (4:3, 8). "Love" and "industry" (to be industrious) are covered in 4:9-12.

"brethren" – usually introduces a new or expanded truth, in either detail, thought, or development. Whenever you find it used in the Church epistles, that's what occurs.

"beseech" = *erōtaō* – pray, ask, or request. Perhaps the most communicative word to us would be "beg." We beg you, beseech you; we beg you as our brethren. It implies a

continuous action, not just a past action. We beg you brethren (continuous action), keep going and exhort.

"exhort" = *parakaleō* – a continuous encouragement toward a more worthy endeavor. It literally means urging someone on, to go on in the Lord Jesus, to be in union with Christ. It cannot be "by the Lord Jesus" as the King James Version has.

"by" = *en* – of (see Bullinger's Appendix 104.viii). Because of what the Lord Jesus did for them ("as ye have received of us"), therefore they ought to walk.

The whole thing deals with walk. "Exhort you." You see, you use the word "exhort," which is "to encourage toward a more worthy endeavor," to remain in that quiet walk, that development of yourself, not anxious, day after day to stay working at this. The perfection in the new birth is one thing; the walk is the development, the continuous growth.

I want to give you something on this word "holiness" that is very important in this opening section here in chapter 4. The word "holiness" is mentioned in 3:13, but it dominates the whole thought concept in chapter 4:1-8. The "love of the brethren" is mentioned in 3:12, and it dominates the whole section of chapter 4:9-12. "Doing more" is in chapter 3:10 and 12, but it dominates the area of chapter 5:1-11.

Literal, according to usage (I Thessalonians 4:1):

In this closing part of our letter then, we beg and urge you in the Lord Jesus to behave as you should to be pleasing to God.

The question naturally will arise, why just "Lord Jesus"? Well, very simple. They had been and were operating the manifestations of the spirit, and you indicate in your walk that you have made him Lord by speaking in tongues. That's why the words "Lord Jesus" appear here. Jesus is the humiliated one, the one who was laughed at, who was mocked, who was crucified, who looked everything except the part of being lord. A malefactor, ridiculed, died the most terrible deaths: as far as the world is concerned, if you are crucified you are accursed. He was all of that and yet they were exhorted and were to be at rest in the Lord, the one whom they made Lord, Jesus.

"that" = in order that.

"received" = *paralambanō*; *para* = alongside with.

The word "received" is the great key here. All this (the beseeching and exhorting in the Lord Jesus) is tied in with the single object of the verb (how ye ought to walk and to please God). This happened because, in the Greek, verses 3, 4, 5, and 6 are all one sentence. They are all tied together into this single object of the verb, *paralambanō*.

"ye ought to walk" = behavior to please God.

"ought" = *dei* – must. It is a military term meaning the line of duty. You are in the line of duty; because you've made him Lord Jesus, you ought to behave to please God.

"and to please God" = that God will be blessed. The usage is the continual Christian living aspect, indicating the way you have been living. They had been growing. These people had been Gentiles, born again; now their lives are growing in the walk.

"to abound more and more" = to produce more quality in your living, not quantity. When you look at this verse it's just as true today as the day it was written. We're born again and then we start to put off the old man and we begin to produce more quality. Fantastic verse of scripture.

Literal, according to usage (I Thessalonians 4:1):

I have yet to add this then brethren, we encourage you toward a more worthy endeavor as our brothers, and urge you in the Lord Jesus that as you received along side of us your line of duty in your walk, to please God, even as you do walk, that you produce even more quality in your living.

"even as you do walk" is not in the textus receptus and a lot of other texts, but it has a lot of good manuscript support and I believe it ought to be in. They were already walking. They had been born again, but he wanted them to produce more quality in their living. They were already producing quality, but it's like every Christian's growth; that's why I think it goes in the text.

I Thessalonians 4:2

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

"know" = to know within yourself.

"commandments" = *parangelia* – charge. It is a military term of authority from a superior officer. Who's going to be the superior officer? God, through the Lord Jesus Christ. That's the word "commandments."

"we gave" in verse 1. They had what they together received, "as ye have received of us"; verse 1 is what they together *lambanōed*. Here in verse 2 it is what Paul did for them, Paul and Silas and whoever else may have been involved.

"by" = *dia* – by way of.

"the Lord Jesus." They gave it to them by revelation, the commandments, the charge. "I charge you therefore Timothy." It is a commandment; it's a charge given by revelation, by the Lord Jesus.

I Timothy 1:18

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

Literal translation, according to usage (I Thessalonians 4:2):

For you know within yourselves what charge we gave you proceeding from the Lord Jesus.

You could use the word "instruction." Instructions came from the Lord Jesus, but I don't think the word "instruction" is deep enough. It isn't in my mind. You know, if I instruct you that's one thing, but if I give you a charge, put 110 volts to it, that's in my mind. Now maybe instruction would communicate to some people; it could be either instruction or charge, but proceeding from the Lord Jesus, again by revelation.

I Thessalonians 4:3

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

"for" = explanatory

"for this" = a demonstrative pronoun, and that is the subject of the sentence, whatever "this" is. You know from context what the subject of the sentence is, "the will of God."

"will" = *thelēma* – namely, your sanctification.

"your" = a possessive genitive, and that makes it dynamically personal. In other words, "this is the will of God, namely your personal sanctification."

"sanctification" = *hagiasmos* – to be set apart. Literally here it means to lead such a life as

one who belongs to God. Just as I would have an earthly father of whom I would be very proud and thankful for, I would want to lead such a life as belonging to my earthly father. This, to be set apart, is to lead such a life as one who belongs to God.

I Corinthians 1:30

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

You see I Corinthians 1:30 is our standing; He's made unto us. Here in Thessalonians we're not talking about our standing, we're talking about our state; namely "this is the will of God, that we lead a life as one who belongs to God." That's our state, sanctification.

Here we begin a number of infinitive clauses; they all tie together.

1. You should abstain from fornication.
2. How to possess one's vessel.
3. Avoiding wronging a Christian brother.

They all center around this word "that."

"abstain" = *apechomai* – hold one's self off from. It is a refraining from in the light of having renewed your mind to lead such a life as belonging to God, that your life will be a blessing to God when you bless others, or as you bless others. You must be sure it is also a blessing to God to lead such a life. That's why you should abstain, hold one's self off from, or refrain from.

"from" = *apo* – reaching out from, like from the outside of a circle. Why? Because you've renewed your mind; you're developing yourself. No other preposition will work at this place.

I Corinthians 6:18

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

So you should hold one's self aloof from or off from or refrain from fornication. The will of God namely is that we lead a life that belongs to God and therefore we hold off one's self; we refrain from fornication.

Partial literal, according to usage (I Thessalonians 4:3):

For this is the thing willed by God, namely, lead a life as one set apart to God holding one's self off from and above all sexual immorality. OR: For this is the will or desire of God, namely, or that is, be completely free from sexual immorality.

I Thessalonians 4:4

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

"That every one of you" = each one of you.

"know" = understand. This implies instruction and self discipline both. You can be instructed and still not utilize self discipline. But you cannot have self discipline without instruction. And again this verb is a continuous action. It's not a one time control deal. It is a continuous understanding.

"possess" = *ptaomai* – live with. But I think in even a greater depth. I would translate that word "acquire and take control over," implying instruction and self-discipline, a

continuous action to acquire. See, the acquiring is the continuous action and the taking control over is the self-discipline.

"his" = *skeuos* – his own body.

You see it's a development, not only being completely free from sexual immorality but any other immorality that would deal with the body. Perhaps if you didn't keep yourself clean and neat, you looked like a lousy bum, smelled like one and you're supposed to be a Christian, it would be just as bad in God's sight.

I believe that this whole section is one of the very difficult sections in God's Word, like that prayer in chapter 3 because the interpretation of this section usually depends on your upbringing or your theological or religious point of view. I do not believe the general rank and file of Bible students ever take a look at it as I'm endeavoring to do in a much larger sense than what they ordinarily give to it. All they ever want to talk about is sex organs, and I think there's a lot more in life, in Christian living, in sanctification and holiness, than sex organs. How we ever got the idea that the penis or the vagina is so holy, I haven't figured out. They both smell usually and a lot of other things that go with this. Now, I am not moving off the integrity of the Word. I have just taught you verse 3. That's what the Word says; that's what it means. But here we have words like "possess his own vessel." A lot of the translators like to go with the word "wife" for "his own vessel." Knowing the Word in all of its usages of vessel, there's a lot more to this record in Thessalonians than just a wife. It includes girlfriend, boyfriend, man, woman; it includes your body.

Luke 21:19

In your patience possess ye your souls.

"possess" – I said to you it means "to acquire and take control over your own vessel." The greatness of it is the word, "patience." It's a growth. You can't expect someone you convert tonight to live and to walk on the Word of God like you are walking after two or three years of instruction. I said the word "instruction" could be used. Inside of the body, of the household, the family, we have to work with our people to acquire and then to move in their lives to help them to take control over other things. A man gets born again of God's Spirit, a man who just used to use the name of the Lord in vain like crazy. He gets born again; he's got to learn to possess his vessel, his body. He's got to learn to acquire and take control over it, that he doesn't use the name of God in vain.

I'd like to handle one that very few people ever really think is terrific, but it's in the Word. That's the one in James about the tongue being an unruly evil. I think the tongue has done a great deal more harm than the penis or vagina in hurting people, really hurting people. I don't know if that's a good comparison but the tongue is an unruly evil. People are always talking about somebody. Christians are talking each other down. They are always talking about the bad they see in somebody. Boy, oh boy! That's your body, that's you, man, talking. Well, you're confronted with two different entire theological opinions. If you go to the world to look at the theologians, most of them handle it from a sex organ point of view, "to control your penis or vagina for the word 'vessel.'" I think it's bigger than that.

II Corinthians 4:7

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Remember this section? The "but" of verse 7 sets verse 5 and verse 7 in contrast to each other. Therefore the earthen vessel has to acquire and take over; take control over what he has. I don't think this word "vessel" has a blessed thing to do with sex organs, except the

sex organs are in the body. That's why I think we have to know how to possess our own body. Every Christian believer has to learn this: "his own body" in sanctification and honor.

"in" = *en* – within, at rest, at peace. To be personally within, at rest and peace with God; acquire and take control over. I think this word "sanctification" is that same word for "holiness." In holiness—sanctified, set apart, to possess his own body, within, at rest, at peace, being set apart, in sanctification and honor.

I Corinthians 12:23-24

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:

You see, you can see my eyes; they're big, but the more important honor is right in the middle of that thing. Only renewed mind Christian believers have this high opinion and value of the human body. The human body is nothing but cannon powder for everyone else. The human body is nothing but a thing to be used by anybody else, except the Christian. I'm absolutely sure in the innermost part of my being that this word "vessel" has to be "body." Nobody else but the Christian with the renewed mind believing and understanding of God's Word he has acquired (should know, understand, continuous action, self-discipline, takes control over) has the respect for the human body. Everybody uses the human body. If they need you to get shot up some place, they take you. If the communists need you, if you're a communist, they take you. Socialism does the same thing—everyone but Christian people. Everybody, everything sets you up, but Christianity sets you up for the first time as a woman who's a real woman of God, a man that's a real man of God because of your body. That's the only body you've got with Christ in you. That makes that body fantastic. We have this treasure in an earthen vessel. That doesn't degrade the vessel; it elevates it. If you've got Christ in you, that elevates it! To everybody else, man is totally expendable.

That's why I keep driving to our people, we Christians are to be loved, not used. Things are to be used; people are to be loved. You never use a Christian brother or sister to gain anything for yourself. If it's there because of the love of God in the renewed mind, that's beautiful, but I dare never use you to gain anything for myself. You may never use me, but I may love you, you love me, and in the greatness of that love, we gain that respect one for another, and then we use the things around us to bring God's best to us.

I Thessalonians 4:5

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

"not" = *mē* – (See Bullinger's Appendix 105.ii) no, not, expressing conditional negation, depending on feeling or on some idea, concept or hypothesis. The Greek word *ou* expresses full and direct negation, absolutely, not depending on any condition expressed or implied, is objective.

"lust" = *pathos* – passion and desire, ungovernable nature, lustful desire. It literally means "just let yourself go wild." It is related to the word "to suffer" (the verb form). "To possess his vessel in sanctification and honor." Whenever the natural passions of a man or a woman get out of control and they dominate, then we become slaves of passion. As I was again working the Word and looking at this usage, the connotation of "lustful desire," I

thought of how you kids call it "the hots" or something. You see when this thing begins to control rather than you controlling it, then you become the slave of that which controls you.

"concupiscence" = *eplthumia* – inner mind desire, lust. I think in Christian Family and Sex I tell you that all sex starts in the mind. Look at the greatness of that word, "inner mind desire." You see, a guy can so think sex that he's always sexed. A woman can so think sex that she's always sexed; that's lust. Lust begins where need ceases. Need is one thing but when it's lust, it's just not God's Word. All things are given to man to enjoy; we know that and know the rest of the Word. God supplies need according to his riches in glory through Christ Jesus, not only financially but every other way. I teach you in Christian Family, had God not wanted the human body built this way, He'd have built it some other way. He's not stupid. That's why one phase of the body is sex. I know that, but it isn't all the body has. Right here we're dealing with this phrase of controlling yourself, your passion, the desires. If you don't control it you'll go wild; it'll drive you up a wall.

"the Gentiles" = the Gentiles also. The Gentiles are heathen pagans who know not God or who have not been known of Him. They've got gods, plenty of them, but they know not the true God.

"know" = to acknowledge God, the true God in what they do. They do not take God into account, behavior without reference to the true God. You watch this very carefully in its depth here. We're talking about Gentiles, heathen pagans who know not God, the true God. Now a person can be born again without an accurate knowledge of God's Word. We have the word "instruction"—will not be properly charged with God's Word. Not knowing God's Word, they will live in the senses world just like the Gentiles.

Whenever you worship Jesus Christ as God, the holy spirit as God (you know—His gift), that's idolatry. If you check the Word, the Old Testament and all pagan religions, all idolatry leads to sexual immorality. Have you worked Romans 1 lately? Sexual immorality—the homos, lesbians.

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.

"that" = in this matter, regarding this matter.

"no" = *mē* – (See Bullinger's Appendix 105.ii)

"go" = *huperbainō* – passing over the line that divides right from wrong.

"beyond" = transgress.

These words are not used any other place in the Word. There's a sharp line of demarcation and to go beyond is passing over that line. "That in this matter he not pass over that line that divides right from wrong or to exceed proper limits and defraud."

Now here is your third infinitive usage that I gave you earlier: "defraud" = *pleonektō* – literally, we should take advantage of (II Corinthians 2:11). Take advantage of us, to exceed proper limits because we would take advantage; that is, to use, not love, that is, to be used. People are to be loved; things are to be used. It's related to this word "selfishness." If I use you, that is selfish. That exceeds the proper limits. That's passing over the line. That is to cheat his Christian brother. We're not to selfishly, or in wrong, take advantage of, to cheat our Christian brother in anything.

"brother" = fellow Christian.

"in any matter" = sexually or any other way. You do not cheat any other Christian believer.

"because" – the motive for the obedience.

"avenger" = *ekdikos*. It is related to the word used for "justice."

Deuteronomy 32:35

To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

To God belongeth vengeance and recompence. The word "avenger" is used here.

Psalm 94:1

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

Vengeance, justice—all to God.

Romans 12:19

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

Romans 13:4

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Used regarding the ministries in the Body. "Avenger," as I told you, is related to the word for "justice." If he cheats his Christian brother in anything, the Lord is the avenger. If I cheat you or you cheat me or if I take advantage of you, if I use you or you use me or I use any Christian brother or sister, or you do, do you lose the eternal life you have? No. What do you lose? The rewards. That's the justice; that's the avenger. That's the justice of Romans and that's the justice and the avenger here of Thessalonians, avenger of all such in I Thessalonians 4:6.

"of" = concerning, concerning all such. All such what? Sins. The Lord will punish those who do this kind of thing, who defraud, selfishly use a brother, "a fellow Christian," exceed proper limits. They don't lose their eternal life, they lose their rewards because it is sin to use someone like that.

"forewarned" = *proeipo* – told you plainly, told you forcefully. It's in the aorist tense here, which makes it unique. Telling us that they have already been told. "Told you plainly as we have forewarned, told you forcefully what would happen." The word "also" comes after the word "forewarned."

"and" = *dia* – through, or by way of solemnly affirming, testified or strongly warned, or bore you witness.

"testify" = *dia marturomai* – bore you witness, martyr or witness. I think this is a real heavy thing here. It's only used twice in the Bible, once in Acts 2:40 and once here in I Thessalonians 4:6. It's in the genitive case because it means with the inner idea proceeding from and passing out from. That's why it was a witness, you see. If I witness, it's passing out, "proceeding from me." That's what they do. We have forewarned you; it proceeded from us. We have solemnly affirmed, strongly warned. That's the way it has to

be, proceeding from the genitive. "Ye shall be witnesses unto me" is the word *marturomai*, martyrs, slaves, branded, sold out, committed to the death!

I Thessalonians 4:7

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

"For." I think is again explanatory, although many Bible scholars omit it. Yet they have no Greek text, or as far as I know, Estrangelo Aramaic text to omit it. But they do.

"hath" – it's scratched.

"not" = *ou* – absolutely not. (Bullinger Appendix 105.i) It is the absolute. God absolutely not called us.

"called" – is in the aorist tense, indicating past action. God called us, past tense; you were called. God did it, putting us in union with Christ.

"us" – there again, it's Paul and Silas and Timothy plus the believers in Thessalonica.

"unto" = *epi* – for. It is the preposition *epi* which is the dative case. This always indicates the purpose, the object, and may include the result. I think it is here the result, all included. Absolutely did not call us for the purpose or the object or the result of uncleanness.

"uncleanness" – includes more than immorality. I believe it includes all uncleanness of thought. Jesus said in the gospels, the thought is like the act. It's uncleanness. What are you thinking, where's your head, what do you dwell on, what hits your mind? Practically all the Bible Scholars translate it immorality. I think it's bigger. God called us not for uncleanness, but in contrast He called us.

One of the introductions Skip gives at the Heartbeat is fantastic! He goes back to these bumper stickers that say "I found it." Skip tells them "you found nothing; you were lost and God found you." We were dead in trespasses and sin. How can a dead man save himself? How can a dead man find anything? If you're physically dead you can't even find your thumb. This is all dependent upon the accuracy of the Word. God called us not unto uncleanness: mental, physical, spiritual, selfishness, and all the other uncleanness, one of which of course would be sexual immorality.

"but" = in contrast.

"unto" = *en* – remaining within. But He's called us to remain in holiness.

"holiness" = *hagiasmos* – one who lives as one belonging to God in our walk, in our talk, in our action. (Same word as sanctification in 4:3).

I Thessalonians 4:8

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

If you and I reject the message addressed to the Church of the Body, then by sheer logic we reject the author of it. That's what this great verse is talking about.

"He therefore" = that one, an inferential conjunction. It's a compound of 3 participles. It's only used in one other place in the Bible; it's a very unique usage.

The participles are: 1. *toi*
2. *gar*
3. *oun*

The word "therefore" is this one word of 3 participles.

Hebrews 11:39 – 12:1

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Look at Hebrews 12. Following upon the great eleventh chapter about believing, the manifestation, plus natural believing (but the manifestation especially).

"Wherefore" = therefore in Hebrews 12:1. This is the same word as in I Thessalonians 4:8. It is the compound of three participles, the only other usage in the Word. It relates itself in Hebrews to the greatness of the believing of people, the manifestation in operation. Therefore in I Thessalonians 4, because God called us unto holiness, translate it, "one who lives as one belonging to God."

I Thessalonians 4:8 (continued)

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

"despiseth" = *atheteō* – to reject, set aside, nullify, he therefore that rejects doing good, for this reason, for, on this account, therefore. This introduces a logical conclusion from the preceding verse.

Whoever rejects His teaching is saying "no" to God, not just to man because as I told you, to reject the message is to reject the one who authored it. He rejects not the man but God, he really does not flout man, as someone translated it, but God. Then you ask yourself the question, "Why?" The answer is very simple because it is God in Christ in you.

"who hath also given" = *eis* (one word) – who giveth, literally "unto you." In King James it says "us." Literally it means "one who gave." It is an aorist participle. That literally means He gave this at salvation. Who giveth you, or who gave to you, the one who gave to you His holy spirit.

"holy" – has the article "the" in the Greek, as well as "spirit." Who gave His holy spirit.

Literal translation, according to usage (I Thessalonians 4:8):

It is not for nothing that the Spirit, God, gives us His holy spirit. He therefore who rejects the greatness of this Word of God, rejects not the man who gives it, (doesn't reject you) but he rejects the author, God, the one who gave His spirit, His gift to you, to the born again believer.

So you see, it is possible for a Christian believer to so walk that he rejects in his walk the greatness of that gift which God gave him. All of this is wrapped up in that closing verse. He doesn't reject man, but God who gave it to us when we were born again, who gave unto us, who gave you, the individual, His gift. Because God gave us His gift, therefore we should so live as these verses indicate in this chapter.

I THESSALONIANS 4:9-12

May 24, 1977

We would like to go to Thessalonians tonight, chapter four. We were sort of jokingly laughing about the session tonight, because I am only going to cover four verses. If it were a necessity, I could cover them in less than fifteen minutes. I worked three and a half hours on them this afternoon. I'd worked on them quite a number of times before, but never to the end that I wrote this stuff down in detail.

I was thinking it's maybe a good type of spiritual omen, because people are going to come here Sunday and be blessed with the beauty of this place. They'll never realize how many hours you put in, how much prayer, how much believing, how much cooperation, how much love. The only way they'll ever know that is to get involved themselves someday with a project that takes a similar amount of dedication and commitment.

When I originally quit with the eighth verse of Thessalonians, at that moment I had no idea it would be a month before I'd be teaching it again. The reason I quit with the eighth verse the last time is because I just wanted to handle in one session, four verses. Immediately after verses nine, ten and eleven of chapter four should be chapter five, and that begins the greatest knowledge, this, and I Corinthians 15, on the gathering together and resurrection. Now II Thessalonians, of course, has some scriptures coming up later – next year. Yet, these four verses that precede this opening of this great section which teaches us basically, from God's Word, everything that can be known about the gathering together and the resurrections. (This, and Corinthians, as I said) They are just unbelievably beautiful. No words in my vocabulary to describe its greatness! I'll do my best, but you are just going to have to live the Word and let the Word live in you, and this will grow more richly in you day after day and year after year.

I'd like to just have you look at the eighth verse and the concluding section of that verse. "God, who hath also given unto you his, the holy, the spirit." That is the great tremendous truth of Christ in you, the hope of glory, the new birth, the fullness of the spirit. And then we get to the last four verses and if you begin to see that this is all a build-up in the greatness of the revelation of God's Word to get you to the gathering together. And the four last verses preceding the teaching in God's Word on the gathering are just unparalleled any place in the Word.

Verses 9-12

First of all everything that's written in these four verses had been communicated with the personal presence of Paul as well as Timothy. It is simply set here in writing, because it's God's will that it be recorded and that it's addressed to the body of the church. The same church that was in existence in Thessalonica and also in Macedonia, as he mentioned, is in existence today.

I Thessalonians 4:9

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

"But" – the first word "but" sets that which now follows in contrast to the one time fullness of the gift of holy spirit. That's the conclusion of verse 8, "who hath also given you His, the holy, the spirit." So spiritually we are lacking how much? Nothing. "But, but." You know you could be spiritually loaded to the hilt and not manifest anything; not really walk; not really have love; not really be honest and tender and forgiving and understanding. This word "but" is in contrast to the one time fullness of the gift. There's a one time giving of the gift, but our walk is always to keep growing. You just keep on growing, because you consistently keep renewing your mind. And day after day you get a better renewed mind than you had the day before. That's why the word "but" is there, it's in contrast. Do you understand this? The one time fullness of the gift of verse 8, He has given unto us His holy spirit, but it's not axiomatic that that holy spirit operates automatically within us. "But," in contrast, we have to keep on growing by renewing our minds.

"as touching" = *para* – This preposition "from beside, implying source from which anything precedes." But this source from which it precedes is given unto us by His holy spirit, that's the source. "But as touching," now right along side of that, implying the source from which anything precedes, without the fullness of the spirit and greatness of God's Word you would never be able to do verses 9-12.

"brotherly love" = *philadelphia*.

"But as touching brother love" = When you are first born again of God's spirit and you begin walking for God, the love of God in the renewed mind in manifestation for all of God's born-again children is not too high. Because you will like one person a little better than you will like another person. When that is still in your spiritual blood the highest you can go is the *philadelphia*. That's why this word "brotherly love" is used here. You see when you begin to walk on God's Word there is just some things about some people that don't turn you on like other people. But when you once have the renewed mind and really put on the love of God in the renewed mind then you move from *philadelphia* to the *agapaō* kind of love. Here it is talking *philadelphia* type. He is talking to the Christians, they're born again. "As touching brotherly love ye need not that I write unto you."—literally means: "shouldn't be necessary that I write unto you." Why? He's already told them this. Because certainly the least that you start with when you are born-again is "brotherly love." Maybe you stole from your brother before, but once you get born again you aren't going to steal from him, because you know if he stole from you that wouldn't be nice. So you have the "brotherly love" type of thing. Frequently I describe it: you scratch my back and I'll scratch your back.

"for ye yourselves are taught of God."

"for" = a preposition, is simply a building up of evidence from the preceding statement.

"ye yourselves" = is the emphatic part of the verse.

"are taught of God" = Boy, there's a lot of confusion over that particular phrase. You know, they use this one, "taught of God," you don't need anybody to teach you—the spirit will teach you. Then they use this one in connection with it.

Every time I hear that phrase I think of George Washington Carver. Glenn Clark told me it was George Washington Carver who had originated this statement. He said he left one section of the garden for God to take care of. That was the section that all grew up in weeds and had no vegetation, no beans or corn in it. If you are going to let God take care of the garden out there you are going to have a real opportunity. But if you take care of it with God in Christ in you that's different.

So, they talk about the spirit teaching you. You let the spirit teach you—you are going to be in spiritualism, possessed, all the rest of the junk. But if you will cultivate the Word in your life, then with the spirit of God in you, giving the energy (you know). Like in the soil, the sunshine, the rain, the richness of the soil will grow your onions, your carrots, your peas.

"Taught of God" is one Greek word *theodidaktos* made up of two words: *theos* and *didaktos*. *Theos* in the New Testament in the Greek is many times comparable to *Elohim* in Genesis 1:1, and in *Jehovah* in Genesis 1:2 and following. Most of the Bible scholars, through the years have gone with *theos* here as *Elohim*. I am not quite so convinced. I think perhaps, here, it's a combination of both *Elohim* and *Jehovah* (Old Testament-wise). That's why I brought you a log from the Way Corps chalet that says, "And *Jehovah* helped him and *Elohim* moved them from him." The reason for this is, look at your verse nine:

"taught of God to love one another" = to love one another with the spirit, that we read about in verse eight, is God as *Elohim* who created the spirit within us, in verse eight. But the love is on a horizontal level. That is why it's God in relationship to His creation which is the love of God in the renewed mind in manifestation. That's why I think in this particular word *theos*, deals with both *Elohim* and *Jehovah*.

Didaktos is simply translated into the English as didactic. When you go to college to learn to teach, what's that called? Pedagogy is off of this thing, but there is something else that I can't recall right now, but it is in the field of didactics. But pedagogy and didactics come off of this word. Teacher, taught of God. Each one who is born-again of God's spirit, who has received God's holy spirit, is spiritually God-instructed. How are people God-instructed? The Word, also revelation manifestations. Beyond that it would have to be phenomenon.

"to" = *eis* = unto.

"love one another" = literally – "unto becoming better and better lovers."

"Ye yourselves are taught of God unto becoming better and better lovers."

"love" = *agapaō*, not *philadelphia*! The love in the first part of verse nine is *philadelphia*, the second one is *agapaō*. Isn't that terrific? You are taught of God – you know God's principles – you've been God instructed. And knowing God's principles and being God instructed what happens to you? You get to the place where you no longer have *phileō* for your brother, who is born-again, but you get to the place where you have *agapaō*, which is the love of God in the renewed mind in manifestation. And when you reach that point then your love for the brethren is the highest it can go. Then you no longer play favorites—you no longer do a lot of things you did for brotherly love. It's real interesting that this word "love," as you can see, is in the present tense, which means it's continuing action. It is just not a one time deal and then you settle back on your haunches, and say, "Well, I love everybody now, from now on it's all over with." It's a continuing action.

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;

"and" = a conjunction, tying that which preceded with that which follows.

"Ye do it indeed toward all brethren" = Ye do what? Move from *phileō* to *agapaō*. Among all the brethren, all of them. (just what I told you in verse 9).

"toward" = *eis* – The word "to" in verse nine is this word "toward" in this verse – us. Which again simply means "unto becoming better and better."

"To love one another, and indeed ye do it toward becoming better and better, greater lovers – you do it toward all the brethren which are in all of Macedonia." The only two churches I know of mentioned in Macedonia are the ones at Philippi and Berea. "Do it toward all the brethren which are in Macedonia, as touching brotherly love, for ye yourselves are taught of God to love one another even in Thessalonica." Because it's so much easier to love someone with the love of God in the renewed mind who doesn't always live with you. You know it's easier to send missionaries to India than to go next door. Boy, look at the greatness of that. You do it toward all the brethren which are in Macedonia, but how about at home. It is so tremendously human it's just beautiful to me. You know you lean over backwards to help a total stranger, but someone who has befriended, been nice to you, and has done things for you, you wouldn't lean over backwards for them—you'd raise hell with them. But the stranger, you just love them into it. That's what he is saying. He says he wants these people from Berea and Philippi—you know you've really poured the love of God in the renewed mind on them, but what about in Thessalonica, where you live with your people day after day after day?

"but" = In contrast with how they were treating the brethren from Macedonia (and this is that mild usage of the adversative "in contrast").

"We beseech" – is the same word as in Chapter 4:1 – "exhort." "Beseech you brethren, and exhort." To exhort is to encourage toward a more worthy endeavor, which means keep moving and continuously (not just continually, but all the time).

"brethren" = again for the second time in this verse which is "the born-again believers." And this is to lovingly encourage, exhort, that ye increase.

"increase" = same word translated "abound" in 4:1: "abound more and more." And I taught you it's abounding to the end of overflowing. It's to increase to overflowing, more and more. You know why? Because there is always room to increase in the love of God in the renewed mind in manifestation toward your brethren. You will never give them too much of the love of God in the renewed mind. Nobody can ever get too much of the love of God. I cannot love you too much, you can always take more. You cannot love me too much, I can take more. We fill up with hell real quickly—you know—bad language, raising hell, anger. That, you know, you get it up to here real quick. But when somebody tells you they love you and they really do with the love of God in the renewed mind, they can tell you right afterwards again and you enjoy it just as much. You never get too much love. That is really great.

I think I taught you, that is why the love of money is the root of all evil. Money, per se, is not the root. It's the love of it, because once you really love something you never get enough of it.

Isn't it a tremendous thing. "Beseech you, brethren, that you increase (abound) more and more." More and more in that love to one another, the *agapaō* of verse nine. That's why the word "and" is there and the mild adversative, in contrast.

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;

"and" = conjunction, which makes this construction sort of a parallel to the preceding. Now he is going to list some beautiful things: (For those who are endeavoring to walk with the love of God in the renewed mind, more and more abounding therein, overflowing). "study to be quiet"; do your own business; "work with your own hands," "walk honestly," "so ye may lack nothing." Fine great basic truths are going to be set forth.

"study" = *philotimeomai*. This is not the same word used in II Timothy 2:15 where it says, "study to shew thyself approved."

What's the first great commandment? To love the Lord thy God with all thy heart, soul, mind and strength. The second – to love thy neighbor as thyself. The reason most people don't love their neighbors, is, because they don't love themselves. Love your neighbor as you love yourself. So love yourself. That's what this word "study" basically is talking about. It's talking about that "love business."

I exert myself "study" – the word means to exert. You know—to put forth discipline, dedication, commitment. I put forth strength from the love that I have for myself. It is to exert oneself from a love of self. How can you really say you love somebody else when you don't even love yourself? It's a bunch of words, just a bunch of words. It sounds nice, but it's counterfeit.

This word "study" is really terrific. It is to exert oneself from a love of self, or from my own self honor, because I honor myself (self-honor), to bring it to pass, to see it come into fruition. If you understand it properly, it means "to learn." You learn by exerting yourself; self-honor; self-respect. Understand?

"to be quiet" = For him to tell us this, it must be important. When I finish this, I'm going to tell you to keep your mouth shut. Learn to keep your mouth shut, and that is going to require a little exertion. For your own self-honor learn to be quiet.

"quiet" = *hēsuzhazō*, an infinitive. Literally means: "be at rest." (What's Bullinger do with that word? He refers to Luke 23:56). Be at rest, be at ease within yourself. It reminds me of the scripture, "though I be in the midst of hell, He is here"—remember that one, Psalm 139. In the midst of a fiery furnace, three men at rest. "Study to be at rest, at ease; study to be quiet." And to be quiet means that you come to the place in your life that you know, that you know, that you know, that you know, you no longer need to doubt about it. That's "quiet." And until you reach that point, you'll always be shook up over something. When a person finally comes to the place that even though he doesn't understand it all, but he has come to the conclusion that the Word of God is the will of God, and it's God's rule of faith and practice, it brings a serenity, a peace, a quietness, an "at rest" kind of thing, which that man or woman will never have until they come to that position. Rest—from stewing about it; fretting. (Luke 23:56—after the death of the Lord Jesus Christ. That's wonderful.)

"To do your own business" = is an infinitive, of course, and it means "to be occupied with." It's a continuing process. It's not a onetime have-done.

"to do" = to practice; to mind, or pay attention.

"your own business" = your own things, your personal affairs. In other words, practice your own affairs; keep your mind on your own affairs; pay attention to your own affairs. Quit sticking your nose in everybody else's business; trying to run Maggie Muggin's business for her. That's why previously it said, "study to be quiet, (keep your mouth shut.)" You've got enough to do to take care of yourself. You don't have to worry about what other people are doing. Wasn't it Peter?—when the lord had told Peter what to do and he looked

at somebody else and said, "that's fine lord, but what shall this man do?" Jesus sincerely set him straight. He said, "none of your business." If I will that he hang in here, okay. Same general essence here. It really takes an application of the principles of God's Word to bring you to the place where you keep your nose out of other people's business, and shut-up. Do your own business—"not slothful in business."

Romans 12:11

Not slothful in business; fervent in spirit; serving the Lord;

Take care of your stuff. Practice, mind, pay attention, do your own personal affairs.

After I finished working this today, I drove past the bicycle racks. We're not taking very good care of our personal affairs. Spent all the money for the bicycle racks and you don't even get them in the racks—you lay them down before you get them in. You wouldn't believe I saw that, did you? Take care of personal affairs (business). I know what you're thinking—Wall Street—I'm not. Long before you ever make it to Wall Street, you got other things to take care of; maybe if you made it to Wall Street, you'd wish you were back on the other street. I don't know, but here are the great principles. Boy, they're really beautiful in here. If you ever want an abundance of God's Word you are going to have to practice these principles. I don't care what the world does. I only care what God's Word says we have to do. I know how difficult it is to keep your nose out of other people's business. I know how easy it is to just sluff off and let things drift by, let them lay around.

"and" (I Thessalonians 4) Verse 11, tying this in with, "to work with your own hands." It's the present tense. Makes it a standing duty. Not something you do once and it's a forever-done-for. It's a standing duty.

"to work with your own hands" – Pushing a pen could be working with your own hands; typing a typewriter could be "to work with your own hands"—means to get into something, do something. Just don't sit around and give the durn orders all the time. Do it yourself.

II Timothy 2:6

The husbandman that laboreth must be first partaker of the fruits.

(Cross reference: **I Corinthians 9:10** – Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.)

"to work with your own hands" – when a country, state, community or family reaches a point where they have become so affluent (they think) in life that they no longer need to work with their own hands, that country, state, community, family is on the road down.

Remember the Ariapragus, where they daily met for no other reason than to hear something new, because in Greek culture at that time, because of their affluence, they had reached the point that if any man had to work for a living that was a disgrace. He was not high enough on the totem pole to invite to your social affairs. He did not belong to the right social registrar. That's right. It was frowned upon by the top leaders in Greece when someone had to work for a living.

In the Bible, Old Testament, age of the Church of the Bride, all the rabbis had to work for a living. That's why Jesus Christ was taught a trade, because every man no matter if he was a rabbi, was a teacher, a master, he had to be able to work at something to make his own livelihood, so he wouldn't have to live off the rest of them.

"even as" (should be in there), "we commanded you." And the "commanded you" does not apply just to work with your own hands. It applies to all those mentioned previously. The word "commanded" is again charge or told you emphatically previously. See, he had already taught them this, but now it was written. Which again tells me from God's Word that you just have to keep telling people this over and over and over again. And you have to love them with the love of God in the renewed mind. You have to keep building them up to where they reach that spiritual stature, which is the furthest they will ever go with God in this life.

I Thessalonians 4:12

That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

"That ye may" – That again is the evidence, the walk, so is it "study to be quiet," "do your own business," "work with your own hands"...that's all walking. You understand? Because the word "walk" is example. In good form or in good fashion, that ye may be an example in good fashion, in good form. In other words let them see you. This is what I mean when I say throw your shoulders back and let them see a woman of God again, let them see a man of God. Same usage here in Thessalonians—"that ye may walk honestly."

"honestly" – becomingly. That you can walk as it becomes one who has the fullness of the spirit in him.

"honestly" – *euschēmonōs*; made up of two words: *eu* = well; *schēma* = from which we get the English word "to scheme" and "to scheme" is just the opposite meaning today, of the word "honesty." You see, every time man gets hold of a word, he degrades it. But when God used it in all of its beauty, it is "to walk with a well form or a well fashion becomingly."

In India, whenever a person developed a program to present, that was always called a scheme. In English they always referred it "what is your scheme?" It still carried that high connotation of something that had been well, thought through, planned.

That ye walk or that your example is in good form, good fashion. Because believers dare never be indifferent to the impact that's produced by our example. You can't say, "well I'm a Christian, I don't care." That would not be the love of God in the renewed mind. You and I just never dare to be indifferent to the impact that is produced by our example.

"toward" = *pros*, not *eis*—with a view toward, them without. The way they lived would influence those without. Isn't that something. Walk with a beautiful form, beautiful fashion, beautiful example, with a view, always looking with a view, toward those on the outside. How will they see you? How will they respect you? How will they respond to you? How will they reciprocate to your invitation? Reminds me of I Corinthians 7 about the unbelieving wife and the believing husband and vice-versa. It tells the believer to be an example and win that other person by that example. It's the same essence as this one here in verse twelve, same truth. With a view toward those that are without. Without, meaning outside the pail of the brethren.

I Corinthians 5:12, 13

For what have I to do to judge them also that are without? do not ye judge them that are within?

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Because if the wicked person is in the midst, what's the testimony to the outside? It's quite sharp isn't it? That we are an example to them that are without.

Colossians 4:5

Walk in wisdom toward them that are without, redeeming the time.

Okay. Walk how? In wisdom, not stupid. And not just throwing everything to the wind. Walk in wisdom, so that when people see you, they see Christ.

I Timothy 3:7

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Now to them that are without a good report. That doesn't mean they fully agree, but they have respect for you, that's what it means—you are not a fly-by-night nincompoop. They've got respect for your integrity, your commitment, your dedication, this kind of thing.

"and that ye may have lack of nothing" = that ye may have need of. This is the genitive of the thing needed, which makes it very interesting—that ye have need of nothing. Now wait a minute. That literally would contradict the rest of the Word if you take it just as it is written without an understanding of the Word. You have need of nothing. The Word teaches that I have need of you as my brother and sister. You have need of no one or nothing? See, "no one" is also one of the texts. That's not true. Can you take care of milking the cows, so you get the milk?; harvesting the grain, so you get the bread?; tapping the rubber tree, so you can have an automobile tire? No! All of us need others, right? So this verse, "that ye have need of nothing, lack nothing," is not to isolate our thinking that I am my own—"nuts to everybody else, I don't need you," attitude. Everybody needs a lot of people. Oh, it's so simple isn't it? Here, there's water in this glass. Somebody had to make the glass. Somebody had to get the materials together to make it. Somebody had to get the water. We all need each other. Now, put that in the greatness of the body of the church and it takes on a totally new dimension. You so walk circumspectly, beautifully, with a view toward those who are without, and in alignment with this conjunction, that you have need of nothing.

"nothing" = can be masculine or neuter in gender. A lot of Bible scholars go with the masculine. I do not—I think it's neuter, which simply means, "to make proper provisions for themselves and their families' personal labor." That puts it in the neuter. That's what I think we're talking about. Not that I do not need you, not that I do not need the man who milks the cow, who delivers the tire, who makes the engines, but that I will not lack, have need of nothing, because I will properly provide for myself, my family, by my personal efforts, by putting my labor into it. "To work with your own hands," of verse 11, see that. Here it is again in a different light, however.

"That ye may have lack of nothing" = the Word says if you don't work, you don't eat.

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.

Psalms 37:25

I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

The Word says if you don't work, you don't eat. Anybody that deliberately lives off the generosity of another believer are never living the love of God in the renewed mind in manifestation. In other words, if I am a financial crash pad for someone who does not want to work, who deliberately lives off my generosity, or yours, that's wrong. That's contrary to God's Word, and what's contrary to God's Word is contrary to God's will, and what's contrary to God's will is sin. It's wrong, it's error. It has to then come from another source—devilish.

He said in Philippians 4:19 that he would supply all of our needs, according to his riches in glory by Christ Jesus. But not if you sleep in all day; not if you expect the garden to grow onions when you don't plant any onions. He's not going to supply your needs. You're going to starve to death. You are never going to know God's Word either, until you put forth the effort to know it. It'll just grow up in weeds. That's why, for most people, the Bible is just weeds, never cultivated it to understand it.

When you work these four verses, I think you have to come to the position that you give nothing to the government, but the just taxes that are collected according to the constitution, the law of the land. And in turn, you take nothing from the government, but that granted to you by the constitution, the law of the land. After I finished all this again, I read my constitution again. (Someday I'm going to memorize it. I should have done that when I was a boy. Didn't.).

The Preamble. We the people of the United States in order to form a more perfect union, establish justice (that is guaranteed by the government, take nothing from the government, but that granted you by the Constitution) ensure domestic tranquility (that's the *polis*, the wall), promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.

I'll say it once more and I think this is Biblically accurate; I think it's accurate according to God's Word; I think it's truth. How our people can walk in it—I don't know. They'll have to figure that out on their own. Give nothing to the government, but just taxes collected according to the constitution, the law of the land. Take nothing from the government, but that granted by the constitution. (Which, of course, includes the Preamble). Naturally, when you hold the position, which I do, you will be criticized for it, because this is not the accepted position of the world. This is not the accepted position of the United States, but it is the accepted position of the Constitution of the United States.

We know that in our justice system in the United States if a lower court rules against you, you can make an appeal to the higher court. And finally it's a judicial review that can go all the way to the supreme court. I'm reading this in [Born Again](#), by Colson. There are some interesting paragraphs in here. He writes in here, for example, "the most important decision of the Supreme Court studies intensively in law school is Marberry versus Madison. Nowhere in the Constitution did the founding fathers give the Supreme Court the right to pass on the constitutionality of acts of Congress." That's right, "The court acquired that power years later as a result of this famous case. Today no one questions the court's power of judicial review, which it has exercised with dramatic effect thousands of times since. Even a neophyte law student would prefer to argue the validity of the case for Marberry vs. Madison." That's true so far—now watch this. "There isn't much going for him with the contrary position, because of the way in which the doctrine has become so well established by its long history of acceptance." Now the doctrine becoming well established, by its long history of acceptance is totally irrelevant to the argument, because there is nothing in the

constitution that would prohibit the lower courts going to a higher court, finally going to the Supreme Court. But when you take that last phrase, "because of the way in which the doctrine has become so well established by its long history of acceptance," that's not what makes it true. He transliterates that over into Christianity. Because it's so well established by its long history of acceptance, therefore it's true. That's not logic. That's not true. Just because something is a doctrine and has been well established by its long history of acceptance does not naturally make it true. See how tricky that paragraph is?

And, of course, he used this illustration, because C.S. Lewis in his book, Mere Christianity, really hooked him on this logic of his thinking, because he was working Mulberry and Madison in his mind as a lawyer, so...

The central thesis of Lewis' book and the total essence of Christianity is summed up in one mind-boggling sentence: "Jesus Christ is God," Not just part of God, or just sent by God, or just related to God, he was and therefore, of course, is God. Lewis put it so bluntly, that you can't sluff it off: "For Christ to have talked as he talked, lived as he lived, died as he died, he was either God or a raving lunatic." I wrote "nuts" behind it. The Bible says, "Son of God." But, you see how people get taken in? Nothing is a doctrine that becomes so well established by its long history of acceptance and, therefore, it's true. It's true, because it's true, whether it's accepted or not accepted, whether it has a short history or a long one.

Jesus Christ, from a living point of view, could never have been accepted, because he didn't live long enough. If he was the Son of God why didn't he live forever and ever and ever. He is not the way, the truth, and the life, because he lived to be as old as Methuselah. He was the way, the truth, and the life, because he was the way, the truth, and the life. Has nothing to do with the longevity of his existence here upon earth. Truth has nothing to do with whether people accept it or reject it, whether it is a doctrine that has been promulgated through the years or not. Truth is truth, that's the end of it.

So it is with the great statements in these four verses, preceding the fifth chapter. It is really interesting how whenever you take something from the government that you are not entitled to, they will always control the strings. Whenever you take something from the government period, usually, they control the strings.

Just recently noted in the academic realm, of course, there are a couple of colleges now that have told the government to "go stick" their money. They are not going to take any more. But you won't do that at Harvard yet. Last year, Harvard alumni contributed 53 million dollars to Harvard. (that was in last month's Educational Newspaper). That's not bad. And that's just a bare five or ten percent of the total income of Harvard. But you see whenever the government comes in they dictate the programs. You do what they say. That's why God established in His Word how people were to live.

Many times I am very blessed by the Mormons, other groups. The Mormons do not take anything from the government. They didn't anyway, last time I checked them out. I often wondered how somebody got to be Secretary of Agriculture. Wasn't he Mormon? What was his name? A couple of years ago? Wasn't the governor of Michigan Mormon? Well...don't know much about Mormons—know a little about the Word. But to me, that's very interesting.

I THESSALONIANS 4:13-18

May 26, 1977

If you're a seafaring individual, there is one star you keep looking for. Which one is it? What is it called? The North Star. It's also called something else by the navigators. It's called the Pole Star.

This section in God's Word is the Pole Star of believers. This is what you navigate by. It's the great spiritual reality of the return of Christ—the hope. This, in the theological circles is called eschatology. So whenever you hear that word or read that word any place, you'll know it deals with the last things. It comes from the Greek word *eschatos* which means last, and the word *-ology* meaning science. It's science of the last, which transliterated over to what it really talks about is the science of death. So whenever you read the word "eschatology" or "eschatological" in writings, theological works or anything else, it will always mean the theological position of death, the last things, the science of death.

There is also another word I'm going to give you tonight for you to put in your vocabulary and understand when you read it. It's called a euphemism. From *eupha* meaning a mild word. Through the gospels as well as in this section, we'll be dealing many times with the word sleep as it is used for death. That's a euphemism. It's a mild word for another word that's too painful to use. That's the Webster's analysis of it.

Again I feel tonight for the most part, that The Way Ministry stands in a corner all by itself when it comes to working the Word in this field of eschatology, I suppose. Only time will tell. That is when all the eschatological details have been taken care of: as to who rightly divided the Word and who didn't.

I have a new book or booklet put out by Rex Hombard. I just received it, and the titles are "Why Was I Born?", "What Is Death?", "Where Are the Dead?", "What's It Like To Die?", "How Can I Live Without You?", "Are the Dead Conscious?", "What Will Eternity Be Like?". And, of course, if I picked something like this, I would immediately turn to the chapter "Are the Dead Conscious?". Naturally I did that. And this is the last paragraph of that chapter. I think if you read just the last paragraph of every chapter you'd get the book. But, this is the last chapter:

"God's Word clearly tells us the dead are alive, alert and active."

Now, there you are. Now here is a man that perhaps has one hundred times more following than we have, a man that's one of the "rising stars," as they call it in our country. This has just been published. Now, we hold the entirely opposite view to this. Tonight we'll be into it again. Again I'll read it to you (Hombard's work again).

"God's Word clearly tells us the dead are alive, alert and active."

And of course in this chapter he says that the people that died in Christ are in paradise and the poor other people that have died are in that other place. I forgot which he called it—you know, where you're semi-burning, but not quite? Also in this chapter he says that the dead have sensation, they have recognition, they have remembering, they have hearing, seeing, thinking and learning. It is loaded with scripture and loaded with the quotations of the scientist, M.D., one of the leading scientists in substantiating the facts of life after

death. His name is Dr. Moody. He has him here in this book, and I just saw an ad of a new two volumes coming out by Guidepost, all of them by Dr. Moody, on "Survival After Death" which he has documented by proof from the medical associations in his years in the hospital. So, you just have to sort of work the Word and make up your own mind, I guess. People are going to believe what they want to believe. They can't believe beyond what they're taught. And until they have an opportunity to hear what I think The Way Ministry stands for, they can't help but go the route of spiritualism, because there are signs, miracles and wonders in the spiritual field. They can't separate spiritualism from truth, or right from wrong. I think it's real alarming as well as interesting.

I don't know how many of you fellows or gals have read the book Born Again by Charles Colson who was Nixon's right-hand man for about five or six years. It's a fine piece of work. From general reading point of view, I'm not going to give you a book report, I'm just going to share a little something I have on my heart. He makes this statement:

"For eleven years of my life, I've driven with every ounce of energy in my body to do the things in government I believed might make people's lives better. But in all that time, I cannot point to one single person, not one life that had actually changed for the better."

He was sincere. He was qualified, just a brain, a real committed man. I think that is a great statement, after he was born again. And, of course, word got home to momma. That was bad, because momma said the following when she heard it:

"My mother was irate. 'His father and I raised our boy as a good Christian. He was baptized and confirmed in the Episcopal Church. We taught him every Christian principle. Imagine saying he's just now become a Christian.'"

This sounds like some of the parents of The Way Ministry! After he became a Christian, his dad and mom were real angry at him. That's what she said, "Well, we raised him a Christian. Why, he's been born again all the time. He's been a Christian all the time." See? I think it's in the Advanced Class where I do Gert Behenna. Gert Behenna, I think, makes a statement that she cannot understand how someone can be so born again, (the word she uses I forget), so great with the wonderful presence of Christ, and never talk about it, or be a Christian. Remember she said she'd never seen a Bible except under glass in Gutenberg, and nobody had ever talked to her; therefore, she assumed she'd never met a Christian. One of the great things about this book is the many, many born-again Christians that are in Washington. But they're all underground, and they never talk about it. He has records in here of working with men for eight years.

After he was born again, they all came out of the knotholes. It was with his new birth, and a few other things that happened that they started having more and more prayer meetings. And then all these people began showing up out of the knotholes of government! He mentions he worked with one of the men eight years, side by side, and never knew he was a Christian. He never talked to him about being a Christian! That is the history of the Church today! You can work generally in a factory or shop next to somebody who is born again, and he'll never talk about it. You can use God's name in vain; you can raise hell; you can ridicule Jesus Christ...he'll never say a word to you. Those documentations in here just blew my mind! It's just fantastic! It was real interesting to me, some of these things. The chairman of the Federal Reserve Board, Arthur Burns, came out of the hole, and so forth. Oh, there are a lot of others.

There had been a prayer breakfast in the basement of the White House all these years when Colson was with the President. He walked by the very door all the time. He never knew

there was a prayer breakfast at the White House. Six or seven years he walked by that door. He never knew it! As a matter of fact, he said the President didn't even know it. Regarding Fred Rhoades, Deputy Administrator of the Veterans Administration:

"I knew Fred was vice-president of the Southern Baptist Convention, and involved in church activities. Been very close on Capitol Hill for years. However, he never discussed his religion with me. I didn't know anything about it."

And then, of course, here is what he said:

"I haven't told many people; it's very personal, but I thought you might like to know."

On a different topic, Colson continues,

"The language of the Christians we were meeting nowadays frightened her as well... Unintentionally they were creating a mystique about what is the simplest decision each man or woman makes in life. The language which is so meaningful to one who has made the decision, can be as scary as the words of a secret society initiation to those who haven't, and can sound spiritually arrogant."

That's true, you know, we can use terms like "renewed mind, born again," a lot of these others. And to those that don't know God's Word, or don't know God, or care about it, it is like a secret society initiation. It will sound spiritually arrogant to them. He was telling about talking to people and he said:

"I don't know...probably hurt them. But I have no intentions of telling them. It's none of their business because it's my private conversion...' I stared into the crackling fire. I hadn't even told my children, or my parents, or Charlie Morin, my closest and oldest friend. No one but Tom Phillips, Doug Coe and a few others in the fellowship knew. 'Better that way,' I mused, 'if it was a foxhole conversion that drowning men grasping for a straw and I slipped and fell when Watergate passed by as some day it must, at least it would only be between God and me and a handful of others.'"

And the reason he shut up was because of fear. People always clam up because they're afraid to talk. But isn't that funny? They'll talk about everything else except the one thing that really matters in life. They don't want to talk about it. They talk politics; they talk everything else, but they won't tell them they're Christians, born again of God's spirit. It's really something. And he simply says in here, "I think it must be pride." This is why no matter how much of the Word you may work, there are just some people who are never going to accept it. And they're never going to believe it because Satan's blinded their eyes. They're full of pride, and they're full of fear. They couldn't afford to change as far as they're concerned.

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.

"But" – sets this now in contrast with that which preceded.

"I" – I or we according to texts. In verse 14, "...for if we..."; verse 15, "For this we..."; verse 17, "Then we which are... so shall we..." One, two, three, four. Four we(s) in this section and the I in verse 13.

Romans 1:13, 11:25, I Corinthians 10:1, 12:1, II Corinthians 1:8—these are all the places in the Word of God that talk about not being ignorant. It gives us six (with the one in Thessalonians). Bullinger said "we."

I think the word "ignorant" is used other places maybe too, but that's not what I'm after. I'm after the same general essence as I Thessalonians 4:13 "For I would not have you to be ignorant brethren..." The words I and we—that's what I'm working because you have texts on both sides, and I'm trying to show you all of them. If you want to take the time, which I did, check the context as I did. You can have the privilege of doing it. If you don't want to, you can stay stupid; that's OK with me. I think from a text point of view, I would go with the "we" here.

"would" = desire – *thelema*.

For we desire not. Again I don't know how much you've worked any of these words in the past, but you should have. I know you've gotten words like *thelema* and *boulamai* which I've taught you previously, *thelema* fits beautifully.

"But I (we) would not have you to be ignorant" = we do not desire...

"desire" – An emotional word. It's not just a rational, intellectual thing, but an emotional will, an emotional would, an emotional desire. And the emotional is always stronger than just the rational will. You know, you can have a cold will, but when you have an emotional desire (a willing—emotionally), it's much stronger. And that's the word, "But I desire with emotion." Real heart.

"not have you ignorant" – relates back to something previous and begins to set the pattern for correcting a misunderstanding, to relieve undue concern or anxiety. It's going to give specific and detailed information.

Again he uses the word "brethren."

"concerning" = *peri* (preposition) – as regards, round about a center.

I think Walter has a work on prepositions, doesn't he? Does he just, teach it or haven't we done it? We ought to do one, and do it very simply so that we'd have every preposition and its usage simply stated so that everybody in the Corps could memorize it. We need to memorize some of this stuff. Either that, or you'll be looking it up a lifetime. To me, it is very, very interesting that this word is used here.

"concerning" – In mathematics, you could use this *peri* in a circle with a point in the center. That's exactly what it means.

"Now, we would not have you to be ignorant, brethren, (round about) concerning..."

"concerning" = round about, a central point. The central point here is going to be the return of Christ. He's the center of this thing, and all this is going to wind around him. That's why that word "concerning" is so absolutely beautiful here. This is the circle round about the return of Christ, and those that are asleep and those that are awake. This is the whole subject matter here, concerning them that are asleep.

"them which are asleep" = *koimaomai* – unintentional sleep. Unintentional. If you lie down to sleep, that's intentional. If you lie down and you die, that's unintentional.

"concerning them which are asleep" = concerning them that are asleep = concerning those sleeping = concerning those lying asleep = concerning those falling asleep from time to time. Those are all different translations. All are accurate. This is the euphemism that I was talking about. From a figure of speech point of view, it's a metaphor.

"sleep" = *koimeteria* = cemetery. It's where we get the word cemetery from. Another word that comes from this word is "dormitory." Of course you will remember the record in John where Lazarus sleepeth and Jesus just plainly said, "He's dead." See the euphemism changed the literal reality in that statement.

"even as others (also)" – "also" must be added. even as the rest = *loipos* = the rest, literally = remaining ones; even as others, remaining ones. What type of remaining ones? You have to go back to the previous verses where Paul by revelation said, "Toward them that are without..." (verse 12 and in verse 13:) "That ye sorrow not (also)" "that are without" (verse 12) – They're not believers; they're not brethren = "which have no hope" (verse 13) = Those outside of Christ or outside the brethren. They have no hope. For the natural man then the answer at best is just this life. There is nothing hereafter. Therefore, by the sheer logic of that principle the deduction would indicate: "Well, man, whatever you can get that pleases you, that blesses you, you better get it in the here and now, because when life is over, that's all you've got."

Now the other side will be if they have no hope, they will fabricate the hope. That's spiritualism. That's the occult side of it and the unbelievers without hope will either move one way or the other. You can see this throughout all history. I'm going to give you the quotes here. (I didn't write them out because it is too much writing for me. We will put it on record, if you ever want to take it out, you can copy it.) All of us who know anything about philosophy and have worked philosophy know that Plato, Socrates, Aristotle and all these men more or less taught the immortality of the soul—especially Plato. A Greek man by the name of Ovid, wrote the following: "Souls have no share in death. When their earlier haunt is abandoned, they dwell in their new abodes and live on in the home that receives them." Aeschylus wrote, "Of a man once dead, there is no resurrection." Theocritus wrote, "Hopes are among the living. The dead are without hope." Catullus wrote, "Suns may set and rise again, but we when once our brief life goes down, must sleep an endless night." Lucretius wrote, "Noon awakes and arises who has once been overtaken by the killing end of life." These that I've read here in quotation are all great philosophers and brains. From Plato's The Apology of Socrates: "Death is one of two things. Either such that the dead is nothing and has no perception, or else it may be a removal and change of the soul's residence from this place to another. If then death be such as this, an unconscious sleep, I call it gain. For in that case, all time seems to the dead no longer than a single night. But, on the other hand, if it be a departure from hence to another region, and the same be true that in that other world are all the dead, what could be a greater blessing than this? They that are there in every way happier than those who are here. And above all, for the time to come, they are immortal—if what is said holds true."

That capsulizes the great philosophical teachers and leaders and training that has permeated our culture, all Christianity, unto this day. You will remember that the Pharisees believed in a resurrection; the Sadducees did not. The Stoics were fatalists; the Epicureans were the jolly gang, you know, eat, drink and be merry. There you have it. And everything that's said by all those top people is contrary to the Word. And yet what they have said is what the so-called Christians have generally propounded throughout all history. At best they have the immortality of the soul, that when you die, you go someplace alive. A very simple little logical principle should have settled it for anybody that can think. That is, "Why should Christ have to return to make anybody alive, if they're already up there alive?" Then they're dead down here, and alive up there. So, they're alive up there; and he must leave them up there and come down and make them alive... Now we got twins! I just for the life of me can't see why they can't see it!!!

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.

"For" = *gar*. This introduces the reason that we have hope and that we do not sorrow, wailing away all the time.

"if" – literally translated = since.

If we believe, or if we don't believe, it doesn't make any difference; he's coming back. He's coming back. Right?

"for if (since) we" – We who? We as Christians! We as brethren! Since we believe that Jesus died and rose again... (Jesus died because of sin. He who knew no sin became sin. He laid down his life. The last enemy to be destroyed is what? Death. And without sin there would be no what? Death.) Since we believe that Jesus died, our complete savior, able to save to the uttermost, and rose again, the dying is one phase, but the rising again is the guarantee of his return. We believe this because we couldn't believe he rose again if he hadn't. That's axiomatic. In his death we were identified with him. In his resurrection, we were also identified; but the resurrection is the guarantee.

Romans 10:9

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

And then comes this speaking in tongues. Speaking in tongues is the external manifestation in the senses world of the internal reality and presence of the resurrected, ascended Christ. Boy, don't you see how speaking in tongues becomes so important. It's the only proof you have. You know, Josephus could have written that they all went and saw Jesus' resurrected body. But Josephus could have lied. But it cannot be a lie if you are born again and you speak in tongues. She is born again; she speaks in tongues. You're born again; you speak in tongues; I'm born again, I speak in tongues. Speaking in tongues is the proof of the resurrection.

"even so" – gives this the complete one accord between being raised and our being raised. In other words, between God and His saints; between Jesus Christ and God's born-again believers. Have you ever drawn yourself a little man? You know, he's got a head, he's got a body and feet at the bottom. This is so tremendous in here if you just sit and think it through and work it in your heart and life. "For since we believed that Jesus died and rose again, even so! Even so! Even so!" What happens to the head, happens to the rest of the body. And Christ is the head of what? The Body! The Church! (Pointing to the drawing). You'll see it later, because it's going to be absolutely beautiful when we get it put together. There you have got the head; you've got the body; even so. Where your head goes, your shoulders have to get there and your ribs, your legs, your body. Okay, suppose you take this head ten miles up and the dead in Christ would rise first. The rest would be changed to join him in the air, to make what? One body, with the head. Wherever the head is, the rest of the body has to be. "Even so!" That's the word "even so."

This next section I worked on carefully too, cause this section is just phenomenal—like the whole Word I guess, when you get into it deep enough.

"them also which sleep" = aorist passive participle, a one time occurrence that's for sure. I think the best translation literally according to usage I can give you of this is, "Them that were put to sleep," or "Even so, them also which sleep." The original word = unintentional sleep. Now think about it a minute. Here we're talking about death. Who is the author of death? The Devil. Death is of the Adversary. Therefore, "Them that were put to sleep" is accurate because, who killed them? The Devil. That's why it's so accurate. Put to sleep by

whom? The Devil. And the only reason that this can happen is because of sin. Okay. Most of the Bible scholars, perhaps all of them as I know them, teach that this is putting to sleep like a mother puts a baby to sleep. That cannot be! When a mother puts a baby to sleep, the baby wakes up. That is not a mother putting her baby to sleep here. It is those who were put to sleep, unintentionally. They didn't deliberately die.

"in Jesus" = through. That of course is the most difficult part of the verse, perhaps. They were not put to sleep through Jesus.

"through Jesus" = Those that are Jesus', his, the Christian believers only. Literally = the affect wrought by him. Best translation I know = will God through Jesus bring with him. This is one of the verses they use to say Jesus was God. "Them also which are asleep in Jesus will God bring with him." Since Jesus is coming back and God's going to bring them with him, therefore, Jesus is God and God is Jesus. I would like for you, at least in your mind, to circle these words as they appear in here. It is really significantly interesting. In verse 14 you have "Jesus" twice, "God" once; in verse 15 you have "Lord" twice; in verse 16 you have "Lord," you have the trump of God, and the dead in Christ; that's Lord, God, and Christ in this verse. In verse 17 you have "Lord" twice. I think it's in this section that Bullinger has a lengthy footnote (in the Companion Bible, I Thessalonians 4, p. 1792, v.14):

"...in Jesus = through Jesus. This stands in the Greek between the words 'sleep' and 'bring'."

You got that? And you have the translation I gave you, "Will God through Jesus bring." Do you see where I put it? Bullinger says:

"To which does it belong? 'Sleep in Jesus' is an expression not found elsewhere. In verse 16 the 'dead in Christ' are spoken of with which may be compared I Corinthians 15:18. And the proper meaning of *dia* with the Genitive is 'through', though it is wrongly translated 'in' – Matthew 26:61; Mark 14:58; I Timothy 2:15; Hebrews 7:9; 13:22; and 'among' – II Timothy 2:2. The context will show that "through" is the meaning as the R.V. renders it in the margin. 'Through' the Lord Jesus Christ we have peace, reconciliation, sonship, the Holy Spirit's gifts, victory and many other blessings... Death is not a blessing, but an enemy. Inflicted by the Lord (Revelation 2:23; 19:21) and permitted by Him. It is the work of the Devil (Hebrews 2:14; Revelation 2:10) whose works He (Jesus Christ) came to destroy, therefore, to take the words 'through Jesus' with 'bring' and read, 'God will through Jesus bring with Him...'"

Okay. That's about the same as I did. "Them also which sleep will God in (through) Jesus bring with him." This is how I worked it. It is the same basic difference. (Bullinger) in harmony with John 5:25; 11:25; Philippians 3:21 and so forth. That's Bullinger, a fine piece of work.

"This will God through the Word bring with Him."

"God" – emphatic word in the verse.

"bring" = lead, interesting isn't it?

"will God through Jesus lead with him..."

The head you're going to find out is not coming down to the earth, upon the earth, in this chapter here: He's going to be up in the clouds. Therefore, he's got to "lead together."

"with" = *sun* = He's going to lead up together, this way with him.

"unto you" – the emphatic part of the verse. This is significant. You would think it would be "the word of the Lord" or "the coming of the Lord" and all that, but it isn't. The emphatic part is "This we say unto you!" Unto you!

"by" = in, "in the word of the Lord." I did not check the Aramaic, so I cannot tell you; I can go with either "by" or "in." It would be simple to go "by." It would be the truth anyway. But if it's "in" it would be "in the way in which the Word of the Lord was revealed to me." That's how I gave it to you. But, "this which follows is by revelation." That's what he's saying: "the word of the Lord." Remember the prophets of the Old Testament? "The word of the Lord came." That's revelation; the Word of the Lord. It's that figure speaking for that which the man wrote or said.

"That we which are alive..." = the living. It is significant that even in the day of the Apostle Paul, he was looking for the return of Christ. If it's your hope today, then it must have been what? His hope. That's why all the "we" are in here.

"that we which are alive" – Paul did not know when the gathering together would be any more, sir, then you do.

"and remain," "we which are alive, remain" – Well, if you're alive, you're remaining. "remain" is also used in verse 17, the only two places in the Bible that this Greek word is translated "remain." It is only used twice.

"and remain living unto the coming." – "coming" = *parousia* of the lord.

"shall not" – literally translated = by no means; not at all. Double emphasis.

"prevent" = precede them which are asleep.

If the Church is a body...class, if the Church is a body, then if the head is coming, what happens to the rest of the body? It has to be joined to it! That's the gathering together. How could your head walk into this room without you? That would be a sight! Okay. The head is returning; that's why you have the gathering together with the return of Christ. The head's coming and he will join together, lift up, raise up, bring together the whole body.

I Thessalonians 4 verses 16 and 17 are one verse.

I Thessalonians 4:16, 17

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:

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.

"for" = *hoti* = because. Those alive are not going to precede them which are asleep why? "Because!"

"the Lord himself" = a double emphasis. "The Lord." Well, if it's the Lord, it's himself.

"shall" – absolute tense.

"descend from heaven" – singular instead of plural.

"with" = *en* = remaining within.

It's going to be real inclusive: the dead and the living believers. That's why it's "with."

"shout" = is a command, "get up". That's the command, the ring of the alarm clock, with a shout.

"with (a voice)" – watch these inclusives. "with a shout," "with a voice," "with the trump of God." These are three of them right in that verse. That's quite inclusive!

"with a shout (command), with the voice of the arch-angel" – literally translated = A voice such as an archangel uses. And this archangel has to be Michael, not Gabriel, because Michael is the warrior, the fighter, the one who fights for God's people. Here, we're going to have the gathering together. That's why he's going to make the announcement. It's Michael. (Jude 9 is another reference you might want there).

"with the trump of God" = a special sound or trump of God that I don't know anything about. It has nothing to do with the first trumpet of Revelation, or the seventh. That's Israel. This is the gathering together of the born-again believers (dead and alive) at the time of the return of Christ, the *parousia*.

"and the dead in Christ" = Those who have fallen asleep. The ones we discussed earlier in verse 13, shall rise first. It's the verb form of resurrection, but it's not a resurrection. Biblically, in a resurrection, everybody has to be dead. Here, not everybody is dead. Some are dead, and some are alive. That's why it's "to rise."

"The dead" = the fallen asleep in Christ, shall rise. The body goes to dust. The soul exits at man's last breath. The only way a soul life is carried on is through physical offspring, the progeny. The life of the flesh is where? In the blood, now that's carried on. The spirit in the believer goes back to God who gave it. So this is disintegrated; this is man's last breath. This goes back to God, who gave it.

Now "those asleep" or "those dead in Christ" are going to get up. The same God formed and made the sperm and the ovum to bring about a physical body like I have and like you have, which has life, which has the soul in that body. I have no doubt that if that God could do that with a sperm and with an ovum, then He can, through Jesus Christ's return get people to rise who are dead, and have been dead since the day of Pentecost or the day after. And in that gathering together, they will be given a new body which will be fashioned like unto his body. And the life in that new body is called "a quickening spirit." What is it? That's all I know about it. But I have no problem with that, because I have a body now and I'm living. And it happened through a simple little old sperm and an egg. Certainly the same God who formed and made that could and will bring the dead to life. And those which are living at the time, He is going to change! People say, "Well, are you going to know anybody in heaven?" Well, do you know anybody here? The same God made it possible for you to know somebody down here. Don't you think He might still have opportunities to make it possible for us to know each other in the hereafter? Why, how stupid to believe opposite. No doubt about it.

"shall rise first" – Well, that's what it means I guess. I don't see anything else to talk about. That doesn't mean three weeks before, it's just in the twinkling of an eye. The dead in Christ are raised, and the alive are changed.

"then" = time. "then" or "thereafter" = *epeita*.

"we which are alive and remain..." – Well, if you're alive, you're remaining.

"shall be caught up" – There it is, "caught up." Because on the first part of his appearing, the *parousia*, the return of Christ, he does not come upon the earth; he comes to the earth but not upon it. That's why we must be "caught up." It is from this word "caught up" that they get the word "rapture," talking about the rapture of the Church because the Latins translate the Greek word *harpazō*, which means, "snatch up, grab them," like an owl grabs

a mouse on the ground, and takes it up. The Latin word is *rapturo*, transliterated into the English "rapture" = caught up, caught up together with them, the dead in Christ.

"in the clouds" – That's that illustration I gave you earlier. He doesn't come down to earth. The dead in Christ rise when? First. Then we which are alive and remain shall be caught up, snatched up together with them in the air. That's how the body gets joined to the head.

"in the clouds" = amid the clouds.

"to meet the Lord in the air" – That's the great meeting. That's the great meeting. That's why I said when I began tonight, when you want to teach this whole section, you can call it "the Pole Star of believers." That one guiding great star that you set your heart, and life and soul and everything on: and that's the return. Or if you like it any better, you can call it, "the great meeting" because that's exactly what it is. When he comes, that's the great meeting. Boy! This is fantastic in here! This great meeting could be translated "the meeting with the lord." Where? In the air!

"in the clouds to meet the Lord in the air" = upward.

That is really significant to me, because the "upward" part is whose dominion? Who's the prince of the power of the air? With the return of Christ who takes over? The lord and the saints. The gathering together is in Satan's domain: in the air. We're going to meet him where?

"in the air" – in Greek literature – of a ceremonial meeting with a person of a renowned position. We're going to meet the lord! We are where? Here. We go to meet the lord where? In the air. It's a ceremonial meeting of someone very prominent. That's the Greek usage. But it's to meet him there and to return to the place from whence they came. We go to meet him in the air. Then, after a period of time, he comes with his saints to the earth. That's the usage of this meeting here. Look, it's very simple. You go meet me at the airport with your motorcycles, then you bring me home. You go meet someone, you bring him back to your house with you. Pick him up at the airport, bring him home with you. We go meet the lord in the air, and then we come back with him, where we came from. That's why the Word of the Lord teaches that the saints are coming back to the earth with the lord. It's all wrapped up in the "meeting in the air."

This is the one great new Body, the Church, the gathering together. The dead are rising; the living are changed. The dead are the corrupted who have to put on incorruption and so shall we ever be with the Lord.

"to meet the Lord in the air" – It's not just "so shall we ever be with the Lord."

"with" = *sun*. Not just a "with him," but a "like him" – with to the end we are like him, the lord.

"so" = thus. That's the emphatic word here – "and thus." And so! In this manner! In this fashion! In this shape!

"shall we ever be with the Lord" – This is not only "the great meeting" it is the great one new body. It is union with the lord in a new body, fashioned like unto his body, forevermore.

I Thessalonians 4:18

Wherefore comfort one another with these words.

"wherefore" = so then.

"comfort" – same word I gave you before in verse 10, "beseech" = to give a quiet type of peaceful acquiescence. But it's all quietness, all peacefulness, also encouragement: to encourage toward a more worthy endeavor.

"wherefore comfort one another" = so then, be comforted and encouraged and comfort and encourage one another. It's a constant teaching that has to be given to people that we comfort one another and encourage one another in these words.

"with these words" = in these words which have been given here. There have been so many, many theological arguments over the simplicity of this stuff. And they're still going on, when I think the Word is so simple. If you have eyes to see, it's plain. If you have ears to hear, it can be understood. The great opportunity that the Bible scholars and theologians have always had, is to fit the return of Christ with the great tribulation period of the Book of Revelation. Scripture like "shall not come into wrath" is not taken as literally accurate. Tonight, I want to give you the three great theological arguments. And these you should know, and understand, and learn, so that when you run into people in the future who talk about these things, you don't have to be stupid.

1. Those who believe that the gathering together comes before the great tribulation are called Pre-tribulationists—that's us...Pre-tribulationists, who believe as we do, that the gathering together will come before the great tribulation, and that the Church of the body will not go through the tribulation.

2. Another group believe in what is called Mid-tribulation, that the Church is at the midpoint of the great tribulation. That's the end of the three and a half years that are mentioned in the 70 weeks of Daniel. Daniel 9:24-27 is when it will occur.

3. And the third group is the Post-tribulation. You see, if you understand the words tribulation, when "Pre," "Mid," "Post," you should understand. Then, you also have what is referred to as Pre-Millennial and Post-Millennial. Pre-Millennial means those who believe he will come before the thousand years that are mentioned in Revelation. Post-Millennial means after. What's a millennial? 1000 years. How could you comfort one another with these words if you go through the tribulation? Interesting isn't it? Well, that's all I'm gonna do tonight. That's all I know.

I THESSALONIANS 5:1-28

June 7, 1977

There are 46 hours of work behind this one hour of teaching. This is one of the most difficult chapters to handle because such little knowledge of the accuracy of God's Word is known and you can't believe anything anybody has written. You just have to check it out, every detail; every word has to be checked.

I Thessalonians 5:1

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

"But" = *de*. It's transitional but contrasts the certainty of Christ's coming with the uncertainty as to its times and seasons. The verses preceding in chapter 4 told us of Christ's return, how we'd be caught up alive; those who remain, alive, caught up; those who are dead, changed. But, contrasting the certainty of Christ's coming with the uncertainty of the times and seasons, you have no need that I write to you.

"of" = *peri* – concerning. Here we're back to the same declaration in the sense in which it's used in Acts 1, where previous to the ascension, Jesus said it's not for you to know the times or the seasons (verse 7) which the Father has put in His own power. (Well, then Jesus Christ could not be the Father that's for sure, because He put it in His own power. Jesus didn't know it. Had Jesus been God I'm pretty sure he'd have known it.)

"times" = *chronos* – where we get the word "chronology" and other chronometrical exactitude. Look at your watch and you'll know that the chronometrical exactitude means "what is the right time."

"seasons" = *kiros, kairos* (both words). Seasons is a portion of time, that's the difference. Seasons have time in them naturally, but it's only a portion. Of the times, the *chronos*, and the seasons—that particular portion of *chronos*. Seasons are characteristic of the time, occurrences. The time; occurrences distinguished in time—that's what seasons are.

"no" = absolutely not.

"unto" = to. The reason he did not need to write to them concerning the times and seasons and elucidate much more was because he had well instructed them when he was teaching them. That's why he didn't have to write it.

I Thessalonians 5:2

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

"For" = *gar* – which always gives the reason why. For yourselves know...the reason I don't have to write to you is because you understand.

"yourselves know" = to understand. To know is to understand.

"perfectly" = *akribōs* – accurately. This word is really unique because it means: exact knowledge due to the result of careful and planned teaching. That's how I know Paul, Timothy, and Silas and those men did accurate teaching. That's how they got the exact knowledge.

Acts 18:25

This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Talking about Apollos it says, "This man was instructed in the way of the Lord." The word "instructed" can also be translated "catechized." It is the word *akribōs*, accurately catechized, accurately instructed.

"that the day of the Lord" = the Lord's Day. Put in the genitive case "of the Lord" to put the emphasis on "Lord" rather than on the "day." Every day is a day. It depends on whose day. If you want to emphasize the might of angels, you don't say "mighty angels," you say "angels of might." If you want to emphasize the angels you say "mighty angels." It's when two nouns are used in the genitive case, in regimen. If you want to emphasize one of them, you put it in the genitive. This is the Day of the Lord, the Lord's Day. It hasn't got a blessed thing to do with Sunday, or Saturday, that's the Sabbath anyway. This has nothing to do with the day, it has to do with the times and seasons. The Day of the Lord, as the Lord's Day, is that day when the lord returns from heaven. And, the return of the lord is two-fold. He's coming for the Church of the Body and later he's coming with his church on earth in judgment. That whole period, with his coming for and his coming with is called the return or the *parousia*. It's all called the Day of the Lord. Now this is not difficult to understand, because when he came the first time, there is a period of time involved. He was born in Bethlehem, then ascended from Bethany some 30 years later. That's all referred to as his first coming. So his second coming has two major things in it: his coming for and his coming with the church. His coming for is the one that we were just dealing with in verses 16 and 17 of the previous chapter and other verses there. Now here we're talking about this part of his return and the Lord's Day is always set apart from man's day. This day in which you and I live today is called man's day, because man does the judging. When the lord returns, he is the judge. He's coming back as King of Kings and Lord of Lords, to sit in judgment.

I Corinthians 4:3

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

"judgment" = day.

I Thessalonians 5:2 (continued)

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

"so cometh as a thief in the night." The whole emphasis here is to indicate the suddenness and the unexpectedness and an unhappy surprise. Another usage would be "secretive and unannounced coming." A thief's not going to tell you ahead of time he's coming at 11:15. And when you find out he's stolen all your jewelry, it's an unhappy surprise. It's with suddenness and unexpectedness that he comes. The Day of the Lord comes as a thief in the night. You can't put the characteristics of a thief on the Lord Jesus, but the parallelism is the suddenness, the total unexpectedness of it. This becomes clear and elucidated when we get to verse 3.

I Thessalonians 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.

"For when they" – they who? The unbelievers, the senses man of the world.

"For" – omitted.

If I had to put verses, I'd never have made this a third verse. I would have carried it right on. When they (they who?) the unbelievers, the senses world man.

"shall" – omitted.

"peace and safety" – peace deals with circumstances, safety deals with being unshaken about anything. "Safe and secure" would be another appropriate translation. But when they shall say "peace and safety, or safe and secure, everything is hunky dory, wonderful."

"then" – then (time).

"sudden destruction" – the words "then" and "sudden" are both emphatic in every text. It's when they say, "Well, boy, we're living on top of the heap, everything's hunky dory. We have peace every place, everything's safe, circumstances are fantastic," totally unshaken about anything – then sudden destruction.

"destruction" = *olethros* = utter and hopeless ruin – not physical annihilation.

"cometh upon them" – upon the unbelievers, the senses man world and the people.

"as travail upon a woman with child" – the word "travail" is the word *ōdin*, literally meaning "birth pangs." "Upon a woman with child" could beautifully be translated "as birth pangs come upon a pregnant woman." Because if she's "with child" she's got to be pregnant. And this comparison, this "sudden destruction" is really neat because like the thief cometh in the night, here he talks about peace and safety and then sudden destruction, which is absolutely utter and hopeless ruin for them. He uses that figure of a woman just at the moment of the birth pangs and that's neat. That's like my Brenda. She came up and hugged me and you know she doesn't have any birth pangs yet. She is carrying that beautiful baby around but boy all at once, just like that she'll have the first one. All at once something triggers and just like that it hits you. That's it, that's what this is talking about. If you're pregnant the birth pangs are inevitable. You know you're going to have it, it's going to be there. "Birth pangs" is a much better word. It's inevitable, it's sudden and it has a degree of pain with it. Those are the three characteristics. And they, the unbelievers, shall not escape. He is coming back and when he comes, that's what's going to happen.

I Thessalonians 5:4

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

"But ye" – both "but" and "ye" are emphatic again, in contrast to the unbelieving world.

"are not in darkness" – again these are all like metaphors. "darkness" is a figure. These things in here are just loaded with emphasis. Darkness represents sin and evil, unpreparedness, this kind of stuff.

"that" = in order that = *hina*.

"the day" – the day has a definite article in front of it. The day, what day? The day of the Lord, the one we just dealt with.

"should not overtake you as a thief" – should not overtake you as a thief should overtake.

"overtake" = *katalambanō*. That day is not going to come into manifestation and hit you as a thief because the signs of times are known to the believers. Yet, the believers do not know the times or the seasons exactly of his coming, but when they cry peace and safety... (Matthew 24 has a lot of other stuff). That's why the believer is not overtaken with

surprise, with the suddenness of it – only the unbelieving world because they're not expecting him. All their friends are going, who believe in the Lord Jesus Christ – can't find them in the bars or any place. Another wonderful reason why it's not going to be is the manifestation of speaking in tongues. Your speaking in tongues tells you that you belong to Him and therefore you're going to be in the gathering together.

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.

"For ye" – Here again the "for" is not in the King James Version, but there is a "for" in the Critical. "For ye" – they are both emphatic. "For ye are all children of light" is the text. You know children come from daddy and mommy, not light. It's a figure.

"children" = *huios* = sons.

"light" = *phōs*. We get the word "photography" and all those "photos" and everything else. But this word – there are a number of words for "light" in the Word. This is the *phōs*, which means absolute. You know, you can have grades of lights; light; lighter light; brighter light. This is absolute light. We are sons of the absolute light. That would be a good literal according to usage: For ye are all sons of absolute light.

"and the" – "the" – omitted.

"children of the day" = *huios* = sons of day. Look at the structure: sons of light, sons of day, light – day.

"we are not" = *ou* = absolutely not.

"of the night nor of darkness" – In this verse, "night" corresponds to "day." The word "nor" is the word *oude*. Darkness corresponds to light. Here you have a double idiom: light – day; night – darkness. It is a figure of speech called *chiasm*. It is what is known as "introverted correspondence." In Greek the word, *chi* is made "X." That's exactly what it is. Start in the left hand upper corner and make it #1, then come counter clockwise, #2, #3, #4. #1 and #4 will correspond, and #2 and #3 will correspond. If you have #6 in this figure, which does occur a number of times in the Word, #1 and #6 will agree, #2 and #5, and #3 and #4. In this verse it will be #1, 2, 3, 4 – that's how it ought to be and that's exactly the order here. #1 is light, #2 is night, #3 is day, #4 is darkness. Light and darkness are just opposite of each other, day and night are opposite: 1, 2, 3, 4.

This is one of the most solemn figures of speech used in the Word of God; it's right here at this location. See, the "light" of the first part of verse 5 is introverted in correspondence with "darkness" – the latter part of the verse. "Sons of the day" is introverted in correspondence with "night." Day – night, light – darkness, and that makes the "*chi*." That's where the figure got its name. But you sometimes have 6 or 8 of them and they're all introverted correspondence. They're the most solemn figures used in the Word. Naturally, the first part of it is positive, and the second part negative. Children of light, children of the day. Not – absolutely not – children of the night. It doesn't add "children," but to get to the figure quickly: "we are not of night, nor of darkness."

I Thessalonians 5:6

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

"Therefore" = so then. This is a conclusive statement, which is a practical consequence of that which preceded. "So then" let us not sleep. Here again we have a metaphor which denotes being indifferent. If we'd go to sleep as believers, we'd be indifferent to spiritual

matters. Doesn't refer to death, refers to spiritually staying sharp and he puts it in the negative; later on in the verse we go positive again.

"not sleep as others" – "others" is *loipos*, not *heteros* or *allos*—an entirely different word. It means the remaining unbelievers, the remaining ones.

"but" = *alla* – (in contrast to).

"let us watch and be sober" – here's the positive, and this is doubled; watching and be sober, establishing it because this is our absolute duty as believers. Our duty is to watch and be sober.

"sober" = *nēphō* – (literally) to be in perfect control of your senses. If you've had three shots of bourbon you're no longer perfectly in control of your senses. We're to be sober, we're to watch. We are not of night nor of darkness, so then let us not be indifferent to spiritual matters but watch and be sober, perfectly in control of our senses.

I Thessalonians 5:7

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

"For" – the Word again confirms the preceding exhortation, doubled again to make it the absolute. They are asleep at the switch, never know what's going to hit them—the unbelievers.

"drunken" – first one is the act—get drunk. The second "drunken" is the state. For they that get drunk, their state is that they are drunk—in the night.

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.

"But" – (again in contrast).

"let us" = *hēmeis* – but we.

"putting on" – this word means to put it on as a definite act and keep it on. That's why it's in the aorist tense. This is continued vigilance. Just because you're born again of God's spirit you can't lay off for a week—you know, take a year off and see whether you can sin awhile, then come back. Constant vigilance is this "putting on"—that's in those two words.

"the breastplate of (*pistis*) believing" – the word breastplate is *thōrax*, which means "protect the heart." We of the day, we put on, a definite act, and we keep on that which protects our heart. Not the physical heart, it's the heart of the inner man—like Romans 10. (That Romans 10:9 and 10 is the figure *chiasmus*. In verse 9, confess is first; believing, second. In 10 it's inverted—just thought of that now). The breastplate protects the heart. The breastplate of believing and love. Love activates continued believing. And for a helmet—the helmet is the protection for the head. We who are of the day, we're sober, constantly vigilant. We protect our heart and our head. Why? Because of the hope of salvation. Love activates. Hope anticipates. But the love of God activates our believing and our hope. And the hope is the return. So you protect your heart, from which you've confessed with your mouth the Lord Jesus...God raised...thou shalt be saved. You protect that, and you protect your head with your believing hope of the return, salvation. That's the wholeness—*sōzō*. That's a tremendous verse.

I Thessalonians 5:9

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

"For" = *hoti* – because.

"hath" = omitted.

"not" = absolutely not. And this is the negative side here again.

"appointed" = *etheto* – destined.

"to" = *eis* – unto. Because God has not destined us to wrath. Boy, isn't that something! God absolutely not destined us to wrath. Then how in the crazy world can anybody teach that the church is going to go through the tribulation, called the wrath of God? Only because they can't rightly divide the Word.

"but" = again this is the strong contrast – *alla*.

"to" = *dia* – through.

"obtain" – really an interesting word. It means "the act of acquiring something." To obtain is the act, not thinking about it, it's the act of acquiring something—that's the positive side. "But all the way through to obtaining, the act of acquiring wholeness, salvation by our Lord Jesus Christ." I think this refers to the return, that at the time we are not destined now to wrath, but we are destined to obtain absolute perfection (like I Corinthians – then we shall be perfect as he is perfect) with the return of our Lord Jesus Christ.

"Lord" = master. "Jesus" precedes the word "Christ" emphasizing his humanity and finally his messianic mission (is "Christ").

I Thessalonians 5:10

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

This is the only mention in the book of Thessalonians of the death of Christ. The reason he didn't have to mention it was that they had been well-instructed about what his death was all about. Here he simply brings it up because we're not destined to wrath. And the reason we're not destined to wrath is because when Christ died, we died with him. That's why we're living with him.

"For" = *huper* – in place of, in our behalf. He died in place of us, in our behalf.

"that" – the ultimate goal. That...that what? The ultimate goal: whether we wake, are alive, or sleep, or dead. Living or dead we shall (absolute tense, "should" in King James) live together.

"together" = *hama*. Who together? The dead and the alive. The dead raised, the alive changed. That's why this word "together" is in here.

"with" = *sun* – in proximity to, conjunction with, or coherent with. We shall live together in conjunction with him (to him), for we shall see him as he is and be like he is. That's why this word "with" here is so very, very important.

I Thessalonians 5:11

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

"Wherefore" = *dia* – on account of which thing. On account of this which we have just read about which has occurred.

"comfort" = *parakeleō*. And here again we have a doubling. It says to comfort. To comfort is to exhort to a more worthy endeavor, quiet acquiescence.

"yourselves together and edify" – The remarkable thing here in this particular verse that I see so beautifully is that the work of comforting one another, edifying—two things: comfort and edify. Edify means to build up, remember "edifice." So it's not only a comfort, but to edify. It's not left up to the elders of the church, not left up to the apostles, prophets, evangelists, etc.; everybody in the Body is. "Wherefore, on account of which things... you comfort one another." Everybody participates in comforting and edifying one another.

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;

The word "and" again is transitional. This is the practical side on the building up, comforting: the building up and the edifying. Build up each other.

"beseech" = to request someone to do something, lovingly. Not say "Damn it, do it!", but by your own example and your own way of life, you request someone to do something.

"to know them" – In verse 13 it says "to esteem them," do you see it? You have to put 12 and 13 together to get the in-depth understanding. These men of God that ministered to the Body as apostles, prophets, evangelists, teachers, pastors, etc. You must: first, "know them"; secondarily (verse 13), "esteem them." The only way you get to them is to live with them; they to live with you—like Paul did with his people, like Timothy did. Like I do among you kids. It's the only way you get to know them. And it says it's a requirement of the Word that the believers are to know them which labor among you.

"labor" = putting forth strenuous effort resulting in weariness. They're not men that sit at a desk and say, "Well, do as I tell you—don't do as I do. Just go out there and work your fanny off; I'm going to sit here and stay cool." No. Labor! The men of God have to work their fanny off. The word means strenuous effort. In my words, "Work hard!" That's my terminology.

"among" = *en* – in you.

"over" = (literally) stand at the head, to direct. They are not over you with a ball bat. The word is also translated "rule." They don't rule with an iron hand; they labor—strenuously. And they stand at the head to lead, to direct. In other words, they don't push the believers out there, they walk out there—at the head. Then that's why you must know them that labor over you. And it's "in the Lord." It's not in some man's egotism.

"admonish you" – put you in mind of something you have forgotten. To put in mind, reminding someone who has forgotten. If this is the Word of God, and you have a Twig leader or a Branch leader or a Limb leader or any other leader in the Body who does not labor, who does not stand at the head and do it himself—direct or rule, and who does not put in mind, reminding someone when he's forgotten something, then he doesn't qualify in that position.

I Thessalonians 5:13

And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

"esteem" = regard, reckon, think, consider.

"very highly" – (These words in the Greek are very interesting.) = exceedingly abundantly beyond all measure. And the verb form is in the tense that it's a continuing attitude of esteem, not just once. It's not just that you esteem that person tonight, then tomorrow you raise hell about him. It's a continuing esteem. "And to regard them abundantly beyond all measure" would be a literal translation of the words "very highly."

"for" = *dia* – on account of.

"their work's sake" – This is the reason you respect them. This is the reason you know them and esteem them—because of their work's sake. Verse 12 teaches you to think rightly about the man of God. Verse 13 tells you to think affectionately.

"be at peace" = maintain peace (among yourselves). And the only way you can maintain peace is to walk in love and be peaceful. That's the only way it's maintained.

I Thessalonians 5:14

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

Tremendous verses. He has just told us to maintain peace among ourselves, right? Then he goes to verse 14 and says:

"exhort" – same word as "beseech" earlier. This is an encouragement.

"warn" = admonish. The word admonish—earlier – to put in mind, reminding someone of what he's forgotten. That's the admonishing.

"unruly" = *ataktos* – (Literally) neglecting their specific task; getting careless with their habits; not concerned about detail anymore. Boy, this chapter really speaks loudly to the Church that has ears to hear. The rest just have to stay constipated. As I tracked this word down, it was real interesting to me. This word "unruly" is the same word that's used of a soldier when he breaks rank, disorderly. Isn't that something? Admonish those who are disorderly, breaking rank, not keeping their shoes shined, their guns polished up, clean; careless habits; neglecting their daily task.

"comfort" = *paramutheomai* (in plural; not *paraklete* word;) – be nice...to the feeble-minded. We all qualify. This is not a mental health verse. It doesn't refer at all to a statement we make today: "Well, he's insane," or "He's feeble-minded."

"feeble-minded" = small-souled, faint-hearted; another translation – discouraged. Be nice to the faint-hearted, small-souled one. I believe that this verse could perhaps apply to outreach, where there's a young child who has just been born in the ministry. He's not strong like you are, so you take care of him, be nice. He hasn't sat through a lot of the teaching you sat through. He's just a baby—so you love him.

"support the weak" – Doesn't say "Support those that don't work." "Support" in the Old Testament is the word "leaned" (Hebrew). Remember when Naaman came to the prophet and he said, "Well, when I go back home, will it be alright if I go in with the king and he leans on my arm when he shaloms the pagan god?" That's the word "support"; to lean on. I think the word crutch might communicate to your mind. Be a crutch to the weak.

"weak" = weaker ones, the morally weak. My phrase—"You have to let people walk on your feet before they can learn to walk on their own." It's this kind of thing. You have to be broken bread for people until they learn to break their own. That's this supporting the weak. Be a crutch to the morally weak.

"patient" = long tempered, not short. You know, don't blow your stack.

"toward" = *pros* – with a view toward.

"all" – blessing everybody. Those that are strong and the three categories: 1) the disorderly, unruly; 2) the faint-hearted or feeble-minded; 3) the morally weak, to all of them, with a view toward all of those, and all the rest of the people, be long tempered. I ought to read that verse a hundred times a day, I guess.

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*.

"See" = comprehend this, (see?) a state of seeing. Be on your guard. See?

"that none" = lest anyone.

"render" = give back or repay.

"evil" = *kakos* – vicious desire rather than active. "I wish he'd die."—that's a vicious desire. If you shoot him in the head—that's action. See that no one give back or repay a vicious desire.

"for" = *anti* – equivalent (evil). If someone has a vicious desire against you, you're not to repay him with your vicious desire. Every desire to do injury to a believer is wrong. No matter how weak, feeble-minded, or unruly.

"ever" = always – *pantote*.

"follow" = (root meaning) to work at it as good to be pursued. Always follow after that which is good. The natural man never does this; he's always retaliating.

"among yourselves" = *eis* – towards one another.

"to" = *eis* – towards all.

I Thessalonians 5:16

Rejoice evermore.

Three things I want you to notice here and underscore in your mind at least: 1) to rejoice, 2) to pray, 3) thanks. That's the order.

"evermore" = *pantote* – same as "ever," verse 15, always—an adverb of time. In other words, rejoice at all times, rejoice always. And to rejoice is an inside job. It is not conditioned by circumstances, it's conditioned by the Word. Joy is an inside job. Happiness is dependent upon the environment, the external. The psalmist said, "Though I be in the midst of hell, God's there." That's joy. He didn't like the hell; he wasn't happy about it. That's why this is a fantastic verse. You could not rejoice if you first didn't have joy. So it's an inside thing. It is constantly dependent upon God and His Word. Adverse conditions are no excuse for failure to rejoice. Circumstances are no excuse.

I Thessalonians 5:17

Pray without ceasing.

This is a continuing practice. A life that is permeated with prayer is the essence of it.

I Thessalonians 5:18

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

This is the spirit of unfailing gratitude, this giving of thanks.

"For this" – this what? All three rejoice, pray, give thanks, are the will of God. You want to know the will of God—you go where? The Word, there it is.

"in" = through, by way of – what Christ Jesus did.

"concerning" = in regards to – *eis*.

I Thessalonians 5:19

Quench not the Spirit.

"Quench not" = do not stifle, do not suppress. This states it negatively. "Quench" is interesting because spirit is many times in the Bible indicated like cloven tongues (in Acts) of fire, like as of fire. It's a flame, and to quench it would be to stifle it, suppress it. And it's like pouring water on it, because the spirit gives warmth and light. Don't put it out. In other words, what he's saying: "Keep developing your spiritual abilities within you; that spirit of God within you. Speak much in tongues, interpret, prophesy. In other words—get involved." That's the twentieth verse—"Despise not prophesyings," see?

I Thessalonians 5:20

Despise not prophesyings.

"Despise" = treat with contempt. Don't treat with contempt prophecy. Apparently what was happening was that some people thought they were having too many exceller's meetings. That's what you need. They treated the prophesying with contempt. They set it down lower, as of not such great importance. "We'd rather hear Paul preach, Timothy preach." He says, "Quench not the spirit and do not treat with contempt prophecy."

I Thessalonians 5:21

Prove all things; hold fast that which is good.

But – There is no "but" in King James, but there is one in the text (in contrast).

"prove" = to test to the end of approving—like they test cars or equipment. The goal is that you want to approve it. But you test it. That's what the word "prove" here is: examine to the end of approving, test.

"all things" – all things what? All things that relate to the spiritual matters.

"hold fast" = *echō*. Hold fast that which has been tested and approved good, that which fits your need. When it comes to the matters of the spirit, every time you operate the manifestations there will be something in there to meet your needs. Everybody gets hit with it. But not everything in every message is for you. That's what he's talking about. When it comes to the spirit, there's always something in there that's just for you, man. And this word "good" that's used here is really something. It means literally: become experts in recognizing the true value of that which presents itself as spiritual. That will not only bless you, but you will know whether it's the real McCoy or a counterfeit. He didn't expect us to be ignorant of spiritual matters, remember?

I Thessalonians 5:22

Abstain from all appearance of evil.

"abstain" = *echō*. But this word, which is translated "hold fast" in verse 21, is translated "abstain" because this word has two basic meanings: hold fast or hold off. When you hold off, you hold it fast—off. The other one is to cling to, hold fast on. Both usages used here.

You don't see that in King James but it's in the text. You hold fast to that which you have tested, examined, and proved. But you hold off from.

"from" = *apo*.

"all" = every.

"appearance" = form.

"evil" = working mischief. Every form (you know, you girls have one) that works mischief, evil.

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.

"And" = *de* – conjunction.

"the very God of peace" = (literally) And may the God of peace himself.

"sanctify" = to set apart.

"wholly" = *holotelēs*. The word *telos* is used in the Bible regarding the tail-end of the tail. You know, every dog has a tail. That's the tail-end. But that tail has an end to the end of the tail, right? The end of the end of that dog's tail is *telos*. *Holo* means "whole." Whole all the way to the end. May the God of peace Himself set apart you whole all the way to the end through His Son Jesus Christ.

"pray God" – The word "pray God" is totally unnecessary. Who you praying to? Soup, or apple butter?

"whole" = entire portion. Everything that is yours, man. Spirit, soul, body, be preserved blameless. The Word "blameless" is the condition of being, doesn't say faultless, doesn't say flawless, doesn't say sinless. It says "blameless."

"unto" = *en* – in.

"coming" = *parousia*.

I Thessalonians 5:24

Faithful *is* he that calleth you, who also will do *it*.

I think we will be using that at PFAL '77, maybe, you, get your God's ability equals God's willingness...here's a good one. Faithful means trustful, worthy, trustworthy. Faithful, trustful, trusted is he who calleth you who will do it also, not will also do it. You've got to get your also's at the right place.

If you want more scripture along this line, you can put them down. I'm going to give them to you.

Genesis 28:15 – And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

Deuteronomy 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;

Psalms 36:5 – Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

Romans 11:29 – For the gifts and calling of God *are* without repentance.

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

I Corinthians 10:13 – There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

II Thessalonians 3:3 – But the Lord is faithful, who shall stablish you, and keep *you* from evil.

II Timothy 2:13 – If we believe not, *yet* he abideth faithful: he cannot deny himself.

I Peter 4:19 – Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

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

I Thessalonians 5:25

Brethren, pray for us.

The great key in that verse is the great preposition "for," which is the preposition *peri*, means to encircle with. Brethren, encircle us with prayer. Literally it should be translated: Brethren, be encircling us in prayer. Isn't that beautiful? Put someone in the center, circle around them in prayer. Be encircled, surrounding us in prayer, praying for everyone, encircle them. Brethren, pray for us, see. I can pray for you, but I've got to get you also to... what? Pray for me. You can pray for someone, but you need them to pray for you also. We need to be encircled. And here, Paul, the man of God is saying... you brethren, encircle us, Timothy, Silas, myself with prayer.

I Thessalonians 5:26, 27

Greet all the brethren with an holy kiss.

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

"charge" = *enorkizō* – lay it on you. I burden you with it, I lay it on you, I tell you, man, I charge you. You know it doesn't charge into anybody and tackle them, nor is it the light brigade.

"this" = the.

"read" = aloud; that this epistle be read aloud.

The word "holy" is scratched. If they are brethren, they are holy. Yeah! He had to put holy in front of kiss, you know it. And not in front of brethren. The Lord ain't stupid.

I Thessalonians 5:28

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

"with" = *meta* – a mental disposition of action. I think it might be translated among with understanding, the grace of our Lord Jesus Christ. God's divine favor be among you. Have a mental disposition, an active mental disposition among all the brethren of the grace of our Lord Jesus Christ. Not of works lest any man should boast—it's grace! That's how he closes this fantastic first epistle.

And of course, this epistle was written from Corinth, which is not frequently accepted, but it was. Okay. That's all I know about chapter five tonight. Now you kids that are in the Corps ought to really work this chapter. Get your tape out, your notes and everything else and master it, master it. Because, once you've mastered it, you've got the rest of your life to be knowledgeable of it. Share it, teach it, and see the greatness of it.

II THESSALONIANS 1:1-3

September 27, 1977

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 the 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. And this is why you and I, tonight, can open this year, 1977, of the Corps with the greatness of II Thessalonians.

II Thessalonians 2:2

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

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 on II Thessalonians.

One Solitary Life

(originally given by Dr. James A. Francis, which Dr. Wierwille has adapted according to the accuracy of God's Word):

A man was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until he was thirty. And then for a short period of time, he was an itinerant preacher.

He never went to college. He never had a family. He never owned a home. He never held an office. He never wrote a book. He never traveled 200 miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While still a young man, the tide of popular religious opinion turned against him. His friends ran away. One of them denied him, another betrayed him. He was turned over to his religious enemies. He went through the mockery of a trial. He was nailed to a cross in the midst of two malefactors and two robbers. While he was dying, his executioners gambled for the only piece of property he had on earth, his seamless robe. When he was dead, he was laid in a borrowed grave.

Nineteen centuries have come and gone, and today he is the centerpiece of the human race and the leader of all the columns of progress. I am far within the mark when I say that of all the armies that ever marched, all the navies ever built, all the parliaments that ever sat, all the kings that ever reigned and all the presidents that ever ruled, plus all the men and women of power who ever lived, put together, have not affected the life of a man upon this earth as powerfully as has that one solitary life, Jesus Christ of Nazareth, the man of Galilee.

I'd also on this opening night of this Corps of 1977, like to read to you something Gerald H. Teliden, "Success Unlimited" of August 1977, wrote; which I have adopted what I

believe is to the accuracy of the greatness of what the Word represents. And he entitled his presentation "The Biography of a Failure."

And this is regarding a man who had a difficult childhood. He had had less than one year of formal schooling. He failed in business in 1831. He was defeated for the legislature in 1832; failed in business in '33, elected to the legislature in '34. His fiance' whom he really loved died in '35. He was defeated for speaker of the house in '38; defeated for elector in '40; married in '42. Only one of 4 sons lived past the age of 18. He was defeated for Congress in '43; elected to Congress in '46; defeated for Congress in '48; defeated for Vice-President in '56; defeated for the Senate in '58; elected President in 1860.

The failure was Abraham Lincoln. This is the record of a man who never stopped trying, even though his failures were many and his successes few. He is one of our most beloved Americans.

And tonight also, "The Master Teacher," which I wrote because I read an article entitled "The Greatest Teacher," and on this 35th Anniversary week I was inspired to write this release for the Way Corps that I trust may include all the Way believers.

The Master Teacher

The Master Teacher of all times once assembled a corps, called disciples, that they might be with him for intimate knowledge and intensive training in the accuracy of the Word; to be pillars, marking posts, touchstones of right believing.

The student body was not large. The enrollment was twelve. Four of them he found along the shore of a lake. Two were fishing, two were mending nets, for they were fishermen. One of them he encountered on the highway; another, a tax collector, at the receipt of customs. Another was a political revolutionary. The invitation to all twelve was simply, "Leave all and follow me and I will make you to become fishers of men." There were no other requirements for matriculation.

The Master Teacher lived with his students almost day and night. He taught them about God, not only by word of mouth, but daily in life's situations as they observed him molding truth with practical living. The students were constantly exposed to demonstrations of the greatest reality including the finest code of ethics ever introduced into the laboratory of life.

Yet in spite of the exposure to the Master Teacher, one of the twelve betrayed him for thirty pieces of silver, the lowest price legally permitted for the purchase of a slave. Another, under pressure, refused to be identified with the Master Teacher. Another of the twelve doubted the evidence of the resurrection and insisted on touching and seeing before he would believe.

Three out of twelve in the crisis and excitement of the times gave no immediate indication that the Master Teacher's life and teaching had taken root and was worthwhile. The experience of the greatest Master Teacher—the batting average of the greatest spiritual athlete? Yes.

The record of the Master Teacher is not a commentary on him, but rather an attestation to human frailty, a prime example of man's inability or refusal to profit from the instruction in righteousness or at least to respond quickly by believing.

The record of the Master Teacher, the man of Galilee, is encouraging to every teacher. For to every teacher come moments when progress is not apparent and

instruction and teaching seems barren and empty. Rarely is it given to a teacher to see and enjoy the full fruits of his teaching. A teacher labors, believing, in planting and watering—the harvest comes later.

Herein is the Master Teacher's story. Of the twelve there were nine, and of the three, there were yet two. To be sure, there was Judas Iscariot. There will always be a Judas or his relative. But there was Thomas, called the doubter, who overcame his doubts by believing the truth and labored to the death in India in the business of his Master. And then there was Simon Peter who, like a grain of sand, blew about with every gust of wind and yet somehow his act of denial fades into oblivion as we behold this spiritual pilgrim with a vision of the beauty of the integrity and accuracy of God's Word; with an unalterable commitment to God, His Word and His resurrected Son, journeying steadfastly to a martyr's death.

Was it, and is it all worthwhile? Yes, indeed, for today you are the Way Corps.

There is a word in that printed copy of "What is the Way Corps?" – that you are memorizing – which is the word, in the printed copy, "frame." But it isn't "frame," it's the word "fame." So memorize it accurately.

Thessalonica – the city of 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

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.

"faith" = believing.

"to God" = toward God.

"is spread abroad" = has gone forth.

"so that ye need not to speak any thing" – 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 your 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.

The suffering saviour, the risen saviour and the coming saviour. 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 did not go to Thessalonica with religious and ecclesiastical rules and regulations, like many of us were raised under. He didn't come with a new social program, a new ecological program or a political reform program. He went into that city of 70,000 of heathenism and pagan idolatry and Jewish hatred with one thing—the same thing the Corps represents—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. You and I for the most part still live in a day and a time when belief in the truth of God's Word is not gaining, because people do not know God's Word. They think they do, but they don't. 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.

Most of the Christians today are waiting for death. Because they believe if death comes then somehow or other, they'll go to some better realm. Others are waiting for a new outpouring before the return of Christ. Others are waiting for Israel to get back to the Promised Land. Others are waiting for the revelation of the antichrist. All these are in error because the only thing that we are waiting for is the revelation of God's Son from heaven. That is Thessalonians.

When the great mystery, the knowledge of the great mystery and the believing of the great mystery is gone, so called religious groups of Christianity will take up their own so called bodies of Christendom; and then, "I will be a Roman Catholic," or "I'll be a Presbyterian," or "I'll be a Methodist," or "I'll be a Lutheran," and they'll argue like they did in Corinthians, whether they were of Paul, or of Cephas, or of Apollos. And yet you and I know from the integrity and the accuracy of God's Word that we are all one in Christ Jesus, striving together with one mind, one spirit, holding the head who is Christ Jesus, and we're increasing with the increase of the knowledge of God.

II Thessalonians 1:1

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

"Silvanus" is just an elongated form of the word "Silas."

"Timotheus" is the Greek form of Timothy.

How I'd love to have been with those three men! 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, 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.

I'm thinking tonight, of course, that Timothy was like the vice-president, or Silas, like the secretary-treasurer. And there 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 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. There they were trying to bombard the new Christians with wrong teaching. 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. And the record of what they wrote them is what we're going to do in the Corps this year—II Thessalonians.

"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.

I believe that when Paul wrote this by divine revelation, Timothy went over it, Silas went over it, they discussed that letter before it was sent to the people in Thessalonica. It's to the Church, the born-again believers of the Thessalonians. The epistles, as they were addressed to the Church, were sent to that church. Then from that church they went to all the other churches. It was first read in Thessalonica, but the truth of the revelation of God to the church in Thessalonica would be efficacious for all the other churches of Christendom. So it was sent unto the church of the Thessalonians.

"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, serenity. That's why it says "in God"; and the word "in" means "at 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 past from death unto life. You shall never come into the wrath. Boy, what a rest!

I called one of our people this morning by phone and I said, "Honey, quit condemning yourself, quit persecuting yourself." The reason I'm able to say that is because I know the Word and the Word says that when you're born again of God's spirit we're at rest. And we

have to continue in that rest. That's why I could say that to her. Look, "There is now no condemnation to them that are in Christ Jesus." That's what it means and that's what it says. 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. So I said, "Look, quit condemning yourself."

"the church" = the believers—in God, at rest, and they continue in that rest. That's that word "in." "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. How Christianity could ever have come to such a low state, I just don't know today. I have no explanation. I have no knowledge of why we would ever allow something so fantastic to be so degraded, and people to argue about. I just for the life of me can't understand.

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 (continued)

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

"...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

Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

"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.

When you're born-again, it is by grace. Our ministry today is due to the grace of God. You're in the Corps by grace. And I'm here to teach you tonight by grace. And that's the first thing he says to the Church—grace. 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—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 your 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 one 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 all the commentaries say this is not true, so I forget the stupid commentaries 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. He is our Father and it became yours and mine through His Son, Jesus Christ, who is the mediating one. He is the means of our receiving grace and peace. 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 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;

"we are bound" – one 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 one 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. This is the first.

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

Here 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 a family.

That's why I never allow people on the outside to touch The Way Ministry and the Way people. I never let them touch the Corps. Now I know the Corps is not perfect but I know God is, and I know God in Christ is in you and I know that we are a family. And 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. You just don't let anyone touch the Way Corps, nobody, just nobody. 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 enough you're going to be thinking about them.

"for" – same word as "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, 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 anyone 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 to 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, groweth exceedingly." You cannot grow in faith, you grow in believing. That's why that word has to be "believing," 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 your believing and the "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.

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

"charity" = *agapē*, 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 sense of a line reaching out from this point over there but touching that point 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, abounding.

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? 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.

II Thessalonians 1:4

October 4, 1978

You know, there is sort of an art to learning to work the Word with detail, and I thought tonight I just wanted to take a little time and show you how I work the Word with the detail, sometimes more, sometimes less.

Now when I work the Word, I used to do a word by word, and I'd usually work in legal size paper, lined paper because it's easier for me to see and follow. Even now when I work very difficult sections, I'll just put each word down, then two lines down, another, then I can write in between that word and the line. And that's the way you're going to have to work. I always check the prepositions and cases (genitive, accusative, dative). What I've got in my head that I'm sure of, I don't write in. It's stuff that I need to remember, that perhaps I'm not as sure of when I teach you, that I have to put in here. For instance, "so that" = for the purpose of being blessed as leaders is what I wrote on here.

"So that we ourselves glory in you." – You see if you as a leader don't get blessed, the laws of God wouldn't be right. The people get blessed by your blessing them, but it blesses you in return when the people are blessed. Do you understand? That's what he's talking about. "So that (for the purpose of being blessed as leaders) we ourselves glory in you."

"glory" – This is the same word that's used many places in the Bible as the word glory, which simply means, effulgence, brightness, beautiful, glory, happy, blessed (see glory in the Lord.) What does it mean? To be blessed, to be happy, to be joyful.

"We ourselves glory in you in the churches of God." – I added nothing there in my particular working of it because I just understand it as it is literally accurate. We glory in you in the churches of God (those of you that are in the Church). It's put in the genitive case simply to emphasize that the Church is of God. You never have a Church until you're born again. And God does this work in you in Christ Jesus, the new birth. That's what makes it possible to have churches of God. And I'm real confident that there were more than two or three Twigs in Thessalonica, where the Thessalonians were.

"for" = *huper* – for your patience, for good feeling. They glory in the churches of God for the good feeling that's between the person sharing the Word and the people receiving it, just like the good feelings you and I have one for another. I may teach you the Word, but you reciprocate with your love, too. And that's what the word "for" would indicate to me.

"patience" – in the essence of being steadfast, hanging in there. You're not being upset one way or the other by what people say. You keep that old good feeling because you stay put.

"faith" = *pistis* – believing.

"persecutions and tribulations" – When people persecute you, when they rub you the wrong way. A lot of that stuff's involved here.

"that" = purpose being.

"endure" = stay put.

It is a tremendous testimony to the people in Thessalonica that they were the ones from whom the Word of God sounded out. They endured, they stood fast. When the persecutions and tribulations and problems came, they just stood. You see, if I persecuted you and you stayed faithful, persecution to you would be tribulation to your brother. He gets hurt because I hurt you. It's like my brother Harry being ill: the old Devil persecuting him at the moment is real tribulation to me. Paul and Silas and Timothy gloried that the people stood in spite of the persecution and tribulation. That's how you have to work the Word.

Now I want to tell you something else about the Word. You can squeeze the Word sometimes to the end that it squeezes out from under your thumbs like jelly, and then you end up in error too. There is a law of wholeness in working the Word, that you can press it to what I call the minutest detail; but when you press it beyond that point, you'll always end up in error. So when I work a verse of scripture I keep in mind constantly the wholeness of the verse.

I was going to bring you the leading theologians tonight who are writing on the book of Thessalonians and show you how fantastically confused they are. By the time you get through with them I guarantee you you won't know what they're saying and you won't know what's truth and you can count it on all ten of your fingers. They don't know either. It's sort of interesting how they try to cover for their stupidity. You see, they just do not believe that the Word of God was God-breathed. They don't understand God-breathed, how holy men of God could speak as they were moved by the holy spirit. I know it's Paul, Timothy and Silas, writing, BUT they spoke what God wanted spoken. The theologians don't understand revelation manifestations, the Holy Spirit field and how God operates in the heart and life of a man, so they just blow it there. Take a look, for instance, at verse 3 that we've already covered. Look at the word "thank" in verse 3. See it? Now look at verse 13. Got it? Look at verse 3, chapter 1, "bound to thank God always for you brethren as it is meet, because..." See the word "because"? Now look at (chapter 2) verse 13, "bound to give thanks always to God for you brethren beloved of the Lord, because..." See it? These are the kinds of things that you spot in the Word, and then you find out why God has it there. You get to the reason for things, the purpose for things. I always look for reason, purpose. I never forget when I read "because" in verse 3, because the next time the word "because" shows up it drops the card out of the IBM or something. These are things I retain in my mind when I read and look for the truth of God's Word and the greatness of it. And when I work this, you see, I stay in context: Paul, Silvanus (Silas), and Timothy unto the Church, grace; peace. (By the way in the last chapter he turns them around. In verse 16 of chapter 3, it's peace and in verse 18, it's grace. Opens with grace and peace, turns them around to be peace and grace at the tail end. Why? There has to be a reason. These are things that I spot when I work the Word. You don't learn that the first day you're out of PFAL. It's something you learn as you work the Word.) Verse 3 is in the essence of prayer. He's talked about grace and peace, gives thanks, and then "abounding."

I 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:

"so that, (purpose) we ourselves glory in you." – The purpose is that they as leaders are blessed. For the purpose of being blessed as leaders – would be a literal translation according to usage derived from the word "that," the word "because," the word "thank," the introduction of Paul and Silas and Timothy, the "grace" and the "peace," and the "abounding" of verse 3 at the tail end. Put yourself in the shoes of those men and just think

for a moment. If you had led someone into the knowledge of God's Word, and persecution and tribulation had come to them, and they stood, would you be blessed? That's what we're talking about. They're being blessed.

"We ourselves" – Something in my head says it's just superfluous. There are either words added here or there has to be a real reason why the words are there. (When I work this stuff, I always keep an interlinear handy.) I see in my Greek here that there are the two words we have in the King James, the words *hemos* and *autos*, we ourselves (*en humin* = in you.) Having two words in my mind, of course I know the reason for it, but you may not, so the thing that you do is take an analytical concordance and look up the word "we." "We" is frequently part of the translation of a verb or of a phrase. When it is represented by a separate word in the Greek, it is always emphatic. So the reason God used it here is to emphasize the "we," for the purpose of "we" (Paul, Silas, Timothy, the leaders) being blessed. So the emphasis is on the "we," because as I told you, if you'll check your interlinear, both words are used. If you'll look on the next page of Bullinger it says "we have to do" at the top then "we know," then "we ourselves," and there you have one, two, three. And yet in Bullinger, you have a listing of Luke, John, Romans, II Corinthians, Galatians and Titus. You don't have a listing of II Thessalonians 1:4. So you've got to look a little further. So I take Bullinger and I go to "ourselves, our." He gives the same one that's here under on the page to the right at the bottom, first column, we ourselves gives the same references there as he gave in the column as we were working "we" on the right hand side, first column, a little while ago. I don't see his usage of "ourselves" here as listed in Thessalonians. I see II Thessalonians 3:9 under "ourselves." Keep your finger in "ourselves" and go back to "we" a minute.

The *hēmas*, number 4, do you see that under "we"? The *hemōn* would be genitive ("of" or "from" us) translated "we" because it's in the genitive absolute. The dative and then the accusative, the different cases. Generally in the dative, after a verb of possession, there is "to us," or the accusative generally before an infinitive "that we," or governed by another verb.

Now, go back to "ourselves" in Bullinger. There's an interesting little thing in that first one which is the word that appears in the text you know. We read it a while ago. *Autoi* – plural. Let me just check my Greek here a minute. And he says "joined with each of the persons," here first person plural "we" and then look what he does with "ourselves." It's a beautiful piece of work. Joined with each of the persons, "we, ourselves" for the purpose of being blessed as leaders. "we, ourselves, joined with each of the persons," get the impact of that. It's right. Very beautiful, beautiful piece of work. If I were to translate it literally, I would say – we unitedly. That makes sense at least to my head. "So for the purpose of being blessed as leaders, we unitedly..."

Now the word "glory." The first one he lists under Thessalonians is 1:9, and we're studying 1:4. Okay, so now you go down to the word "glory, desirous of vain," and he lists Galatians. Now you go to "glory, full of glory." Now you go to "have glory," then to the verb form "glory," and we look again. Is it in there? And of course, in its usage here in our King James as well as in the text, the verb form. So we'll keep right on looking. Is it there? Why not? Bullinger missed it. That's all. Isn't that beautiful. It just isn't there. Now take your Young's Analytical, that (now you people will shine) or Strong's, I don't care, and go to "glory." I'd like for all of you to go to "glory" anyway. The first one they list under II Thessalonians is 1:9, so we know it's not in those words. So we keep looking and see if we can find it. It's in the second, right above number 7. II Thessalonians 1:4. And look at the

word: it means "to boast." I've got a problem in my head understanding boasting and glory, from what I read here, because in my head when you're boasting in the usage of the word you and I understand it would be to stretch the fishing story. To boast is to go beyond truth, on our thinking, when a man's boasting. So immediately I've got a problem in my head, of understanding. So when you have a problem of understanding you have to figure out, well do you really understand what's written, or is it in translation? Remember Foundational Class.

So, the thing I do now is I write this word down on my paper in those spaces I allow and I tell you, I don't write too big. Sometimes you need more room than you think. You won't for this particular thing, I guess, but I keep it where I can read it and that's about all, then go to work on it. It is very nice in Young's, because he put the Greek letters into English letters which is easy for many of you people. The word is spelled *kauchaomai*. I write that word down. Now, I have means of checking Young's Analytical in the back but I never take the time to do that because when you're working the Word as we do in the Corps, that doesn't help me nearly like the lexicon and the other stuff, so I don't waste my time back there. If I have to find it there, I use this occasionally but I very seldom use Young's. I use Young's when I can't find a verse. When I have to think of something, but I keep checking back to Young's at times, but Now I go again and check my Greek text.

I see in my Greek text a little opportunity. Because at the end of the word *kauchaomai* it has two little dashers which tell me, in the footnote "d" in my text that there is an "en" in front of this word and that it is spelled *enkauchaomai*. Now I think Bullinger has this in his margin. And Bullinger tells you that this is the only place it's used. But what Bullinger didn't tell you is that there are other texts that don't have the *en* in front of it. And that word *kauchaomai* is used other places in the Bible. I love it with the *en* in front of it because it's simple a preposition. According to the critical Greek, Lachmann, Tragelless, Alford, they all used the *en* in front of the word. Which makes it interesting to me, as far as I'm concerned you could officially and technically go with the *en* as Bullinger says and be absolutely right text-wise. On the other hand, if you don't want to go with it you don't have to because there are other equally qualified texts that don't have it (Critical Greek). But I think the *en* is right, and I'll show you why.

Look at the prepositions in Bullinger's Appendix 104. The preposition *en* governs only one case, the dative, and denotes being or remaining within. Now listen to this phrase – with the primary idea of rest and continuance. Being within at rest and continuing. Euclid, the mathematician, put a point right in the middle of a circle. That's the word *en*. Everytime you see that word as a preposition it will basically always mean at rest, continually at rest, staying at rest, at rest within. Now I want you, if you have an Analytical Greek Lexicon which has no English words in it, work this thing. But you're going to have to learn the Greek letters because this is Greek.

I will go to that word *kauchaomai*. You see why Uncle Harry always says, "V.P., you do the research, I'll do the believing." You see this is why, even in the Corps, I hardly ever bother to do this with the Corps. But when people say that we don't know what we're doing or that we flip this stuff just because we want to come up with a theological position, you've got to know they're nuts. Because when we work the Word, we work the Word like a scientist would in any field. And I'm showing you detail tonight. That's what we're talking about. And what I'm doing, any person can do. All you need is the knowledge and the ability and the desire. You see, I'd drive you nuts if I did this every Corps night and you'd drive me nuts making me do it. But we do enough of it to show you the great in-

depth accuracy of God's Word. Because there's one thing we never let people do and that is touch God's Word. They may tell us they don't like the way we comb our hair. That's okay, but when they tell us that we don't know what we're doing in the Word and that this Word of God is wrong and that it doesn't fit, then we lose all the dandruff we haven't got. And that's why I'm showing you detail tonight. Well, we've got to keep working. I spent four and a half hours on this verse this afternoon. The word *kauchaomai* is on page 226 of this lexicon. It's a future, aorist, first.

Now keep going down, a person or thing—look at the next phrase: to undertake a laudatory testimony to—that's a dandy. Do you know what laudatory means? Praiseworthy, elevating, lots of oomph, real so-so. I follow the word down, of course, and it's the word that's used without the *en* so it says to undertake a laudatory testimony to. It is really undertaking a praiseworthy testimony. Now, with all that, doing a literal translation according to usage.

"We unitedly undertake a praiseworthy testimony, and a praiseworthy testimony, why people? Because they are at rest; the *en*" at rest, a continued rest. They're at rest, at ease about the believers, because they know the believers are going to stand. That's why I believe the *en*" has to be there. Because it tells about their patience, their believing in the midst of all persecution. It will all come up again when we finally get it all tied together. In my mind there is no question that it should be the *en*" in the original text. By "in the original" I mean the God-breathed Word, when holy men of God spake as they were moved; then in translation directly from the Aramaic into the Greek, the first original translation of it from Aramaic to Greek had the *en*." And now you will see it as it develops further along, you'll see why this is true.

Now, "glory in you in the churches" – It's in the plural as I told you earlier because I believe there were a whole bunch of Twigs in the city of Thessalonica, in the area of Thessalonica, and churches of God is in the genitive case to put the emphasis upon God and not the churches. So I would translate it according to usage: Undertake a praiseworthy testimony in you in God's churches (twigs.) They were not churches with 40,000 people, having a massive building with a steeple on it and a cross on the top, and ring the church bells, because they were undergoing persecution, tribulation. They were little Twigs, maybe 12 people, 15, 20. The Twig meetings, God's churches.

"for your patience" – Looking up the word "for" in your concordance again, it's the word that's spelled *huper*. It says over and separate from, here only with genitive, on behalf of, though bending over to protect the opposite of #13. Then, as the service rendered on behalf of another. May often be in his stead, it comes to have this meaning but it's less definite than #8. Okay, again I will go to my Greek Lexicon. Bullinger is one of the easiest to work on prepositions because he puts them altogether neatly in his text over here and also at the back in Appendix 104. Walter Cummins has a great work on prepositions. He and I used to work this stuff for hours and then he did the teaching of it.

Okay, Bullinger says, *huper* governs two cases, the genitive and accusative, (That's right) and denotes above or over with respect to the upper plane of a solid. With the genitive it's in its relative rather than its absolute sense. Good, in the interest of, in behalf of, in the purpose. In the genitive *huper* is connected with *peri*, being the apex of the triangle or the fixed point of compass whereas, *peri* is the circle described around it. Circumference it would be. Hence *huper* has regard to feeling and implies the pleading a case on behalf of another, whereas *peri* implies the mere description of the circumstances of the case. That's true in the usage of those prepositions. Being in the genitive case, this word "for," it's good

feeling rather than the circumstances of the case. If it were the circumstances of the case then the word would not be *huper* used here, it would be the preposition *peri*. So he's not dealing with the circumstances of the case, he is dealing in the genitive with the good feeling.

'Glory in you in the churches of God for...the good feeling I've got.' You talk about accuracy and you talk about usages of prepositions. It's the only preposition that.... This is an enlargement on the *en*. It just keeps building all the way through here. That's how I know that the *en* has to be in front of it. Because this is the word *huper*, meaning good feeling rather than the circumstances of the case. For if it were circumstances of the case it would have to be *peri*.

And then comes this great word "patience." There again you can go to Bullinger. The Greek word that is used for patience is *hupomonē*. It's a dative singular. On page 418 of the Zondervan Greek Lexicon it says the word *hupomonē* means to remain or stay behind. It says to bear up under, endure, suffer patiently. To continue firm, hold out, remain constant, persevere. How do you like that stuff. Isn't that beautiful? To bear up under. So the word patience here means, bearing up. Or it could mean that. This is how the analytical gives it. Endure, suffer patiently, patience, endurance, patient awaiting, a patient frame of mind. And enduring frame of mind, a standing up frame of mind. Perseverance, endurance in adherence to an object. And if you'll look at the word used in the critical Greek text for the word patience, (down the page of the lexicon) what does it say behind the word in English? Dative, singular, I told you it was. Well, that is sort of neat. In II Thessalonians chapter 3 that we're going to be getting to later, if we remember it then in verse 5 it says "and the Lord direct your heart into the love of God and into the patient waiting for Christ." Same word used there. It's waiting for the Lord. What kind of waiting? Lay down, die, give up? No, the word is bearing up, holding out. Hang in there. That's the word. It means to remain in when others may have departed. To continue firm with a patient frame of mind, that's the meaning of it. And that goes right along with the *en* preceding the Greek word for glory. Remaining in when others may flip out. Not you, you continue firm, patient with a patient frame of mind. Then comes the word "faith" which is the word *pistis* meaning believing. You know what *pistis* means—believing.

"in all your persecutions..." When you read this stuff and pay attention your head ought to ache from just reading "in all your persecution and tribulations." What's the difference between persecution and tribulation? There must be a difference or God's stupid in saying it twice. When you work this, it's surprising how beautiful it shows up. If you'll check it again in your concordance and stuff, and that again I would do from Bullinger. I would go look up the word persecution. See what he uses. Maybe I'd better do it. Kids, what I'm doing with you tonight I did for twelve years day after day and week after week just from Genesis to Revelation I just kept working the Word, from 8:30 in the morning to 2, 3, 4 o'clock the next morning. Sometimes I'd get tired of looking at these concordances. I'm on page 582 of Bullinger. Persecution is *diōgmos*. Okay, and he says "pursuit as of enemies." I like that. Look at the great accuracy of it. In all your persecutions, *diōgmos* meaning pursuit as of enemies. That throws a little light on the persecution. It's the enemy pursuing you. He's looking for you. He's pursuing you. And you're hiding, running away, believing—doing something, that's in all your persecutions and its pursuit as of an enemy with speed. That's not dope stuff I'm talking about. The enemy is pursuing with speed, that's persecution. When you go to the Analytical you will find that the root word is *diōkō*. That's the root word. And when you put this all together, it's: In all your persecutions which are pursuits as the enemy with speed.

"tribulations" – I do the same thing for the word tribulations. I look it up in my Bullinger or my Young's. Always Bullinger for me because it saves me one or two steps in work. But you can find this in your Young's or Strong's too. And there you will find the word *thlipsis*, and it says pressure, compression, straightness, hence pressure from evils, affliction, distress, then if pressures from evil, and if that is not solid enough then again I go to my Lexicon and double check it to see if there's any other usage of the translation of that word through the years that gives me more light. In your Young's Analytical, and you'll find out, as in Bullinger too, that it's not only translated tribulation but it's also translated afflictions in King James. But when I go to this other text then I find out Bullinger says it's not only pressure but pressure that is exceedingly evil. Heavy pressure. So I translate it, "excessive pressure."

"that ye endure..." – That's the last part of that verse. Now I go look up the word "endure." See, it's the same old system. I look up the word "endure." It's on page 250 of Bullinger's. It's spelled *anechomai* – to hold one's self upright; to hold one's self up against a thing; hence, hold or sustain; on equal mind – to bear patiently; to hold one's self upright. Let me give you one scripture that will just give you the essence and the meaning of that word. "Having done all stand." That's that word "endure." Stand upright. That's the word "endure." The Greek word *anechomai*, endure means stand upright.

So putting this whole verse together from everything we have done, just minutely in detail, the following is the literal translation according to usage I have given you. "So for the purpose of being blessed as leaders, we unitedly undertake a praiseworthy testimony for you in God's churches. We feel good because you're holding out and you're believing in all your pursuits and excessive pressures that you stand upright."

That, I believe, is literal according to usage. Now you can see why that word "glory" has to have the preposition *en* in the front of the word. Because Paul and Silas and Timothy are at rest inside because the people are holding out; they're not giving in. They're not getting knocked down and dragged out by the Adversary; and the people are believing that even though the Enemy is pursuing them with all speed and the excessive pressures they're living under, that they stand upright.

Having done all, stand. That's why that verse is so fantastic. That's literal according to usage. And that, people, is what we mean by researching the Word and working it so that you get a pretty good understanding of it.

Do you see why you can't respond to your critics? That's right. Now, people may come and say what we have done tonight is not right. If I ever write this or you wrote this as a literal translation according to usage and the theological world picked that up, they'd say, "Oh, where in the "H" could you ever get that out of it?" Well, it's their fault, not ours; because I have taken you through and we have checked every important word, every word in that particular word. We've checked it from all the Greek texts that are necessary. You could check it in all the rest, but they'll all be the same. But I always think of Jesus on the road to Emmaus when he said he opened their understanding. You've got to have some understanding of God's Word in order to be able to do this kind of work. You can't be what the world knows as a literal theologian who doesn't believe in new birth, and the holy spirit field. They don't believe in speaking in tongues and any of the rest of that stuff. No wonder they can't get to the Word. You see, you have to have a heart for it. You have to have a feel for it. And you get that by believing God. God works in you to will and to do His good pleasure. Now, we don't expect to take this kind of stuff to the world. I'm not going to waste my time, but you're Corps and that makes a difference. And being Corps, your heart

already is that Word. And to take a night, a couple of hours to show you one verse, let's say, and how a man can work that verse. And that we do it to stand approved before God, not men, rightly dividing it. And that this Word is just so fantastically beautiful. Think of the understanding you now have of the difference between persecution and tribulation in just this one verse. And, as I explained it, the Enemy is certainly pursuing Uncle Harry with speed. Therefore, Harry is being persecuted, but for me, it's tribulation. Excessive pressure for me. If Uncle Harry allowed it, it could become for him excessive pressure. But to stand upright is really something. Having done all, stand. I think it's a fantastic verse, as every verse is, but I'm blessed to have the joy of sharing it with you. I've done verse 5 and 6, too, but I don't think I want to stay that long. This is the kind of stuff I love to do. Having to sit in the office and handle so many thousands of things, I only do that because of you and the blessing of the ministry needs around the world. Otherwise, the kind of thing I'm doing here—that's my forte, my long suit. Things I love to do. When I do this kind of thing, I can do without dinner and supper and a lot of other things. But that's what makes it possible, people, for your children, your grandchildren, if the Lord tarries, to again have believing in the integrity and the accuracy of God's Word; that He has magnified His Word above all His name. And I'm pretty sure we've just barely scratched the surface with the accuracy we endeavored to work it tonight. There's a lot of other stuff that I see as I go through that we could pick up and evaluate and look at, but I think you see what Uncle Harry always said, "You work it. I believe it." I don't expect you people in the Corps to work it like I'm working it. I expect you, however, to be able to work it in the simple way that if anybody ever says you don't know what you're talking about, you just need three or four books and you can back up in a corner and put a big spike through both ears and nail them to the wall. There's always one thing we never allow is anybody to pin our ears back when it comes to working the Word. Now, some of them may be better athletes, better liars, better everything else, but there's one thing, sir, we never let them touch us on, is God's great Word, because it's that Word He magnified above His name, people. We just don't let anybody touch that Word. Sorry, but the Word, honey, the Word! That's what gave us life. That's what makes known God to us. That's what makes known His will. That's what tells us about the return. It's His Word, people, that's it. I don't know anything more.

II THESSALONIANS 1:5-8a

October 11, 1977

First of all, as you read through this, you get into what in theological circles is called eschatology. Eschatology simply means theologians arguing about the future, or about death. Theology dealing with the things of the future, resurrection, return, advent, all those.

II Thessalonians 1:5

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

"which is" – is in italics. These words are put in here because it's axiomatic that they must be supplied. The last phrase, "persecution and tribulations that ye endure: (II Thess. 1:4). Which is" is just to be understood. It's a figure of speech called an ellipsis, meaning an omission. The "which is" puts it into the nominative, so it's an elliptical nominative.

"manifest token" – The word translated "manifest token" is a Greek word spelled *endeigma* which is a passive form, literally a thing pointed out or a thing proved. How is it being proved? And this is the whole point of this particular verse, "of the righteous judgment of God." "If ye endure" in verse 4, the endurance will be rewarded, and the manifest token, the things that's pointed out, the thing that proves that you are a Christian, that you belong to him, and therefore, the righteous judgment of God is part of your believing, part of your inner self has to be speaking in tongues. So the manifest token you couldn't translate it speaking in tongues, but there's nothing else that would indicate to you a manifest token, except speaking in tongues. Speaking in tongues is the token of the presence of God in Christ in you and because of your believing in all your persecution, tribulations that you endure, which we handled in verse 4, of the righteous judgment of God.

"judgment" – The word "judgment" is the word *krisis* transliterated into our English word crisis, also used in the English word criterion. Semantically understood, I think "judgment" is better than crisis or criterion, because crisis and criterion many times in people's minds would be nothing but a turning point. This judgment is a separating.

"righteous" = *dikaios* = right or just. There could be no accurate judgment without a just God and since God is just, the judgments of God are going to be accurate. The time element is involved here. When is the question. And that will not be answered until you get down to verse 10. In verse 10, "when he shall have come," not now, but after the gathering together. Your faithfulness, your patience, your believing. It's because of your believing in the true God and the accuracy of God's Word that you suffer persecution and tribulation of verse 4. You just keep on believing because there's a day coming when there will be the righteous judgment of God and that day will be "when he shall have come." This righteous judgment cannot refer to you because you're going to be in the gathering together before that righteous judgment of God comes to pass. You are not in the judgment that is spoken of in here. You are in the rewards, as you will see later on.

In the next phrase you have the purpose of God and the result, "that ye may be counted worthy of the Kingdom of God."

"counted worthy" = is deserving of. Deserving of rewards ("for rewards" in parentheses behind worthy) because of your faithfulness, your patience, your believing, standing, enduring anything anybody says. You stay put on God's Word, that you may be deserving of rewards of the Kingdom of God. This is a direct encouragement to stand faithful.

"of" – could be translated "in." Found worthy in the Kingdom of God. The Kingdom of God is the overall reign of God. If you'll think of it in terms of a semicircle, 180°, a big dome, over the top, that's the Kingdom of God, from everlasting to everlasting. Everything comes under the Kingdom of God. The Kingdom of heaven is one segment under it. The Church of the Bride is one segment. There are different things under the Kingdom of God. This verse talks about the judgment of God coming but you NOT being in that judgment of God because you will have gathered together unto him. The judgment happens after he has come, and because of your stand on the accuracy of God's Word, with patience and believing in spite of all persecution and tribulation, you're deserving of rewards in that Kingdom of God. Kingdom, "dom" is the reign of a king and the King is God. This Biblically comes when Jesus Christ shall have done all things and God is all in all.

"for" = *huper* – in behalf of, or because of.

"which ye suffer also" – because you stand for the truth of God's Word. That's why you get persecuted, and it is a willing suffering because you deliberately will to stand for God's Word. That suffering, that persecution, those tribulations are all willingly accepted because you stand for God's Word. Their sufferings here in Thessalonica were due to their believing, thus the rewards are given. They weren't suffering for rewards. You're entitled to the rewards because of your faithfulness. The same thing that Paul went through, these people are going through, and I believe that's why the word "also" is there. Three or four of the translators drop the word "also," but they drop anything they want to drop.

II Thessalonians 1:6

Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

Here in chapter one, verses 6-10, I want you to put a word that's going to become very important. It's the word "rest." In chapter 2:1-12, you will have admonition about this rest that's coming.

"seeing it is" – in italics in King James. The Greek word is *eiper*, which makes it a conditional phrase. According to its usage, it's an intensified form which will leave no doubt as to its reality. It could literally be translated "if so be." The "if" is the conditional part emphasizing there's no doubt to its reality. I think King James did a pretty good job in translating it there in verse 6 as "seeing it is." It's even stronger than "if so be a righteous thing." You see, it's a righteous thing with God who is righteous, to judge righteousness. A just God absolutely demands such acquittal. A world in which justice would not be complete justice, would not be God's world. If an earthly judge was absolutely just, his judgment would be righteous, that's why this verse is really something. People want to take a crack at God and say "Well, God wouldn't do this." Well, He's an absolutely righteous judge.

"with" = *para* = to rest or be beside. Rest is a righteous thing because you're at ease. How in the world could you and I, as the Body of Christ, be at rest knowing of what is coming in the future, if we did not know we all had eternal life and could speak in tongues? How could you be at ease tonight as a Christian if you thought you had to go through the tribulation? You couldn't. "A righteous thing with God" is to be at rest beside in the

judgment of God. And because of the righteousness and that justice of God, God will recompense tribulation, affliction to them that trouble you. A literal translation would be "to those troubling you, He'll trouble." To those who have ridiculed you, persecuted you, said bad things about you because of your believing in the true God and standing for the greatness of God and His Word, He's going to recompense affliction or tribulation. Then the very people who think that they're getting away with stuff can never get away with it, because there is a God and that God is just, and justice demands the things that the Word sets forth.

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,

I'd like to say to you again, you can never go beyond the covers of God's Word for its explanation. You've got to get the accuracy from the Word interpreting itself.

"And to you who are troubled, rest with us" – To those believers who have been persecuted with tribulation, rest with us. This is referring to the time of the revelation of Christ, to God's enemies.

"rest" – You've seen a bow string on a bow, real taut. It will almost sing when you flip it, it's that taut. The word rest is just the opposite to that. It isn't taut, it's free from tension, free from pressure. It is not free from toil; it just hasn't got any tension, or pressure.

"with" = *meta* = among or amid, in company with us. It isn't a rest in death, it's the rest free from tension or pressure because of the hope of the return. Most religions, pagan as well as Christian, teach that when you die, you're at rest and that is the peace. That's not true. The rest is that in spite of everything that people can throw at you, you don't succumb to the pressures. You don't allow the afflictions, the persecutions to waver you. You just walk with the rest, without any tension. And this rest reaches its complete fulfillment at the gathering together.

"when" – is totally in error in verse 7. Neither the Greek nor the Aramaic allows the word "when" in here. But when they translated this, people's minds were already at the place where "you're only gonna get rest after all the judgments are over with" and that's why it's "when." The text reads and I'll give it to you, *en te apokalupsei*. The word *en* = in or at; *te* = the; *apokalupsei* = at the revealing, at the appearing. Rest with us at the appearing, not when Jesus shall be revealed from heaven, but at the *apokalupsis*. In religious circles apocalyptic literature means literature that talks about the return.

People will use the word rapture. The word is *apokalupsei*. The "revelation" in the book of Revelation 1:1 is *apokalupsei*. The revelation or the appearing of the Lord has two major divisions in it. Like the first coming of the Lord has two major divisions: born in Bethlehem, crucified in Jerusalem. All of that happened under one appearing. Those of you who have read our work on [Are the Dead Alive Now?](#) will have all this in your head. The first part of the *parousia* deals with the gathering together of the Body. The second part, the advent, deals with the gathering of Israel. Those are the two great divisions. We are going to be at rest with God at the time of the *apokalupsis*, appearing, revelation.

"from heaven" – We're going to be at rest when the Lord Jesus shall be revealed from heaven.

"from" = *apo* = away from. Hebrews 8:1 talks about "we have such a high priest that is set on the right hand." The important phrase "set on the right hand of the throne of the majesty

in the heavens," set on the right hand. "From heaven" is the first of three prepositional phrases. The word "heaven" is used in the singular in the Bible when it is set in contrast with earth. It's in the plural when it's talking about everything that God has in the expanse, like the heavens and the earth. Genesis 1:1 is a beautiful illustration of it. "In the beginning God created the heavens" in the text, plural. (I think in King James it's singular in your translation. All the texts are plural), and the earth. This section when the Lord Jesus shall be revealed from heaven is something you ought to really understand, and especially the usage of the word "heaven," both singular and plural. That record in Genesis 1:1 that I quoted you, is what II Peter 3:5 called "the heavens that were of old, and the earth." Verse 6. "The world that then was" in Genesis 1:1, corresponding with II Peter 3:5, 6. II Peter 3:7 has "but the heavens and the earth which are now." That's the present administration in which we're still living and that's also the one of Revelation 21. For the first heaven, you see that the word "first" is former, the former heaven and the former earth were passed away. That's the one you and I are in now. In Revelation, he saw a new heaven and earth. That's the third one. From Peter, the heavens and the earth that are now are kept in store, reserved unto fire in the day of judgment. That's the one of Genesis 2:1. "All the host of them," that's the heaven and earth which are now. In Revelation, the first part of the verse corresponds with II Peter 3:13 and that's the third heaven and earth. Paul was caught away, it says, to the third heaven. It says in King James "caught up" but he was caught away. The first heaven and earth was the one of Genesis 1:1. The second heaven and earth is the one we live in now. The third heaven and earth is the future one of revelation, which is the new heaven and the new earth. Paul was caught away to third heaven and by revelation God showed him that which he was not allowed to speak. Yet John later wrote about it in the book of Revelation.

Isaiah 65:17

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

That's the third one he's talking about. Isaiah 66:22, "for as the new heaven and new earth which I shall make," that again is the third one. And in Chapter 51 of Isaiah, verse 16, that is also the third heaven and earth. In I Thessalonians 1:10, "and to wait for his Son from heaven." All the believers who have been troubled will be at rest at the time of the revealing of the Lord from heaven. And with that, I have to carry you to verse 10 for a moment. "When he shall have come to be glorified in his saints." This is a different word entirely from the one in verse 7 and must be translated "when." It's absolutely accurate in King James. "When he shall have" is the text – to be glorified in his saints. The Church of the Body never goes through wrath of God or persecutions or judgment of God. The righteous judge will do the judging, in that day.

I Corinthians 4:3

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

"Judgment" is the word day. Today, man does the judging. But we're talking of the time when Christ returns. The Church of the believers who stood faithful in patience and all that which is mentioned are going to be in rest at the time of his revealing from heaven.

"with his mighty angels," the second prepositional phrase. The text reads "with his angels of might" genitive case putting the emphasis on the might of the angels. His coming at that time will be with his mighty angels. Matthew 25:31. The gospels are addressed to Israel. They are the closing up of the Old Testament but not the fulfillment of it, because the

complete fulfillment comes with the return. At the time when he comes with his angels of might, we're gonna be at rest. We should so walk in this life that with all the persecution, the affliction, or anything else, we're not taut like a bow string. We are at rest, we are without tension or pressure. People may pressure you, but that does not mean you have to be under it. There can be no mistake about the truth of what verse 7 says and when he shall have come to be glorified in verse 10. First is the rest we shall have at his revealing and judgment. Secondly, the rest we already have when he is revealed in judgment. The one truth you get from verse 7, the other from verse 10. There can be no question in anybody's mind who honestly wants to work God's Word to see any place where the believers go through the tribulation. We will be at rest with him before that ever occurs, and how can you go through something if you're not available to go through it.

The third prepositional phrase some people throw into it is "in flaming fire." They start out, "from heaven with his mighty angels in flaming fire," those three prepositional phrases.

"In flaming fire" = a fire of flame. In Exodus 3:2, "and the angel of the Lord appeared unto him in a flame of fire." A fire of flame, "out of the midst of a bush." In Exodus 19:18, "and Mt. Sinai was altogether on smoke because the Lord descended upon it in fire." In Exodus 24:17, "and the sight of the glory of the Lord was like devouring fire from the top of the mountain."

"from heaven with his mighty angels in a flaming fire" – I think that's the thought content. I do not believe that this flaming has anything to do with burning anybody or giving them a hot foot. He is coming in judgment as the King of Kings, God's righteous judgment. It's a fire of flame or flaming fire because of the purity of that judgment. Other scriptures: Psalm 18:12; Isaiah 30:27-30; Daniel 7:9, 10. These are places in the Word that build the whole thing together. The fire was simply God's presence made manifest. Isn't that wonderful to find out that we're going to be at rest before all these things happen to the unbelievers and God rejecters? He gets all the unbelievers up that are dead and judges them. What a comfort it is to be a Christian, to be a believer, to be born again. And the proof, that token, is speaking in tongues. So when you put together these three verses, they've got to be a great comfort to the believers.

II THESSALONIANS 1:8

October 18, 1977

I've sort of waited for this particular verse to come up for a number of reasons. I think we need in The Way Ministry and among our Corps people a wonderful knowledge of some of the words that are used and tonight is one of those nights. I only want to handle one verse of scripture, but by the time I do I want it to really bless you and give us a tremendous knowledge of something that keeps coming up and up, and up, in God's Word. So we're in II Thessalonians tonight, chapter one, verse eight. I'll open with a word of prayer and then we'll go there for this verse tonight.

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:

In verse eight of chapter one in the last session, I don't know if I did it. Did I do this last week here? I took the first part of verse eight and told you that this perhaps would be in context with the last part of verse seven "in flaming fire." Now reading the whole verse however:

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

Did I give you all those scriptures last week to check Exodus 3:2, 19? I gave you all of that. Daniel 7:9, 10 was the last scripture, right? And I spoke of it "a fire of flame."

All right. Now when you get to the word "taking vengeance" or these two words "taking vengeance on them that know not God," the "taking"—this is the Lord Jesus taking vengeance. It isn't "the flame of fire taking vengeance." It's the Lord Jesus taking vengeance. And the reason I believe this with all my heart is because of the word "taking."

The word "taking" is the same word as the word "rendering." As I check that word "rendering," it is a legal term that is used when a judge renders a decision. And at the time we're speaking here, we're talking about the Lord's return. He comes not to be born in a stable, laid in a manger. He comes back as "King of Kings and Lord of Lords," as a judge of the living and of the dead. Remember? "Quick and dead." He comes back and that's why "taking," (the word "rendering"), can only be done by a judge and the judge is the Lord Jesus. That's why I believe in context, reading, it would say "the Lord Jesus rendering vengeance."

Now the word "vengeance" I think to most people in our culture at least, is "bite up." You know, injure him, hurt him, chew him up, beat him, do anything. But the word "vengeance" does not mean that biblically. It means "proceeding." It's a rendering of a just verdict by a judge, which proceeds out of justice. It's vengeance that proceeds out of justice. It's a rendering by a just judge of honest justice. It's legally, the full justice on a criminal for all his guilt that he deserves. That's the best that I know to define it for you. Take a look at Deuteronomy.

Deuteronomy 32:35, 36a

To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for

the day of their calamity *is* at hand, and the things that shall come upon them make haste.

For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

Here in Deuteronomy it has to be God speaking, "to me (to God) belongeth vengeance." I know now why I put this in here because you're going to see that this judging will be by Jesus Christ. Therefore they'll say, because it says in the Gospels that Jesus Christ is going to do the judging and in the Old Testament it says God does it, therefore Jesus Christ is God. That's how they're going to trick you on that. But we'll get this all put together, maybe.

Let's look at Psalm 94. It's another one that I put in here for this purpose. Again, it's the Lord God. I didn't check this, but I'm sure that the word "lord" in the case of Deuteronomy would be "Jehovah." And it's God dealing with His people on an horizontal level as "Jehovah." This is why you will see later on that it is the Son of God who will finally render the verdict because he represents God on earth as "King of Kings and Lord of Lords."

Romans 12:19

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

If you have a center reference, that reference "vengeance is mine saith the Lord," they take it from where? From Deuteronomy? That's what I thought. "I will repay saith the Lord." Now of course that word "Lord" again, I am confident, has to be "Jehovah" in the Old Testament. "Vengeance" = justice. I didn't look up the word "vengeance" in the dictionary. I never gave it a thought till now. You got a dictionary in the back room? Look it up. I worked this from a biblical text point of view and that's why I got my clue from the word "taking" knowing it's a judge renders a verdict. A judge cannot render a verdict until all the facts concerning the case are in. And all the facts concerning the case will be in with the Lord's return. See how beautifully this will fit? It'll just electrify you when you put this all together.

Do you have that in that dictionary? What does it say? "The act of revenging; retribution for a wrong or injury." The act. Look up "revenge." On down they talk about "with a vengeance" which is "with great force or violence to an unusual extent." You see it couldn't be to an unusual extent not in this thing. It would be to the extent of honest justice. It would be too unusual from man's viewpoint, but not God's. What's it say about "revenge?" "To revenge is to inflict punishment, injury or loss in return for; to take vengeance for, to avenge. The second definition is to take or seek vengeance in return for retaliation." Okay. Okay. You see it's not retaliation; not that kind of stuff. It is absolute justice by a just God as it would be to a criminal according to the guilt he deserves. Okay. Let's go to John. That's interesting. It would have been better if those fellows had worked the Word a little. They'd have had greater light on that in Webster, or whatever you read from.

John 5:22

For the Father judgeth no man, but hath committed all judgment unto the Son:

I'm in John 5, am I not? Well, what are you moaning about? Oh, it's clear is it? Okay. Good! You're beautiful! Do you have a center reference on that scripture? Where else is it used, or where is it coming from? I'll check Acts 10:42. "Judgeth the quick and the dead."

That's pretty good. "He commanded us to preach unto the people and to testify that it is he which was ordained of God to be the judge of the quick and the dead." If he was ordained of God to be the judge of the quick and the dead, then he could not be God. It's a good verse. Plus the rest I gave you. You can look up the rest, okay? Give you something to do when you're not doing retemories.

Now "taking vengeance on them that know not God," it becomes real significant if you'll notice "and," the conjunction. "And that obey not the gospel of our Lord Jesus Christ." "Know not God" and "obey not the gospel" see those words? You've got two things: 1) know not God 2) obey not the gospel. The theologians generally say that this is one unit. I don't believe that. I believe that this Word of God here in Thessalonians has two great truths here instead of one. I think the first "they know not God" is relative to Gentiles and "obey not the gospel" is relative to Israel. I think both are in there and they are entirely two different thought concepts. First of all, God dealing out justice to the Gentiles who know not God. Now you could take that "know not God" business from the Gentiles and you could go into Romans, and I'm sure other Church Epistles, and you could see the reason they didn't know God. It says someplace in the scriptures that those who did not have the law were a law unto themselves, or something like that, and it was like an unwritten law. In other words, let's say that you and I are Gentiles, if I steal from you, you'll know it, and if you steal from me, I'll know it. We don't need a law, we already know it. And someplace, it's in Romans: "and they that do things without the law." Remember? You just have to check up on some of those if you want to dig the greatness of this for your life and build your own sort of center reference on it.

I believe that "they know not God" is referring to the Gentiles. Because with the return of Christ and the judgment there is a different type of judgment for Gentiles then there is for Israel. There are a number of different judgments in the Bible. Maybe some night when the wind blows and the snow blows this winter, we ought to do the judgments. Sit downstairs and eat popcorn and apples and do the judgments. That would be nice if you understood that better, maybe.

And then the word "and that obey not the gospel." The good news. You see Jesus Christ was the good news to Israel. They crucified him. Then God turned right back around on the day of Pentecost and ministered, basically to Israel on the day of Pentecost, remember? In Jerusalem they were gathered for the feast, right basically back to Israel. Then they kicked God in the teeth again. That's why I believe the greatness of this verse lies in these two great truths: Gentiles "know not God," "obey not the gospel," basically Jews or Israel. Sure something.

Then comes the words "of our Lord Jesus Christ." And tonight I'd like to put together with you a number of words. The first one is the word "Lord," secondly, "Jesus," thirdly, "Christ," and then the words "save," "savior" and "rabboni." So you'll be able to know the difference and the reason for the different usages in the Word whenever they occur. The word "Lord" we'll handle first.

"Lord" – The Greek word is the word *kurios* = "he who assumes and exercises the power." The emphasis in my mind is on the word "assume." He assumes it. No one could be lord without assuming it. Jesus Christ was born. So if he's going to be Lord, he has to grow up and he has to do what? Claim it, he has to assume it. Follow what I'm trying to indicate to you? "He took upon himself," remember? Became formed in the likeness of man and then he assumed, and after it's all over with, God gave him a name which is above every name because of the exercising of his lordship over the responsibilities he had. Now, the word

kurios, or "lord," is a position of a master. So if the Word would say "lord and master," you'd just have a double emphasis of lordship, that's all. Because the word "lord" is "master." The word "master" is "lord." The position of master is ownership and authority in relation to his people. Now you can see in God's Word why the husband is called the "lord" by the wife, because when he gets married he assumes and exercises the power of authority in relationship to his people (to his wife). The word "lord" is used of God, it's used of Jesus Christ, it's used of man, it's used of husband. These are the different usages in the Bible. Take a look at Acts 2. Once you get these words really straightened out in your mind kids, just sort of memorize this stuff so that it is in your heart when you read the Word and you begin to see them, then you can begin to compare what I teach you with the Word. Then as you go along you'll get a greater understanding of it.

Acts 2:36 – This great record. "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He hath made him. God made him both Lord and Christ. And the reason God made him this is because he took upon himself the authority. Golly, there's a scripture in the early part of his ministry, I think it's in Mark, where they did something to Jesus because he spoke as a man of authority. Where is that? Isn't it in one of the healings? Who's got it? Mark 1:22. He taught them as a man who had authority. Well, how did he get it? He assumed it. That's why the emphasis is on the assuming of it. You've got to take your position of authority. It's like ministries of apostles, prophets, evangelists. You know they don't just drop in your hat. If you had the ministry of an apostle, in order to have that ministry, you'd have to assume the authority that goes with it.

That one in Acts is really beautiful when you consider it came on the day of Pentecost. That's when that great statement is made. They crucified the one who had assumed the authority, Jesus Christ. They crucified him. And on the day of Pentecost God sent Jesus Christ and the power of the holy spirit, the new birth within. God said to them, you crucified him, but I want to tell you something, I made him Lord. I made that same Jesus, Lord. Okay?

Now look at Psalm 110:1 – "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." That's used in the New Testament. You've got a reference in the New Testament—where is it? (Matthew 22:44) That would be a good one to put under that, I'm sure. Is Ephesians given? Yep, "gave him to be head," "put all things under his feet," "gave him to be all things unto the Church." See, you can just put so many beautiful scriptures with this once you know the truth of it. Did you have Mark 12 someone? 36, 37. Yes. They ought to all go in there. That's beautiful. Okay.

The Greek word *despotēs*, has to be transliterated into English as "despot." That word *despotēs* is also translated "lord" in your King James. And the difference between *kurios* and *despotēs* is that *despotēs* is one who possesses it as unlimited power. Despot is like a king who has all the power. He does not assume it. He possesses it as unlimited power. I don't recall how many times it is used in this sense in the Word, but that's the best I know about it.

Now the word "Jesus"—Joshua or Jehoshua (*Yehoshua*) is the Old Testament word that is translated Jesus and it literally means "Jehovah, the Savior."

The word "Jehovah" is the Lord on an horizontal level who saves. Later on when I handle the word "saviour" we'll be getting into some of the scriptures. The word "Jesus" is always on an horizontal level and it means "the one who saves." If I were drowning and you

rescued me, you would be technically a saviour and they could call you "Jesus" or "Joshua" meaning "one who saves." It is always a word used on an earthly basis, emphasizing the humiliation that Jesus Christ suffered. He was a man of sorrows. That would be the Word's relationship to "Jesus." "Obedient unto death even the death of the cross" is the word "Jesus." It is interesting that this word according to somebody, I don't know if it is Bullinger or where I got it, but the word "Jesus" is used 566 times in the Gospels and only 29 times in the book of Acts. The reason is because of the day of Pentecost, the new birth. So again this word "Jesus," when you're honest in working the Word, doesn't make him God. The word "lord" did not make him God, the word "Jesus" does not make him God. Well what about the word "Christ" as it's used here in II Thessalonians?

The word "Christ" is the translation of the word "Messiah." The word "Messiah" = the one anointed with oil. It refers to the priests. It had a very eminent usage etymologically, an eminent usage. It literally means also a divine relationship of the sent one. The Messiah, his divine relationship because God sent His only begotten son. That's the meaning of the word "Christ."

Leviticus 4:3-5

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Leviticus 6:15, 16, 22

And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

See the sons of Aaron in vs. 14, offer it, take it.

Now go to Luke 23:2: "And they began (in front of Pilate you know of vs. 1, see the context) to accuse him (Jesus), saying, we found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ (Messiah) a King." And in order to be a king he had to be anointed. Remember Samuel? Saul anointed him, see, and the anointed to "be anointed" is to be a "Messiah." Now a King is anointed and he would be the Messiah to his people. Do you understand? Like Saul was to save Israel from the Philistines it says. That is why Saul was "anointed" and to that end the King was a "Messiah," "the anointed one." Verse 35: "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God." See the anointed one, chosen of God. There again is a verse that indicates he couldn't be God. People, how we could have all missed it through all these

centuries to get Jesus Christ so screwed up as God is just unbelievable. People just cannot read. Satan has blinded their eyes. They read words but they don't see anything. And it's interesting that he has this word "...saved others; let him save himself..." This will come up when we talk about the word "saviour" after a bit. "Jesus" = Jehovah the saviour. If he be Christ, the Messiah, the chosen one of God. Verse 36: "And the soldiers also mocked him,..." Verse 37: The soldiers said: "If thou be the king..." You put it together. Christ the chosen of whom? God. And being anointed he'd be the King of the Judeans. "Save thyself." When you're born again of God's spirit it is Christ in you, the hope of what? Glory! That's the anointed one. Christ in you. But in order to get Christ in you, you have to confess with your mouth Christ? No. Jesus. As what? Lord! Boy! Jesus the humiliated one, the one who suffered for us, the man of sorrows, the one who was obedient unto death, the one whom they laughed at. And they said "if you be the king save yourself. You saved others, if you're really chosen of God save yourself." That one we confess with our mouth as Lord. When we do that God's miracle of the new birth becomes a reality to us, which is Christ in you, the hope of glory. And when we're born-again, we are not in Jesus we are in Christ. Not once does the word say that the born-again believer is in Jesus. We are not in his humiliation. It was his humiliation, he being a man of sorrows, acquainted with grief, he living that beautiful life of a man, living it so perfectly without sin, that God accepted him and his offering of himself and then gave him a name which is above every name. And he is our lord. Then we are in Christ, the anointed one. Christ is not the Messiah to us. He was the Messiah to what? Israel. He is still the anointed one, however even to us. We are not Israel. Wait a minute! Don't misunderstand me! In the sense of bloodline. We are Israel spiritually. Remember, where is that, not all those that be born of Abraham are Abraham's children. Galatians, it's in there some place. You see, just by your physical birth doesn't entitle you to a darn thing. It's your spiritual birth that makes us spiritual Israel. We are spiritually Abraham's children? Abraham believed God, was accounted and because you and I believed therefore we have the anointed one, not as our Messiah but as our head. Christ is the head of the church. Like a king is the head of a nation, he the anointed one, is our lord and saviour. He is the head of the Church. See how all of that fits together people? With not one iota of discrepancy.

Now, we've covered "lord," we've covered "Jesus," we've covered "Christ." Now we'll cover "saviour." Because it is referred to sometimes as the "lord and saviour Jesus Christ." So you must be very knowledgeable of all four of those words. The word saviour in the Greek is the word *sōtēr* and it means a deliverer; a preserver of life. That is why the word "Jesus the deliverer," wherever he went time and time again in the gospels, remember he delivered people, he set them free. Remember his first sermon that he preached in Nazareth? That text from Luke that is given: open the eyes of the blind, set the captives, those that are enslaved in captivity free. That is a savior. The word "Jesus," or which is, as I said "Joshua," comes from the word *Jah*, which is a shortened form of the word Jehovah and Jehovah is always God on the level of ministering to His people, remember? Old Testament—the difference between *Elohim* and Jehovah, remember? And the other part of that word is the word save, Jehovah saves, and that's the word *sōzō* which we'll handle a little later on. Luke 1:47 "and my spirit hath rejoiced in God my deliverer." Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my savior (deliverer)." —Luke 1:46, 47. Luke 2:11 says "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Both the words Christ and Lord are used here. A savior, a deliverer—you can certainly understand similarities between God Who is the

deliverer, and Jesus Christ His Son who also delivers. Just because Jesus Christ is a savior and God is a savior does not make them identical.

Acts 5:31

Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

"a prince and a saviour," a deliverer. I understand the word prince in the sense that you would understand it as one who is anointed to be king, but hasn't taken authority yet. At this time he hasn't come to assume the responsibility. That is already latent in his being a prince. That's Acts 5. Acts 13 – I just picked out a few of them, there are many more you can check on, but this will set, I believe, the great salient truths that I'm after.

Acts 13:23

Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

The word Jesus means Jehovah saves.

Ephesians 5:23

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

"saviour of the body" = deliverer, the preserver of the body.

I Timothy 1:1

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

Mentioning both God our Saviour does not make the Lord Christ Jesus God. In chapter 2:3 "for this is good and acceptable in the sight of God our Saviour," our deliverer. You see God delivered in a number of different ways through Jesus Christ, God's only begotten Son, giving us the new birth which takes us from death unto life which is the work of God through the ministry of Christ Jesus. I have no problem with it. I see no contradiction. Verse 4 says "Who will have all men to be saved, and to come unto the knowledge of the truth," to be delivered, to be preserved.

I Timothy 2:15 – "saved" = preserved.

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

I Timothy 4:10 – Without understanding the ministry of the Lord Jesus Christ, you can get so confused that he is God. It's really something. "We trust in the living God." They would read in it "We trust in the living Lord Jesus Christ." That's not what it says.

II Timothy 1:10

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

That's the meaning of the word saviour, one who delivers, one who preserves.

In Exodus or some place, it said, "...ye are gods..." You know that's not the God, the Creator of the heavens and the earth. The reason they were gods and called gods, and their children are called gods, is because of the deliverance, the preserving. You know something, if people don't want to understand the truth of God's Word, they'll never understand the truth of it. If they don't want to work it and fit it together and make it gel,

they'll never see it. You can bleed your eyeballs out and they'll never get around to it. But if you really want to see, then it's not difficult to understand. The Word opens our understanding, like Jesus did by teaching them the Word on the road to Emmaus. He opened unto them the scriptures of himself from all the prophets. That's how they got understanding. The word "save" is the word *sōzō* and that means to make whole or to make sound.

Matthew 1:21

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

"save" = *sōzō* – make whole, make sound (his people from their sins).

Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

"saved" = made whole.

It said in Luke that this Jesus Christ was the one to make whole. Here it is the only name under heaven. Not Buddha's.

Romans 8:24

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

"saved" = made whole, sound. Isn't that beautiful? You see, the made whole spiritually is perfection. The made whole physically is a day by day deliverance. But the made whole is complete in the resurrected or in the raising and the changing of the gathering together, or in the resurrection, that wholeness is that hope. The hope. That is complete.

Ephesians 2:5

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

"saved" = made whole, made sound – *sōzō*. That being made sound is that Christ in you the hope of glory.

Ephesians 2:8

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

"saved" = made whole, made sound.

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.

"saved" = *sōzō*, made whole, made sound.

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.

"saved" = *sōzō*, made whole, made sound. It was available, and is available, but they do not receive it. "...they received not the love of the truth..." Boy, you see when you really love truth, it becomes an exciting reality. And it is the truth that sets men free. To be set free is to be made *sōzō*, whole. Now there's only one other great word that deals along this

same line that you need to know and that's the word "rabboni." I think when Jesus Christ was resurrected that day, didn't Mary say to him, "Rabboni"? "Rabboni" is the word translated rabbi, and it means my great master. "Lord" means master, remember? Therefore, the word "Rabboni" or rabbi means a great master. It is used of a lord or a master of the greatest eminence. I think in the old Jewish law of Hillel there are only seven men in all history of Judaism to whom they ever referred to as Rabboni.

So people, this is some of the great truths of verse 8. They know not God, they obey not the gospel and it was the gospel of the Lord Jesus Christ, saviour, Rabboni. They're all in there.

II THESSALONIANS 1:9

October 20, 1977

I'm going to do one verse of scripture with you tonight, and that's the ninth verse of that first chapter.

By the way, the word "Christ" does not appear in some of the manuscripts in verse 8. I didn't tell you that, I don't believe, but it doesn't. Yet I believe it should be there and I think it's right with King James, but you know, if somebody has an argument, let them argue. It's Okay with me, but I'm just telling you it doesn't appear in some of the texts.

"Taking vengeance on them that know not God," verse 8, "and that obey not the gospel of our Lord Jesus Christ." Now verse 9:

II Thessalonians 1:9

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

The word "who" in all the texts is a plural and it's a qualitative. But to me the word "who" in its simple form is very easy. Who? Both the Gentiles and the unbelieving Israel that we just talked about. Both the unbelieving people of Israel, so to speak, and the Gentiles. Who? Those who did not believe, the Gentiles and the unbelieving Israel.

"Shall." The word "shall" puts it in the absolute tense. I think a very beautiful translation, literal according to usage, would be, "Who are such as the Gentiles and unbelieving Israel."

"They shall be punished." The word "punished" is the Greek word *dikē*. Literally it means "a penalty shall pay." And this word, "punished" is a legal word. It's a word that's used in governmental circles from a legal point of view, and it's very, very interesting to me. When a righteous and just judge hears the claims of the people that are brought before him, listens it all out; then he makes his decision and the penalty is exacted. That is the word "punished."

There's a scripture someplace in the gospels.

Matthew 7:21-23

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Okay, hold it. That's it. Now listen to it carefully "Many will say to me." You see, these are appearing before the judge. That's this word "punish." "They'll say to me," he's listening them out. I told you he hears their claims, right?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." That's it! Isn't that beautiful? Okay! The word "punished" here is "via" or "by

means of a lawful process by a just judge." Boy, wouldn't that be something if we had that occasionally now!? He hears all their claims and then he exacts the penalty. He listens them all out, then he says to them "I never knew you, depart from me" or something. That's this word "punished."

That's a lot different, you know, than when you just read the word "punished" in a news release, generally much deeper than that. You see, God, being God, has to be just even to the devil! That's right. Think about it. If He's a just judge He would have to be just to the devil and He'd have to be just in relationship to all people, whether Gentiles or unbelieving Israel, as well as to be just to the body of the born-again.

It's right at these places where men like Calvin and these fellas had a real problem with predestination, had a real problem. Because He was a just God, therefore they taught, many of them, you know, that person He sent to hell; that one He sent to heaven. It's as if God had to take you by the nap of the neck and take you in and by the nap of the neck throw you in the fire. That is not true. The reason they didn't understand this is because they didn't understand the foreknowledge of God. They didn't understand the omniscience of God, His wisdom, because God knew from before the foundations of the world that you would be born again, right? He knew before the foundations of the world that you would be here tonight. Because of His foreknowledge He is able to predestinate. He does not predestinate first, then get a little knowledge. But because of His F-O-R-E knowledge, He predestinates.

People it's so simple, just listen a moment. If you were God and you knew everything from before the foundations of the world then you would've known that I'd be here tonight. So you could have written in prophecy 2000 years ago, Dr. V.P. Wierwille will be in Indiana at an Indiana Campus, outside of Rome City, on whatever the date is. Because of His omniscience, His wisdom, His knowledge, that's why He can predestinate.

Predestination is contingent upon foreknowledge. You know, if you knew that I'd be here next Wednesday, you could write it in a book and that would settle it. That would be your foreknowledge, then you could predestinate. That's how God knew some people would choose to believe, other people would choose not to believe. See how simple it is? God doesn't go around and grab somebody by the hair and throw him in heaven and someone else in hell. God gives to every man the free will of choice. But being all wise, (one of the kids said He was all smart) being all wise, omniscient, He knows that that person will believe; He knows that person will not believe, therefore, He is able to predestinate, you understand?

Tremendous word "punish." "Who are such as the Gentiles and unbelieving Israel shall be punished by a lawful process by a just judge."

(Now we get to two parallel prepositional phrases in the balance of this verse. The first one begins with the word "from." The next one begins with the preposition "from".)

"Punished with everlasting destruction." The word "with" = even.

And now we get to the two words that have caused also no end of problems for people. And tonight I'm going to give you all I know about it. If I learn any more I'll tell you next time I come back. There are three Greek words I want you to write down. Really, I guess two of them would do. The word is *aiōn*, = a period of undefined duration. I want you to put down *aiōnios*, that's the adjective form. You already know that this transliterates into our English called "ion." The Greek word *aiōn* transliterates into our English word "ion."

This word *aiōnios* = age long. That agrees with the definition I gave you of a period of undefined duration, age long. How long? Undefined duration.

Now the word "everlasting" = *aionion*. Grammatically for you brains this is called (the "punished with everlasting destruction") an oppositional adjunctive. This word "everlasting" as an adjective is used 70 times in the New Testament and only 3 times is it used of a period of time which is not endless. You see when you read these words in English, "punished with everlasting destruction," what does it mean? You know a lot of the so-called Bible people say it means "go to hell." Well it doesn't say "go to hell" it says destruction. So if destruction is hell and hell is destruction then someplace the Word's got to tell us this otherwise it's what? Private interpretation. I'll never figure it out why everybody wants everybody to go to hell all the time, especially those that don't agree with them. Last place I'd ever want anybody to go. But you see "punished with everlasting destruction," how this has really bugged people.

What does it mean? "Punished with everlasting destruction?" For the Gentiles and the unbelieving Israel what does it mean?! That's why I told you it's used 70 times and only three times used of a period of time not endless. The first of those three is significantly located in Romans 16 and the first mention of the mystery which we use in the Foundational Class.

Romans 16:25

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

"Now of him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,." The word "world" is this same word that's translated "everlasting" over here. I will show it to you in Bullinger's. It is also in Young's. I'll read it to you. It's on page 902 in Bullinger's analytical:

Pro = before. *Cronon*. Has anyone ever said to you what's the chronometrical exactitude? That simply means, "What time is it?" Whenever you want to know the chronometrical exactitude that simply means, "How's your old watch running?" *Cronos* = time. *Cronos* is the word for time. Now the next word is *aionion*. That's the word used here translated "everlasting" in II Thessalonians 1:9.

"Which was kept secret since (before) the times of the ages." A period of undefined duration. Really something! In Titus chapter 1:1, 2: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, (believing of God's elect) and the (full knowledge) acknowledging of the truth which is after godliness; verse 2, In hope of eternal life, which God, (who) that cannot lie, promised before the world began;" There you have the identical usage that I just gave you from Romans 16:25. *Pro*, *cronon* and *aionion*. Before the times of the ages.

The other one is in II Timothy 1:9 – (Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,)

Before the everlasting ages. Isn't that something? All of these (the three that I've given you) all have wrapped up in it the mystery, the hope and everything that's wrapped up in the mystery, real significant usage.

"Punished with" or "even with" a period of undefined duration, age long destruction. Yeah, that's sure something. Sometime when I'm at Headquarters and I think about it and I'm coming your way or something, I'll bring along a whole mess of different translations and I'll just show you how Young's does a translation and maybe 8, 10, 12 different people translate these verses or some of them. That will give you an idea of the liberty that people take with translations. And of course knowing this from a scholarly point of view, I'm never intimidated by the critics who take a crack at us because of what we believe is the integrity and accuracy of the Word and our literal translations according to usage, because there's one sure thing, no matter how hard I tried I couldn't be anymore in error than most of them are. It would blow your mind what they did with this verse 9 and some of them are really far out. Others are really neat too. I mean they're right on. No problem with it.

The most difficult word in this whole verse is the word "destruction." "Punished," that wasn't too bad. "Everlasting," that isn't too bad either; but when you get to "destruction" you've got the problem of this verse.

First of all, the Greek word *olethros* other places is translated ruin, but no place that I've been able to check in the Word does it imply annihilation or extinction. It seems to imply, at least without any question, separation. Namely, lost to contact with the true God and the sweet fellowship that the believers have with the true God.

Most of the adamant fundamentalists, now I don't know what that communicates to your mind, but those Biblical fundamentalists who talk about the literal accuracy of God's Word, to many of them it means destruction in hell fire. But many, many years ago long before I knew what I perhaps know tonight, I knew that the word destruction had to be for the most part just a word which was terribly misunderstood because I learned in science, to the best of scientific knowledge, nothing is ever totally destroyed. It just changes its form. You take this calendar of mine, this three year trip. You burn this, you have destroyed it in one sense, right? But have you? You've only changed its form. That calendar, this book, this desk, this cup, they look like solids and I guess we call them solids, but there's a fantastic amount of activities among the molecules and atoms and electrons and all the rest of the stuff that's in here. This desk is really not a solid. It just looks solid to us because something's compacted enough to what we call solid. You burn this desk, you destroy this book, it will be destroyed that it's form is changed, but something is always remaining. That's why this word "destruction" is the real opportunity in the verse.

To the best of my ability class, and my knowledge of the Word I cannot honestly say to you tonight that I really know the complete answer to it. I would say to you tonight that I cannot understand it in the sense of it being final or permanent. I can understand it in the sense of separation and I cannot understand it in the sense of a burning in hell fire. And I would like to just let it rest with the best of my knowledge tonight. Maybe some of you will have a lot better knowledge in the future, but the best I have tonight that I understand of this tremendous word is in that sense of separation. And being in Thessalonians this is one of the reasons why I believe I've got a rather solid footing on which to base what I've just said. I've just told you I don't know, but I do believe that I Thessalonians 4:17 gives just the opposite of this word "destruction." Take a look at it:

I Thessalonians 4:16b, 17

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:

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 believe the word "destruction" is just the opposite of that verse. So shall they never be with the Lord. That's the best I know kids. Now that may not be all the truth of it, but that's all I know, Okay?

In my heart and my mind and from my knowledge of the Word, the greatest destruction that I can think of tonight is to be separated from God and His love, from the fellowship of the believers in the gathering together. I believe we have a solid footing on which to set forth what we believe is truth of God's Word by putting I Thessalonians 4:17 on the oppositional side of this word "destruction."

Now we get to those two parallel prepositional phrases, "from the presence of the Lord" and "from the glory of his power." The two "froms" are the two parallel prepositional phrases. The word "from" is the Greek word *apo* = away from. Look, Euclidēs, a mathematician...here's the circle, away from is where my finger is. That's away from. That's this word. Now that agrees with what I've just taught you basically from I Thessalonians 4:17. It does not mean burning in eternal hell fire where you're screaming all the time. But it is to be "away from." You're still away from. If you're that far "away from," you're still "away from." Euclid in his math and in his circle put the "away from" on an horizontal basis right at the middle of it, both top and bottom.

The word "presence" = face – from the presence, from the face. The word "face" has to be a figure, *condescensio*. For me to be away from your face would mean that I would never get to see you. For you to be away from my face doesn't mean that you're slapped up against. Here in a way, it is just that you never get to see me; I never get to see you. That's how we're away from the presence, the face. You got it? That's its meaning.

The word "Lord" = *curios*. "Away from," spaced away from. It certainly has to be a negative spiritual, relationship. "The face of the Lord." "And" the conjunction tying these two parallel prepositional phrases together. "And away from the glory." That word "glory" I've explained this a lot of times. The word "glory" is the word *doxa*, Bullinger says this:

Real knowledge of a matter, seeming which is not concealed truth. It denotes the recognition which anyone finds or which belongs to him. Renown, appearance, form, aspect, that appearance of a person or a thing which attracts attention or commands recognition. Looks like something equivalent therefore to splendor, brilliance, attracting the gaze. Not the person or thing itself whose glorious appearance attracts attention but the appearance which attracts attention, the unfolded fullness of the divine, coinciding with his self revelation. Moses said, "show me thy glory," and God replied, "I will make all my goodness pass before thee, and will be gracious to whom I will be gracious and show mercy..." Hence as it comprises all that God is for us for our good, the fullness of all that is good in Him, so is it the form in which He reveals Himself in the economy of salvation and becomes the means and the goal of the Christian vocation and hope, for its disclosure belongs to the future and the close of the history of redemption.

Bullinger. Fantastic analysis.

"From the face of the Lord and from the glory of his power." They'll never see it because they're away from it. And the word "power" you know many times is the word *dunamis* or the word *exousia*. That's not the word used for power here. It is the Greek word *iscluos* = his ability to perform, right. They are removed from the glory of His ability to perform and I think we understand that these Gentiles and unbelieving Israel are removed from God's ability to perform.

Well, what is God's ability to perform? Okay, brother Harry is dead. Suppose the Lord tarries another 100 years. How is He gonna get Uncle Harry up? How's He gonna get Paul up? How's He gonna get Peter up? These people are removed from God's ability to perform. "Away from," separated out from, for the Word tells us that with the return of Christ God gives a new body "fashioned like unto his body." The life of it is the life-quickening spirit. These other Gentiles and unbelieving Israel are removed "away from." When you put that whole verse together I still think that I Thessalonians 4:17 gives us just the opposite of this where they're punished, everlasting destruction from the face of the Lord and from the glory of His power. I think it ties it all together.

Now people will say to you, "Well, how's God gonna raise somebody up who was cremated and the ashes were spilled all over? How's He gonna raise somebody up that was dropped in the sea and some fish nibbled on him, or something?" I have no problem with that. You know why? I don't even understand the first birth and I never met a man or woman who does. But some how or other in that first birth we take a little sperm and an ovum and that's put together, not by God, but by a man and a woman and out of it came you, out of it came me, and look how beautiful we are. Look how wonderfully and awesomely the human body is made, the Word says. Now just follow my logic in this and I have no problem whatsoever. Out of it comes a beautiful human being. God didn't even do that trip. Man did it. Yet God layed the original pattern, which I know. I have no inkling or iota of a doubt that this same God can in the future bring together a new body "fashioned like unto his body," as it says, with this life-quickening spirit that will again be you. Because if your mommy and daddy could do what makes you you, certainly God who originally put the laws together of the ovum and the sperm, can also bring us back according to His Word, giving us a body "fashioned like unto his body," and a life-quickening spirit like His son Jesus Christ. That's why I think even though this is considered in all theological circles to be one of the most difficult verses in the Word, I think it's only difficult because men basically have made it and not because it's that we can understand the simplicity of the greatness of the Word if we will to.

II THESSALONIANS 1:10-12

October 27, 1977

It is almost ironical, yet it's true, I guess. Perhaps the most outstanding and recognized theologian on the Book of Thessalonians, I have in my hand. It says that he earned his A.B. in History, his M.Th., Th.D. in Religious Education and Greek; Southern Baptist as a leading scholar in the field of Biblical exegesis.

II Thessalonians 1:12

That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

In his work on Thessalonians in the twelfth verse of chapter one, he concludes this particular portion by saying of verse 12: "It is not certain whether the genitive case construction of 'our God and the Lord Jesus Christ' refers to one person or two persons." Before I read any further, what do you think he's going to end up with? One. "The use of only one article with the two nouns makes possible the rendering of our God and Lord Jesus Christ!! This restricts the grace to Christ who is then designated as both God and Lord. This weighty designation of Jesus Christ as both God and Lord is in keeping with the profound eschatological picture just given. It is further in keeping with the well-known practice of the Christians from the latter part of the first century onward to call Jesus our Great God and Savior. Although the interpretation which finds only a reference to Jesus Christ in the construction is quite possible and even probable, it is not generally accepted."

So from a construction point of view, he says it's entirely possible to have two, God and Jesus Christ, but it is not generally acceptable. Listen again. He said, "...construction is quite possible and even probable, it is not generally accepted. At any rate, the construction used marks the unity and equality of the Father and the Son if the double designation is adopted. For Paul there was no great distinction between them." That's the greatest recognized theologian in the world today on Thessalonians. So immediately I've got a problem.

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.

Tonight one of the great verses in II Thessalonians chapter one and that, of course, is verse 10. I taught you and showed you from the text in verse 7 we'll be at rest at the time when the Lord Jesus shall be revealed from heaven and I showed you that that "when" had to be translated "at." But over in verse 10 the "when" has to be "when." You see the saints, the believers, will all be at rest at his appearing upon earth because in the gathering together he does not appear upon the earth. He only comes toward it and the dead in Christ rise and we which are alive and remain are joined together with the Lord in the air, not on earth. So shall we ever be with the Lord. Remember, then we are at rest. When he is revealed, he will already have come before to gather his people and when he returns, he will come with his saints and will already have been glorified with his saints.

So that brings us to this great tenth verse and this verse is related to glorification of Christ, which has already occurred with his saints. I'll read the King James first and then we will work it minutely.

First of all "when he shall have come." The "have" has to be added. You have two infinitive usages here. You see the words "to be glorified" and "to be admired"? The two infinitives here denote purpose and result. But you also have a double statement "to be glorified in his saints" and "to be admired in all them that believe." A double statement. And the "he" indicates that it's the Lord Jesus Christ that is central here. He is the subject we're dealing with. He shall have come to be, then glorified. The word "glorified" here is a very unusual usage. It is the preposition *en* in front of the word "glory" – *doxazomai*, and it has an *en* in front of it. The preposition *en* = to cause to be or to appear to be. He shall have come to cause to be or to appear to be, glorified in his saints. First of all, the word "saints" = holy ones. See, as far as God and the Word is concerned, we are at rest with Christ. We are never going through the tribulation, through that period of wrath it talks about in the Book of Revelation, because the Lord will already have gathered us unto him and we'll be at rest at his appearing, when he is revealed and he comes with those who he has already been glorified in and with. He shall have come to appear or cause to have been glorified in his saints, in his holy ones. And by the way, that's what the word "saints" means every place it's used in the Bible, "holy ones." That's its meaning and they translate those two words into the one word "saints."

"And" is a connective conjunction. "To be" the second infinitive I told you about. "Admired" = to be marvelled at, not just looked at, but 'to be marvelled at.' Wondered would be a good thought. Great awe, great respect, great admiration, marvelled at. "In all" – again the word "in" = *en*. Not one is missed. The word "all," not one is missed. "In all them that have believed." The word "believed" is the verb form *pisteuō*, a take off of the Greek word *pistis*. And this word "believe" when you work it, it's used five different ways in the Bible, two as verbs, two as nouns, and one adjective usage. It's very interesting here that it's used in the aorist tense which makes it a one-time deal. That agrees with having eternal life. It's a one-time; they once believed. Now he has gathered them. He has already come to appear glorified in his holy ones and to be marvelled at in all. No one missed them or those who have believed. One-time believing. "Because our testimony." The word "testimony" not only means a sharing of what you know about God's Word, but a personal witnessing to it. I would like to translate it literally "because our personal witnessing." When they were there personally, they witnessed. That's how the people in Thessalonica were won. Now he's writing this epistle to them and saying to them "because our personal witnessing." When you witness personally you teach the Word, right?! That's why personal witnessing will include the preaching or the teaching or the expounding of the Word and that's exactly what brought these Thessalonians to the Word. "Because our personal witnessing among you was believed." The word "among" is beautifully used here in the text. It's the Greek word *epi* (accusative case) = pressure downward. Here you have a circle. Now you can have pressure downward in a perpendicular way running perpendicular to the circumference of the circle. That would be pressure downward. But any variation of that usage, mathematically, from that preposition would be pressure downward. As long as it's attached and tied to the circumference you could put it at that angle, it'd still be pressure downward. That's the usage of the "among you." "Because our personal witnessing was pressure downward upon you." It's very simple. Look at me. I teach Joan the Word of God. It's personal witnessing among or to her which would be in that sense pressure downward. A very, very beautiful usage. Not a compulsion, but a

pressure of the Word. Well, how do you get people saved? Lay the Word on them, right? That is what the Bible calls "among you." Really terrific, "among you." See, the pressure downward was given. Their personal witnessing was the pressure downward. Understand? That's how they believed. "Among you was believed."

Romans 9:21

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

The word "unto" is the word *eis*. It's not the word *epi*, but it's also in the accusative case and I'm interested for those of you concerned about construction and grammar, that you get your cases lined up because this is really interesting because it's so close together. This *eis* = unto. It's like this direction, reaching out unto. One vessel reaching out unto.

Romans 9:23

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

The word "on" here is the word *epi*. The same that's used in Thessalonians, which means "and his glory on." Pressure downward on the vessels of mercy. In verse 21, it's reaching out of the same lump to make one vessel, reach out unto honor and another to less honor. The riches of his glory, however, are pressure, *epi*, on the vessels of mercy. I think it's a very, very beautiful usage. Well, "because our personal witnessing was believed among you in that day." That is verse 10.

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:

We now go to the prayer part. And again this to me is very significant because anybody who is out personally witnessing will also pray for those people that he's witnessing to. It's just like a tail following a dog. It's there if you're really witnessing personally and you love people and you're witnessing to them. What are you going to do for them? Pray. And that's why this prayer appears here also.

Whenever you read the word "wherefore" you should ask yourself "why for?" And you may check, it's again the preposition *eis* = with a view to which we pray also for you. That's the translation I'd like you to put down. As you work Thessalonians I and II, you'll see that in the Word of God Paul thanked God for the believers and when he was in contact with others he would always boast about the believers. Two elements. And you and I should do the same. We thank God for the believers and when we're with someone else, we're always boasting about the believers. We tell them how great the Way Corps is, how wonderful everybody in the Way Corps is. That's exactly what Paul did. It's God's Word. If I'm going to pray for you, I'm not going to sit around and say a lot of bad things about you whenever somebody starts talking behind your back or you talk behind anybody else's. I want to tell you you're really not praying for them because if I really love you and pray for you, I'm not going to talk behind your back. I'm not going to go around and say bad things about you or nasty things. Am I? If I pray for you and then if somebody else comes to me, I'm going to boast about you, I'm going to hold you up as God's best. That's exactly what Paul did in Thessalonians.

How many of you have access to that reprinted work of Bullinger that we did on the word also? You should really take at least your Church Epistles and line your also's up correctly

in them sometime. Shift them around if you haven't done it because the word also, it's construction is very important and it's usage. And that's why this should literally read with a view to which we pray also. We pray also. Not we also pray, we pray also. Others were praying, but Paul, Silas, Timothy, the leaders, have to pray. You not only pray for me but I, as your teacher, have to pray for you. We pray also for you. The word "pray" has the preposition *pros* and that's where you get the usage with the *eis*, with a view to. I taught you this in the Foundational Class in one of the scriptures. First it says with a view, then with a further view. The whole word for "pray," if you want the Greek word, is *proseuchomai*. A lot of you don't know much Greek and that doesn't make any difference. I still teach you the Word because I'll handle it from the English point of view and just give you the Greek, not because I want you to act so smart or anything but that it is the Greek word that's used. But you can still understand it just as easily in English and the *pros* in front of it gets it to the place "with a view to which we pray also for you." The word "always" = continually, doesn't mean continuously. They didn't just sit all day long and pray for them. But sporadically as it came up, as it would come to their heart and mind, they'd pray for them; same as I'd pray for you, same as you'd pray for me. You don't sit around all day and pray for me. But when you come to my mind, my heart, then we pray for one another. That's the word "always."

"That" = in order that. "That our God." Here's the source, God. Not your God, not the God, but our God because he is writing here to the believers and he is a believer. Therefore, he says it has to be whose God? Our God. Which has to be because the same thing that applies to any believer will apply to him, because of the word "all" we had a little while ago. No one is missed. No one is any better than anybody else. God has gathered "all" at the time of the gathering together.

"That our God would count you worthy." The word "would" = may. "May count you." The word "you" is emphatic. To "count worthy" = *axioō* – to consider worthy or to think right, to think worthy. That our God may consider you worthy, think worthily of you, think right of you.

"Of this calling" and the word "this" = your. "Of your calling." The word "calling" is when God calls, they get born-again. He does this by the teaching of the Word, that witnessing we had a little while ago. Holding the Word out to people, that's this calling.

Now the word "and," a connective again. "Fulfill all the good pleasure of his goodness." The word "fulfill" = *plēroō*, to fill to capacity. The word "pleasure" = good pleasure, *eudokia* = desire, being well pleased, or delight in a person or a thing, think worthy of your calling and fill you with capacity. All, every desire being well-pleased or "like inner sterling worth." It is not simply an external goodness. It's an inner quality, inner sterling worth. The Greek word is *agathōsamē* = to fill to capacity every (all) delight, good pleasure, well-pleased; an inner sterling worth. "And," again a connective, so you have the connective "and" preceding fulfilled and here you have it again. Just keeps tying it together like a *polysyndeton*, many "ands" used. "And the work," – the word "work" has implied within it, because of its construction, the word all or every. You had "every good pleasure" in the previous phrase, here you have "every work of believing" and this compliments the "desire of goodness." "Every work of believing with." That preposition is *en* = including. The word "power" = *dunamis* – inherent power. And this word "power" is connected with the verb "fulfill," – fulfill to capacity. Good pleasure, work of believing with inherent power, *dunamis*. And when we indicate the work of believing because of the inherent power, it's evidenced. People can see it. And that's how that sterling worth of an individual

is manifest. *Plēroō*, fulfill all the good pleasure or desire, delight in a person or thing, of his goodness, of his sterling worth and all work of believing, including *dunamis*, the inward manifested outwardly because of the desire.

Philippians 2:13

For it is God which worketh in you both to will and to do of *his* good pleasure.

In Philippians 2, I think is a very wonderful verse that ties all this together. His good desire. God fills us to capacity, but His *dunamis*, His power is within us and as we walk worthy, as we hold forth, He works within us to will and to do His good pleasure. And when we do it, it comes into concretion, into manifestation. It's evidenced.

So you have in this latter part, both the inward and the outward evidence of the greatness of this prayer. And then (I Thes. 1) verse 12 which gives you the reason or the purpose for all this. "That the name, that the name..." I guess his name really is Jesus of Nazareth, the Son of God. "That the name of our Lord Jesus Christ..." I taught you this previously, their mean-ing. A lot of the texts omit the word "Christ." I don't know, it's immaterial to me. The one from which King James was made and some of the other texts, have the word "Christ" in it, but the majority of them do not have it. The reason for all of this is "that the name of the Lord Jesus Christ may be glorified." If you confess with your mouth the Lord Jesus that gives you eternal life. I said I really don't know, but if you asked me what I would think, I would like to keep it like it is in the King James. I would let the word "Christ" in. And the reason for that is Jesus of Nazareth, the Son of God. That the name of our Lord, our master, the one to whom we salaam, pay respect, as our great leader, teacher, lord, the humiliated one, Jesus, the messianic Christ; that the name of our Lord, who was humiliated, who was also the messianic one, to me it puts a bigger value on the greatness of it.

"may be glorified." Did I handle that word "glorified" earlier tonight, or didn't I? What verse was that? Verse 10. "shall have come to be glorified." Same word here. In a two-fold way look at this; Jesus Christ may be glorified in you and you in him. Isn't that beautiful? Christ glorified in you and you glorified in him.

"according" = *kata* = horizontal motion (preposition).

Jesus Christ glorified in you and you in him on a horizontal level, "according to," that which is along with the action, which proceeds by way of the grace. And, people, that's the only way we ever got it, by grace. Jesus Christ may be glorified in you and you in him, "according to the grace," divine favor, unmerited divine favor perpendicular, "of our God and," connective, "the Lord Jesus Christ." And if I can read plain English, I have two here instead of one. And that's where I started tonight to show you that he pressures it to get it into one. I wouldn't pressure it. I'd just let it set and have two because then I do not have any problems with John 3:16 and about 65 others. Boy, what a day this is going to be in the gathering together and then when he comes upon the earth. He will already have been glorified in his saints and for the sole reason "that the name of the Lord Jesus Christ may be glorified in us," we in him, "according to the grace of our God and the Lord Jesus Christ." Because Jesus Christ made known God. He made known the grace of God, the peace of God, the love. That's the only way you ever know anything about the grace of God. Because Jesus Christ told you. The Word tells you and he made known that wonderful grace of God and that we received all of this by grace. Boy, what fantastic truth. And I believe that God is God in that verse and the Lord Jesus Christ is His wonderful Son, our Lord and our Savior.

And that closes that great first chapter, people. In Chapter 2 we do something about it now! See you just casually even look at verse 11 and 12 you have to see grace all the way through. Even in the King James without working it as minutely as I have with you.

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:

Wherefore, also we pray always for you, that God would count you worthy of His calling and fulfill all the good pleasure of His goodness and the work of believers with power. It's all grace. That the name of your Lord Jesus Christ may be glorified in you and you in him, according to the grace of our God and the Lord Jesus Christ. The grace of our God is upon us because of the work of the Lord Jesus Christ. It was God Who so loved that He gave. That's grace. What'd He give? His only begotten Son. And that only begotten Son is our Lord and our Saviour. Well, it's really something, isn't it? Was going to do you a literal of all three according to usage, but didn't get it done so you make your own, okay? I've given you enough information that you can just dig it out and you can walk in all the greatness of that knowledge that's there.

II Thessalonians 2:1

November 1, 1977

I suppose some people may think I get hung up in the first chapter. But people, that first chapter of II Thessalonians, if you only knew how many problems it caused me through the years until I learned to put it together. It's just unbelievable. It's one of the great books in the Bible.

The Thessalonians are the model church of all the church epistles; they're the model church. In I Thessalonians you have their love, their believing—out of them the Word of God moved out around the world, so to speak—and their hope. But something happened. They lost the interest and the looking for the hope. That's why II Thessalonians was written. People talked them out of it. They were being persecuted; they were suffering, and they could not understand the hope. That's why the hope is not mentioned in II Thessalonians. It's mentioned in I Thessalonians because they'd lost the vision of it. The presentation of the return of Christ in II Thessalonians and the great revelation regarding the gathering together and everything is sent to the Church that they again can establish the greatness of the hope.

Perhaps the reason that I have gone in so much detail in II Thessalonians 1 is because if there is anything that I want you to understand, I want you to understand II Thessalonians; because without the hope of Christ's return, life becomes a drag for the believer. If I did not have the hope of Christ's return, I think I would have quit when Uncle Harry died.

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,

When I originally taught you 1:7, I said that you never go beyond the covers of God's Word for its explanation and that you should make no mistake about it. God doubled the teaching here in verse 7 and in verse 10 of the same chapter. It not only is established, but it's to be so established in your mind that you never have any question about it. In verse 7, the first great truth is "the rest that we shall have." In other words, it is already past tense at his revelation in judgment. Secondly, in verse 10, the rest we already have when he is revealed in judgment, for then, "he shall have already come."

I want to define something for you now that will help you to understand the first chapter better, and the second chapter in a remarkable way. That's the word "lawlessness." It will be coming up in the second chapter. All over the world today we see a great manifestation of lawlessness. It was such a revelation to me when I read your Topeka newspaper and it said that we in The Way Ministry were behind the times. We did not know what was going on in the world because we were not currently up to things. I got to thinking about that statement. What brings a man "up to things"? In the opinion of the world the thing that brings you "up to things" is the lawlessness that you see manifested in the world. In other words, you're really "with it" when you know who got murdered, where they got murdered, who got raped, who got killed, who got shot. Then you're really "with it" because now you're right up with the current trend of the times. Now you know what's going on.

(Dr. Wierwille shares an incident about watching the evening news, how negative it is, and how he learned nothing from it about helping people.)

The greatest "being with it" would be to be someplace where there are people believing God, studying the Word, praying, and loving one another to help to change a situation. The only way any situation is ever changed is through the Word, the right-dividing and believing of it.

The lawlessness which you now see in evidence round about you is the result of wrong teaching. There will not be a newspaper in this city or a television or radio station that's going to believe what I am going to say, but I have worked this from the Word, and the Word stands par excellence for me. It's the answer to everything. But I wouldn't expect the world to believe it so I'm not teaching the world; I'm teaching you. But if enough of us get this we can change a situation. The lawlessness that you see round about you is the result of wrong or incorrect teaching by incompetent teachers who have set themselves as leaders of truth, men who tear up the pastures for the believers and amuse the goats.

We talk about the spirit of our times, the atmosphere, the temperature of our times, the spirit of the day, the spirit of lawlessness. The spirit of our times is lawlessness. Reason: they have rejected the spirit of God. When you reject the spirit or the spirit from God you will end up with what we are seeing as the spirit of our day and of our times. When you reject the spirit of God you disregard and have disrespect for the restraints of God and His Word. Subsequently, you will not abide by the restraints of man. Man sets a law to break it, because they have rejected the spirit of God, the living God who is revealed in His Word.

Today we are living in that Biblical period of time that's called "the secret period of Satan's working." A secret period of Satan's workings begins to become more revealed as it gets closer to the moment. That great second point shall come into manifestation when it is the open period of its full declaration of lawlessness, even to the end that that man of sin will sit on a throne in the temple of God and declare himself to be the true God, and people will believe it.

"troubled" – i.e. by persecution and people afflicting you. The Church of the Body to which you and I belong will be at rest at the time of the revelation or appearing of Christ to his enemies. That's what verse 7 is talking about. We are going to be at rest at the time the Lord Jesus is revealed to his enemies, the unbelievers.

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.

"when he shall have come to be glorified in his saints." When glorification of Christ with his saints shall have already been past, then comes the revelation of Christ to his enemies and the unbelievers. The saints will be at rest at the time of his revelation of verse 7. When he is revealed he shall have already come to be glorified with his saints in verse 10. Two times—it's doubled. It's put in two ways.

First, the rest we will have at his appearing, "appearing" = advent. About four weeks before Christmas in the church calendar you have fourth Sunday before advent, third Sunday, second Sunday, then advent, then the first Sunday after advent. That means appearing, talking about his first birth. Talking about the return of Christ, the Church of the Body will be at rest at his advent, which is his revelation in judgment. The second great

truth is again in verse 10. He has already (past tense) given us this rest when he shall be revealed.

There are two phases to the advent or the return of Christ. The first phase is our gathering together unto him, which is the rest. The second is his advent in judgment. The first is called our gathering together; the second, the Day of the Lord or the Lord's Day. Before the revelation in judgment, according to 1:10, the words "when he shall have come in that day to be glorified in his saints and to be marveled at in all them that believe (because our testimony among you was believed.)"

Believers have tribulation.

"Tribulation" – i.e. threshing. In threshing you separate the wheat from the chaff; you winnow it. It's a Biblical term—winnowing wheat, which means the chaff goes one way and the wheat drops down in front of you. Believers have tribulation but it's like a threshing, where the wheat is separated from the chaff. I think I teach this and use the illustration about the stones in the brook are nothing but stepping stones for people who know how to utilize them. The water will either go around it or it builds up and goes over the top. Stones in a brook do not deter anyone from crossing who knows how to utilize them. Tribulation is like that. It's like threshing, separating the wheat from the chaff. It gets rid of some of the ballast in your life. It gets rid of some of the stuff that's no good in your life anyway. It makes you a more beautiful woman, a more handsome man. You find out what you're made out of. The reason for this is that believers, according to I Thessalonians, know how to glory in tribulation. Paul says in Romans 5 to glory in tribulation. Believers have tribulation but they know how to glory in it, how to overcome it, how to use tribulation as stepping stones to make them all wheat, getting rid of the chaff.

Unbelievers have tribulation, too. Did you know that? Remember in your own past life? But unbelievers do not know how to glory in it, and that's the great difference. Believers have tribulations; unbelievers have it, too. Believers know how to glory in it; the unbelievers don't, so they never grow, they never develop themselves.

II Thessalonians 2:1

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

This "rest" in II Thessalonians 2:1 is entered into all at one time, not at different times, for the dead in Christ are dead until he comes back and gets them up. The people who have been dead since the day of the outpouring of the holy spirit in the book of Acts and believers who have died just this day will all enter into that rest at one time. When there is no consciousness, there is no time. In death there is no consciousness. The very moment of death therefore is the moment of the gathering together, to be made alive. And this rest is entered into all at one time, not at different times. The so-called "Christian" church has taught that when you die you go to heaven and you're present with Christ. If you're already present with him why should he have to come for you? They're not in heaven. Everybody dead is dead. The only way they're ever going to get up is if God acts, and God is going to act. The reason I know that he has not yet come is that, among other things, we are still suffering persecution and we glory in it.

This "rest" is definite; it's real, as to its nature, its state, and its time. That's why he said, "rest with us," because Paul will be there, Timothy, Silas, as well as all the believers who have died and those who are alive at the time. They will rest with us at God's own appointed time, and that was the great teaching of I Thessalonians 4:13ff.

In Acts 1:11, he had ascended, right? The two angels said that day, "This same Jesus, which is taken up from you into heaven, shall so come in the manner as ye have seen him go into heaven." That Jesus in verse 14 who's our Lord of verse 16 – "shall descend from heaven." He went up and he's coming back "with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then—time! we which are alive, remaining, shall be caught up together with them, the dead in Christ that have risen. Christ doesn't come upon the earth. He just comes to it, toward it – "caught up together," caught up, not here, up! "with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

We shall already be at rest before the terrible judgment of the ungodly breaks forth. That's why in II Thessalonians it says "he shall have already come to be glorified in his saints," before it happens. Before he's revealed in judgment he will have already been glorified with his saints, and his saints will be at rest.

Check II Thessalonians 1:10 in your interlinear. The English words underneath the Greek words are absolutely accurate. *Elthe* = when he shall have come. But King James says "when he shall come." *Elthe* must be translated he shall have come:

Words are used in the Word to reveal the will of God. Words in the Word make known truth, and we just read from I Thessalonians "he would not have us ignorant." The word or words in the Word are the only thing that ever keep people from being stupid, or else they are going to be ignorant.

Elthe = third person singular, second aorist, subjunctive mood. That is absolutely accurate, there is no other way it could be translated than "when he shall have come." Matthew 21:40, John 4:25, I Corinthians 15:24, 25.

II Thessalonians 1:10 (continued)

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.

"...admired in all them that believe (because our testimony was entrusted to you who believe in that day." Bullinger maintains that "in that day" is a figure of speech called *hyperbaton*, and I believe he's right. It is the grammatical usage of words deliberately put out of place.

Being put out of place they're so far out of place that they're emphatic; you can't miss them. That's why the emphasis in that verse is on "in that day," the "day" of I Thessalonians 4, not "the day of the Lord" of II Thessalonians 1:8, 9, where he's taking vengeance on them that know not God, who obey not the gospel, punished with everlasting destruction. That's the day of judgment. When that day occurs we, the church of the body, shall have already been given our rest by the gathering together.

It's been the confusion here in chapter one that has caused no end of problems. Look at the leading theologians. They are in total confusion and they admit it. They say nobody can do this. There's such a variation of opinion. There's no record, no agreement upon what it says. But I don't see how you can disagree. You've got language; you have words; you've got it right in front of you. You know why we can't agree? Because we don't want to accept what the Word says. I was brought up in the tradition that the Christians have to go through the tribulation, so I'm not supposed to care what the Word says: the Christians are going through the tribulation. Nuts! That's why they can't agree. So the liberals have said this is not Paul's work. They wouldn't know Paul's work if you laid it in front of them anyway. And the great conservative Biblicists have said there is no common ground upon

which this can be harmonized among the Christians. I believe they're both totally in error. I think it's as simple as falling off of a greased log backwards, if we're willing to abide by the usage of words and let the words of the Word speak for themselves without our putting our theologies or our believing or our attitudes in them.

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,

Says very plainly: to you who are troubled, being persecuted, you're at rest with us at the time of the Lord Jesus' appearing, his advent from heaven with his mighty angels.

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.

Says very plainly: "when he shall have come to be glorified." In between verse 7 and verse 10 you have verse 8 and 9, talking about the judgment. What God in Christ Jesus is going to do to those people who have bothered us and tormented us and written bad articles against us and so forth.

If there's any one thing you've got to understand, it's the fantastic confusion that people have worked out of those verses of scripture. I do not believe there's any confusion if you can read and you're willing to see it. Verse 7 says we're going to be at rest at the Lord Jesus' advent, and in verse 10 it gives it the second time, "at the time he shall have come already to be glorified in his saints," before the record of verse 8 and 9 can really come to pass. This is why the church will be at rest, and if the church is at rest when the Lord Jesus Christ comes in judgment, then the church of the body cannot go through the judgment. I ask you a question by sheer logic: What would be the comfort that we read about in I Thessalonians "comfort ye one another"? What would be the comfort, ladies and gentlemen, if as a Christian I have nothing to look forward to but the unbelievers beating my teeth in, cutting my throat, destroying me, great rocks falling down around us. What would be the comfort? There is none.

The comfort is that we know we shall be at rest before that great and notable day occurs. That's what I'm going to show you as we get deeper into the second and third chapters. Everything will fit like a hand in a glove as we get deeper and deeper into II Thessalonians and you see the day of judgment coming. You and I won't be there. But remember, he is re-establishing the teaching of God's Word for the people to have what? Hope. They've lost it. They've been talked out of it, so II Thessalonians speaks to our day and time about as loudly as it must have spoken to the Thessalonians when it was first addressed to them.

II Thessalonians 2:1

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

I think that it was II Thessalonians 2:1 that gave me my original revelation and guidance on the twig. If it did, it's got to be good. I doubt very much if there are too many of you in here that can see the twig in it. It has just concluded that great record in chapter one, "That the name of our Lord Jesus Christ may be" what? "Glorified! in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." He's just concluded that fantastic chapter, then he says "Now!"

"Now" = *de*.

I suppose you could translate it "but." I like "now." Understanding the previous verses, "now" he's going to show them something. He's just told them about the "rest," always praying that God would count them worthy of that calling, the work of faith with power, the name of the Lord Jesus Christ glorified.

"Beseech" = to request with loving tenacity, stick-to-itness.

In the right connotation of the usage of the word "begging" it means "beggingly implore." I beg you, I implore you, I beggingly implore you, brethren, addressed to believers, born-again of God's spirit, whose great enthusiasm, dynamic, for the hope of Christ's return had been sort of waylaid because they couldn't understand. Here they were holding forth God's Word. "Out from" them the Word of God moved. They had a lot of love among the people; the Word of God was spoken by them; yet they were being persecuted and persecuted. They had lost the dynamic enthusiasm for the hope which made them question the why of being persecuted, the why we are sick, the why did Uncle Harry die. Without the hope you'd have a lot of questions. So he gives us God's Word to re-establish, to drive again the hope of the return.

"by" = absolutely too weak. The Revised Version says, "Now concerning the coming of our Lord Jesus Christ." They translate "concerning"; that is not sharp either. That's too weak too. The literal meaning of this word in all of its depth is "in the interest of." Bullinger says "on behalf of," which is good. To me the words "in the interest of" communicated all the depth of the usage of that word, both from the Greek and from the Estrangelo Aramaic word.

Literal Translation According to Usage (I Thessalonians 2:1):

"Now we beggingly implore," or "Now we request with loving tenacity, brethren, in the interest of the coming of the Lord Jesus Christ."

"Coming" = *parousia* (*parousias* here).

"In the interest of the coming of our Lord Jesus Christ, and our gathering together unto him." So the *parousia* of the first phrase and the "gathering together unto him" of the second are very closely tied together. One great event, two different descriptions. I imagine you wonder how I can get a twig out of that verse. I'll show you my heart and tell you why and how I saw it. This is the great gathering together of the Body. The dead in Christ shall rise first; those alive and remain shall be changed. So shall we ever be with the Lord. He has not come in judgment; he has come to gather his kids, his people when he comes. I wrote this in [Are The Dead Alive Now?](#) It's the *parousia*, always the personal presence. The personal presence is Jesus Christ coming to be with his family. He picks up God's people, for whom Jesus Christ died, and he gathers them unto him. The Twig is the gathering together of the believers here upon the earth. He is not personally present but you are, and it's Christ in you, the hope of glory. You represent him upon earth in that Twig where they meet. With the gathering together he gathers his people in person. Now he's not present in person; he's present via the spirit. It's God in Christ in you, the hope of glory, filled with holy spirit. You have him in you, that which God gave Christ Jesus in you. You represent Christ upon earth. We do the ministry of reconciliation with the Word of reconciliation. When you meet with your Twig you gather them together. Those that have been tribulated, hurt during the day—what do you do with them? At rest.

Now are you beginning to see why I saw the Twig here? In here is the personal presence of Christ in the great gathering together. Then he comes in person to gather the whole Body together. But in the meantime we gather the Body together in the Twig. You as a Twig

leader represent Christ upon earth, you love that Twig. You see why I teach you that the Twig is fellowship, that the Twig is a place where the Word is held forth, where you minister to people and pray for people? I teach you that when they come to Twig meetings, you've got your house in order; you've got your clothes put away; you've got the place cleaned up; it smells nice; because I know the gathering together from the Word, and the Twig is the gathering together before he comes in person. Again let me say it, that it is very clear: he is not present in person today. He is seated at what? The same Jesus is coming back. In Thessalonians we read that he himself, Jesus Christ, Jesus the Lord, shall descend from heaven. That's where he is now but he's coming back and the dead in Christ shall rise first; we which are alive and remain shall be caught up with him. He personally comes. But today he is not here; he's seated personally at the right hand of God, but he is here in the gift which God gave to each and every one of you when you were born again of God's spirit, which is Christ in you the hope of glory. Where you walk, Christ is present; where you stand, Christ is present. That's why when you meet in a twig it's the fellowship; it's the gathering together of God's redeemed here upon the earth. We hug them, kiss them. By that I mean we tenderize them; we bless them; we take care of them. If one of those people is in a little tribulation, we try to help them. If he needs a job, we go out and help him find it. If he needs a little correction and reproof, we take care of that, but all in the spirit wherewith Christ Jesus loved us. That's why the twig is the heart of all the ministry of the greatness of the outreach of God's Word, bringing God's blessings to God's people before the gathering together.

II Thessalonians 2:2-3 November 17, 1977

These couple of verses that I want to handle tonight from Thessalonians are real tremendous. Of course, tonight we are into one of those verses that caused me no end of difficulty in research and trying to understand. And when I finally did get the accuracy of it, it just helped me immeasurably in the understanding of God's Word.

The final chapter of Volume IV, God's Magnified Word, should be read during this period while we are dealing with Thessalonians, as should chapter 2 in Are the Dead Alive Now?.

A lot of this stuff that we are doing here in Thessalonians you will never find in any commentary and any other writing. It's just stuff that you have to work on the accuracy of the Word, and, of course, you will see why this becomes so important, I guess, as we get into it.

Remember verse 1 reads "...gathering together unto him, TO THE END THAT ye be not soon shaken...."

"soon" = quickly.

"shaken" = moved to and fro, flipping back and forth. "to the end that you be not quickly flipped to and fro in mind."

"in" = from a mind set.

In other words, your mind ought to be set so that you are not soon shaken. It's interesting how they translated that word "from" as "in." "To the end that ye be not quickly moved to and fro FROM YOUR MIND SET." Understand why it would be used that way?

Everything begins in the mind. That's where the decisions are made to believe; that's where the decisions are made to question. And here in Thessalonians he said, "That ye be not quickly shaken," means "Don't get shook, don't flip back and forth, (because you have a stayed mind) don't be troubled."

"troubled" = *throenoai*.

And when I work that word down to its minute accuracy, it's like someone being momentarily frightened and yelling. That's the "troubled," like being frightened. You've seen people just frightened at one spur of the moment and then make a loud noise, yell. So you have a stayed mind, "nor be frightened, making a loud noise, troubled."

You have three "by's" coming up and one "from." You see them?

"By spirit" then "by word" then "by letter" and then "from us." All four of those words are the same Greek word, *dia*. And that means "proceeding from."

Regarding the gathering together, we are not to be frightened, shook, that we are troubled, as it's neither by, proceeding, by spirit.... I really do not know the in-depth greatness of this "spirit" thing here. I worked it from every angle I know. And, whether he is saying here that this was by devil spirits speaking through people who were saying, "Look, Christ has already come," I don't know. I sort of feel that that could be it, because my believing for

that is the next phrase, "nor by word." In other words, here's a spirit speaking through someone and someone else stands up and says, "Well, this is the word; he has come"—this kind of thing. And they had even counterfeited statements: "That as by letter as by us, that we wrote a letter that said this."

"as that the day of Christ" = in the text, "as that THE day of THE Lord (both definite articles) is at hand."

"at hand" = *existemi*, from which we transliterate into the English word of exist. It exists. "That the day of the Lord is existing (at hand)." A more literal translation of that Greek word is that it's already "set in," that it's already "started."

The people in Thessalonica had really a lot of pressure put on them from other people who were possessed or at least speaking for the Adversary if they weren't possessed, and they were giving contrary information, contrary to the truth of God's Word. And this is why God had Paul to write this to them, that they would not be flipping out as if the spirit had been speaking it or somebody else had given a word contrary to what they'd been taught or that he had sent a letter to somebody and said that the Lord's Day or the day of the Lord is already set in.

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;

This is the verse that has caused no end of difficulty. And it's caused me a lot of that too. For almost 15 or 20 years of my life I couldn't handle it, in my ministry life, not my age.

This particular verse has been utilized saying, there has to be a falling away. In other words, people have to refuse to believe the gospel, the Word of God; there has to be that falling away first before the Lord can come. Well, if that's true, he should have come 10,000 years ago or something. So I knew from my experience in life and watching people and the churches and stuff, that there was something wrong with the verse. But I could never get my finger on it, didn't know what to do with it.

"let no man" = let no one — Many times, the word "one" is the word in the text that's translated "man." And I think that you can understand that, because "man" is an inclusive noun, including women and so forth. But literally it is "let no one" or "anyone." "Do not allow ANYONE to deceive you."

"deceive" = *exapataō* — It is interesting that here in this third verse we have a double negative: "no man" and "no means."

"any means" = no means — And a double negative in the Greek text is used for very great specific emphasis. And if I were to read this in English in a public meeting where I really wanted to emphasize the greatness of the revelation that's given here, I would read it: Let NO ONE deceive you by NO MEANS! That's the emphasis.

"by" = *kata* — along any lines; Do not let anyone deceive you along any lines, by no means.

"means" = *medeis* = media, like the news media. That's the word that that word comes from. In other words, do not allow anyone to deceive you along any lines or any media. Isn't that beautiful? Nothing. No media. No matter whether it's written or spoken or said, just allow NO man, no one, anyone to deceive you.

"for" = because.

I think you know every time I hit a preposition I look it up in the text. I never take a preposition for granted, that I know what it means, because I don't know, because there are so many usages of prepositions. And you can wrongly divide the Word so quickly on prepositions. So every time I hit a preposition I look it up. At least I look it up in my mind.

I happen to know all the prepositions and how they are used. Especially if I have a Greek text in front of me, I will know what the cases are and this kind of stuff. So it's quite easy for me. But when you first begin working the Word, you may have to check Bullinger's Analytical or one of those to find out for sure what the preposition is all about.

The italicized section is brought forth from verse 2, "as that the day of Christ is at hand." They added this, "that day" of Christ, which is "set in, shall not come." You are just going to have to hold that stuff in abeyance because they added it.

"Let no man deceive you by any means, for (because)...."

"except" = if – Let no man deceive you, because if there come a falling away first....

"a" = *he*, the.

"falling away" = *apostasia*, *apo* = away from, *stasia* = separated.

I think that the best translation that it is possible to do of this verse is: Because, except there come the separated away from... Very literal; very clumsy though.

And these words *he apostasia* = the separated ones – has to be and is the gathering together of verse 1 of chapter 2. The greatest piece of work that we have done in that is on pages 37 and 38 of Are the Dead Alive Now?, where we've documented it. And this perhaps sometime you ought to transfer at least the salient facts here into the footnotes in your Bible at the bottom of the page, or something.

(NOTE: Here Dr. Wierwille reads the footnote on the bottom of page 38 in Are the Dead Alive Now?.)

You see, even though those words that are in italics are a carryover from verse 2, they are not too accurate at all if you understand the word *apostasia* and its usage. Then you could very beautifully read it, "For that day shall not come, except there come THE DEPARTURE, the gathering together."

You cannot handle the words "gathering together" from the text. You can handle the words "the separated ones" or "the away ones." You can handle the word "departure" very definitely, from a synonymous usage of words. There has to be the departure, and that's why that's such a fantastic verse. There come a departure first, and after that, THE man of sin.

"sin" = total depravity.

revealed = the same word that's used for the word "revelation" or "revealed" all the way through the Word, the verb form of *apokalupsis*, "appearing." The Book of Revelation is referred to many times in writings as the "apocalypse," meaning "revealed," "revelation." This man of total depravity, of total sin, of sin will be revealed. And this one is the son of perdition.

"perdition" = *apōleia*, utter or final ruin.

This is the one who, according to the record in the Word, is totally controlled and totally possessed and totally operating that which is utter and final ruin for people. When we get to verse 4, it will explain more about him.

The biggest thing I see, and the thing that just made this Word so fantastically living and real to me, is that "departure" of verse 3. That day of the revealing of this man of sin is NOT going to come to pass until AFTER we've gone to be with the Lord: Not by death, some, yes, but the living will be changed. And then after that, that man of sin is going to be revealed. And then that day of wrath and all that stuff starts.

There are four basic events included in the times of the end when Christ returns. This is their order.

1. Christ coming for the Church. That's this verse 2:1.
2. The events of the Book of Revelation, with Christ coming WITH the Church.

They have so confused the prepositions "for" and "with" and they have caused no end of problems for people. Christ coming "for" and "with" the Church are two entirely different acts of God. Coming "for" his Church is the gathering together of 2:1. His coming "with" the Church is some period of time after.

3. The first and second resurrections.

You see, with the gathering together you do not have a resurrection. That's beautifully stated in chapter two of Are the Dead Alive Now?. Every resurrection is a rising, but not every rising is a resurrection, like every apostle is a disciple, but not every disciple is an apostle. And that makes it very clear. There are two resurrections, the first and the latter resurrection, or the second. But they do not apply to the Church, for the Church is not resurrected. The dead in Christ shall rise. Those which are alive and remain shall be changed.

Resurrection refers only to Israel or to unbelievers. It never refers to the Church. And boy, what a fantastic thing that was when we learned that. That just took so many things and clarified them. The teaching has been that the Church goes through the tribulation because the Church has to be resurrected; they have to be resurrected; they have to be in that first resurrection. No, no, no. There's no resurrection for the Church, because to have a resurrection Biblically speaking, everybody has to be dead. And not everybody is dead with the return of Christ. Some will be. Like tonight, some of our brothers and sisters in Christ are dead. If he came right now, not all of us would be dead because we happen to be still breathing.

So the Church will never be resurrected. The dead in Christ will rise. Those that are alive at that moment shall be changed. You are called mortal now. And you will see in the last chapter of God's Magnified Word that with the coming of Christ, the dead in Christ rise; we which are mortals will have to put on immortality.

Emmanuel Kant wrote on the immortality of the soul. Kant didn't know his head from a hole in the ground in that category. He was a great philosopher, but he conjectured into a field he couldn't approach scientifically or intellectually and he didn't know the Word. He was not knowledgeable of the Word. The only immortality is for mortals when they are changed with the return of Christ.

This mortal must put on immortality. This corruption must put on incorruption. See how simple that thing really becomes? And yet how accurate. And without that accuracy and simplicity that I'm sharing with you, you will never handle the resurrections or the return of Christ.

And the reason they're still fighting in the fundamental circles about the tribulation period and people going through the day of wrath is because they do not understand verse 3 that

the "falling away" is not a falling away FROM Christ, but it is a departure, the gathering together. Until they get that back into the accuracy of the Word, they'll never understand it. That's why you can understand it, because it fits, makes sense and works.

Remember that every resurrection is a rising, but not every rising is a resurrection. Just as every apostle is a disciple, but not every disciple is an apostle. Then you will have no problem.

II THESSALONIANS 2:4-12

December 8, 1977

This section here is a summation that I believe is as brief as any summation in the Word of God which capsulizes in a great, dynamic and very detailed way, the Great Counterfeit. On the one hand you have that man of salvation, Jesus Christ. On the other side, just the opposite, you have the Antichrist, the man of death. As Jesus Christ is called the way, the truth and the life, so this man of death is called the man of sin. Jesus Christ, the man of salvation; the Antichrist, the man of death. Jesus Christ, the Son of God; the Antichrist, the son of perdition. Jesus Christ, the fullness of the spirit; the Antichrist, the fullness of evil.

In the second chapter of II Thessalonians in the latter part of verse 3, is the foundational development or setting forth of that which follows—the man of sin be revealed, the son of perdition. This man of sin revealed, made known, declared, openly seen. The book of Revelation is the word "*apocalypsis*," appearing, revelation. As in Jesus Christ's personal presence upon earth after the gathering together as the Son of God, so in the great counterfeit you have the personal presence of the Antichrist. The one only true God is not on earth in a physical sense, you understand? He came in His only begotten Son, Jesus Christ. The counterfeit is the personal presence of the Antichrist as the true is the personal presence of Jesus Christ.

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.

This is a very, very enlightening and yet a very difficult verse of scripture.

"opposeth" = to be an adversary to.

"exalteth" = is, in part, the word *huper*, meaning over. In the genitive it means in the place of, and in the accusative it's above measure.

II Corinthians 12:7

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

"above measure" – is the same word as "exalteth" in II Thessalonians 2:4.

"above" = the preposition *epi*; and that word, in its usage here, means active motion with downward pressure. Jesus Christ came that we might have life and that we might have it more abundantly. It is an upward lifting. It is an upward lifting to bring you up and out. This is a downward pressure. It is action, but it is action that will ultimately oppress, put you down. Jesus Christ's action in opposition to that is that which lifts men up. That's the great counterfeit. When you look at it sense-knowledge wise, it may look like this is real uplifting; but it never is. It will always be downward pressure. That's why this word is so important at this usage. It just sits there and it communicates just tremendously.

"God" = the word *Elohim*, which puts it in the category of the Creator.

"...so that he as God" – the words "as God" are omitted, I believe, in all the texts except the KJV. I'm not sure, but we may be able to show you why it could be used or not used later on.

"sitteth" – Having been taught the accuracy of the word "sit," why do you think he is sitting? It is all accomplished, it is all finished; he sits. As far as he's concerned, he's got this whole thing wrapped up. That's why the word "sitteth" is there. Any person who is against Christ is antichrist; and you'll see later on that this spirit of antichrist is in people already working now. But, the one we are talking about is not an antichrist, it is the Antichrist, the complete embodiment and fulfillment of all that which is called the bright and morning star. This is why the Adversary, the Devil, Satan, is always after Jesus Christ. Now Jesus Christ is not here upon earth; he is seated. Where? In the heavenlies. But, he is present upon earth. How? In you! That is why he's after you, because you have Christ, and he doesn't like Christ. That's why he does everything to trip you up, to hurt, to injure, to cut you off.

"in" = *eis*.

"temple" = *naos*, which is the innermost part, which you would know as the holy of holies...not the holy place, but that one place where only the high priest could enter once a year. That's where he sits, right at the center. And it is not the temple of *Elohim*. The word "God" here is *Jehovah*. It's fantastic. He exalts himself above all that is *Elohim*, all creation; and occupies a place upon earth in a horizontal level, God in relationship to His people. That is why it is *Jehovah*. You talk about accuracy of words; boy, it sends chills up and down your spiritual spine when you see. Fantastic truths!

"showing" – has as the opening part of the word, the word *apo*, a preposition. In Acts 2:22 "...ye men of Israel, hear these words; Jesus of Nazareth, a man approved..." "Approved" is the same word that is used in Thessalonians for "showing." Jesus of Nazareth a man approved. Sitting in the temple of God approving himself. A literal translation and the best I know that would make sense here is "sets forth." He sits in the temple of God setting himself forth. Boy, when you understand the two Gods, the God and Father of our Lord Jesus Christ and the god of this world, here you see them set side by side. It shows the great counterfeit. He sitteth in the temple of God, setting forth or set forth himself, being set forth, setting himself forth (the preposition *apo* from above type of thing) that he is God.

"God" = *theos* which simply should be "mighty one." It will not be *Jehovah*; it will not be *Elohim*; it will have that corresponding word that would be the Old Testament of the mighty one. Boy, look how they are all put together (*Elohim*, *Jehovah*, the mighty one) in that one verse of scripture.

Now, I'm going to give you at this time, a literal translation according to usage of this verse, which is the best I know at this time: "Who, as the Adversary, (after the article "the" I would like you to put in parenthesis "an" because the antichrist is just one of the antichrists. I told you that when any person is against Christ, devil spirits are now involved. But he is one. That's why if the scholars ever hit you on this, you are going to have to go with "an" grammatically. I know this from a structural point of view and from the accuracy of the Word. But for the understanding of it, it is still "the." This one we are talking about here is one among, yes, but he is the Adversary.) ...Who, as the (an) Adversary, in the place of and above all measure, with actions of pressure is called the creator, God, and is the object of worship to the end he sits in control of the holy place in the temple of *Jehovah* set forth (himself) as the mighty one.

"above all measure, with actions of pressure" – this just isn't a spiritual trip. It's a confrontation of flesh and flesh, all types of pressure. Actions, actions, actions of pressure! It isn't just an oppressive spirit; it's his moving in people and getting people so moved that the actions of people upon other people are actions of pressure. That's why that word "actions of pressure" is used. And I got that from working it just as I have worked the Word with you relative to the word "above."

II Thessalonians 2:5

Remember ye not, that, when I was yet with you, I told you these things?

"not" = absolutely not.

"with" = *pros*, unto, with a view to, unto the end.

You see when Paul was with the church in Thessalonica, he really taught them these great truths. And now being under persecution, they're flipping out, some of them are. Some are beginning to question: "Has the day already come? Is this suffering that we are going through and things that are happening is that the day of the antichrist?" (Oh, and while I am talking about this, kids, just don't believe everything people say. Work the Word. You know, they got so that in my lifetime, the Pope was supposed to be the antichrist; Russia's supposed to be the antichrist; Stalin was at one time. Not all, but in so many of the conservative, Biblical schools they were teaching that Stalin was the antichrist. Ah shoot! Just stay by the Word! When that man of sin is revealed, which is going to happen, it says so, when that thing comes to pass we'd know, and, sir, until that time every lousy thing is a guess. When this finally comes to happen, there won't be any questions whether it is the Pope or Stalin. And then, in the second world war, it was Hitler they had him as the antichrist. The world always comes up so to beat people up into a lather to carry out what the world wants to carry out. So if we want to have a nice war, we beat up and say old Hitler is the antichrist; therefore, everybody wants to get rid of the antichrist, but people are just like chickens in a coop, just like sheep. You got the right sheep dog, you just drive the people in the pen. Turn the lights out, and the chickens all come in. So they use all of this stuff; and, people, all it is is that the people that are using it are just like antichrist. They use it to their advantage to drive other people, Christian people, believing people, into getting hurt. He said, "Don't you people remember? Remember ye not, that when I was with you, the view to the end was that I told you these things? What are you afraid of now?" See...this type of attitude. Later on, I'm going to give you most of these verses. I will give you a literal translation.

Yesterday, when the Spanish choir sang, I learned something again, I relearned it, it's a constant awareness to me. They took some of those songs that I know from memory and when they read the English words they were entirely different than what I memorized. Why? Because in Spanish, you apparently have to use various words at times to endeavor to communicate. You cannot just do a literal. It wouldn't say anything. I saw that again in Spanish. That's why in the languages, and this is true in all cultures, we may have to use different words to get it said. That's why a literal translation according to usage, is the only thing that will ever keep the Word of God right on, and it has to "be done by people who not only have the brains, but have the heart, the spirit of God in them, who walk by revelation and who have studied the Word sufficiently that they basically can rightly divide it. Otherwise, all the translations will have no sense in them and they won't help anybody.

II Thessalonians 2:6

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

"now you know what withholdeth" – If you really read that "now you know what withholdeth," I'd like to turn around and say, "No, I don't know." The real truth is, you don't either. That's right. Well, what does withhold? I don't know. You see, he had taught them a great deal more than perhaps we have in the body of the text, but the body of the text is that which holy men of God move, spoke, wrote as they were guided by the Holy Spirit. And this is in God's Word so that we're not losing anything. We will still have the same great salient truths.

"withholdeth" – same as the word "letteth" in verse 7. It is literally a holding fast. In the sense of action of the previous verse, and pressure, it basically means to restrain. If I were holding John fast, I would restrain him. That means he no longer can go anyplace...I got him...I got him tight...I'm holding him. That's why he's restrained from doing anything. He can't hit me and can't walk toward you. That's this word.

"he" = the wicked one.

"might be revealed" – again, is that word *apocalypsis* – the same as the word in your Bible, the Book of Revelation, the *apocalypsis*.

"in" = the preposition *en*.

"his time" = *keiro*. It comes basically from the word *chrono*, and *chrono* is transliterated into your English word "chronology," the science of time. Remember Galatians 4:4 – "...when the fullness of time was come, God sent forth his son, made of woman." Look at the counterfeit of the Adversary. When the fullness of time comes, he's going to appear on the scene...in his season...in his time. Boy people, you see why the new birth always lives so dynamically within me when I teach? Knowing the great counterfeit on the other side, the great redemption is just so much bigger. And I keep saying we've never mastered the greatness. "We live below par" is the phrase I use many times, because Christians have allowed themselves to get dogged by the Devil. We have allowed ourselves to take second place because we would not claim first place. We've allowed ourselves to walk in the society of the Adversary and let those people do the talking while we just go along our own way as long as they let us alone instead of standing up saying, "that's wrong!" The greatness of what God wrought in Christ Jesus has never, over many, many centuries at least been greatly lived because it has never been literally believed. And you'll never live something greatly until you literally believe it to be true. And so, the wicked one might be revealed in his time, but who set the stars in their courses? The true God! So when do you think that old boy is going to make his appearance? Whenever he wants to? No...whenever the time is right. Boy, and you know how he knows that...because his top boss was top angel with God. Lucifer...remember...top angel. And so, being with God, and now being God's major opposition or adversary, he knows that he can't put anybody on the seat in the temple of God right now. The time has not yet come. He knows that all the times are in the true God's hands. He knows today there is going to be a gathering together of the believers. He knows that but he does not know the time, so what does he do? He gets his troops through basics. He keeps working his troops so that when it does come he can move in. But he can't do this until the gathering together. He just can't do it!! What withholdeth, what restraineth, what keeps this world from falling apart today? YOU! AMEN! The believers! Because the gathering together has not yet come, it's the only thing that stops him. That's why I keep saying, "you in a city make a majority." One believer in a country still makes the majority if that believer can walk. That's why we need to get a believer in every hamlet, in every little village, in every little town, in every little area cause the Word says you're the light of the world. You're the salt of the earth. Boy, oh

boy... you want to write songs; you ought to write a few. Boy, this stuff is dynamite. Class, it will come to pass when the true God allows it to happen. That's when.

My mind goes a thousand miles an hour, racing over things. God permits a lot of things to happen because God is not only a God of love, but He is a God of justice. And the true God is even honest with the Devil, His archenemy. That's what I call love. The true God is even just with the Adversary, the Devil, His archenemy. It's really something.

II Thessalonians 2:7

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

"will let" = is in italics, leave it there.

"iniquity" = lawlessness. Literally it is contempt of law of God or the true God's law. It's in the active tense.

I'd like to explain to you this mystery to the best of my understanding. A mystery can be unfolded in part, but not in full. In other words, like a woman's purse, you can take half of it out and then the mystery is revealed. Close the purse up and that mystery hasn't been revealed. The mystery of iniquity doth already work, the secret is already unfolded.

I John 4:4

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

I John 4:3

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

See, that's part of that secret, or the mystery of iniquity, or lawlessness. Contempt of the laws of God is already actively in operation in the world in which you and I live. It's really something, "doth already work," already work.

II Thessalonians 2:7 (continued)

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

"only he who now letteth" = again the one restraining, holding fast, and that is the true God. But there again now you've got to remember how the true God does this restraining because Christ has not returned, he is seated in the heavenlies. You are here upon earth and because you are here, it's never going to happen until you're gone. Because we're not going through the day of wrath or tribulation. We have passed from death unto life when we are born again and shall never come into condemnation. The day of wrath is not for the believer, wrath is already here. But it's not that day because you and I are still here. God loves His children like an earthly father would love. You allow your children to go out there and learn something. You give them the freedom to go out there and learn something, but they are still your kids. God has His children here upon earth now and that's why they're the restraining. If they were gone the whole thing would cave in. It would collapse. "Only he who now letteth until he be taken out of the way."

"out" = *ek*, a preposition.

"taken" – the word taken is in the aorist tense, and it's in the subjunctive mood and that is really a fantastic thing from a language point of view. Considering that the original text was in Estrangelo Aramaic and these boys did it in Greek which was a translation from

Estrangelo Aramaic. Somebody who worked some of this Greek stuff originally and put that in were the kind of men I was talking about that you have to have when you do a literal translation according to usage. They must have been men filled with the spirit, men who really dug the Word, who loved the Word, who wanted to do the right translation of the Word rather than theological translation. That's why they took this word "taken" and put it in the aorist tense, subjunctive mood which means literally "the moment is undetermined, but it's absolute." But the moment is undetermined until he be taken. Undetermined moment, isn't that something? Well, we just had that truth stated previously in the other verse.

"way" – midst. Kids, look you've got all of this on this side. You've got all that of the future which is after the gathering together. It's not "between," it's midst. Now one more, watch it! You've got all of this which even the mystery of iniquity is now what? Working. It's going to happen someday and then after that occurrence you've got all of the stuff that happens after that which is recorded in Daniel, Revelation and these other places and until that undetermined moment when he is taken out of the midst.

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:

"then" – this is always time. Immediately after or then, next.

They have interpreted it to mean that it happened right then and there, pronto. But it doesn't say that, you read that into it. Then shall the wicked be revealed whom the Lord shall consume. The consuming of it with the spirit of his mouth. They have assumed to be immediately. It doesn't say that. You have the same truth in Luke.

Luke 2:39

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

You see that verse? Well you pin your eyeballs right down on it. When they had performed all things according to the law of the Lord, I read into it "immediately" they returned into Galilee. It does not say immediately. It says what? They returned into Galilee, and we have assumed, we have read into it, that they returned immediately. Doesn't say that. Now we were sincere, but sincerity is no guarantee for truth. In between, the word "Lord" and the word "they" of verse 39, you have the two years in Egypt plus their return and the time they spent in Bethlehem before they went back into Galilee to their own city of Nazareth.

II Thessalonians 2:8 (continued)

"...then shall the wicked be revealed whom the Lord shall consume, with the spirit of his mouth and shall destroy with the brightness of his coming." There's a time span in there which I'm not going to argue about cause I don't know. A thousand years, somebody says. I believe it perhaps can be documented within a very broad perspective, but I do not believe anybody can just say exactly there will be just a thousand years to the minute, to the day, this kind of stuff.

"that wicked" – "that the lawless one." And that lawless one is lawless from the true God's point of view, not law-less, because he's going to set up his own laws. So it isn't lawless from all points of view, it's lawlessness from the true God.

"be revealed" = *apocalypsis*.

"Lord" – same as in verse 2 of chapter 2 that the day of the Lord is set in. *Yahshua* or Joshua or as some have it *Yahshua*. And some of the texts have the words Lord Jesus in

them and I think that's what they have to have here. Whom the Lord Jesus shall consume. Why would it be the Lord Jesus? For the simple reason the one who is going to put himself on the throne is the emissary, the one in whom the Adversary will live in concretion like the true God lives in Christ Jesus at the first coming and with the return of Christ. See these two buck like this. Lucifer, the Adversary and God, the true God. But the God being spirit came into concretion in Christ Jesus. Lucifer being an angelic spirit comes into concretion in the Antichrist. That's why the fight is between, whom the Lord Jesus shall consume. Two things in here, the spirit of his mouth and the brightness of his coming. The "shall" puts it in the absolute tense and the consuming, I just don't know how to say it how to make it just really real to you. You see one of the translations is "slay" of the word "consume," it is really to put him out of business, I guess. Give him the works, so he's put out of business. With the spirit of his mouth is a figure, like a metaphor. He's going to put him out of business which means he's going to take care of the Adversary and his program.

"destroy" = *kata*, which means "to bring down to nought." To make totally inactive, remember previously his active power, pressure. Now with the coming of the Lord Jesus upon the earth, he's going to make him totally inactive.

"brightness" – the first part of that Greek word has the word *epi* in it, I believe. It's the word *epiphany*. We're now in that season of the year referred to as the epiphany, you know, if you're a churchmen, like I was born and raised in, educated in, well it's Christmas time and that segment of the liturgy of this time is called epiphany. Then after the appearing of Christ on the 25th then you have the first Sunday after epiphany and then the second, you see.

But this word is really terrific. He shall make totally inactive by his epiphany. And the word epiphany as I understand it in all the greatness of what I can understand it today is always a literal advent, with the epiphany, with the manifestation or the advent of himself who comes to help. The brightness of his coming, and that's the same word as the word coming in 2:1, which is the word *parousia*. And people I've taught you this stuff in Are the Dead Alive Now? or one of those; that whenever it's talking about the coming or the presence, the *parousia* of the lord, it's always the personal presence; like the Kingdom of Heaven is always God in Christ upon the earth literally as the king, that's the Kingdom of Heaven period. The personal presence of the king upon earth makes it the Kingdom of Heaven, literally meaning the kingdom from heaven; God is in heaven, the king upon earth from heaven representing God. You see why that scripture like God was in Christ reconciling the world, God in Christ. People that stuff just fits like a hand in a glove. He's going to make totally inactive with the appearing, the epiphany, the advent of his personal presence. That's verse 8. You know kids, I suppose it cost my father right around \$20,000 to educate a fool. That's me. This one session alone this morning you could not buy any place in the world. So, you see, it just isn't there and if it isn't there you can't buy it. If there is no ice cream you can't buy ice cream. They can sell you some water with ice cream on top that looks like ice cream, if you think it's ice cream, but...

II Thessalonians 2:9

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

"even he" – has to be supplied, it's an ellipsis that is axiomatically evident.

"whose coming" – there again it is the *parousia*, the personal presence is after the *kata*. Literally "in the power of."

"the working" – the word "working" is a take off, it's of the Greek word *energemata* or energy.

"of Satan" – people, Satan here is used again like *Jehovah* is used of *Elohim*. It's the Adversary's presence in person in concretion upon the earth. Is this what Walter teaches in Dealing with the Adversary regarding Satan? That is it here, that's why it's used like this. You see *Elohim*, God, then *Jehovah*, this old bird, look at the counterfeit.

"with" = is the Greek word *en* – in the sphere of. In that whole sphere of all power, *dunamis* I think it is.

"all" = is every kind of.

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:

See those three categories of the true Son of God?

Hebrews 2:4

God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

This energized power within this the Antichrist is going to be evidence, the spiritual power released in the form of kinetic energy. The *dunamis* is potential but released will be signs and lying wonders. Look at the great counterfeit, just the opposite. Are there going to be signs, and wonders. Yes, but they are going to be lying. But the average person will never know that they are the wrong kind. This is the kind of stuff that goes through my mind in the Advanced Class when we talk about psychic healing. Where, if you have a situation within and you got healed of it, you got healed because of the justice and love of the true God's laws which the Adversary utilizes. And then he gets the glory, like the psychic healer gets the glory. This is lying signs and wonders. And as long as this earth exists, those laws, those immutable laws of God that are established in the universe can and will be used by the Adversary after the gathering together to his greatest advantage. That's why they are lying signs and wonders, but they are still signs and wonders. And this is why at this point you must master this particular page that comes out of the Advanced Class on signs, miracles and wonders. Because a miracle is a *dunamis* which is power potential brought forth in manifestation.

"sign" = *semion*, which means the significance, the significance of the work wrought.

"wonders" = *telos*, which I here state is the real word for miracle. Miracle means a wonder. Wonderful effects produced on those who have experienced or have seen the *dunamis* brought forth in manifestation.

"lying" – is off of the Greek word *pseudo*. And you know we have pseudopigraph and all that stuff, *pseudo* writing. *Pseudo* means lying, really counterfeit. And people I think the word "counterfeit" at least in my mind this morning communicates greater than lying or greater than the word *pseudo*. The reason for that in my mind is that the counterfeit is so much like the genuine you have to be a specialist in the field to recognize it. You know, some birds passed counterfeit money on us like crazy at the Rock of Ages last year. Yeah, that reminds me. Last month we had \$39,000 worth of bad checks pass through The Way Ministry around the world. Unbelievable to me, but you know. To me it's terrible. But see now in our operations someone said, "Well, \$39,000 isn't very much, "but that doesn't cut any ice with me. \$39,000 is \$39,000 that somebody's got to believe God for and stand, and

these are Way grads doing this to us. Not some unbelievers, these are people who have taken a class called Power for Abundant Living once. They must have missed the whole renewed mind section and lots of other things. But this is why the word "counterfeit" fits. You know, I guess we got to smarten up too, in our finance office. But shoot, I don't know the difference in a counterfeit dollar and a real dollar. I suppose if I studied it, they tell me many times bankers can tell. I don't know. I just know the counterfeit is so much like the genuine or it couldn't be counterfeit. You know if somebody came over and handed you this paper for a dollar bill you'd know it was counterfeit. That's why this word here with every power, and sign and counterfeit wonder. Counterfeit miracles. And remember now, he is already present, that spirit of Antichrist is already present in people now, right? Therefore, are there going to be some lying signs and wonders already. But not in the magnitude which they will occur when the personal appearance of the Antichrist is upon the earth. That's the great 9th verse.

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.

"and" – see lying signs and wonders and a conjunction.

"with" = *en*, in the sphere of.

"all" = every.

"deceivableness" – is a form of deceit. In the sphere of every form of deceit. Golly, we've got a lot of deceit now, but put that all together at one major location of operation from, that boy is going to have quite a program. And remember I said that Christ would come back to do what to his program? Kill it. Put him out of operation. Quite a program. You talk about the respect he's going to have upon the world, upon the earth and how people are going to respond. It's just fantastic.

"of unrighteousness" – unrighteousness means to cause to go astray. But underneath those words is one word that really set it for me, and still sets it. And that is the word "seduction." All forms of deceitfulness by seducing. That's quite a word isn't it. By seduction. Takes me back in my mind to the original fall in Genesis. When he said to Eve so and so and so and so. And he seduced her, here we've got Satan. Now, his coming is after the working of Satan with all deceivableness of unrighteousness in them that perish.

"them that perish" – is the perishing ones. I Corinthians 1:18. This verse 10 of Thessalonians is just in opposition to I Corinthians 1:18 the time at which you and I live now.

"because" – because, reason, purpose for.

"received" – is the word *dechomai*. They '*dechomaied*' not, they did not spiritually receive the love of the truth. In other words, they do not want to receive it. They have an aversion for it. Listen to this from John 3:19. There it is just in a capsule form. They received not the love of the truth. Could have, but didn't because their deeds were evil. They wanted to do wrong, they wanted to do evil. You see, in my mind it has always been difficult to understand why anybody would want to hurt you who love God and only want to do good for people. But when I face up to the facts concerning the case there is always somebody around that wants to do it to you. And that can only be because the spirit of the Antichrist is already at work now. And with the coming of the Antichrist his working is going to be directed after the working of Satan and with all that deceivableness because they received not, they will not receive the love of the truth, that they might be saved.

I Timothy 2:4

Who will have all men to be saved, and to come unto the knowledge of the truth.

If they only read that verse and then read the 5th one we'd have no problems if they'd believe it. That's neat, isn't it! See, it is God's basic will for all men to be saved. But all men will not be saved because all men will not believe to be saved. And Him being a just God, allows man that fantastic privilege of either getting saved or staying unsaved. And if he is the unsaved then he is in the category of perishing and that is to become a child of wrath. You and I by nature, born that way but we changed our spiritual selves by believing, else we'd still be children of wrath in the sense that we'd not accepted Christ, but once you've accepted Christ you are a child of God. And then legally, by sheer logic and just plain thinking without God's Word, what right, just absolutely what right would the Adversary have upon a child of God? None whatsoever! Isn't that something!

II Thessalonians 2:11

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

"and for this cause" = because of this.

"God" = *Yahweh, Jehovah*.

"strong delusion" – a working of error. You and I know from the Word of God that the true God does not send in the sense that people would say that the true God sent sickness and that stuff. His permissive will, yes. But because He permits it. Kids I'll show it to you again and this is how it is all through the Word. Here's the truth of the law of God or the works of God. Here is man by the freedom of his will. Hits his head against it. That's why it says God sent it. Here's the law, what God has set. Now man by his freedom of will doesn't have to hurt himself does he? No, but what happens, he hits it up there against it. And that is why the Bible says God does it, like God brought the plagues on Egypt. Yes, He did, only to the extent that He set it up, as the true God up here and they bucked their head up against it. Same as I'd say to you, well jump out of the window over here if you want to bust your stupid head. And you say, "Well, I don't believe what Wierwille says." Well go ahead and see. Then you say, "Well, Wierwille brought it on me." You would be right to the degree that the Word of God sets the same law, same principle. Now, for this cause, because of this, *Jehovah, Yahweh*, I think it is in the Hebrew. In Greek, *theos*, the mighty one. You better put that there, "the mighty one" shall send them a working of error, strong delusion.

Romans 1:18

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

"hold" – suppress.

Romans 1:19-25

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

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:

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.

Professing themselves to be wise, they became fools,
 And changed the glory of the uncorruptible God into an image made like to
 corruptible man, and to birds, and fourfooted beasts, and creeping things.
 Wherefore God also gave them up to uncleanness through the lusts of their own
 hearts, to dishonour their own bodies between themselves:
 Who changed the truth of God into a lie, and worshipped and served the creature
 more than the Creator, who is blessed for ever. Amen.

God shall send them strong delusion, a working of error permitted. The Antichrist already here, the working of iniquity already here, and it continues to increase as the day of the return of the gathering together draws nigh. It will from the Adversary's point of view continue to get worse and worse and worse. Today we have homos marching on Washington for the right to do it. I saw a Dear Ann Landers letter the other day some place. Some woman went to the supermarket and saw another woman making out with another woman in the corner of the supermarket. So the mystery of iniquity is already. That's why that "working of error." Look kids, if you work truth you become versatile in working of truth. But when you start working in error, you become more susceptible to it, you open up to it, and you become real neat in operating error. A working of error that they should believe and the word "believe" here is again in the aorist. A lie. Literally in my mind it fits. An inner working of the inevitable consequences of error or spirit of error, if you like that.

II Thessalonians 2:12

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

"that" = in order that.

"damned" = judged.

You see, when Jesus Christ comes back he is not coming back to be born in a stable laid in a manger. He is not coming back to be spit in the face, crown of thorns, crucified. He is coming back as King of Kings and Lord of Lords. He is coming back as the judge. Some place in the Word, I can't recall right now, but it's there where he's going to do the judging. God elevated him, gave him a name and he is the judge and everything will be judged by Christ's judgment. They all might be judged. Every person has to appear "before the bar of God." Whether they like it or not, all unbelievers of all time, as well as all believers of all time. Believers do not appear before the judge for condemnations or handing out of sentences, they appear before the judge for rewards. And the rewards are according to our faithfulness, our steadfastness, rightly dividing the Word. Staying put on God's Word. Not screwing up every five minutes. Not being hot on God's Word one day and colder than a cucumber the next, but just staying faithful, steadfast. A steward, a servant – the one requirement is that a man be found faithful. Then we are given the rewards for our faithfulness. And there is a difference in the rewards. Some people are going to get that many, some that many. The man who got that much still wouldn't be in heaven and the man who deserves that much, got that much still wouldn't be in heaven for him. So the man who gets what he's got coming will be just perfectly full, for him.

"who believe not the true Word" – But had pleasure, but were well pleased in lawlessness. In living that which is contrary to the true law of God. The word "unrighteousness" is the word lawlessness.

Literal Translation According to Usage: (II THESSALONIANS 2:4-12)**II Thessalonians 2:4**

Yes, he will set up his throne in God's temple. He will assert that he is the more powerful than any spirit or God, proclaiming among all the other gods himself as God, that he is God.

II Thessalonians 2:5

Surely you'll remember how I talked with you about all that was going to happen and told you all this while I was still with you.

II Thessalonians 2:6

Yet there is something that keeps this from happening now, and you know what it is.

II Thessalonians 2:7

Nevertheless, despite what is going to happen, you are experiencing for yourself the activity of this restraining power. Another way: At the proper time then the wicked one will appear. Another way: At the time that God decides is right. Another way: But already the mysterious wickedness is at work and already many people are doing what is against what God has said. And we can only understand this because of what God has revealed to us, another way of translating. Until God takes out of the way those that are preventing all this from happening. That's a dandy of verse 7.

II Thessalonians 2:8

The Lord Jesus will blast out of existence. With the breath of his mouth and with the blinding brilliance of his coming. Here's another one: But when the Lord Jesus comes he will annul and make totally inactive by means of his appearing in a glorious way.

II Thessalonians 2:9

Satan himself will give the wicked one his power, signs and wonders which deceive people, or which cause them to turn the wrong way, all the deception that sinfulness can impose. Another translation of some of that stuff: Will deceive in every way. In a wicked way he will deceive people in every manner or he will be wicked and deceive people in every way.

II Thessalonians 2:10

They did not open their minds to the love of the truth so as to find salvation. That's good. Value highly the truth. Regard the truth as very important.

II Thessalonians 2:11

The reason for this, that is the events described, is that God is sending a working of error. They will not only accept wrong information but they will trust what is not worthy of trust. Its another translation of parts of that stuff: The power of error produces the result that people believe what is false rather than that God sends this power in order that people may believe what is false because of all that's going to happen. God causes them to think wrongly and this strongly affects their thinking to be badly mistaken in the way in which they act.

II Thessalonians 2:12

The result is that all who like to sin and who do not believe the truth will be condemned.

II Thessalonians 2:13, 14

December 13, 1977

In the last session when we finished with verse 12 of II Thessalonians 2, we finished what I believe is one of the most difficult sections of the Word and yet after we had worked it down to the minute detail with which we worked it, it appeared very simple and gave us tremendous information. The conclusion of that section with verse 12 can simply be stated as the continuing and ultimate doom of unbelievers.

Now, tonight we begin with verse 13 which sets in contrast the continuing and ultimate salvation of believers. That's how beautiful it is. You see we've just finished the doom of the unbelievers and now God's Word gives us the greatness of what you and I have in Christ Jesus. And that begins with verse 13. Verse 13 and verse 14 of II Thessalonians are one verse in the critical Greek text; so I have put them together as one verse in our teaching tonight. I'll read the King James for you.

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:

"but" = *de*

I'd like to put the word "now" in parenthesis. "But (now)..."

I will give you a line of truth, show it to you. To me it is simply electrifying because we are going to see God's will from before the foundations of the world, or before the overthrow, throughout all eternity in this one verse for the believers. It's that big. And I'd like for you to write the following truth down: But (now) for the following reasons we must continually thank God: 1) God loves you. You see in verse 13, put your finger on it, "beloved of" whom? The Lord. 2) God chose you. (In verse 13 "chosen," "hath from the beginning chosen you to salvation.") 3) God saved you. 4) God sanctified you. 5) God glorified you. (In verse 14 "obtaining of the glory of our Lord Jesus Christ.")

Almost the whole plan of God, from the time of the overthrow throughout all eternity, is in this one verse of scripture in the Greek, two verses in the King James. It's almost breathtaking. It is absolutely electrifying.

Boy, how God does that, just fantastic. Holy men of God spake as they were moved by the holy spirit. The words that they selected, when God told them what to write, to put all of these great truths so beautifully in this one verse. It's just almost too big for the mind of man to understand.

"But we" – The "we" is all believers from Pentecost on until the gathering together because Thessalonians is addressed to the Church, not just in Thessalonica, but to all believers of all time from Pentecost on.

"are bound" – The Greek word is the word *opheilomen*. It's the present tense and "are bound" is not a good translation. It's in the wrong tense. The "are bound" = must continue. "But (now) we must continue" – Being in the present tense it gives the sense of continued obligation.

"We must continue to give thanks." "to give thanks" is a present infinitive. The word "thanks" will be real significant to those of you in past church knowledge of Roman Catholicism or Episcopalians. It is the root word of the Eucharist, thanks = *euchariseō*. When they talk about holy communion, they talk about it as the Eucharist.

"But (now) we must continue being obligated to give thanks always (*pantote*, always) to or unto God (*theo*)..."

"for" = *peri* = concerning.

"you" comma. Now if you look in King James there is no comma after "brethren." "Concerning you, brethren," There should be one.

And to have a brother you have to be born again.

Then comes the parenthetical phrase "beloved of the Lord."

"beloved" = root word *agapaō* – this word = *hagapēmēnoi*. This word is stronger than the word that you would use as a brother in a physical family, because God does a better job than the physical family can do. And yet I can speak of my physical brother as my brother, but this word "beloved" is stronger than any physical family brother. Therefore you read "For you, brethren, beloved of the Lord." Loved more than any brother in the physical family.

"of" = *hupo*. It's the genitive of possession. It's "beloved of the Lord."

"Lord" = *kuriou* = God.

"Beloved of the Lord (God)" In I Thessalonians 1:4 you have the same general truth. "Knowing, brethren, beloved your election of God."

"God" = *theou* – genitive.

This "Lord" here is not the Lord Jesus Christ, it's the Lord God. Preceding you had the phrase "thanks always to" whom? God. "Now beloved of the Lord, because God from the beginning." You've got God before it, you've got God after it, you've got the Lord in between it, that makes it God. He's talking about God, he's not talking about Jesus Christ.

"because" = *hoti* = (1) for that reason.

(2) because of that reason.

"God (*theos*) from the beginning."

"from the beginning" = *apoarches*.

The "hath" and stuff, scratched. That's why I didn't put it in the reading when I read it to you here. "Because God from the beginning chose you to salvation." "God from the beginning," we were beloved of God, for that "God from the beginning chose you." The reason we are beloved of God is because God did what? Chose us from the beginning.

I Corinthians 2:7

But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

Remember the words "before the world unto our glory."

Ephesians 1:4

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Chosen us in him before the foundation of the world.

II Timothy 1:9

Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Titus 1:2

In hope of eternal life, which God, that cannot lie, promised before the world began;

In Thessalonians we had "from the beginning" and you have to tie the words "from the beginning" with the records I have just given you, from the foundation of, or before the world began.

"foundation" = *katabolē* (verb form = *katabollō*).

Now it's interesting that this word is still used in biology today. This is found in the word metabolism. In biology the word *katabolē* = destruction. And in biology they take metabolism and divide it into two categories, constructive metabolism and destructive metabolism. And the destructive metabolism in biology is called catabolism. All the medical books have these words in them.

II Corinthians 4:9

Persecuted, but not forsaken; cast down, but not destroyed;

The "cast down" = *katabolē* meaning destruction. It's used a number of times but I'll show you two of the greatest that there will be no question about it.

Revelation 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, which accused them before our God day and night.

"cast down" = *katabolē* – "From before the foundation of the world" literally means from before the time of the overthrow; the destruction. And that's the record of Genesis 1:2. So sometime between Genesis 1:1 and 1:2 occurred the overthrow. From before the overthrow of the world not foundation. I can understand foundation because after the overthrow He had to rebuild what we have today. The foundation, I understand it but that's not how you can go literally on this. It's from before the overthrow, the destruction. And in Thessalonians working this in here, "because God from the beginning," from the beginning when? Before the overthrow... Chose! Chose!

"chose" = *aereomai*.

It's in the middle voice which literally means, chose for Himself. Tremendous thing, isn't that beautiful? "For that reason God from the beginning, before the overthrow chose for Himself." That literally means that God selected out the accepted from the rejected before the overthrow. The reason God could do this is because of His foreknowledge. Therefore, He could foreordain or predestinate because He knew before the overthrow that the day would come that you would believe. He knew that you would not be among the doomed, but that you would be among the Body with a continuing and ultimate salvation. "To salvation"; "Chose for Himself you to salvation." The "you" is a collective noun.

"to" is the word *eis* = unto, all the way. That's why I gave you the definition, "continuing and ultimate salvation." All the way. We are saved now when we are born again but we go

all the way "to salvation" which is the gathering together with the new body, "fashioned like unto his glorious body." That's why this word "salvation" is from the root *sōzō*, meaning whole. The word used here means not only rescued from but restoration to wholeness.

This section in here sets in contrast to the death and destruction which terminated with verse 12.

"Beloved of God, for that God before the overthrow chose you for Himself to go all the way with salvation." It's fantastically beautiful.

How? Through, through. through = *en* = by means of.

"Sanctification of the *pneuma*," is a phrase and corresponding with that phrase is "belief of the truth."

"sanctification" = *hagiasmos* = by means of the setting apart of our spirit and belief of the truth.

"Belief of the truth" may mean "faith" which is created by truth. In other words you hear the truth of God's Word, you believe it, He creates that faith within you which is the sanctification. Sanctification = the setting apart of our *pneuma*, which we know is His gift to us; but it's our *pneuma*, the new birth, Christ in you; wherein is wrapped up all the nine manifestations. That's the end of that great verse 13 in the King James. Then comes verse 14.

II Thessalonians 2:14

Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

"whereunto" = *eisho* = unto which.

These two words "where unto" (unto which) look back and all the way forward. They look all the way back to those born again on the day of Pentecost and all the way forward to the return of Christ. "Unto which" sanctification of the *pneuma* and belief of the truth. "Unto which." See, that's salvation.

By means of, how did you get it? And what is it? Separating apart of our spirit, which is His gift to us; His spirit to us, God in Christ in you the hope of glory. "Unto which" looks all the way back, all the way forward.

He (God) called you. Called you. God called, chose us before the foundation of the world. God called and God's call comes by way of His Word, the belief of the truth. You hear the Word and you believe it to the end you confess Jesus as lord with your mouth and believe God raised him from the dead.

How He called you. "By" is the word *dia*. "Through our gospel" God called you "through our gospel." "Our" is God's message which we present, that's why it's "our."

"Gospel" = good news.

There's different kinds of good news. This is the greatest good news of all good news. This word "gospel" is God's means for the realization and attainment in time. What God planned throughout all eternity and for all eternity.

"Our gospel"—Read:

Romans 10:13-15

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

God calls by the preaching of that gospel. This puts a tremendous responsibility upon our shoulders because the preaching of the truth of this Word of God makes possible the realization and attainment at this present time, what God had planned for all eternity.

"to the obtaining." To = *eis* with a view all the way unto. All the way unto. Obtaining = full possession of God's purchased possession.

Ephesians 1:14

Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

That's the obtaining, same word. "Purchased possession" same word as full possession, obtaining. "To the obtaining" = to the full possession of the glory of our Lord Jesus Christ.

"of the glory" is a genitive singular. The glory that God had, He gave to the Lord Jesus Christ. And with the Lord Jesus Christ in us we already have God's glory. We're already seated in the heavenlies, but the fulfillment of that in practice will only be with the gathering together, at the time of it, that's the glory. That glory is with all the beautiful perfection of the greatness of our God. That glory is like the Shekinah glory of the Old Testament, the pillar of fire that led the children of Israel. That separated out the enemy from them and the enemy could not get to the children of Israel without burning to a crisp. The cloud by day and the pillar of fire by night, He just covered them. That's the glory. The glory, with a view all the way unto the full possession of the glory of our Lord Jesus Christ. And this becomes so terrific when you realize Jesus Christ is our brother. He is already seated at the right hand of God, ascended. We have not ascended. He is already seated there. He is the mediator for us. He is our intercessor. He is my brother. God gave him a name which is above every name, which is already mine in Christ Jesus. I have his name spiritually stamped within me, upon me. And his name is above every name. In the Word it says that at the name of Jesus every knee must bow. "To the full possession of the glory of our Lord Jesus Christ." And that kids is salvation in all its completeness.

I Thessalonians 5:9

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Salvation in its completeness by our Lord Jesus Christ.

I Thessalonians 2:12

That ye would walk worthy of God, who hath called you unto his kingdom and glory.

God called you unto His own kingdom and glory, full possession of the glory of our Lord Jesus Christ, which was given to him by God Almighty. That is our salvation in all of its completeness.

A number of weeks ago I set before you the usage of the words "Lord Jesus Christ." Does anyone remember them? Do you have them in synopsis form that you can tell me what it means when the word Lord comes first before the word Jesus or the word Christ? Whose

got it? What's it mean? We better memorize this stuff instead of just writing it on paper, okay?

So you have here the ultimate salvation of the believers set in contrast with that which proceeded it which was the ultimate doom of unbelievers. And for the following reasons we continue to thank God: because God loves us; God chose us; God saved us; God sanctified us and God glorified us. He knew us before the foundation of the world and He began to pattern this thing throughout all eternity.

Kids this is just unbelievably beautiful and fantastically accurate. And it's just the greatness of our God.

I'm constantly amazed at theologians. How they misuse words and how they double, triple talk words. Nobody knows what they're talking about, they don't either, but everybody believes what they say must be true. This great theologian tells me in verse 15 that I have taught you we've got all three persons of the trinity. He says this ascription of the "glory of Christ," which Isaiah 48:11 declares Jehovah will not share with another, is clear testimony to Paul's belief in the deity of Christ. And everybody who reads it just lets it set. To me it has to be the spirit of slumber that has so darkened the minds of most people they just cannot see.

And he makes the statement in here concerning "beloved of God" and "beloved of the Lord," that the second Lord here is Jesus Christ and therefore, he identified this with I Thessalonians 1:4. "Beloved of God" and "beloved of Christ" in verse 4 are identical therefore Jesus Christ is God. It is the great verse they use in the theological world to prove Jesus Christ is God.

I want to show you Isaiah 48:11 which he uses to prove Paul's belief in the trinity because here Jehovah declared He will not share it with another. I want you to look at Isaiah 48:11.

I'd like to open with the first verse and let you see who it is addressed to.

Isaiah 48:1-9

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name.

I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass;

I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

And he goes all the way through and gets to verse 9 "For my namesake will I defer my anger, and for my praise..."

God was embarrassed to cut them off, then He would get a bad name. So He just put up with them, Israel-house of Jacob.

Isaiah 48:11

For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

Another what? House. Jacob, house of Israel. That's what He's talking about. And the glory that is mentioned is that which He gave the house of Jacob and Israel, that He didn't cut them off.

Isaiah 48:12

Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.

It has nothing to with the Lord Jesus Christ. When this theologian says, "the ascription of glory to Christ which Isaiah 48:11 declares Jehovah will not share with another is clear testimony to Paul's belief in the deity of Christ," has to be an out and out lie. It's what he says. It's not what the Word says. Because that He's not going to give the glory to anybody else, in context, is to Israel, the house of Jacob. It has nothing to do with Jesus Christ.

Well that's the continuing and ultimate salvation of believers. From two verses in King James, one verse in the Greek text and that's all we're going to do tonight.

II THESSALONIANS 2:15-17

January 5, 1978

I think sometime before I finish II Thessalonians with the Corps this year, I'll definitely give you basically all the references that I have used in checking II Thessalonians every time before I teach. I think I should do that more frequently. Then if there is ever any question about why I say something you can find it in one of these places. But, mainly what you are going to discover, if you ever look in any of that stuff, is that you're not going to find a lot of the things in those resource records that I have looked at. You will find it in my own spiritual ability to work the Word. Way Corps Objective #1. I think you would see that very much if you looked at what I use to double check and triple check.

I'm real thankful that you kids don't have to look at most of that stuff. It's highly confusing. Again, today, I checked the so called great theologians on these verses in II Thessalonians that I'm going to teach tonight.

Why anybody believes in the Lord Jesus Christ or the Bible is just an amazing thing to me, because none of those theologians agree on anything. Every time they work the Word, it's always derogatory to the Word. It always tears down the Word. For example, tonight we are going to hit the word "grace" in verse 16 of the second chapter. I don't think there is a theologian that translates it "grace" outside of King James Version and RSV or whatever that American trip is. They translate it goodness, kindness and to me there's a world of difference between grace and goodness. You can have a jackass and be goodness. If he doesn't kick you that's grace!

Again, as I went through all of this today, I was so thankful for the spiritual ability and awareness of the in-depth greatness of God's Word. I just stand in utter amazement at the stupidity of men who are the scholars that just cannot see God's Word. So, it can only be a spirit of slumber that has covered the eyes of Christianity. It can only be because they do not serve the one true God. The two major theologians that I check all the time, say that this section I'm dealing with here tonight is a great proof that Jesus Christ is God. They make such bold and blatant statements, but they have no documentation for it. But some how or other it seems like if you're in a certain vein of theological background and schools in certain locations you can almost write anything you want and the leaders will swallow it.

I thank God again tonight, from the depth of my heart, to have a place like this. A place where we have the freedom, we have the right and we have the ability in a great degree to work the Word in all of its integrity and all of its honesty and make that Word living and real to people who really want to know it. I'm just real, real grateful. You're sorta' lucky you weren't here at quarter of six 'cause I was still so hot on this scripture (hasn't cooled off much) but I was just so tremendously blessed again today because as I told you last night I didn't have it all where I wanted it but today when I got it, I just stood in utter amazement again at the greatness of God's Word, the beauty of God's Word and the honesty of God's Word.

What a tremendous privilege it is to know God and his wonderful son Jesus Christ. The privilege of being a part of the Corps in this type of ministry must be fantastic in our day and time.

Tonight we go to the last three great verses of chapter 2 of II Thessalonians.

II Thessalonians 2:15

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

When you read the word "therefore," you ask yourself, "Whyfore?" The answer is always given previously. In essence, the "whyfore" is because of the previous teaching and instruction of what God has and will do. It is that instruction which they did both in person and by letter, orally when they were there and also by epistle. Therefore because of the prior teaching and instruction both in person and by letter of what God has and will do... Therefore, brethren, stand fast... hold on – staying put continuously – "stick in there." It does not mean to defend yourself. It's not the negative side of defense. It is like a tree, rooted and grounded. It doesn't budge. Like in Ephesians "having done all, stand." That is the usage here.

"brethren" – the born-again believers stay put continuously, stay rooted, stay grounded, don't budge.

In chapter 2, verse 2 of II Thessalonians, it says "that ye be not soon shaken." The soon shaken is "flippy."

Here you have the final order. Therefore, because of all of this, stand. This verse is so fantastically beautiful and great to me. It's really significant because here in one verse (and you have only one verse which gives the believer's activity) you have had verses upon verses preceding this showing God's activity in Christ Jesus. It finally ends up with just one verse for us to do. He put the whole thing in one verse for the believer. Everything that God did (God did oodles of things). All the believer has to do is one verse. Just this one verse, that's all.

"stand fast and hold the traditions."

The word "fast" has to go with the word "hold." You stand fast and hold fast. Sometimes I use the illustration of getting both feet in cement and the cement hardens. It's like a tree rooted and grounded.

The holding fast is the outreach. In a tree, you've got the limbs, the branches, the leaves... that's the outreach of that tree. Holding fast the traditions means with exerted strength. It's not a withdrawing kind of thing. It is not extricating yourself from society, so to speak, not isolating yourself. It is holding forth. A tree keeps spreading out. To me, this stuff is just fantastic, kids.

"tradition" – *paradosis* – The preposition *para* means along side of.

Mark 7:8

For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

The traditions of men is the bad sense of traditions. In II Thessalonians 2:15, it is used in the good sense. It literally means "delivery." Holding fast by exerting your strength in outreach in the delivery of the truth that's been handed down to you either orally or by epistle.

The word *paradosis* is used 13 times in the Bible. In I Corinthians 11:2, it is translated ordinances but in the margin, it will be traditions.

When you hold fast onto that truth with exerted strength and outreach and stay put continuously, it becomes like a tradition where you're standing for the truth of God's Word, That's what he's saying.

Go back to **Mark 7:8**.

There are three types of usages of traditions in the Bible.

1. Rabbinical tradition – Mark 7:3-5, Matthew 15:1-7.
2. Heretical tradition – Colossians 2:8, Philosophy – world wisdom.
3. True tradition – I Corinthians 15:1ff, II Thessalonians 2:15.

II Thessalonians 2:15 (continued)

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

"our" – has to repeat twice – our word and our epistle.

"word" – *logos* – When you understand the word, "word," as it is used in all of its ways in the scripture, you have no difficulty with it. You've been taught by the Word. It's not just sentences, but whole thought content. The whole mystery would be the *logos*. A little bit of teaching here and there would be sentences, the *rhema* of it.

When God's total communication is given, either in the Word or in an individual, it will refer to it as the *logos*. In the beginning the *logos*. That which He gave completely is the *logos*. That which declares the *logos* are the *rhema*, the sentences, the description of it.

He must have really taught those Thessalonians well. We know he did from our work in I and II Thessalonians. It declares the whole of the gathering together and every phase of the greatness of God's redemption in Christ Jesus.

It's as much God's Word when it is given orally as when it is written. Remember I taught you to be always careful when you read "This was spoken by the prophet," or "This was written by the prophet." It is just as much God's Word if it was spoken by the prophet as if it was written. The only difference is that which was spoken, we don't have the spoken Word. We have only that left today which is written. Oral and written are of equal authority when it comes to the Word.

I'm going to give you an extended literal translation of verse 15 tonight, which I believe has all the electrifying reality of the greatness of this one verse of scripture. For which you and I are responsible to carry out because of what God wrought in Christ Jesus, and what he's done in the past and doing in the present and will do in the future. Therefore because of all that, "having done all, stand."

Extended Literal translation of II Thessalonians 2:15:

"Because of prior teaching and instruction both in person and by letter of what God has and will do, stay rooted and grounded continuously and hold fast continuously the delivered truth, which I brought, including all the teachings which I shared with you, either verbally or in writing."

People, that is absolutely an exquisite verse of scripture. All we have to do is stand fast continuously and hold forth the delivered truth. Just stand, rooted and grounded, and hold forth the delivered truth. He's done everything else. All we have to do is just stand. One verse of scripture, a believer's activity, that is all he has to do. All the other verses of scripture preceding this section are about God and Christ's activity. God is spirit. The

activity in concretion had to be through the work of His wonderful Son, our Lord and Savior Jesus Christ.

Well, I just cannot tell you how electrifying that fifteenth verse is to me. There just again are no words in my vocabulary to describe it. The best thing I can do for you is to work it with you as I've done.

II Thessalonians 2:16

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

This verse now, after that single verse about what the believer has to do (one verse – now verse 16), is like a benediction on the believers. It's like God extending His right hand of blessing and putting His benediction upon believers.

"himself" = *autos* and it is himself that is emphatic in this verse. "Lord Jesus Christ."

"Now himself, our Lord Jesus Christ..."

And again, you know which I've taught you previously, when the word Lord comes first, it does what? Then comes Jesus then comes Christ. You've got all that in your notes some place. Be sure to put it in here, 'cause this is very important.

Emphasis is on the work of the Lord Jesus Christ. That's why himself is emphatic. The emphasis is on the Lord Jesus Christ, what he accomplished and what he is still going to do with the return, the gathering together, the dead in Christ raised, the alive changed, gathered together, then his coming upon the earth with his saints. At that time he comes as King of Kings and Lord of Lords. Before that he only comes as head of the body, the Church.

I Thessalonians 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.

In this section here, they say that the Lord Jesus Christ is God, God is the Lord Jesus Christ. They don't know what to do with this prayer over here because it doesn't put God first like it does in I Thessalonians 3:11. Their understanding has been darkened. They just cannot see that Jesus Christ is God's only begotten Son, and if Jesus Christ was first in I Thessalonians 3:11, it wouldn't fit. If God was first in II Thessalonians 2:16, it wouldn't fit, because it is a benediction on the believers which you'll see is by grace.

Galatians 1:1

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

An apostle by Jesus Christ or for Jesus Christ, because of the work of Jesus Christ, but he is an apostle, called of God the Father who raised him, Jesus Christ, from the dead.

These usages are just fantastic.

II Corinthians 13:14

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The grace, divine favour of the Lord Jesus Christ who so humbled himself that he became obedient unto death. The obedience of his death worked out as divine favour, grace to you and me.

God so loved that He gave (John 3:16), so that we can live an abundant life and love with the love wherewith God loved in Christ Jesus. That's why now himself our Lord Jesus Christ and God our Father. God is our Father because He created us in Christ Jesus because of the work that Jesus Christ did and how God raised him from the dead. That's how God is our Father. The seed within us is Christ in you, the hope of glory. That's how God is our Father, because of the seed of His wonderful Son.

II Thessalonians 2:16 (continued)

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

"which" = should be who.

"hath" – omit.

"hath given" = gave.

"loved and gave" = both aorist participles. God our Father who loved and who gave. All love is giving.

God Almighty so loved that He gave His only begotten Son. Look, He not only loved and gave, He gave us, the objects of God's giving and of God's love. You are the objects; we are the objects of God's love and God's giving. He is blessing the believers by saying "everlasting consolation." Most of the translations have eternal instead of everlasting and again because they don't understand. This is addressed to the body of the church where God so loved that He gave. God gave to the believer, everlasting not eternal consolation, because it couldn't start in your life or mine until we were born again, but from that moment on, it lasts forever. God is not everlasting. God is eternal. That life which He gives has no beginning and no ending. That's why from God's point of view, it is eternal life. From God's point of view, He has eternally given you consolation, but from man's point of view, it is everlasting from the moment we received it, we got born again and we started living it. This is so dynamically built on the previous verse where you're rooted and grounded, standing fast and holding forth. It's a reaching out. It's exerted strength. It's not a reticent type of thing. It's not a kind of thing where you close yourself in. It's a reaching out. God loved, God gave us everlasting consolation. Reaching out.

"consolation" = *paraklēsis* – this word literally means encouragement and consolation along side of Him, not being pushed away from Him, not being at enmity with God, not being under the wrath of God. But God loved and gave us everlasting encouragement. Consolation – right next to Him. Boy what a fantastic thing.

Understanding Ephesians along with this, we are already seated in the heavenlies in Christ Jesus. He has given us this everlasting consolation. People, how infrequently you see people believing God's Word. They don't act like they have the consolation. They don't act like they're already seated. They're worried about this or about that. Why don't we get to God's Word and some day believe it. And quit arguing about it, do it.

See, He "hath given us everlasting consolation." That's the now.

That's always the eternal now. We have this now. We are *paraklēsis*, right along side of him, while we're still down here on earth. The future is the next phrase, "and good hope." The good is the return. That's future. Right now we have His encouragement, we have His consolation, we have His entreaty. All of that right along side of God. That's what we've got now. And future is the good hope, the return.

The last two words of this fantastic verse are the big tie between verses 16 and 17, past, present and future: the good hope "through grace." You have to supply "through His (God's) grace." It's through God's grace who loved us and gave His Son for us that right now we have everlasting consolation and right now we have good hope, the hope of his return through God's grace. And God's grace, people, is unmerited favor, divine favor from God down to man. It is absolutely unmerited. It's all because of His divine favor. We have good hope through grace. The grace of God is ministered and administered to us through our Lord Jesus Christ of the first part of the verse. Boy, oh boy, what a fantastic blessing, what a fantastic benediction!

Literal According to Usage (II Thessalonians 2:16):

"Now may the Lord Jesus Christ and God, our Father, who loved us and gave us everlasting encouragement and consolation in this world, along side of himself and the hope of his return because of God's divine favor."

That's the great sixteenth verse, people.

II Thessalonians 2:17

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

I told you that the big tie between 16 and 17 as it is set here in King James is this "through (God's) grace." About all the theologians put the word "grace" at the head of verse 16. I think it's totally in error. I think grace belongs exactly where it is in King James. Because of the greatness of that grace, because God so loved, God gave, we have everlasting consolation and we have the hope of his return. Through grace, He comforts your hearts and stablishes you in every good word and work, cause it's grace that saved, and it's grace that makes it possible for us to live with good word and works.

"comfort" = *parakaleō* – (once again the preposition *para* – along side of) to lovingly and tenderly embrace.

That's the word comfort. When you think of God by grace, through God's grace, lovingly and tenderly embracing us, 'cause we are His sons, we've passed from death unto life. No more any condemnation, no more wrath. This word *parakaleō* means to produce an effect. What effect? The one of exhortation, comfort, encouragement. That's the effect produced, because of God's grace. Because of God's grace, comfort your hearts. Comfort it. Produce in your hearts an effect of exhortation, comfort, encouragement.

There are two significant verbs here. They are the words "comfort" and "establish." Both verbs are in the aorist and both verbs are optatives which means to express a wish or desire. It is God's desire, through His divine favor, that we comfort our hearts. Lovingly and tenderly He embraces us. We're no longer at loggerheads with God. We're not at enmity with God. We are His sons, His children. God is our Father. And He just so tenderly loves us and embraces us. And we are to comfort our hearts.

The word "heart" is the innermost part of your being, the whole fiber of your being. In Matthew 22:37, it says to love God with all your heart. In Romans 10:9, believe in your heart. Now if a man does not believe within the innermost part of his being, if he only

mouths it, he will not be saved. That's right. To be born again you've got to believe it with every fiber of your being in the innermost part of your heart.

"stablish" = strengthen you to the end you do not vacillate, plus increasing your ability and capacity to full maturity. Boy, what a fantastic thing. Through the grace of God, comfort your hearts and reach out again and establish, strengthen you to the end that you do not vacillate. That means you blow hot and cold. One day you stand for God's Word and the next day you don't. One day you're happy in Christ Jesus and the next day you're miserable. One day you say, 'Boy, He's a wonderful God,' and the next day you're not sure about it. One day you're really hot for the Lord and the next you wouldn't witness if your life depended on it. No vacillating, rooted and grounded, with reaching out. That's the word established here. Comfort your hearts and establish you, you, the believer. God's only begotten Son came so that you, who have accepted him can be comforted and established in every good word and work.

"word" = speech, work – deed, in all of your speech and in all of your deeds (in all of your actions).

I love people who have a good sense of humor and I love good senses of humor and I love the humor because it carries an effervescence and a glow but I can't stand a man who keeps telling one dirty story after another. It's not a good deed. That's right. Not a good work.

And establish you in every, every, every... And every means every. Boy, that's the grace of God. It ties together. It's that big tie between sixteen where God loved, God gave everlasting consolation, the hope of the return (the one now, the one future), the grace of God comforts the innermost part of our being. Why should we ever be upset about anything? Once you're born into that family and God is your Father, you've got everything now, you've got everything in the future. Man, we need to be rooted and grounded and reach out through the Limbs, the Branches, the Leaves. Reach out in every good word and work.

Literal According to Usage (II Thessalonians 2:17):

"Because of God's divine favor (which is the big tie between 16 and 17), lovingly and tenderly produce an effect embracing you in exhortation, comfort and encouragement in the innermost part of you and strengthening you to the end that you never vacillate, but increase your capacity and ability to full maturity, evidenced in the all inclusiveness of your speech and action."

Boy, oh boy, that brings tears to my eyes, these great verses.

See He strengthens us to the end that we must never vacillate. Having done all, stand. We never vacillate. They can laugh at us, they can ridicule us, they can call us stupid, they can call us anything they want to. Heretics, cults, sects, I don't care. We do not vacillate. We stay put on God's Word.

If we do not vacillate, then we will increase our capacity and our ability to full maturity. Whenever a man or woman vacillates on the integrity and accuracy of God's Word, they will never mature fully in their Christian walk. The full maturity of a believer is a continued process of development to the inclusiveness, to the end that our speech and our action is nothing but the Word.

That's the end of Chapter 2. Aren't those three fantastic verses?

II Thessalonians 3:1-5 **January 10, 1978**

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:

"finally" – does not mean just the last thing. "Finally" means – now to wrap it all up. Or you could perhaps translate it in your mind with understanding – it only remains now; to finish this thing out. And, of course, having sat through all of Thessalonians (I and II) that "finally" here really hits you like a ton of bricks because this is just a fantastic wrap-up of all the greatness of that which has preceded in I and II Thessalonians.

"brethren" – tells you to whom it is addressed.

"pray" – to speak to God in our behalf. This word "pray," we're going to see I think, that it ends up in praying in the spirit more so than praying with the understanding (I Corinthians 2:11).

"Finally brethren pray for us" – For those of us who have an understanding of God's Word that "pray for us" has to be perhaps in two categories. Of course, pray with the understanding and pray in the spirit; but the greater of those would be praying in the spirit because how could you pray for me just with your understanding? Your prayer would only be a thanksgiving if you prayed for me—where you would thank God for what He did for me and blessed me and so forth. But to pray in the spirit is to make that perfect intercession before God for the believer.

The word "for" is one of the great keys in that verse. The preposition "for" = *peri* – all the way around continually. Draw a circle in your mind, draw a complete circle and put yourself in the center of that circle like a dot. Then you have this "for." Pray for all the way around continually. Now how could you pray for anyone all the way around if you didn't pray in the spirit? Even though it doesn't say pray in the spirit, just because it says prayer and knowing plus having an understanding of what prayer is all about in the Word both from praying with the understanding and praying in the spirit, he simply says – Now to wrap it all up brethren, pray all the way around continually for us.

II Timothy 3:14

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

Now that's what this "for" is all about. And you just have to keep a picture in your mind of that circle with you in the center of it and someone praying for you all the way around. That's what the preposition "for" is in that wonderful verse.

II Thessalonians 3:1 (continued)

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

"that" = *hina* – in order that, for the purpose of, reason given, in order that the Word of the Lord.

"word" = *logos*. Every time I work these things and I see the usage of the word *logos* how tremendously blessed I am that God's given us an understanding of the usage of that word. What a fantastic truth it is here that in this prayer their want is first of all regarding the whole (the *logos*), not just sentences (a *rhema*) but that they pray continually all the way around "for us." For what reason pray all the way around? That the *logos*, the whole Word, not just speaking in tongues, not just getting saved, not just Christ in you, the hope of glory, but that the whole Word, the *logos*, may have free course. That's why the word *logos* is used.

"Lord" – Here it can either refer to God or refer to Jesus. I think it refers to both. That the Word of the Lord God who is the author of it via the Lord Jesus Christ, the person of the Lord, "may have free course and be glorified."

"may have free course and be glorified" = may run and be glorified. To run implies progress, it implies endurance and it's a destination, a culmination, a point where you finish. It reminds me of the scripture 'running in the race to receive the reward, the crown, the prize.' Looking at those phrases "may have free course and be glorified," it could be the figure of speech *hendiadys*, two for one, where it could literally be translated – run gloriously, triumph gloriously – even as it is with you. The key to that phrase is the preposition "with" = *pros* – with a view toward the end.

The following literal translation according to usage may clarify this wonderful verse for you.

Literal According to Usage (II Thessalonians 3:1):

"Now to wrap it all up brethren, pray all the way around continually for us in order that the whole gospel of the lord's return which we have spoken or written to you may run its course gloriously and triumph gloriously as it did and was among you."

"that the whole gospel of the Lord's return which we have spoken or written to you" – could also be freely translated: "that the whole gospel of the lord's return may spread rapidly and be received gloriously with thanks to God as with you."

After all the great truths of Thessalonians, the lord's return, he says – to wrap it all up, pray. And the prayer is to not only speak to God in our behalf, but also to pray to give us an understanding in these matters. It basically is to believe with the believers, the leaders, like Paul and Silas and Timothy, that this wonderful gospel of the good news of the lord's return to and upon the earth can run its course gloriously; that it will spread rapidly in its outreach even as it spread rapidly and gloriously in your life, the lives of the people in Thessalonica.

That's the great first verse of that wonderful third chapter.

II Thessalonians 3:2

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

If the Word of God is going to live gloriously and dynamically and move quickly, God's going to have to keep us out of the soup of the unreasonable and wicked men.

Sitting in the Board of Trustee's meeting this morning, getting my head briefed on all the problems confronting The Way Ministry, I got to thinking when I was putting the final touches on this second verse, "Lordy, we need the same thing today. We've got more people snooping down our necks making us more trouble than you can shake a stick at." Unreasonable, wicked – I think this verse really lives for me fantastically tonight.

"delivered" = a snatching out. It's a rescue or snatching. The Adversary is putting his own tentacles around us and pray that we may be snatched out. That's the word "delivered" – *rhuomai*.

"from" = *apo* – the surface away from.

Now I understand this because you don't need to pray that my spirit gets snatched away because the Adversary can't touch that. That's Christ in me, the hope of glory. But he can touch the surface of my body, he can touch the surface of my mind where I have to do this work for the IRS, that work for the state, this work for somebody; so he just hits us on the surface. That doesn't mean he doesn't hit us hard, he hits us there but it's this "prayer." Not that the Word moves, but if the Word is going to move we have to be "snatched out from, rescued out from" unreasonable men.

"unreasonable" = *aporos* – Many of the translators translate this word "unreasonable" wicked, and they translate the word "wicked" in this verse evil. I would like to stay, at least for the moment, in your thinking with "unreasonable." Isaiah said, "...come and let us reason." Reason. "...though your sins be as scarlet, they shall be white as snow." Reason.

Now there are some men who are unreasonable—you can't reason with them. You can show them all fifty verses of scripture on Jesus Christ is not God and you can't reason with them; they're unreasonable. I would prefer staying with that word and the knowledge that's in that word "unreasonable."

"wicked" = *ponēros* – evil or wicked men. The reason it's this word "wicked men" or "evil men" is because they are unreasonable. They deliberately inflict pain on others. That's the meaning of *ponēros* – deliberately inflict pain on others. They're unreasonable. You can't reason with them from the Word of God and they deliberately—deliberately – to do something deliberately is to do it willfully. By your will you deliberately inflict pain on others. Now we know that the one who does that is behind them; that influences them to do that has to be the Adversary, the Devil.

Now in KJV, there's a colon in verse 2 after "men." Then comes the phrase "for all *men* have not faith."

II Thessalonians 3:3

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

I have no proof for what I am going to say from a Greek text. I don't know what the Aramaic does with it. I only know the spiritual something. What's the first principle? (The first Corps Objective). I believe I would like to start with verse 3 with that point of "for." And the reason for it...look at the beauty. I'll read it to you from the KJV and you'll see it. "That we be delivered from unreasonable and wicked men." Period. That settles it. Now the explanation— "For all men have not faith but the Lord's faithful."

"faith" = *pistis* – That's what it would have to be. All men don't believe. But the Lord is faithful to His promises to those who do believe.

"not" = absolutely not – *ou*.

"faith" = *pisteuo* – which basically is like *pistis*, believing. All men do not believe. But in contrast—"the Lord"; that again is God through Jesus Christ. God is faithful, Jesus Christ is faithful; God through Jesus Christ. God, the Lord, is faithful who shall stablish you (2:17), meaning to the end that you do not vacillate, plus increasing your ability and capacity to full maturity of everything you're capable of receiving.

"keep" = to guard – in the sense of protection.

"evil" = wicked one.

Going with how I have divided the second and third verse, I'd like to give you a literal according to usage. Again that will make this thing real beautiful for you.

Literal According to Usage (II Thessalonians 3:2b, 3):

"For all men absolutely do not believe the message of the return but the Lord can utterly be relied upon to strengthen you to the end you do not vacillate, plus increasing your ability and capacity to full maturity and protect you from all harm induced by the evil one, the Adversary."

That I think is the fantastic truth of the last part of verse 2 and verse 3. Just tremendous.

Most of the translators put verses 1 and 2 in a paragraph, 3 and 4 in a separate paragraph and 5 in a paragraph by itself. I do not believe that. I believe it ties together with 1, 2 and 3 making a package. And I think it's absolutely beautiful for all men do not believe. That's why these unreasonable and wicked men, they're the ones that do not believe. They try to inflict pain and harm on people because they do not have believing. But the Lord is faithful. If a man stays put and doesn't vacillate, that man, the Lord is going to increase that man's ability and capacity to full maturity. And He will protect us from all and every harm that the Adversary may induce and try to push upon us. He's not going to allow it. That I think is the great third verse.

Well, I'd better tell you this. You might want to go with "but the Lord can utterly be relied upon"; but you could just translate it "believing in the Lord can be trusted completely."

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.

The first thing I want to read to you is the first verse of chapter 4 in I Thessalonians. In many respects this is a fine commentary on II Thessalonians chapter 3, verse 4.

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.

II Thessalonians 3:4 (continued)

"And" = corresponding correspondence – conjunction, and it says we have confidence.

"confidence" – root word = *peithō*. It's specifically in middle perfect in the accusative. When I double checked that and triple checked it, it literally means – I have persuaded myself, because it's in the middle perfect. "I have persuaded myself." On a simpler form maybe for your understanding you would just translate it – I trust.

"in" = *en* – to remain within, something quietly at rest at peace, not all disturbed. And this – remaining at peace in the Lord again within God through His wonderful Son Jesus Christ.

"touching" = *epi* – this again is real wonderful because of the word "in"—the rest in the Lord, remaining with at rest. *epi* = the downward pressure on that upon which a thing rests. Fantastic usage of words. "That ye both do and will do the things" – You see things go both places.

"command" = *paraangellō* – *para* = along side of; *angellō* = to give orders. It's translated "command" here, but you know there are a number of ways in which you can give a command. This particular word that's used here as command means in its basic root meaning – to give orders out of love or because of love. I have great love for you, therefore, I give an order. It's not that kind of thing. Yet it's that kind of thing with love. That's this wonderful word "command." Here is a **literal according to usage** of this wonderful verse 4.

Literal According to Usage (II Thessalonians 3:4):

"And we have been and are persuaded about you, that you will remain at rest in your heart in the Lord and that you are living and behaving and doing all and will continue to do all that which we lovingly requested you to do." Isn't that beautiful?

"We have confidence in the Lord touching you that you both do and will do the things we command you."

You see, some people can do the work of the Lord but they're never at rest about it. They're always teed-off about it. That's not what he's after in here at all. Be at rest in your heart in the Lord, and in your living and behaving, and doing all and that you continue. See, it just isn't doing of the Word once. It's a doing of what? The Word continually. Just keep doing it continually, and then do all of that which they lovingly requested you to do. And if you will remember verse 15 of the previous chapter, this verse 4 will give you added insight.

II Thessalonians 3:5

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

"direct" = *kateuthumō* – straight on course. The picture that I have in my mind that communicates to me is a straight arrow. Where you shoot an arrow for the bull's eye, and it has to stay straight on course to hit that bull's eye. If it's off here you miss it; off there you miss it; off there you miss it. This is the Word of the Lord you shoot straight on course to hit the bull's eye.

"heart" = means the inner most part of your being.

"into" = *eis* – with a motion unto. See? That's why straight on course, a motion unto the love of God and into the patient waiting of Christ.

"patient" – same as II Thessalonians 1:4.

Now the literal translation of this verse will tie all of this so beautifully together.

Literal According to Usage (II Thessalonians 3:5):

"And the Lord Jesus Christ by what we have spoken and written keep your hearts straight on course that you understand the love of God and just steadfastly, faithfully hang in there."

That's a colloquial way of saying it. It's the best I know how to say it, to communicate to your mind. Steadfastly, faithfully hang in there. It reminds me of having done all to what? Stand fast. See, just stand, just hang in there until Christ's return.

Now look at that translation in the light of King James, where King James says (II Thess. 3:5), "and the Lord direct your hearts into the love of God and into the patient waiting for Christ." I've only enlarged in the usage of it to put the whole thing together; II Thessalonians, I Thessalonians, about the return of Christ. See?

And that ye understand the love of God—it isn't our love for God; but that we understand

God's love for us. Some of the translations go with man's love for God. I don't buy that at all. What this whole thing is talking about is to show us the return of Christ; that God so loved He gave His Son; that now He's also going to send His Son back to gather the believers, the Church, the Body, then he's going to come upon the earth. That's love. That's the love of God. That's why he says just steadfastly, faithfully hang in there. Because it's the love of God; just stay put. Just stay in there, until Christ returns, stay faithful.

Well, that's all I know about it. Now you just sit and relax. Don't do a thing except listen, okay? Listen to the whole impact of the first five verses as I read it to you very carefully.

Literal According to Usage (II Thessalonians 3:1-5):

"Now to wrap it all up, brethren, pray all the way around continually for us, in order that the whole gospel of the lord's return, which we have spoken or written to you, may run its course gloriously and triumph gloriously as it did and was among you. And that we may be snatched away from those we can't reason with from the Word, and who deliberately inflict pain on us; for all men absolutely do not believe the message of the return. But the Lord can be utterly relied upon to strengthen you to the end you do not vacillate, plus increasing your ability and capacity to full maturity, and protect you from all harm induced by the evil one, the Adversary. And we have been and are persuaded about you, that you will remain at rest in your heart in the Lord and that you are living and behaving and doing all and will continue to do all that which we lovingly requested you to do. And the Lord Jesus Christ, by what we have spoken and written, keep your hearts straight on course that you understand the love of God and just steadfastly, faithfully hang in there until Christ returns."

That's it. Isn't that beautiful? Turn the TV off. That's it. You know, that "snatched away from those guys" reminds me of those people that Paul talks about being thorns in the flesh—in Corinthians, isn't it? I did give you that in verse 2, "and that we may be snatched away from them." I put a parenthesis – the thorns in the flesh. Snatched away from those we can't reason with from the Word, and who would deliberately inflict pain on us. I didn't give you that? I was so excited about the last part of the verse that I forgot to give you that one. I really wonder what Aramaic does with it. Different Aramaic stuff with the last part, or I just knew that it has to fit with the next section. For all men have not faith, but God is faithful.

II THESSALONIANS 3:6-9

January 17, 1978

I was thinking today about sometime maybe taking you kids and showing you some things from the Word on how things work on interpretation. You see, the scripture says (II Peter 1:20), "Knowing this first, that no prophecy of the scripture is of any private interpretation." Well, we come up with statements that it must interpret itself. This kind of stuff I teach in the Foundational Class, but the thing that I do not do is to show you to any great extent how they sometimes really use the scriptures. I show you private interpretation out of one of those where it's a field. I show you how they privately interpret: this may mean so and so and so and so. There are really three ways that the scripture is handled. First—the in-depth spiritual perception and awareness which is the first Corps principle in the light of the truth that it interprets itself, like I teach you. Second—private interpretation, that's another way the scriptures are handled. They just privately interpret each. Third—I do not handle this in the Foundational Class (I think it's intimated but not specifically handled) is what they call "spiritualizing" a verse. You can open the Bible to almost any place and "spiritualize" it. I just flipped open to Mark 1. Take a look at it. My eye lit on verse 3.

Mark 1:3

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

The spiritualizing of a verse like this "the voice of one crying in the wilderness." They would spiritualize it like you're lost. Your life is lost, you are like in a wilderness in your life. And it's your voice, like you are crying out from that wilderness in your life. That's spiritualizing a verse of scripture. And they many times just do that to hundreds and hundreds of verses. But here in the Corps, of course, what we are interested in is the in-depth spiritual perception and awareness that has to be a part of accuracy of the greatness of God's Word.

We are in II Thessalonians 3 tonight. And we begin with verse 6. After all God has taught us concerning Christ's return...now after all that, tonight we're in I and II Thessalonians, in other words the Body of the Church. He finally gets to this section starting now with verse 6 where he wraps it all up in a practical way. Before I do this verse with you, I would like to just for the record say again that an apostle is one who brings new light to his generation to whom he speaks. There is something there that many of our people miss at times. Simply maybe because I don't say it often enough and so you don't review it in your minds, then it really never hits you when you think of the word "apostle." But an apostle also carries the authority to tell or to command. The word command is not the word I really like. I like the word tell much better. Maybe tonight somebody will come up with a synonym that's even better than tell or anything I'm able to come up with. But the apostle bringing new light to his generation, that new light carries with it the authority to tell the believers. Like Paul here by divine revelation is going to tell us at the close of II Thessalonians exactly how to be practical in our living concerning the greatness of the revelation given to the Body.

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.

To many of you I have already given a word to replace disorderly which is idleness. Now tonight I'm going to go even deeper than that and show you what that idleness is all about. You see, what did I tell you the word command meant in verse 4 of chapter 3 last session? Command is the word changed. This is the same word used here.

"Withdraw yourself" = *stellōmai*.

"disorderly" = *ataktōs*.

The word after disorderly is the word "*mē*." And you will remember that, that preposition is conditional. Dependent upon some concept, some feeling, some relationship.

"after" = *kata* = along with.

Most of the suggested translations of "tradition" use the word "instruction."

I think we have something better to share with you than that, but I think it's something you ought to know.

"which he received" – the words "he received" just cannot stand any text for the "he." There you could go with "they received" because we make up the "they," the whole body of believers.

The preposition "of" is the word *para* meaning from. You see when you read this in the King James just as it's written, if it were a literal withdrawing from them, I don't think you and I would ever be able to walk together or anybody else. This is what bothered me in King James for many, many years. I wouldn't work it, couldn't see it because shoot, "that you withdraw yourself from every brother," all I'd have to do then is get the wrong opinion of you and say, 'Well, you're antichrist, can't walk with you.' People do this to us in The Way Ministry. They don't want to talk to us because they say we're contaminated. So I knew there had to be a much deeper truth behind this if a person ever got to see it. And it's talking about brothers.

"brethren" – Withdraw yourself from every what? Brother. It does not say "unbeliever." It says brother. That must mean that that individual is also born again of God's spirit. So whatever this withdrawing is, it certainly can't be that, I say to another brother, "You're going to hell." It's an impossibility if he's a brother, has eternal life. Withdraw yourself from every brother that walketh disorderly. Well, now who is going to determine what disorder is? What perhaps is disorder to one person wouldn't be disorderly walking to another.

I'm going to give you a literal translation according to usage, and then I think you will begin to see the inner depth of the greatness of what these words really mean and how they must be worked in the light of the revelation given in Thessalonians regarding the return of Christ. Here is the literal:

Literal According to Usage (II Thessalonians 3:6):

"Now we give orders out of love, brethren, with the authority of an apostle of our Lord Jesus Christ that you refuse to be associated with any fellow believer who does not work as he should and behave along the line of the teaching of Christ's return which all received from us."

"withdraw yourself from every brother" = refuse to be associated with any fellow believer that walketh disorderly (who does not work as he should and behave). Both elements are involved. I gave you idleness—doesn't work as he should.

There's a record someplace in the epistles or someplace where they were beginning to think it was Christ's return, they weren't working, they were sitting around waiting for the lord to come. This is what he's hitting at. Knowing of the return of Christ, we don't know the day or hour, so we don't sit around in idleness. This is why we refuse to be associated with any fellow believer who doesn't work. If he's going to sit around and say "Well, I'm waiting for the lord to come," you say, "Well, bless God, sit, I'm not going to go with you; I want to work with the Word; I want to work with the people; I want to move God's Word."

"who doesn't work as he should" – If he's not working like he should, then he's not behaving properly.

"behave along the line of" – I get that along the line of and not after from *kata* which is a horizontal line mathematically. Along the line of what? The teaching that has just preceded all of this of Christ's return.

"which" – "The tradition which he received of us."

"tradition" = teaching of Christ's return. "and not after the tradition." What tradition? The very thing he's been teaching. That's why I know that word "tradition" in a usage has to be the teaching either by instruction, personally or by written letter that was given to the people in Thessalonica, regarding the return of Christ.

"which all received" – See I told you the "he received" just didn't stand any text and it doesn't. "They received" you could go with from a construction, but it's even bigger than that. They who? All of them. They all in Thessalonica heard the return, the Word regarding the return of Christ. That's why I translated it "all received from us." That puts Paul and Silas and Timothy there. They're the three that really laid the Word on the people in Thessalonica. That's why it uses the "us." Let me give you the beauty of that again, it's just a fantastic, wonderful verse.

"Now we give orders out of love" – That's what I gave you, right? If you wanted to get rid of orders, you could use the words "now we tell you out of love." It's not here at all an excommunication of people, it's not here at all an adamant statement where Paul says, "Look, damn it, you listen to me and do so and so or else." It's not that at all. It is a tender, heart type of thing, where we tell you out of love, we command you out of love. We give this order to you out of love, brethren, with the authority of an apostle. That's why I said to you earlier that an apostle carries the authority to tell. He not only brings new light to his generation. He has the authority from God, which he states here of an apostle of our Lord Jesus Christ. It's the Lord Jesus Christ that gives him that authority, not only to bring new light but to tell, give orders in love.

"That you refuse to be associated with any fellow believer who does not work." You see, if there is idleness there they're really not working. You have it sometimes in The Way Ministry. All they want to do is study the Bible, they don't want to go out there and get a job, they'd rather somebody else have a job and pay for them while they just sit around and study the Bible. Generally that's the problem, that's why he said you don't associate with that fellow, don't associate with him. In the end, because if you associate with him then you're going to sit around, too, then everyone's going to sit around. Then who's going to

hold forth the greatness of God's Word? Who's going to manifest it? It's really something. You refuse to be associated with any fellow believer who does not work as he should and behave.

Maybe I ought to rewrite that to say "any fellow believer who does not work and behave as he should." Perhaps those words go better grammatically. Both work and behavior are involved in the Greek words that are used in this text of II Thessalonians 3:6.

"along the line of the teaching of Christ's return which all received from us." I think it's a very beautiful, beautiful, wonderful word in a practical way. You can know all of God's Word, but then if you sit around and slough off or if you don't work, act idle, then somebody else has to supply your food, your housing. That's not right. The scripture says if you don't work you don't eat. That applies equally to apostles as it does to disciples.

II Thessalonians 3:7

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

Verses seven through ten are like a recapitulation or a statement of Paul's personal conduct along with Silas and Timothy in Thessalonica as a living example of what they requested of the brethren in verse 6.

"know" = *oida*.

I want to tell you a little about that knowing. Sometimes when you're with people and working with people, you just sort of know what they are thinking without them saying it. You know how they're feeling inside without them uttering words. Some of you may even have had experiences in the past where you were walking with a dear friend or sitting with a dear friend and all at once you both started saying the same thing, or you started saying something and the other person said "I was just thinking the same thing." That is this kind of "know." You see, these people in Thessalonica had lived with Paul and Silas and Timothy. They had worked with them and therefore they ought to know. It's more of a feeling, the knowing is more of a type of an emotion than it is of a dynamic, personal, experiential *ginoskō* type of thing.

"follow us" = *mimeomai*.

The *mime* is transliterated over into our English word "mimic." It would be imitate.

"behave not ourselves disorderly" = *atakteō* (work and behave).

"among" = *en*.

Literal according to usage (verse 7a): "For you all saw how we worked and behaved and you ought to work and behave as we did..." (I took the word *mimeomai* (imitate, mimic) and repeated the word "work" and "behave" because that's the literal usage, "You saw how we worked and behaved and you ought to mimic us.")

"For we were not lazy" (idle). I couldn't go with this translation. It was too clumsy for me, but literally, I guess you could say, "we were not workless or misbehaving. But it's clumsy, so I went with, "we were not lazy" because we have covered "worked" and "behavior" in the first part of the verse.

The "for," this conjunction, "for we were not lazy in our work or behavior" – living right with you; (from the word *en*, among you) living right among you;

Literal According to Usage (II Thessalonians 3:7)

"For you all saw how we worked and behaved and you ought to work and behave as we did, for we were not lazy in our work or behavior living right with you."

II Thessalonians 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:

There again, just upon the surface of "neither did we eat any man's bread for nought,"—well what's that mean? "But wrought with labor and travail." You have to work the Word with spiritual perception and awareness, common sense, horse sense. That's why when people say we in The Way Ministry are literalists...see, that's what they're saying, that's not what we're saying. We're literalists of the Word when the Word is literally accurate, according to the usage of its time and place.

You can have the same word, but there is one Greek or one Aramaic word and it's used here, it's used there, it's used over there, and there can be a difference in translation according to usage, for one reason: because the context varies. That's why in the Foundational Class when I teach you people that these are the basic keys to how the Word interprets itself...then I frequently make a silly statement that there are 30-40-50 other things you have to know, well, that's one of them. You've got to always know that a word translated a certain way at a certain place could be translated differently at another place, depending upon the usage of that word in the context.

Take the word "command" you can use it a number of different ways, and yet each usage could be "with love." On the other hand it could also be straight command. You see, these are the things you really have to work in your heart and life. And, spiritual perception and awareness of the greatness of God's Word doesn't happen overnight.

You see, you already have a spiritual awareness and perception now. But five years from now, if you stay faithful to God and His Word and keep walking, you'll even have a greater one. Ten years from now you'll even have a greater one. It never ceases in all the days of your life to develop and grow in the spiritual awareness and perception. And all the Corps does is start you out, to give you the basics of that spiritual awareness and perception from Genesis to Revelation, we hope. We're still on verse 8.

The first word in the King James version is,

"Neither" = *oude* – I prefer to translate that not even, which you'll see later on.

"man's bread for nought" = *dōrean* (take off from *dōrea*, gift).

"but" – a real hard "but."

"work wrought" = working.

"with" = *en*, within (preposition).

"travail" = Greek word *mochthos*.

"that we" – a preposition meaning, "with a view to."

"chargeable" = *epeibareō*.

"any" = certain one.

Literal According to Usage (II Thessalonians 3:8):

"Not even did we accept any handout in food or lodging, as a gift we would be

indebted for, but worked diligently and very hard with the view in mind of never being an imposition to any of you."

"Not even did we accept any handouts" (eat any man's bread for nought, represents food and lodging, care)—not even did we accept any handout in food or lodging as a gift... That's sort of neat because, here were Paul and Silas and Timothy who could have just sat and worked the Word in somebody's house and the people would give them food, and lodging. But it really wouldn't have been an out and out gift, because the people would be expecting something in return. That's why I put the word... we would be indebted for....

People do you a good turn and then you think you have to do one for them. That was the problem. And that's one thing you dare not get yourself into as a leader, because if you do, then you'll become a respecter of persons. I call it "people try to buy your soul." They're nice to you, hoping that in turn you're going to be real nice to them and favor them specially. You never can do that, that's what Paul is saying. Isn't that something.

Just think it through a minute. You know in the old political arenas they talk about "rolling with the punches," "you've got to give on the points," and so forth and they talk about adding things to certain amendments or whatever it is to appease you, because you're going to vote for it if I do this, and if I don't you won't vote for it. I'll rub yours, if not I'll knife it. That's why, people, if it's a gift you are never indebted, if it's an *agapeō* type of thing, you're never in debt. But if it looks like a gift, and it is a gift in a certain way, but if you become obligated to reciprocate then it becomes a debt and not in its true high sense as a gift.

"neither did we eat any man's bread for nought" – listen carefully—"Not even did we accept any handout in food or lodging as a gift we would be indebted for." That does not mean that Paul did not accept food and lodging, you know why I know that? Because, the Word says so someplace. He got an offering from the Church and he said "now we are full," "we are abounding." But it was an out and out right gift, it was not something he was indebted for. That's why I know this translation is absolutely fabulous according to usage and truth of God's Word in here.—"Not even did we accept any handout in food or lodging as a gift we would be indebted for."

"...but worked diligently and very hard with the view in mind of never being an imposition to any of you." Boy isn't that fantastic!

I have another translation that I did according to usage of this work diligently and very hard – "with a view in mind of never being an imposition to any of you." "...because we did not want to impose on any certain one of you." Because if you gave me food or lodging then you would be a "certain one." And you don't want to impose on any "certain one" because that makes you a respecter of persons. And yet I think that the first translation I gave you is the most accurate according to usage that I know.

...but worked diligently..., not idle, but work diligently...and very hard....

They just didn't work diligently, but when they were working they put their mind, their heart, their brains into it. They didn't put a light bulk in that when the door track went up, the light went out. They worked hard, meaning with detailed thinking, sharpness of mind.

I am absolutely convinced that when Way Builders hits their stride, that they can do in four hours what it takes any unbeliever eight hours to do. I am so absolutely convinced. I just know how God works. I just know God's work within a man or a woman. I know how much more work a man or a woman of God can put out than an unbeliever because of God at work within them.

These men, Paul, Silas and Timothy not only worked diligently, but they worked hard. Not that they didn't strain, but they worked hard. They were sharp, detailed minded.

Example: There's a way to lay a board and cut it, and then there's a way to lay a board and cut it nicer and faster. The second is hard work. Detail. Quick. Every time you're working a job you ought to figure out how to work it with less work. That's a key. I didn't say shirk, I said with less work because I'd say 85 of the jobs that the senses world does, there are improvements in them by the believers who can do the short cuts. They do a better job or just as good a job as any man in the senses world did. But you've got to work diligently and work hard with a view in mind, a goal in mind. What was their view in mind? They never wanted to be an "imposition to any of you." That's the view.

II Thessalonians 3:9

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

"power" = *exousia* = authority.

"to make" = in order that we may.

"ensample" (example) = *tupos* = type, transliterated our English word "type."

"unto (you)" – "to" = *eis* (unto).

Literal According to Usage (II Thessalonians 3:9)

"We did this, (working diligently with a view in mind of never being an imposition) not because we could not exercise our authority as apostles, but that we might by our example set or be the type for you to follow... " (repeats).

If I wanted to do a play on words, I would have gone, "that we by our example may set or be the example," but I prefer the word "type." When you work the word "type" it's deeper than "an example," because there's such a variation in type. Yet when it's the true type it just makes a beautiful whole in spite of the variation.

What he is literally saying in a practical way here, is that they did all of this with the believers in Thessalonica. Even though they had the exercised authority (as an apostle of the Lord Jesus Christ), they could have simply sat around and taught Twigs all day long. But they didn't do this because they had to teach the believers that just because you're a Christian, you don't sit around all day. You're a good employee or employer. You are God's best. Therefore, to show people this, they worked, they were not idle, they did a job. Paul was a saddle maker. And he wasn't in the business of making second-rate saddles. He showed them by his word; the perfection of the saddle he made.

That we might by our example set or be the type for you to follow—every generation needs a repeat of all this, because when a new child is born, that child has to be taught. So we as Christian believers, when we train up a child in the way he is to go. I not only think of training that child in the Word, I think of training that child to work. To me, that's all part of the Word. So by our example every generation has to be taught by your example. You set the type that other people will follow.

Remember places in the class when I say "Look, when you want to win an alcoholic you don't go down and get drunk with him." That wouldn't be setting the example. To win someone off of dope you don't go out and smoke it with them. That wouldn't be the example. That we might by our example set the type. The only way people will ever learn to behave as the words used, not idle, not lazy is if the believers set the example of not

being that way. If believers become the type for other newly born babies spiritually and younger people in the Word, to have an example set for them.

You see, all of this stuff is in the background of the Way Corps mind. This is why we get you up at 5:00 – 5:30 a.m., why we run, why we break schedule, deliberately do stuff to disturb people...so that you don't get in an old rut, but that you begin to set an example. What kind of example is it for a Way believer who sleeps in until 10:30 or 11:00 a.m.? I don't care if you got in at 6:00 – get up!...or else get in earlier. Set the example. You see, there are just hundreds of things like this, where you set the example.

That's why we give the WOWs guidelines, telling them even when to go to bed. We want them in bed at midnight. There's a reason for it. Because we're beginning to build men and women who are examples to others. You could look at it and say, "Well, that's dogging me. I'm not going to go to bed." No, it's not dogging you, you took the commitment to be a WOW. Therefore, you said you were going to do it, all we're saying is "do it this way," that you get to be the best example to people. And people, the only way to become an example is to do it yourself long enough till it gets almost...becomes automatic in your living. When you get to the place of waking up without an alarm clock at the proper moment of getting up day after day (this thing is so fantastically big), the Lord keeps the clocks of the world running, and I'm pretty sure He could get someone up who really meant it and wanted to get up at 4:30 a.m.. I really think He could wake you up without setting a big loud alarm with a flash bulb on it!

Isn't this a fantastic practical section? Where we become the types and work diligently with a disciplined mind, handling detail. We're God's best. And to be God's best, you're the example, you're the type.

First came the Word with precision
Then came man with his own opinion
Inserted some doubts and turned it about
And today they call it religion.

II Thessalonians 3:10-13

January 24, 1978

I got talked into this by the top brass leadership of the Way Corps, because this would be like a husband wanting to make love to his wife and exposing it to the whole public. I've done this before but it is the most difficult part of my life because usually what I do, I lock myself in and just Father and I. I just never let anyone see my soul as to what I really do when I work the Word. I told someone today, "I'd rather give you \$1,000 than have to do what I'm doing."

But it's not a question of what I like; it is a question of what Father likes. And if it will bless you and make you a better man or woman then we will try to do some of these things.

You see, Thessalonians has been so on my mind that, really, I've stayed my mind on Thessalonians just to the "n"th degree of my ability. The only reason I ever change is because I have to; so like Friday night I'm going to have to teach someplace at a Heartbeat and I've got to go back to whatever we are talking about—"Fishers of Men" this year. When I was at the Word in Business conference, I had to get my mind off of Thessalonians and screw it down on something I had to do for Word in Business. But by God's mercy and grace I do have the ability to screw my mind down occasionally. I have never been out of Thessalonians all year.

When I wake up in the morning, it's Thessalonians. When I go to bed at night, it's Thessalonians. And so every time I have to teach, like on a Sunday night or at the Heartbeat, I've always got to renew my mind and deliberately push myself off of Thessalonians into something else.

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.

"for" = *kai*.

"even" = *gar*.

From Bullinger's Bible – he handles the word "if" in his Appendix 118-2a.

"would" = is willing, from Appendix 102-1.

"neither" – from the Greek word *mēde*.

"if" = *ei* – putting the condition simply – Appendix 118-2a, it says followed by the indicative mood. The indicative mood is just a straight forward, positive statement. "He did this." And the hypothesis is assumed as an actual fact.

"that if any would not work" – it's not that it may happen, it is an actual fact; he said it's happening. And that is fantastically important when we come finally to putting this together. And you see, if it's followed by the optative mood, it expresses an entire uncertainty, entirely different.

"Would" = *thelō* – to wish or desire. And is the emotional element which leads to the consequent action. It is therefore stronger than *boulomai*, because the natural impulse is stronger than the reasoned resolve; from Appendix 102-1. If you get emotionally involved, the emotions will take precedence over the logic of your head. In his head he know's he ought to work but something about his inner emotion, he doesn't want to and you watch that come up. It'll have to come up from a Greek text after a bit.

"neither" = *mēde*.

In verse 11 "not at all" = (in) nothing; Greek = *mēdeis*, which must be related to the word "neither" in verse 10.

"commanded" = *parangellō*. The preposition *para* seems to be a part of that word. *Para* in Appendix 104-12 governs three cases (genitive, dative and accusative) and the uniform meaning is beside, or along side of; see *apo* No. 4, above. *Para*, with the genitive denotes from beside, implying the source from which anything proceeds.

Now, knowing in my heart that it's Christ within us, therefore, whatever this command is, whatever this word "command" stands for, it has to be from the Christ within, outside moving along side of. That's why in the earlier session of the class (and I think this word "commanded" is used three or four times earlier) I gave to you that word "commanded" meant to give orders out of love; so not only must you get apart, like this word "commanded," but the *para* is a part of that Greek word that implies spiritual awareness. You have to feel this thing, you have to sense the depth of it. "For even when we were yet with you, while we were yet with you, we bled out our hearts, we talked with you there, we commanded you." It is not a command of "Damn it, do it this way." Why is it not? Because it's not that word "commanded," it is commanded that has *para* in it; that's the in-depth spiritual perception and awareness you have to feel and work in the Word.

It is to give orders out of love for he has Christ in him the hope of glory and when you really love people and I command you to do something, it isn't in the essence of "Damn it, do it." It's in the essence of Christ within me, "Now, damn it, do it!" But it's a lot different between somebody that just says, "Well, do it," than someone with the love of Christ saying, "Do it!"

From Bullinger's Lexicon and Concordance – page 169, #2. *Parangellō* – to announce beside or near to any one, (example) to hand an announcement from one to another, pass it on; then, to give the word, give orders; and so genitive, to order, recommend, exhort.

I can get the picture of passing out an announcement from one to another, "I have written this from my heart, now I give it to you, to put in your heart." That's that word "commanded."

This form of the verb in the Greek means something to me. It's first person, plural, imperfect. I think the form of this kind of verb—first person, imperative type—would imply a continuous commanding. It is not a continuously, but as the need. "I command you to do this continuously as is needed." Everyday I don't tell it, but let's say 2 weeks from now I need to reiterate the truth of what I said today, that's this word "commanded you." We are going to be translating this verse according to usage from two angles. One is from the integrity of the texts at our disposal, secondly in the light of the understanding of the people of our time. That's what I mean by literal translation according to usage. Being honest with the text at our disposal.

"commanded" is continuous past in Aramaic.

You know why that word "announcement" Bullinger used blessed me? Let's say this is an announcement, I pass it on to you. Now you get blessed, you pass it on to someone else, the same truth. That's where this word continuous comes in at. It's the giving of an order, legally. We're going to give an order legally too, but it's going to be with the love of Christ because our redemption is on legal grounds, it's Christ within.

Estrangelo Aramaic – "if" not in text.

Aramaic literal – "any who is not agreeing that he should work." They drop the "if" and go "that any."

From Bullinger, would – will, desire, emotion.

Check Aramaic for Proverbs 10:4.

A lot of times in working the Word, I will find a lot of parallels in Proverbs that go right along with the Church epistles. But remember that I've taught you that you can use that which is addressed to the Jews or to Israel as illustrations to the materials addressed to the Body of the Church, but it has to be utilized in the sense that it's applicable only to the Body of the Church, the illustration is.

Proverbs 10:2

Treasures of wickedness profit nothing: but righteousness delivereth from death.

You get treasures of wickedness by work. You work for someone and you get money. But righteousness delivereth from death. And, of course, through my mind goes scriptures like, "the love of money is the root of all evil."

Proverbs 10:3

The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

The Lord will not suffer the soul of the righteous to famish, to be poverty stricken but He's going to cast away the substance of the wicked because they lack the spiritual depth.

Proverbs 10:4

He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

"He becometh poor that(does not work) dealeth with a slack hand." A man becomes poor that dealeth, negotiates, tries to live without work – slack hand. I believe spiritually he's in that category.

The Septuagint reads for Proverbs 10:4 – poverty bringeth a man low. I can see that; if you don't work, you'll be in poverty, and poverty will bring a man low. To work is to produce a result. My first listing is Matthew 7:23 – "I never knew you: depart from me, ye that work..." The word "produce" would fit sort of neat in Matthew 7, "depart from me ye birds that produce wickedness or evil." You see, it's work to the end of production, it's not just work; it's work that accomplishes something, good, bad. When I really work the Word, I double check it's first usage, like I teach you in the Foundational Class. I check the immediate and remoter context.

Proverbs 10:4 (continued)

Aramaic – "Poverty stirs up or incites..."; the rest of the verse is pretty much the same.

Lamsa Bible – "Poverty humbles a man."

1901 Version – "Poor is he who works with a negligent hand."

"Incite" is from the root *MRD* in Estrangelo Aramaic. It is a participle, which is something that causes someone to do something. So it would be "poverty causes or incites." The idea I get is that if he is poor and isn't eating anything, he is going to get out and get a job. He is stirred up because of his poverty. The parallelism of verse 4 works in the Aramaic also. Instead of direct contrast between a poor man and the rich or the diligent, it's almost saying the same thing, except in the degree. The poor man will work because of his need; he's stirred up, and the diligent man is rich. They are both working.

In my mind I would go with – if he's lacking in that of which he would like to have (more of God's goodness)—that would incite a man toward positive action. And the diligent man, the man who works at this type of job and does a good job, that man is rich; he gets the abundance of it. In other words, this work of verse 10 is to produce so that you are not in poverty, that you move from a negative side into getting that which makes for life which is more than abundant. If you have enough to occasionally meet your needs and just take care of it, that you just barely squeeze by this week, that is life; you are still living. But that is not abundant life. Abundant life is when the week is over, you have something left over. That would not be greed, that would be the abundant life. It's a lot of difference, God promised us to meet our need, He didn't say greed. But He said abundant life and I cannot see where the Christian can ever have an abundant life if he has nothing left over when the week's over, so to speak.

(From the Aramaic student) – I think I'm going to change my mind; we found another root which would make this read "poverty humbles a man."

But in the humility I see the inciting-ness of it. Because of the humility I understand this word incites in the sense where you're humble enough, knowing that you need more, so you're believing God for more and that's why I can go with the word incites. A humble man will always be spurred on. Spurred on is a synonym in the dictionary. When we start out in our quest for God and the things of God in this world most people are in this poverty stage materially.

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.

In English this is two clauses—"if any would not work," "neither should he eat"—the subjunctive mood. This "should he eat" is third person, singular, present, imperative in the Greek. "Neither" is a contraction of *mē* = not; *de* = weak connective "for," "but," "or," and "but not" or "neither." *Mē* is a conditional negation not an absolute. It would have to be conditional. I've frequently heard people say, "If you don't work, you don't eat." And they think they are quoting the scripture; there is no scripture like that. This word is not absolute because there are some people who do not work who still ought to eat. If you got a grandma or grandpa ninety years old you wouldn't expect him to go out loading hay tomorrow morning, but he still ought to eat. That's where the family comes in. It's not a negation like that old statement people say, "If you don't work, you don't eat." That's not scripture.

II Thessalonians 3:9, 10a

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

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

"for" = *kai* – The "and even" is a continuation of added emphasis of that which has been previously said. It keeps adding on for added emphasis what we have just been told in God's Word.

II Thessalonians 3:9 (continued)

Not because we could not exercise our authority as apostles but that we might by our example, set or be the type for you to follow.

II Thessalonians 3:10 (continued)

"and even when we were with you this we told you." I think the continuity makes more sense. And grammatically we are on the text. I would like to suggest that the text could be utilized this way and even when we were in your presence, when we were with you. My reason for going this way is because I know it's not just like you being with someone. It is like you being in the Twig and there is a reciprocation; you give something, they share something back and that's why I'd like to go with the word presence rather than the word with. "When I'm with you" would be more like a Tuesday night meeting when I send in the tape. "Presence" would be more like what I'm doing today.

"with" = *pros* – moving toward. We better go with presence.

"command" = loving direction—because of the tenderness you see in the verse coming up, we'll go with the word direction.

Matthew 10:5

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

First usage of *parangellō*. "He commanded them...go not in the way of the Gentiles."

It took me many, many years of diligent work to come to the conclusion that I believe Estrangelo Aramaic was the original in which it was given. But I have a great admiration for Greek. Those men who did this stuff must have really had the spirit of God, because sometimes the Greek is better than the Estrangelo Aramaic. And if we can work those two together and stay put on them, there is very little in God's Word that we cannot handle accurately and finally get to the place we can honestly say, "Thus saith the Lord." Those men who did that, the usage of the words, the figures in Greek, I stand in utter amazement of and I thank God that those men had the spirit of God in them to pick the right Greek word to say what the Estrangelo Aramaic was endeavoring to say.

In figures of speech – *sylogismus* – omission of the conclusion. The important thing is still coming; not that we were in your presence, but what happened in your presence is what's important. And that is the part that "...if any would not work, neither should he eat." I can see it as a *sylogismus* and also as a parable that came into common usage. Page 166 Figures of Speech – marks the important part of verse.

Now I'd like to go with the word "that" in that phrase because in the Greek the "if" is in the indicative mood, that following makes it an actual fact; in the Aramaic it was omitted and it is – "anyone who is not agreeing." From the Greek I'd have to go with, "that anyone who does not want to work."

Literal Translation According to Usage (II Thessalonians 3:10):

"And even when we were in your presence we gave loving directions that anyone who actually does not desire to produce a living for himself, 'Don't loan him any money, no hand out, no welfare.'"

He has got the ability but the old bird just doesn't want to work to produce a living for himself, so he comes to the Christian and says, "Look, give me some money, buy me a hamburger." The Word says don't loan him any money, no hand out, no welfare. You never work a text under, you always work it beyond because no translation is ever as great as the original. All translations must tend to blow up the Word rather than degrade it. "Now, anyone who actually does not desire to produce a living..." which tells you there may be some who actually don't want to work. Or, "And even when we were in your presence we lovingly directed you as it was needed from time to time, that anyone..." Since it is a verb form, and not a noun, this keeps it in the imperfect tense. (contribution made from 2 Aramaic students).

For the word "with you" can also be translated: "being with, association; being associated with you, being near you." And even though the word for house is not used, it can be translated, according to this dictionary; at the house of you. So it shows a closeness, a real endearment. To be with or even to stay with.

"command" – to visit, enquire, review, to see to. Has a personal relationship with the person. This is to the brethren.

II Thessalonians 3:11

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

Generally "for" is considered to be like a weak tie together. Yet you have to watch it in context, because sometimes in context "for" will carry the same dynamite as the strong "but" would. You can always best tell it from context. That's the best way I've learned.

I just watch what the Word is saying and then I look at the context, to see if it's a weak "for," just a conjunction; or if it's "FOR," heavy, hard, driving.

I think in this case it's going to have to tend toward the heavy, because we have just been informed we're not to lend anybody any money, or handouts, or give him welfare.

"For (the reason for that is) we hear there are some that walk among you." Do you think that's an accurate working of that preposition? The thing we never want to do is handle the Word of God deceitfully.

"hear" = *akoumen* – 1st person, plural, present indicative, active. Could we go with that hearing with the essence of just recently learned, hearing to the end of learning? Aramaic = participle – we are hearing or we hear, indicates present.

See, I don't know if in the context here, this is just hearing it, or if they read it. That's why I asked about the word "learned," because learning could be from the hearing of the ear, where you tell me. On the other hand, I could have it come to me in a letter, then I hear it, but it's not hearing in the same sense.

You said it was in the participle form, right? Could we say we are hearing?

Aramaic – Yes.

Greek – It could be an idiom where it means understanding like in I Corinthians 14 about speaking in tongues, where it says no man heareth meaning no man understands.

That's why you could go easily with the word learned. Is there anything special we need to know about "that"? I don't think so, it's quite accurate.

"some" = someone, some man or certain ones.

Aramaic – In Aramaic it is a man.

Greek – In Greek it is a certain one – *tinas*.

Whenever you read that "some" it usually is just that. You know we could go with this: "In fact we are hearing..." I like the "fact" because we had that factual thing in that other verse. "In fact we are hearing that certain ones." I think that "in fact" would communicate better than "however." Let's go with the "for" and put a little plus sign on top of it. "For (in fact) we are hearing that certain ones." I think that will carry a real punch line.

"walk" = *peripatountas* – masculine participle present tense plural. To maintain a certain walk of life and conduct.

Could we go with "In fact we're hearing that certain ones in their conduct and lifestyle"? See, they're not doing what the verse said previously, they're not in there having a desire to work, so they're idle. When they end up idle they end up whatever busybodies means.

I'm just showing you something. That is, you work the individual word itself, then later when we finish working on the individual word as much as possible then we finally end up and tie the individual word into the context of the whole verse.

Greek – The word "walking" can be used either figuratively or literally. Since the word "disorderly" ties in with the behavior of some, it would have to be figurative. A habitual walk, a way of life, a conduct.

"working not at all" – the "not at all" is that Greek word we discussed earlier.

Greek – The whole last part of that verse is a figure of speech *paregmenon* where you have two words derived from the same root but having different meanings. "not working but getting around working."

periergazomai – Thayer has "to bustle about uselessly, to busy oneself about, trifling, useless, needless matters."

peri – used of around, one of the alternate meanings is with ones affairs, concerning ones affairs.

ergazomai – to work.

Aramaic – not working but are vain or worthless or empty.

II Thessalonians 3:11(continued)

The first part..."For in God we are hearing that certain ones whose conduct of life, or who are conducting their lives in idleness."

"idlely" – "who refuse to work for themselves but are busy meddling in other people's work." or "Busy about nonessentials," "things you shouldn't stick your nose in" or "are lazy in their behavior, not working, yet interfering in everybody else's life."

This word "busybody" really means to be busy about nonessentials, things that they really shouldn't be busy about at all, and literally means they should keep their stupid noses out

of it. Or, they're lazy in the conduct of their lives, their Christian behavior; they're lazy, not desiring to work, but interfering in everybody else's life.

You know what I think of sometimes is, you're busy at work and you're in a shop and your wife wants to call and ask you what you want in your tea for supper. Or you're working at a factory and every day your certain friend calls you up, takes your time, takes your life, takes money away from the employer. Busybody. Meddling in things they should keep their noses out of, lazy in their behavior, yet interfering in everybody else's.

I'd go with "desiring" – "lazy in their behavior and not desiring to work."

"In fact we're hearing that certain ones who are conducting their lives idly, lazy in their behavior, not desiring to work, yet interfering in everyone else's life."

It really means conducting their lives idly in, among the brethren. That's what it technically means. They would be a part of the Twig but that one fellow is just blowing it all the time. Maybe we ought to go with "in and among you." It's not just that there is a possibility of it happening, but it is already happening right now.

It's remarkable that this comes at the end of Thessalonians, the greatest revelation of all times regarding the return of Christ, he gets about these busybodies. I believe what happened is that many of them thought "Oh boy, Christ is coming back quick, I'll give full time messing around. I'm not going to work any longer. I'm gonna sit on a housetop and watch it happen, and I'll go over to the neighbors Twig and get myself a peanut butter and jelly sandwich." I think that's what he's trying to say in all its beauty and greatness spiritually, "work like crazy as if the lord isn't coming back for a thousand years, but be expecting him tonight" and he's showing it from a working point of view, for the people. If you really knew he was coming here at midnight what would you do? Shoot pool? Or sit here and work the Word?

I can see why he would go with "curious arts" at one place and "busybodies" here because when you're a busybody you're playing in the Adversary's league.

Aramaic – "disorderly" – bad repeated, bad, bad or very bad, or very badly.

"busybody" – vain, worthless or empty.

I think Coney Berenhausen and Williams start this verse with "now." I've read every translation I have in my library on Thessalonians and I must have 50 or 60 of them. I read them not just once trying to remember them. I ought to be able to pick up at least 6 or 7 that I know are used. New English? Phillips (England) translates it: "We hear that some of you are living a lazy life, not doing any work but are being busybodies."

Coney Berenhausen – "I hear that some among you," It should be we, Timothy, Silas, and Paul... "Some among you are walking disorderly, neglecting their own work and meddling with that of others." He says that the Greek word for "busybody" cannot be exactly translated into English. Why can't it?

"busybodies who do no business" he says.

Moffett – "busybodies instead of busy."

Knox – "neglecting their own business to mind other peoples."

Phillips – "never doing a stroke of work and are busy only in other people's affairs."

Are we agreed on what we think we want to go with? "For, in fact, we are hearing that certain ones are conducting their lives idly in and among you, who refuse to work for themselves but are busy meddling in other people's 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.

(Dr. Wierwille has students set up a sheet of paper in research style for verse 12, example: first line – For; second line – we hear that; third line – there are some; etc.)

Now remember when I didn't want you to go with the word "exhort" earlier because I knew it would be coming up in verse 12. Both command and exhort are in here, you're gonna have to handle that.

The word "command" we already had. We translated it loving direction. Let's see if we can keep it in the same vein.

"exhort" = *parakaleō* – plural; *para* – preposition.

"by" – preposition = *meta*.

"quietness" = *hēsuchia*.

Let's work the word "exhort" and let's work the word "quietness." What from your texts and your work, does the word "exhort" really mean literally according to usage?

Greek – "exhort" – as I Corinthians 14 – exhort to a more worthy endeavor.

Aramaic – "exhort" – beseech or pray them.

Aramaic – "quietness" – in silence, at peace or tranquility or with tranquility.

Greek – "quietness" – it could be used negatively also, working without disturbance.

Aramaic – in the Eastern mind the concept of peace wasn't a negative absence of strife, but a positive factor.

It would be the essence of working with calmness.

Phillips – settling down to work. This quietness has to be from within because you proceeded with the *meta*, the with, and that is genitive which means among or amid or in company with. I don't think we need to go with the word "orderly." I don't think it's going to communicate the in-depthness of this quietness. See it doesn't mean to work quietly that you don't talk or visit with anybody. It means to work without messing in someone else's business, quietly, calmly, in proper alignment and harmony.

Thayer's – "descriptive of the life of one who stays home doing his own work and does not meddle with the affairs of another."

Literal Translation According to Usage (II Thessalonians 3:12):

"Now then for (you) those conducting their lives idly, refusing to work, meddling in others affairs we (as apostles) lovingly direct and encourage you by (the Word of the Lord) our Lord Jesus Christ, that you work without distracting anyone else, and live as you should (earn your own living).

On the first part I just put the words in which we covered in verse 11 because, look at King James "Not then that are such," what such? And I just went back and picked up the such "conducting their lives idly refusing to work, meddling in others affairs (work)." We command – we who? as apostles: "command" – lovingly direct; "and exhort" – encourage you. "By our Lord Jesus Christ" – the Lord Jesus Christ is the Word of the Lord. The reason I know this is because he received the Word by revelation, that's why it says "our Lord Jesus Christ"—"That you with quietness"—"That you work." That's the command, the context of the previous verse. "That you work without distracting anyone"—quietness; "and eat their own bread" literally means live as you should—earn their own living. Eat

their own bread has to be a figure—there is the impact of this verse again, WORK! You don't distract anyone else's work, and you live as you should.

II Thessalonians 3:13

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

Is there anything here in construction we must be very careful with, in verbs, prepositions, imperatives?

Greek: "be not weary"—aorist, subjunctive with a *mē* in front of it. *Mē* would be conditionally not with the aorist subjunctive it denotes an attained action. In Roberts Historical Grammar, he subdivided the aorist subjunctive into three categories—one of them is called the volitive, like an imperative, a command. Used many times with the second person and *mē* as a command. The "be" is the attained action. It's not just don't act weary, it's be not weary; live, not weary. It's something you are.

I just don't get that marginal reading that some have on "faint." It doesn't make sense to me. You have the same basic usage in Galatians 6:9 "We shall reap if we don't faint."

Greek: Other form of *kalos*—boldness quality; cowardice or faintheartedness; or moral badness or vice.

I can't handle it on coward, it won't fit.

Greek: well doing—present part, nominative, plural, referring back to the "ye brethren." Comes from *kalos*—good combination of *kalos poieō* meaning to make good. The first usages of *kalos* tie into fruit. The present part, could be a temporal clause, in doing well or when doing well, or it could be a relative clause "who doing well."

How about "doing excellently?"

Aramaic: Infinitive. It is not weary for you to do that which is honorable, noble, excellent, virtuous, good, lovely, pleasing or right.

"But you brethren do not lose heart." The reason I think we can do that for "be not weary" is: you go out witnessing and nobody listens to you. You could become weary. That happens because you lose heart. "As long as it's burning in the innermost part of your being." That is what I think he's trying to say here. But ye, brethren, don't let it get to your insides, be not weary, do not lose heart. At times your mind may get a little upset with people, but don't lose heart.

Now, in well doing, it has to be in essence in working along the lines that produce good fruit. That's the essence of it. How are we going to say it so we stay half-way in the textual usage of it?

Bullinger—doing excellently; we could go with profitable couldn't we?

Greek: Doing something tangible, doing something good. The good has to be tangible—doing or producing good things. *Kalo*—good things; *poiei*—from *poiema* to have wrought or to bring about good things.

Greek: In Matthew 7:17 "even so every good tree bringeth forth good fruit." The words used are *kalos, poiei*.

Aramaic: Bring forth excellent fruits by your works.

Greek cont.: Also we found some more on the losing heart. The first usage is in Luke 18:1.

Luke 18:1

And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

It is a parable. To pray is contrasted with not fainting. The parable shows where a woman wanted someone to avenge her, and this man wouldn't do it. But, after she kept on going then he would avenge her. She didn't lose heart and kept up with a positive action.

You see if I wanted to I could put a parenthesis following lose heart and that would be "out of discouragement" or "because of discouragement."

Are you pretty well satisfied with that?

Literal Translation According to Usage (II Thessalonians 3:13):

"But ye brethren (who do conduct yourselves according to our loving direction) do not lose heart, as you will bring forth excellent fruit, by your good works."

II THESSALONIANS 3:14, 15

February 14, 1978

These two verses Corps, deal with spiritual insubordination and what to do about it.

II Thessalonians 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.

The word "and" is the Greek word *dia*. It could be translated but or now. We will see later on why we translate it a certain way and work it a certain way.

The word "if" is so important in this verse. "And if any man obey not"—if, if, if! There are two Greek words for "if"—*ean* and *eii*. This word *ean*, when used in the indicative mood, present tense, puts the condition simply—not particularly decisive. However, when the word *eii* is used, the one that's used here in II Thessalonians 3:14 is in the indicative mood. The "if" is assumed as an actual occurrence, although the condition may be unfulfilled at the moment. That is the difference between the two Greek words for "if." This one is the second one and it's assumed as an actual occurrence. Some people are not going to obey the Word of this epistle. It's assumed as an actual occurrence, although the condition may be unfulfilled at the moment. When you are ministering the Word of God, the condition is unfulfilled at the moment, but the Word already tells you there are actually going to be people who will be the "if." Sometimes they are among your body of believers.

"any man" = anyone.

"obey not our word" – "word" is the Greek word *logo*, which would make it the same as the Word of God. Remember, I Thessalonians 2:13. This is the word *logo*, which makes it the Word of God.

"by" = *dia* With the genitive it's like all the way through, from the beginning of the circle all the way through, leading to the outside of it.

"epistle" = a letter.

"note" = mark.

"that man" = this one or that one.

"and have no company with him" – "have company" – two words from one Greek word. That is really significant in here. In the usage of our language, "to not associate," "to not have company with," in one usage at least, would be almost like being ostracized. You don't talk to him. You didn't even look at him. That is not the meaning, as I will show you because of the word that's used. It is the Greek word *sunanamignumi*. Breaking off those prepositions *sun* and *ana*, you end up with the root *mignumi*. "company" – literally means mixed together. It means do not mix yourself up with him. That's how Rowtherham translates it. Do not be intimate with him. Terminate your association is another translation someone gave. But I think that it's deeper than that, and I get this from working the prepositions. The preposition *sun* means proximity to, and it's proximity to a line. I get a picture of a horizontal line. If I had a black board, I would take and draw a horizontal line on that black board. *Sun* means proximity to—remember that. *Ana* means up, but in this

incident it is the up or the top of the vertical line. *Mignummi* means intermingle. I Corinthians 5:9, 11. This is the same word. Put the picture in your mind of a line. This word literally means—here's the right-on line. It has a top and it has a bottom to the line. Now *sun* means proximity to, which means the top of the line has drawn off the main line a little. It's still attached, but drawn off a little over the top of it. You got the picture? I don't know any better way to illustrate it to you. Maybe if you just take a pen and draw a line, then the top of that line sort of breaks loose and you put little dashes over the top and drop it back in. When it drops back in the line, we'll finish verse 15.

"Mark that man and have no company with him"—no company with him because he has split up out of that line. He is not completely split from it, he is still attached to the line, but he has gone over up on top which means there is a little nipple in the line. There is no smoothness there. It isn't all together, but it certainly tells you that he isn't totally ostracized or excommunicated because then the line would be totally broken. You wouldn't be up top, *ana*, part of the line.

"that he may be ashamed" – "ashamed" = *entrepomai* = turned in upon one's self. It also means to take a personal look or an inventory of yourself within. It's looking at yourself, inside of yourself. Some of the translators say to feel ashamed. "ashamed" is to feel ashamed. That would be the negative side. I think it is with the idea of the positive, and these are the words that I like so much—so as to respect and have reverence. You see, in the light of the context and the Biblical perception and awareness of this verse, it cannot be excommunicated, thrown out, you never talk to him. It's impossible because verse 15 says admonish him as a brother. Calvin taught that it meant excommunicated—kill him if necessary. That's not what that verse can mean. I don't care what Calvin taught! It will not stand the truth of the text.

I put this following literal translation down according to usage to the best of my ability, which I will give in a moment, but I want to say that this "mark this man and have no company with him" refers to the whole integrated body of that line. In other words, the whole Twig. Exception may be of one brother who has "up" and "out" for the moment. The rest of the Twig which is a body, in Biblical terms would be the Church. It's the Church as a group disapproval—the Church body action. The Church body acts this way towards this brother, and it is remedial. It is to remedy the situation. That's why it's remedial and not excommunication and here's the literal:

Literal According to Usage (II Thessalonians 3:14):

"But (now) those who do not follow the Word of God, all the way through, of this epistle, mark that one well, and carry on no rapport with that one that he may realize he should have more respect and reverence for the Word, (epistle)."

"But (now)" – I would really think in usage the "now" is strong enough. You wouldn't need to set it into contrast at all. The word "and"—there's just no word for that in the text. You cannot use the word "and." It's a concluding truth—all that's been said. I and II Thessalonians—it's a concluding truth regarding the whole body of believers that are straight on that line.

I see the context and the Biblical awareness and spiritual awareness and perception. He's talking about the *logo*, the Word, and the Word of God whether it's written or spoken—it's God's Word and it's as much God's Word as any other part of God's Word. That is this "have no company with him that he may be ashamed." To this end, that he may realize he should have more respect and reverence for the Word, (epistle). To the best of my ability, I

think that's a very beautiful translation. It is rather extensive for the simplicity of this verse, but it's been the simplicity of this verse that has caused people to err in so many times in their translations of it.

"and carry on no rapport" – can't fellowship together. It isn't that you don't want to fellowship with him, but he doesn't want to fall back into full fellowship with you, because he's split off the top of that line. He's still attached, but he hasn't come back down on the line. That's why we need to witness to him and to work with him, that he should realize he should have more respect and reverence for the Word and come back in line with the Word. That's the greatness of that wonderful verse.

II Thessalonians 3:15

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

"count" = *hēgeomai* – the same root and word is used in John, where Jesus Christ declared the Father. It's translated declared. It has the preposition *ek* in front of it. *Exēgeomai* – same word, but with that *ek* meaning "out of." *Exēgeomai*, – with the best of my understanding of the usage of words, would mean to lead out before the mind; to lead out in the forefront of your mind; to lead it out in front of your mind; to think about it; to act on it in the front of your mind; to lead out. Some translate it esteem and some translate it reckon. Luke 24:35 – "known" – *exēgeomai* – of them in breaking of bread. The breaking of bread led out into their minds, they understood—that's known.

"yet count him not" – "not" is the Greek word *mē* – does not mean absolutely not. It means not. Now if that old boy that has split off that line doesn't come back and finally separates himself from that line completely, he won't fit into this particular verse, but it's in the Word. Then it would become an absolute not. It would have to be.

"count him not as an enemy, but" – "but" = *alaa*. You see, you have two or three negatives in verses 14 and 15—verse 14, "obey not our word," "have no company," verse 14, "not as an enemy"—in contrast, and in a real strong contrast—"admonish."

"admonish" = to warn. But the warning is deeper than just warning. It is warning by instructing him and teaching him. I have the feeling regarding some of these matters in here, that these could be younger babes in the Word of God, instead of the old timers. Therefore, accepting that straight line, they blow out once in awhile and split a little, not away from completely, but just off. Then by instruction and teaching and admonishing and warning them, they are brought back. That's why I believe this verse is really beautiful. Admonish him as a brother, a brother! Okay now, look at a human brother. Two human brothers fight like crazy, but let a third guy on the outside come in and say anything about either one of the brothers—they would both beat him up. I think that this is the general essence. Inside of the Twig, the Church, we can go to our brothers and instruct and teach them. That's why I translated this literally according to usage in the following way (ending with verse 14):

Literal According to Usage (II Thessalonians 3:14b):

"...that he may realize he should have more respect and reverence for the Word."

Literal According to Usage (II Thessalonians 3:15)

"(Yet, however,) do not write him off as an enemy, but teach and instruct tenderly, warning him as you would warn a born-again believer."

The "write him off" you could translate "consider him." Do not consider him as an enemy. In my mind, "write him off" communicates. Maybe today, or maybe by tomorrow,

somebody may change the usage of "write him off." If you write somebody off, you know that you don't write him any more. That's not this word. You can't write him off, you're not supposed to, but, (in contrast), teach and instruct tenderly, warning him as you would warn a born-again believer. Now I know in one sense, that's a far-out translation, but when I think of it according to usage, that's what this verse really means. I think this is the best I can do with it.

"but teach and instruct tenderly" – I get this teaching and instruction from this word "admonish"—doctrine, reproof, correction and instruction. See, when I put these altogether—doctrine, (right believing), reproof, correction, instruction—that's what I see in the word "admonish." That is to teach people, to instruct people and you do it tenderly. You know you don't walk up to somebody that doesn't quite see the Word and say, "What's the matter with you, old stupid bird?" "How's come you want to hang around this place? If you can't see what I'm teaching, I only teach it once. If you can't get it, what are you here for?" That's not right! You teach tenderly! You instruct tenderly! That instruction and that teaching is that which warns. That's the warning. That's the admonishing. Admonish him as a brother – as you would a born-again believer.

As I said, when I put this altogether, these two verses, I think basically he is ending this up by saying, there are going to be some people, (the "ifs," guarantees there will be) it just hasn't happened yet. There will be people, and I understand this because of the growth of people, that are going to split off of that line, but if they are tenderly instructed and listen to that Word, they'll come right back on the line. I think that's this tremendous fifteenth verse. Okay?

II THESSALONIANS 3:16-18

February 16, 1978

II Thessalonians 3:16

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

"now" = *de*. This word, I believe, is basically transitional. Yet, I think there is a degree of it being adversative. So even though it's a transitional, there's more to it than that.

"the Lord of peace" – All commentaries that I know of interpret this "Lord" to mean God. I do not believe that. Now the word "lord" does apply to God, but it applies to Jesus Christ too. It applies to a man who's the head of his wife. So their teaching that it must refer to God, I just do not believe. If you go back to verse 12 it says, "exhort by our Lord Jesus Christ." If you go back to verse 6 it says, "Now we command you brethren in the name of our Lord Jesus Christ." In the context it looks to me like it has to be Jesus Christ. And I think it is.

Ephesians 2:13, 14

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Here we are still dealing with Jesus Christ in Ephesians. See how I put this together. Talking about the Lord Jesus Christ being our peace.

Romans 15:33

Now the God of peace *be* with you all. Amen.

Here it's "God of peace." In the Bible, you will have "the Lord of peace," which in the context of Thessalonians refers to Jesus Christ. Other places you'll have "the God of peace." And because in their mind it talked about "God of peace," when it talked about "the Lord," they assumed it was God. You will understand this very easily because God was in Christ reconciling the world. God in Christ in you, the hope of glory. So in one sense, in the highest of all senses, God is peace. He is the God of peace. But coming through his Son, Jesus Christ, He is the Lord of peace.

Romans 16:20

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

"The God of peace" is the greatest I know. That is the God and Father of our Lord Jesus Christ. He's the God of peace.

II Corinthians 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.

Philippians 4:9

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

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.

Those are all the usages in the New Testament of the "God of peace" that I know. But this scripture in II Thessalonians in the context is real significant because it talks about Jesus Christ being "the Lord of peace." And again I can understand this because he was God's only begotten Son. God is of peace. But He gave His Son, Jesus Christ, who is "the Lord of peace." Now when you and I make him our lord and our savior, then we, speaking forth the greatness of God's love and God's Word, are again God's people of peace. In the true sense of Biblical usage, walking on God's Word, you could speak of a believer as "the lord of peace."

"himself" = *autos*. This is the emphatic word in the scripture, in this verse, I believe it stands first in the text. I'm not sure, right now if it does in all the major texts or not.

"give you peace always by all means" – Here you have two prepositional phrases—"give you peace" and "always by all means." The first, from a Greek point of view, is an aorist optative, and that makes "the Lord of peace" both objective and subjective. Makes this peace both objective and subjective peace.

"always" = *dia* = through, preposition.

"by" = *en* = in.

"all means" = *dia pantos* = by everywhere or in every way. I think 'in every way' may be the best translation.

And this fantastic verse, the conclusion of Thessalonians (as I said, it's transitional, yet it's adversative), the conclusion of this verse is "The Lord be with you all." And here again, it's "The Lord (Jesus Christ) be with you all." This phrase is about the same in meaning then as our phrase today, 'God Bless.'

Literal Translation According to Usage (II Thessalonians 3:16):

"Now I pray that the Lord Jesus Christ, from whom all peace comes (and causes us to be at peace, causes us no longer to worry), give you peace throughout all of you in every situation (circumstance)."

I added the words "throughout all of you" simply for an understanding point. In other words; give you peace in everything you do, everywhere you go, in every way, in every situation. Do you see why it's both objective and subjective? Because it's from the Lord Jesus Christ that all peace came, and now he causes us no longer to worry but to be at peace. That's the subjective side, where you as the subject are at peace because of what God has wrought in you.

If I said to you (and you're born again), "Now the new birth be with you," there'd have to be some understanding because it's a gift to you, right? Christ is in you, right? So when it says, "Now I pray that the Lord Jesus Christ from whom all peace comes," it says "now the Lord of peace himself give you peace." Wait a minute, when we received him, we already received something more, something bigger than just that subjective reception or objective.

It has to be all the way manifested. That's why I translated that "that the Lord Jesus Christ from whom all peace comes" but you've already got it. That's where it came from. Look, Thessalonians, remember the problems of the second coming and all that stuff, how they were being persecuted? Now look at this tremendous scripture. He says, "Look, you've already got peace. I just pray, being thankful, that the Lord Jesus Christ from whom all peace comes (in the midst of all hell you've got peace), give you peace (which will be in the renewed mind category) throughout in every situation you come up against.

II Thessalonians 3:17

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

"salutation" = an embracing. If I embrace you, that's a salutation; if I hold you close, hold you tight, and we squeeze each other. That's its basic meaning. And because you love someone and hold them close, it got its meaning of greeting. That's why when you write a salutation you write a greeting.

"which" = *ho* – neuter, making this "which" refer to Paul.

"token" = *sēmeion* = (signs, miracles, and wonders—it's translated that way in the Bible. It should be translated "sign" only.) The significance of the work wrought. In other words, that which is demonstrated is this word.

You see, Paul had a secretary. And it's not too difficult to understand. We think we're so modern because we have a secretary. But, in Paul's day a merchant did not write his own letters. For instance, he would have a secretary to do the writing. And out of the Roman period came three new methods of shorthand that they were able to write these letters and orders very quickly.

The reason I say this and teach you this is because quite a few of the people believe that Paul did not have a secretary and did it all on his own. That's not true. A Bible scholar, Adolf Dieismann, has a book entitled Light from the Ancient East in which he shows a papyrus letter that dates back to 50 A.D. that has the body written by one person, the signature is by another man just like this in Thessalonians where the secretary, the scribe, wrote the epistle and Paul just put his John Henry at the end of it. He signed it Paul.

Literal Translation According to Usage (II Thessalonians 3:17): I write this greeting (say Hi)...and that's exactly what it was. He had written the epistle and he just wrote at the end, "Hi kids. Paul" That's exactly what it is:

"I write this greeting with my own hand which is the way I sign all my letters. Paul."

He autographed it. That's all he did. Hi. Bye. Paul. He did all his epistles like that.

Romans 16:22

I Tertius, who wrote *this* epistle, salute you in the Lord.

Tertius was the fellow who did the writing, Paul signed his name to it.

I Corinthians 16:21

The salutation of *me* Paul with mine own hand.

Colossians 4:18

The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

bonds = my jail experience.

II Thessalonians 3:18

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

Technically and theologically a benediction. A benediction is a blessing. In the Old Testament when they had benedictions, they raised their right hand. When they wanted to put the curse on them, they raised the left.

This is the last verse of Thessalonians and ties the two together. Because, in I Thessalonians 5:28 it says "The grace of our Lord Jesus Christ be with you all." Only one difference, and that's the word all.

It's a prayer.

"grace" = *charis* = divine favor perpendicularly from God to man. Here again is another wonderful proof that it's speaking of the Lord as Jesus Christ because here you have "the grace of our Lord Jesus Christ be with you all."

A benediction is a prayer of blessing, a blessing prayer. Divine favor this way down *be* with you is axiomatic. God's grace is always upon God's people. We were saved by grace. He keeps us saved because of His grace perpendicular from God to man.

This verse is considerably deeper than you just see on the surface (II Thessalonians 3:18). "The grace of our Lord Jesus Christ..." not "be with you" in the essence of being in you or upon you, but being "with you" as you live the believing reality of Thessalonians.

"amen" does not appear in any text.

Literal Translation According to Usage (II Thessalonians 3:18):

"I pray that the divine favour of God (from the word "grace") by way of our Lord Jesus Christ (that's how we got it) may bless you in believing (that divine favour, that Christ in you, the hope of glory) that this may continue to bless you as you do one thing, believe. If you don't believe, you don't stay blessed even though it's by grace. May God bless you in believing (or as you continue to believe) and carrying out what I have written (I and II Thessalonians)."

It was written from Corinth and as far as I am concerned in my knowledge of God's Word, it is absolutely timeless in its truth, and its truths are imperishable and unchangeable. The people belonging to the Church of the Body, the same church to which you and I belong, were not perfect believers by state, but they were perfect by standing. And the emphasis throughout is on the renewed mind, producing a startling change in people's thinking, their believing, and subsequently their action. This is why after all these years, we in the Corps having the privilege of taking a look at the inner depth of it...eagerly expect his return. It is God's Word.

The Synonymous Words for "Will" And "Wish"

Appendix 102 From The Companion Bible

The difference between these two words is important; and, in the occurrences of each, this Appendix is referred to.

1. *thelō* means *to wish or desire*, and is the emotional element which leads to the consequent action. It is therefore stronger than *boulomai*, because the natural impulse is stronger than the reasoned resolve.

2. The Noun *thelēma* must also be noted, with the same distinction from *boulēma*, as denoting the desire rather than the resolve.

3. *boulomai*, though it sometimes means much more, yet has reference to the result of *thelō*; viz. the deliberate determination, whether in accordance with, or contrary to, the original wish or impulse.

4. In like manner the Noun *boulēma* is to be distinguished from *thelēma* (No. 2) as denoting resolve, counsel, or determination, rather than the wish or desire. *Boulēma* occurs only twice, Acts 27:43. Romans 9:19. The Noun, *boulē*, with a similar meaning, occurs twelve times.

For illustrations of the differences see Matthew 1:19. Mark 15:9, 12, 15. Romans 7:15, etc.

Prepositions

Appendix 104 From The Companion Bible

For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable.

They might be exhibited in groups, or according to the Cases¹ of the Noun which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences.²

But we have given them below in their *alphabetical* order, so that they may be more readily found by the reader.

They are eighteen in number, and may thus be defined:—

i. *ana* governs only one case (the Accusative), and denotes *up, upon*, formed from *anō* (as *kata* is from *katō*, with which *ana* stands in direct antithesis). In relation to vertical lines it denotes *the top*. With numerals it is used as a distributive (Matthew 20:9, 10. Luke 9:3. John 2:6); also adverbially (Revelations 21:21).

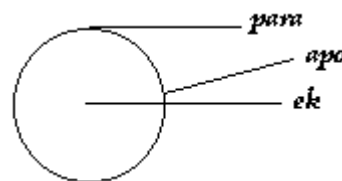
1 The Cases governed by the Prepositions stand in the following *proportion*: Genitive, 17; Accusative, 19; and Dative, 15, according to Helbing (Schanz's Beiträge, No. 16 (1904), p. 11.

2. On p. 98 of his *Grammar of N.T. Greek*, Professor J.H. Moulton gives a list as follows:— If *en* represents unity, the order of the frequency of the other Prepositions work out thus: *eis* 64; *ek*, 34; *epi*, 32; *pros*, 25; *dia*, 24; *apo*, 24; *kata*, 17; *meta*, 17; *peri*, 12; *hupo*, 08, *para*, 07; *huper*, 054; *sun*, 048; *pro*, 018; *anti*, 008; and *ana*, 0045.

ii. *anti* governs only one case (the Genitive), and denotes *over against*, or opposite. Hence it is used as instead of or in the place of (e.g. Matthew 2:22. Luke 11:11); and denotes *equivalence* (e.g. Matthew 20:28. Hebrews 12:16. 1 Peter 3:9), while *hupo* (No. xvii, below) denotes in the interest of, or on behalf of (Luke 6:28. John 17:19).

iii. *amphi* is used only in composition in the New Testament and is rare in Classical Greek. It denotes *about*, or *around*. Used of a solid, it denotes *both sides*.

iv. *apo* governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with *ek* (No. vii, below), which denotes a line drawn from the center; while *para* denotes a line drawn as a tangent, thus—



Hence, it is used of *motion away from* a place (e.g. Matthew 3:16; 8:1. Acts 15:38); marking the distance which separates the two places, or the interval of time between two events (e.g. Matthew 19:4. Acts 20:18). It also marks the origin or source whence anything comes, such as birth, descent, residence (e.g. Matthew 2:1; 15:1; 21:11. Acts 10:23; 17:13), or of information (e.g. Matthew 7:16).

Apo may consequently be used of deliverance or passing *away from* any state or condition (e.g. Matthew 1:21; 14:2. Mark 5:34. Acts 13:8; 14:15. Hebrews 6:1).

It would thus differ from *hupo* (No. xviii, below), which would imply a cause immediate and active, while *apo* would imply a cause virtually passive, and more remote.

v. *dia* governs two cases (the Genitive and Accusative).

1. With the Genitive it has the general sense of *through*, as though dividing a surface into two by an intersecting line. It includes the idea of *proceeding from* and *passing out* (e.g. Mark 11:16. 1 Corinthians 3:15. 1 Timothy 2:15. 1 Peter 3:20). Compare diameter.

In a temporal sense; after an interval (Matthew 26:61. Mark 2:1. Galatians 2:1).

From the ideas of space and time *dia* (with the Genitive) denotes any cause *by means of* which an action passes to its accomplishment (e.g. Matthew 1:22. John 1:3. Acts 3:18. 1 Corinthians 16:3. 2 Corinthians 9:13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

2. With the Accusative it has the sense of *on account of*, or *because of* (e.g. Matthew 27:18. Mark 2:27. Revelation 4:11), indicating both the exciting cause (Acts 12:20. Romans 4:25. 1 Corinthians 11:10), the impulsive cause (e.g. John 12:9. Romans 4:23; 15:15. Hebrews 2:9), or the prospective cause (Romans 6:19; 8:11; 14:15. Hebrews 5:3).

vi. *eis* governs only one case (the Accusative). Euclid uses *eis* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion *to* or *unto* an object, with the purpose of reaching or touching it (e.g. Matthew 2:11; 3:10. Luke 8:14. Acts 16:10).

From this comes the idea of the object toward which such motion is directed (e.g. Matthew 18:20, 30. 1 Corinthians 12:13. Galatians 3:27); and *for*, or *with respect to* which such action or movement is made.

In contrast with *eis*, *pros* (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by *eis* (e.g. John 6:35. Romans 5:1. Ephesians 4:12). It is the opposite of *ek* (No. vii), below.

vii. *ek* governs only one case (the Genitive), and denotes motion from the interior. See under *apo* (No. iv, above, and diagram there). It is used of time, place, and origin. It means *out from*, as distinguished from *apo* (No. iv, above), which means *off*, or *away from*. *Ek* marks the more immediate origin, while *apo* marks the more remote origin; *of* expressing the intermediate meanings.

viii. *en* governs only one case (the Dative), and denotes being or remaining *within*, with the primary idea of rest and continuance. It has regard to place and space (e.g. Matthew 10:16. Luke 5:16), or sphere of action (e.g. Matthew 14:2. Romans 1:5, 8; 6:4).

It is also used for the efficient cause as emanating from within, and hence has sometimes the force of *by*, denoting the instrument, *with*, passing on to union and fellowship; *en* denoting *inclusion*, and *sun* (No. xvi, below) denoting *conjunction*. *En* denotes also continuance in *time* (Matthew 2:1; 27:40. John 11:10).

2. with plural = among.

ix. *epi* governs three cases (the Genitive, Dative, and Accusative), and denotes *superposition*.

1. With the Genitive it denotes *upon*, as proceeding or springing from, and answers to the question "Where?" (e.g. Matthew 9:2; 10:27. Mark 8:4. Luke 22:30. John 6:21).

With the idea of *locality* it conveys the sense, *in the presence of* (e.g. Matthew 28:14. Mark 13:9. Acts 24:19. 1 Corinthians 6:1).

With the idea of *time*, it looks backward and upward, e.g. "in the days of" (Matthew 1:11. Hebrews 1:2).

With the idea of *place*, it denotes dignity and power (e.g. Matthew 23:2. Acts 12:21. Romans 9:5. Revelation 2:26).

2. With the Dative it implies *actual superposition*, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 6:25, 28, 39), or moral (e.g. Matthew 18:13. Mark 3:5). Both senses occur in 1 Thessalonians 3:7.

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Ephesians 2:10), and sometimes including the result (e.g. 2 Timothy 2:14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. 2 Corinthians 3:15. 1 Timothy 5:5).

Hence, it denotes any extended motion downward (Matthew 13:2; 18:12; 19:28; 27:45) from heaven to earth (Mark 4:20. Acts 11:15. 2 Corinthians 12:9).

Compared with *pros* (No. xv, below), *pros* marks the motion, the direction to be taken, while *epi* (with Accusative) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matthew 25:21; 27:43. Hebrews 6:1. 1 Peter 1:13).

For the difference between *eis* (No. vi, above) and *epi* (with the Accusative) see Romans 9:21, "one vessel unto (*eis*) honour", and verse 23, "riches of glory on (*epi*) the vessels of mercy".

x. *kata* governs two cases (the Genitive and Accusative), and denotes two motions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of *ana* (No. i, above),

descent, or detraction from a higher place or plane (e.g. Matthew 8:32. Mark 5:13); and direction to, or against (e.g. Mark 9:40. John 18:29. Acts 25:27. 2 Corinthians 13:8).

2. With the Accusative it denotes horizontal motion, *along* which the action proceeds (e.g. Luke 8:39; 10:33. Acts 5:15; 8:26. Philippians 3:14). Sometimes it includes the purpose or intention (e.g. 2 Timothy 1:1; 4:3. Titus 1:1). In this connection *eis* (No. vi, above. 2 Timothy 4:14) marks the more immediate purpose, *pros* (No. xv, 3. Ephesians 4:12. Philemon 5) the ultimate purpose; and *kata* (No. x, 2.) the destination to be reached. It has regard to the duration of the motion (e.g. Matthew 27:15. Hebrews 3:8) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matthew 16:27; 23:3; 25:15. Luke 2:22).

xi. *meta* governs two cases (the Genitive and Accusative), and denotes *association and companionship with*. It thus differs from *sun* (No. xvi, below), which denotes *proximity to*, and hence *conjunction or coherence*.

Compare Ephesians 6:23. (*meta*) with Ephesians 4:31. (*sun*); and 1 Thessalonians 3:13. (*meta*) with Colossians 3:3 (*sun*).

1. Hence *meta*, with the Genitive, denotes *among, amid* (e.g. Matthew 26:58. Mark 1:13. Revelation 21:3), or *in company with* (e.g. Matthew 9:15. John 11:31. 2 Thessalonians 1:7. Revelation 14:13).

It refers specially to the mental disposition with which an action is performed (e.g. Matthew 12:30. Mark 3:5. Luke 1:39; 9:49. John 8:28. 2 Corinthians 7:15).

2. With the Accusative it means *after*, always in connection with time (e.g. Matthew 17:1; 26:32. John 13:7. Hebrews 4:7; 7:28).

xii. *para* governs three cases (Genitive, Dative, and Accusative), and the uniform meaning is *beside, or alongside of*. See *apo*, No. iv, above, and compare diagram there.

1. With the Genitive it denotes *from beside*, implying the source from which anything proceeds (e.g. Matthew 2:4; 21:42. Luke 2:1; 6:19. Acts 26:10. Philippians 4:18).

As distinguished from *hupo* (No. xviii, below) it denotes the *general* sense of motion, while *hupo* marks the *special* sense or efficient cause of such motion.

As distinguished from *apo* (No. iv, above) it marks the motion from a person (e.g. Matthew 2:16), while *apo* may imply motion from a place (e.g. Matthew 2:1).

2. With the Dative it denotes rest *beside and at* a person, place, or thing, expressing rest and position there (e.g. John 19:25. Acts 9:43); laid up with, or in store with (e.g. Matthew 6:1. Luke 1:30), or proximity to (e.g. Matthew 22:25. Colossians 4:16).

Hence it implies in the power of (Matthew 19:26. Luke 1:37); in the judgment of (e.g. Romans 2:12. 2 Peter 2:11).

3. With the Accusative it denotes motion to a place, so as to be alongside it (e.g. Matthew 15:29. Mark 4:1).

Hence, *beside* and *beyond*, and so *against* (e.g. Acts 18:13. Romans 1:25, 26; 4:18. 1 Corinthians 3:11. Galatians 1:8); and *beside*, i.e. *more or less than* (e.g. Luke 3:13; 13:2. Romans 14:5. 2 Corinthians 11:24). Compare *pros*, no. xv, below.

xiii. *peri* governs two cases (Genitive and Accusative), and denotes *around*, or *about*, like a completed circle. Hence *concerning*. It marks the object about which the action of the verb takes place.

1. With the Genitive it means *as concerning*, or *as regards*, but always with the primary idea, and marking the central point of the activity (e.g. Matthew 4:6. Luke 24:19, 27, 44).

2. With the Accusative it denotes the extension of such activity, hence, *around* (e.g. Mark 9:42. Luke 13:8. Acts 28:7. Philippians 2:23).

xiv. *pro* governs only one case (the Genitive), and denotes the position as being *in sight*, or, *before* one, in *place* (e.g. Luke 7:27, 9:52; James 5:9); *time* (e.g. Matthew 5:12. John 17:24. Acts 21:38); or *superiority* (e.g. James 5:12. 1 Peter 4:8).

xv. *pros* governs three cases (the Genitive, Dative, and Accusative), and denotes *to*, or, *toward*, implying motion *onward*. Its general meaning with the three cases is the *motive*—as *in consideration of* (with the Genitive); *in addition to* anything—as an act (with the Dative); *with a view to* anything—as an end (with the Accusative).

Compared with *para* (No. xii, above), *pros* denotes only direction and tendency, whereas *para* denotes both motion and change of place of some object.

1. With the Genitive the only occurrence is Acts 27:34.

2. With the Dative it occurs five times: Luke 19:37. John 18:16; 20:12, 12. Revelation 1:13.

3. With the Accusative, see e.g. Matthew 2:12; 3:10; 21:34; 26:57. Mark 5:11; 11:1; 14:54. Luke 7:7. Acts 6:1. 1 Thessalonians 3:6.

xvi. *sun* governs only one case (the Dative). See under *meta* (No. xi, above) (e.g. Luke 23:11. Romans 6:8).

xvii. *huper* governs two cases (the Genitive and Accusative), and denotes *above*, or *over*, with respect to the upper plane of a solid. Latin, *super*.

1. With the Genitive it is used in its relative rather than its absolute sense. *In the place of* (e.g. John 11:50; 18:14. Romans 5:6. 1 Timothy 2:6. Philemon 13. 1 Peter 3:18).

In the interests of (e.g. 2 Thessalonians 2:1).

In behalf of (e.g. Matthew 5:44. Acts 9:16).

For the purpose of (e.g. John 11:4. Romans 15:8. 2 Corinthians 12:19. Philippians 2:13).

With the Genitive *huper* is connected with *peri*, being the apex of the triangle, or the fixed point of the compass, whereas *peri* (see No. xiii, above) is the circle described around it. Hence *huper* has regard to feeling, and implies the pleading a case on behalf of another, whereas *peri* implies the mere description of the circumstances of the case. (e.g. 1 Peter 3:18. Jude 9).

2. With Accusative it denotes *beyond*, in *excess* of measure, honour, number, or time (e.g. Matthew 10:24. 2 Corinthians 1:-8. Ephesians 1:22. Philippians 2:9. Philemon 16).

xviii. *hupo* governs two cases (the Genitive and Accusative), denotes the *under side* of a solid, and is thus the opposite of *huper* (see No. xvii, above).

With the Genitive it describes motion from beneath; with Dative (not used in the New Testament), position beneath; and with the Accusative, motion or extension underneath.

1. With the Genitive, *hupo* is used to mark the efficient or instrumental agent, *from under* whose hand or power the action of the verb proceeds (e.g. Matthew 1:22; 2:16. Luke 14:8).

2. With the Accusative, it denotes the place whither such action extends (e.g. Matthew 8:8. Mark 4:32. James 2:3).

Hence it implies moral or legal subjection (e.g. Matthew 8:9. Romans 6:14; 7:14; 16:20. 1 Timothy 6:1).

The Usage of Negatives in the New Testament. Appendix 105 From The Companion Bible

There are two principal negatives used in the New Testament, all others being combinations of one or other of these with other particles.

I. *ou* (before a vowel *ouk* ; before an aspirated vowel *ouch*) = no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.

(a) *ouchi*, a strengthened form, often used in questions.

II. *mē* = no, not; expressing conditional negation, depending on *feeling*, or on some idea, conception, or hypothesis.

Hence, *ou* is objective.

mē is subjective.

ou denies a matter of fact.

mē denies a matter of feeling.

ou denies absolutely.

mē denies conditionally.

ou negatives an affirmation.

mē negatives a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood.

mē with the other moods of the verb.

For the difference, see John 3:18: "He that believeth on Him is not (*ou*) condemned: but he that believeth not (*mē*, supposing such a case) is condemned already, because he hath not (*mē*) believed (according to the supposition made)".

See also Matthew 22:29: "Ye do err, *not* knowing the scriptures". Had the negative here been "*ou*" it would imply the *fact* that they did not know, because of not possessing them. But it is "*mē*", implying the *feeling*; they did not wish to know.

The same distinctions apply to all the compounds of *ou* and *mē* respectively.

III. *ou mē*. The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration; but, solemn and strong as it is, whenever it was used by a human being the result always belied it, and the speaker never made it good:—

Matthew 16:22. Peter said, "This shall not be unto Thee." (But it was.)

Matthew 26:35. Peter said, "I will *not* deny Thee." (But he did.)

John 11:56. Some said, "What think ye, that He will *not* come to the feast?" (But He did.)

John 13:8. Peter said, "Thou shalt *never* wash my feet." (But He did.)

John 20:25. Thomas said, "Except I shall see... I will *not* believe." (But he did.)

2. On the other hand, when the Lord used this solemn asseveration it was always absolutely true, and was, or will yet be, made good. It is variously rendered, as a simple negative (as above); no, not, by no means, in no wise, or in no case, etc.

This expression was used by our Lord on forty-six separate occasions (omitting the parallel passages, which are placed within brackets), adding three (Matthew 25:9. Luke 8:-17, and John 16:7), and omitting two (Matthew 24:-2 and Luke 22:34), with the critical texts. They are as follows, and are all worthy of the closest attention (see Matthew 5:18; 16:28; 24:34. John 6:37; etc.).

Matthew 5:18, 20, 26; 10:23, 42; 13:14, 14; 15:6; 16:28 (Mark 9:1; Luke 9:27); 18:3 (Luke 18:17); 23:39; 24:2, 2 (omitted by all, but retained in Mark 13:2), 21, 34 (Mark 13:30. Luke 21:32), 35 (Mark 13:31. Luke 21:33); 25:9 (added by all); 26:29 (Mark 14:25. Luke 22:18).

Mark 9:41; 13:2, 2 (omitted in Matthew 24:-2, retained here); 16:18.

Luke 6:37, 37; 8:-17 (added by most); 10:19; 12:59; 13:35; 18:7, 30; 21:18; 22:16, 34 (omitted by all, retained in John 13:38), 67, 68.

John 4:14, 48; 6:35, 35, 37; 8:12, 51, 52; 10:5, 28; 11:26; 13:38 (omitted in Luke 22:34, but retained here); 16:7 (added by some).

3. The expression *ou mē* is used once by an angel (Luke 1:15).

4. Fourteen times by Paul: three in Acts (13:41; 28:26, 26), and eleven times in his Epistles (Romans 4:8. 1 Corinthians 8:13. Galatians 4:30; 5:16. 1 Thessalonians 4:15; 5:3. Hebrews 8:11, 12; 10:17; 13:5, 5).

5. Twice by Peter (1 Peter 2:6. 2 Peter 1:10).

6. Sixteen times in the Apocalypse (one being added in all the critical texts, 9:6): Revelation 2:11; 3:3, 5, 12; 9:6; 15:4; 18:7, 14, 21, 22, 22, 23, 23; 21:25, 27.

The occurrences are thus eighty-four in all (twelve sevens). See Appendix 10.

"If": The Various Conditions Conveyed By Its Use

Appendix 118 From The Companion Bible

1. *ean* = if haply, if so be that, from *ei* (No. 2) and *an*, haply, perchance. The exact condition is shown by the *Mood* of the verb with which it is used:

- a. Followed by the *Indicative Mood* (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in 1 John 5:15, elsewhere, and in the *Papyri*.
- b. Followed by the *Subjunctive Mood*, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (John 7:17).

2. *ei* = if. Putting the condition simply.

- a. Followed by the *Indicative Mood*, the hypothesis is assumed as an actual fact, the condition being unfulfilled, but no doubt being thrown upon the supposition (1Corinthians 15:16).
- b. Followed by the *Optative Mood*, it expresses an entire uncertainty; a mere assumption or conjecture of a supposed case (Acts 17:27. 1 Peter 3:14).
- c. Followed by the *Subjunctive Mood*, like No. 1. b; except that this puts the condition with more certainty, and as being more dependent on the event (1 Corinthians 14:5).

For two illustrations, see Acts 5:38, 39. "If this counsel or this work be of men (1. b, a result which remains to be seen)...but if it is of God (1. a, which I assume to be the case)", &c.

John 13:17. "If ye know these things (2. a, which I assume to be the fact) happy are ye if ye do them (1. b, a result which remains to be seen)".

Note four "ifs" in Colossians, "if ye died with Christ" (2:20); and "if ye were raised with Christ" (3:1), both of which are No. 2 a (assuming the fact to be true); "if any man have a quarrel" (3:13); "if he come to you" (4:10), both of which are No. 1 b, being uncertainties.

One other "if" in Colossians is 1:23: "If ye continue in the faith" (*eige* = if indeed, a form of 2. a), which ye will assuredly do.