

Let us bow our heads; If we need to use the Recovery Procedure as found in 1 John 1:9, let us do so at this time that we might be in fellowship. (pause) Father, we thank you for the privilege and opportunity to study your word and for the freedom that you have provided for us here in Corpus Christi, Texas, U.S.A.; furthermore, we express our appreciation to God the Holy Spirit who will enlighten us regarding the message this evening. We as priests pray this through the person of our Lord Christ Jesus, our High Priest, Amen.

John 17:1. Jesus spoke these things [After the Last Supper, His Farewell Discourse to his eleven disciples] **and lifting up His eyes toward heaven, He said, “Father, the hour has come** [for the cross]; **glorify Your Son** [the Father planned the cross; the Son must execute the cross; as a result of the work of the cross, resurrection, ascension, Christ will be glorified at the Session], **that the Son may** [the subjunctive mood indicates the free will of the humanity of Christ] **glorify You** [By perfectly fulfilling God the Father’s plan for His life, the Father is able to give Him tremendous blessings and rewards which glorify the giver namely God the Father],

The Christian could pray, “Father, glorify me at the point of my spiritual maturity that I may glorify you (God the Father is glorified when he can make distribution of the Escrow Blessings via the escrow officer).

2 Thessalonians 1:





Traditionally, Thessalonica was founded in circa 316 BC by Cassander, a Macedonian general who named it after his wife, Thessalonike, the daughter of Philip II of Macedon, the father of Alexander the Great.

Thessalonica was an ancient city of Macedon in northern Greece and was made the capital of the Roman province of Macedon. It was famous for its seaport and was on a major trade route to the east, and so was flourishing with a population of about 200,000, and continued to thrive as one of the most important cities in the Byzantine Empire.

On his 2nd missionary journey, Paul and Silas departed Antioch of Syria, went through Cilicia and Southern Galatia. At Lystra, a city of Galatia, Timothy joined the team. These three then went to Troas. At Troas, Luke joined the team on their way to Macedonia. (When they (Paul, Silas, Timothy, and Luke) arrived in Philippi, Macedonia, Luke remained there (about 6 or 7 years) and did not rejoin Paul until he passed through on his 3rd missionary journey, and thereafter remained with Paul.) The Pauline team (Paul, Silas, and Timothy) after leaving Philippi, passed through Amphipolis, Apollonia and then to Thessalonica where they established a church. Because of the danger there, the brethren sent Paul and Silas by night to Berea where they had a great ministry. Timothy remained in Thessalonica, but later joined Paul and Silas in Berea. Then, religious Jews from Thessalonica came to Berea and stirred up crowds against the Pauline team, but mainly against Paul. So, the believers sent Paul out of the city and then escorted him to Athens while Silas and Timothy remained behind in Berea as per Acts 17:14, 15. When Paul arrived in Athens, he sent word that his team left in Berea were to join him as soon as possible as per Acts 17:15, 16. After Silas and Timothy arrive in Athens, Timothy delivers a report about the Thessalonians to Paul. From Athens, Timothy is sent back to the Thessalonians possibly with 1 Thessalonians circa 52 A.D. to encourage them through this teaching. Paul having left Athens, goes to Corinth. While in Corinth, Timothy and Silas arrived bringing some funds from the Philippian Church and a report regarding the Thessalonica Church. After hearing the report, Paul wrote 2nd Thessalonians circa 53 A.D.

How does the writing of Thessalonians fit in with Paul's other epistles? 1 and II Thessalonians were the only epistles written during the 2nd missionary journey. On his 3rd missionary journey, he wrote Galatians,

1st and 2nd Corinthians, and Romans. In his 1st Roman imprisonment, Paul wrote Ephesians, Philippians, Colossians, and Philemon. Then, he went to Spain on his 4th missionary journey possibly from 63-67 AD. On his return, he wrote 1 Timothy possibly from Philippi, Titus from Nicopolis where he was arrested and returned to Rome and 2nd Timothy from the Mamertine Dungeon in Rome.

The church founded on the second missionary journey was composed mostly of Gentiles. Since the writing of 1 Thessalonians false teachers had infiltrated this church. They were teaching that the church would go through the Tribulation and blurred all the distinctions between the Rapture and the Second Advent, between the Church and Israel. These teachers, in order to make their lessons stick, carried a letter and said it was Paul's second epistle to them. It was a forgery, of course, and because of this forgery Paul had to send them a genuine 2 Thessalonians in order to refute everything in the forgery.

Paul is the writer; the others are simply associated with him as communicators of Bible doctrine. This was written about 53 A.D. while Paul was located in Corinth. The first two verses are the introduction to the entire epistle.

Regarding Chapter One:

Verses 1-3: Introduction:

Verses 3-4: A mental attitude orientation, thanksgiving is the illustration.

Verses 5-10: A time orientation and the subject is eschatology.

Verses 11-12: A functional orientation and the subject is prayer.

1:1 Paul and Silvanus and Timothy [joined Paul on the 2nd Missionary Journey] **to the church of the Thessalonians in God our Father** [in the

plan of God the Father] **and the Lord Jesus Christ** [Positional Sanctification].

Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·

Paul's name means "little." This was not his original name, but the name he took when he understood some doctrine and it has to do with his grace orientation. We all enter the plan of God as zeros and the plan of God calls for God doing everything. Once this principle is understood, it makes life a lot easier. The only way to go from zero to 100 is on the strength of God, on the work of God, and on the thinking of God which is doctrine.

Mentioned with Paul is Silvanus nicknamed Silas who was a prominent member of the Jerusalem church, according to Acts 15:22, "Then it seemed good to the apostles and the elders, with the whole church [at Jerusalem], to choose men from among them to send to Antioch with Paul and Barnabas--Judas called Barsabbas, and Silas, leading men among the brethren," This companion of Paul on the second missionary journey is said to have the gift of prophecy in Acts 15:32, "Judas and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message." He also was the bearer of Peter's epistles to Asia minor, according to 1 Peter 5:12, "Through Silvanus, a faithful brother unto you (for so I regard him), I have written to you briefly [1 Peter], encouraging [believers who are about to face a lot of pressure] and testifying [to carry a solemn witness] that this is the true grace of God. Stand firm in it!" He was a well-known, a prominent person, also remembered for his singing at Philippi. Acts 16:25, "But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them;"

By spiritual gift each one of these men represents a concept. The concept is that communication must have with it, authority. Paul, of course, had the most authority and the highest authority ever given. Silvanus only had

delegated authority and Timothy had local authority, the gift of pastor-teacher.

The Greek word ‘ekklesia’ is used in four different ways in the Scripture. It was used in the Old Testament for the assembly of Israel as in Acts 7:38, “This is he who was in the assembly [*ekklesia*: all the Jewish believers led by Moses] in the desert together with the angel [the Lord appeared as the Angel of Jehovah] who was speaking to him [Moses, the instrument of authority and leadership] on Mount Sinai, and who was with our fathers; and he [Moses] received living oracles [doctrines] to pass on to you.” It is used in Matthew 18:17 for the Jewish synagogue, “And if he [the Jewish believer sinning against another Jewish believer] refuses to listen to them [the two or three objective witnesses], then go to the assembly [*ekklesia*: the leadership of the synagogue, the place of Jewish worship or the Jewish court, the Jewish Sanhedrin]; and if he refuses to listen even to the assembly, then he must be treated by you as a Gentile even a tax-collector [separate yourself from that person socially or even ostracize him].” It is used technically for the universal church of all believers, Ephesians 1:22, 23, “And He [God the Father] put all things [fallen angels] into subjection under His feet, and gave Him [Jesus Christ] head over all things with reference to the church [*ekklesia*], (23) which is his body [the church universal], the fullness of Him [Christ] who fills all [the mature believers] with all things.” It is used in our passage and in other epistles for the local church such as in 1 Corinthians 1:2, “to the church [*ekklesia*] of God which is in Corinth, to those who have been sanctified in Christ Jesus, called saints together with all who call upon the person of Our Lord Jesus Christ, their [Lord] and ours.”

1:2 Grace to you, and *spiritual* prosperity [in the soul] from God, our Father [the author of the plan] and the Lord Jesus Christ [the basis for entering that plan].

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

The axioms of grace:

1. God is perfect; therefore, His plan must be perfect.
2. A perfect plan can only originate and function from a perfect God.
3. If man can do anything meritorious in the plan of God, it is no longer perfect.
4. A plan is no stronger than its weakest link. For this reason, grace excludes all human merit, all human ability and talent.
5. Legalism (human good produced outside of the plan of God) is the enemy of grace.
6. Therefore, the works of human righteousness have no place in the plan of God.
7. All good produced outside of God's plan is motivated by human self-righteousness and arrogance.

Arrogance rejects Grace:

There are four areas in which pride rejects grace. This explains Satan's pride and human pride, and why pride is the greatest enemy of grace. For example, the pride of the believer who rejects the doctrine of eternal security. A person who rejects eternal security thinks that his own sins are greater than the plan of God. Secondly, there is the pride of the believer who succumbs to the pressure of adversity, and he in self-pity thinks that his suffering is greater than the grace provision of God. Third, there is the pride of pseudo-spirituality, the pride of trying to be spiritual by something you do. Finally, there is the pride of the believer in emotional revolt of the soul who assumes that his feelings and his emotions and experiences are more important than doctrine.

A few verses on Soul Prosperity:

In eternity past, God the Father in His omniscience knew all about you, and He knew that you would make that one great decision to believe in Christ for eternal salvation, and so He provided for you in eternity past a spiritual life which would produce great soul prosperity.

Ephesians 1:17-18, “That the God of our Lord Jesus Christ, the Father of glory, may give to you a lifestyle of wisdom and of revelation concerning Him through metabolized doctrine. *I also pray that* the eyes of your right lobe may be enlightened, so that you may know what is the confidence of His calling, what are the riches of the glory of His inheritance in the saints.”

1. There has to be in your spiritual life, a total replacement of the blackout and scar tissue of the soul, and the garbage in the subconscious. This is accomplished by having a lifestyle of wisdom, a process that takes a long time and demands Bible doctrine be your number one priority.
2. God the Father gives us a lifestyle of wisdom so that we may know what are the riches of the glory of His inheritance in the saints namely our portfolio of invisible assets.

Ephesians 3:16, “That He may give you, on the basis of the riches of His glory, to become strong by means of power through His Spirit in the inner man.”

Romans 9:23, “That He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory.”

God provided a portfolio of invisible assets billions of years ago, so that you may have a life of meaning, purpose, and definition (soul prosperity) which is beyond anything you could imagine, and a glory that exceeds any glory of any category that this world has ever known. This requires a phenomenal change in the stream of consciousness of the right lobe of the

soul, where there are so many things that have accumulated by way of scar tissue of the soul.

Colossians 2:2, “That their hearts may be encouraged, having been knit together in love, and [attaining] all the riches of full assurance of understanding, [resulting] from the metabolized knowledge of the mystery of God, [that is,] of Christ.”

1:3 We are bound [obligation] to thank God always for you, brethren, as it is right, because your faith grows exceedingly, and the love of each one of you abounds toward one another [impersonal love aka unconditional love];

Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους,

What kind of Christian thinks in terms of an obligation and thanksgiving? “We are bound” expresses an obligation. In the static present, it refers to an obligation expressed at certain times, an obligation which can only occur when Bible doctrine exists in the soul of the believer. By way of contrast, the believer in apostasy, does not have this mental attitude of obligation, he only thinks of God in terms of using God.

A communicator of doctrine always appreciates those under his ministry who advance toward spiritual maturity. In his appreciation for them, he expresses his thanksgiving to God the Father for such believers. In context, Paul is thankful to God for the spiritual advance of the Thessalonians who are advancing in faith-perception and application, also for their advance in impersonal love.

1:4 so much so that we ourselves [Paul and other communicators of God’s word] **glory** [boast in the good sense] **in you** [the Thessalonian Christians] **among the churches of God, for your endurance** [maintaining your spiritual life under great pressure] **and faith** [applying

doctrinal information by faith] **in all your persecutions and tribulations which you endure** [for your benefit: middle voice].

ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,

Remember that these are fairly young believers for they became converts during Paul's Second Missionary Journey. Not long after their conversion, Paul writes 1st and 2nd Thessalonians. So, this cannot be the undeserved suffering of spiritual adulthood. In fact, this is suffering to motivate them to apply the Faith-rest drill etc. under pressure and persecution.

1 Corinthians 10:13, “No testing has caught up with [over taken] you except such as common to man, but God is faithful who will not permit you to be tested beyond your capability [what you are able to handle], but with the testing, will provide a solution [a way of escape namely the Problem-Solving Devices] also, so that you may be able to endure it [The staying power of the spiritual life allows the believer with doctrine to handle any suffering allowed by God].”

1:5 For this is a manifest token of the righteous judgment of God [God knows when to bring suffering], **that you may be counted worthy of the Kingdom of God** [the kingdom of the regenerate in the Church Age] **for which you also suffer** [iterative present tense indicates that the suffering is not constant],

ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,

The believer's confidence in the Lord is intensified by suffering, and if the believer didn't have suffering, he wouldn't have the opportunity to apply and develop strength and stability. Adversity or suffering seasons your life, like salt seasons food. What you really are is what you are in adversity as well as in prosperity. If the believer can successfully go

through adversity, he will be stronger and have more capacity to enjoy prosperity when it should come.

1:6 since it is *only* just for God to repay with affliction [the non-technical use of this Greek word] **those who afflict you,**

εἵπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν

The Thessalonians were receiving pressure and persecution from possibly religious unbelievers and believers. Paul reminds these Thessalonians that the justice of God is always operational, and so their persecutors will be punished. Furthermore, just because Christians find themselves in a period of suffering and persecution, it does not mean that they are in the Tribulation as apparently the Thessalonian Christians assumed.

After the Rapture of the Church age believers, we have Daniel's seventieth week which is called the 'Tribulation' or Satan's Desperation. Those seven years shortened a bit is the greatest period of historical disaster and suffering. Since the Thessalonians were experiencing some pressure and suffering, they thought that they were going through all or part of the Tribulation. In Paul's first epistle to the Thessalonians, he had to straighten them out regarding who would be in the resurrection of the Church; in his second epistle to them, he needed to clear-up their confusion regarding the sequence of eschatological events.

God never mixes the Age of Israel with the Church. During the 1st Advent of Christ, there was so much apostasy in Judea that the Age of Israel was interrupted by the Church Age. The Age of Israel still has 7 years to bring it to completion. This completion will take place during the Tribulation which will occur after the Rapture of the Church Age.

A little history: We must remember that when Nehemiah had the walls rebuilt in 445 B.C., Judea technically began to function as a nation since they had at that time a defensive system. From 445 B.C., the Jews were promised 490 more lunar years as a Nation (483 solar years). Judea as the

last Jewish Client Nation (until the 2nd Advent) came to an end on the Day of Pentecost in 30 A.D. Of the 490 years promised them, only 483 came to past. Thus, the Lord owes Israel another 7 years aka Daniel's 70th week.

(490 lunar years equals 483 Solar years; so, in effect the Lord had promised them 483 more solar years; from the time of the promise in 445 B.C. to 0 B.C. gives us 38 more years; one year is lost from B.C. to A.D. and so by 30 A.D. there still remains 7 years owed to Israel. That seven years will be fulfilled during the Tribulation known as Daniel's Seventieth week. In other words, 483 minus 445 equals 38 minus 1 via the transition from B.C. to A.D. equals 37 years minus 30 when the Church Age begins equals 7 remaining years)

Daniel 9:24, "Seventy weeks [490 lunar years] have been decreed for your people [Israel] and your holy city, to finish the transgression [Israel's 5 cycle of disciplines ends at the 2nd Advent], and to make an end of sin, and to make an atonement for iniquity, and to bring in everlasting righteousness [resurrection of all Old Testament saints], and to seal up vision and prophecy [fulfillment of the unconditional covenants to Israel], and to anoint the most holy place [the Holy of Holies: Jesus Christ will dedicate the Millennial Temple]."

1:7 and to you who are afflicted and to us as well [Paul, Silas and Timothy], **to provide tranquility** [relaxed mental attitude from applying doctrine to their pressure-situations especially when comparing their temporary suffering to the 2nd Advent and to what follows] **at the revealing of the Lord Jesus from Heaven with the angels of His power** [at the 2nd Advent],

καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπὶ οὐρανοῦ μετὶ ἀγγέλων δυνάμεως αὐτοῦ

In chapter 2, we are informed that the Thessalonians thought that they had entered the Tribulation. In 1st Thessalonians, the Thessalonians were confused as to who would be in the Rapture; in 2nd Thessalonians, they

were confused as to the sequence of the Rapture, Tribulation, and 2nd Advent.

When Christians are facing great pressure and suffering, they need to recall what will take place at the 2nd Advent, and they need to compare their suffering with that of the Tribulation and the suffering that unbelievers will face forever and ever. Then, to compare this suffering with the eternal happiness which they will have with the Lord for all eternity.

1:8 in burning fire [a reference to the Baptism of Fire: the unbelievers of the Tribulation at the 2nd Advent will be sent to Torments to await their sentencing to the Lake of Fire] **rendering justice on those who do not know God** [the unbeliever who rejects God at God-consciousness] **and who do not obey the gospel of our Lord Jesus Christ** [reject Jesus Christ as Savior at the point of gospel-hearing],

ἐν πυρὶ φλογός, δίδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,

Hades or Sheol: Torments is one of the compartments
Taken from the doctrine of Hades by R.B. Thieme Jr.)

1.The Hebrew word Sheol originally meant in post-Biblical Hebrew the deep parts of the sea. But both Sheol and the Greek word Hades are used to refer to anything that is subterranean and large. Therefore, they are used for the vast subterranean place of the departed dead of the human race and the abode of certain fallen angels.

2. Both Sheol and Hades are mistranslated “hell” which adds to the confusion.

3. Hades is used from classical times and before for the underworld and the realm of the dead.

4. Sheol is sometimes used for the grave, as in Gen 37:35, 42:38; 1 Sam 2:6 and other passages.

5. The dying are said to go to Sheol, which is not the grave, but to the under part of the earth. This is a reference to the soul [located in an interim body as per the historical narrative about Lazarus and the rich man], Num 16:30; Ezek 31:15, 17.

6. Prior to the resurrection of Jesus Christ, all human dead went to Sheol or Hades where two compartments were designed to receive them. Old Testament believers went to Paradise or Abraham's Bosom. Unbelievers went to Torments.

7. Those who are believers in the Old Testament are said to be delivered into the power of Sheol, Hos 13:14; Ps 49:16.

8. However, since the resurrection of Christ, Old Testament believers have all been transferred to the third heaven as a part of the triumphal procession.

The Four Compartments of Sheol or Hades.

1. Paradise is where the Old Testament believers resided after death before the resurrection of our Lord.

2. Torments is where all unbelievers reside, Luke 16:23.

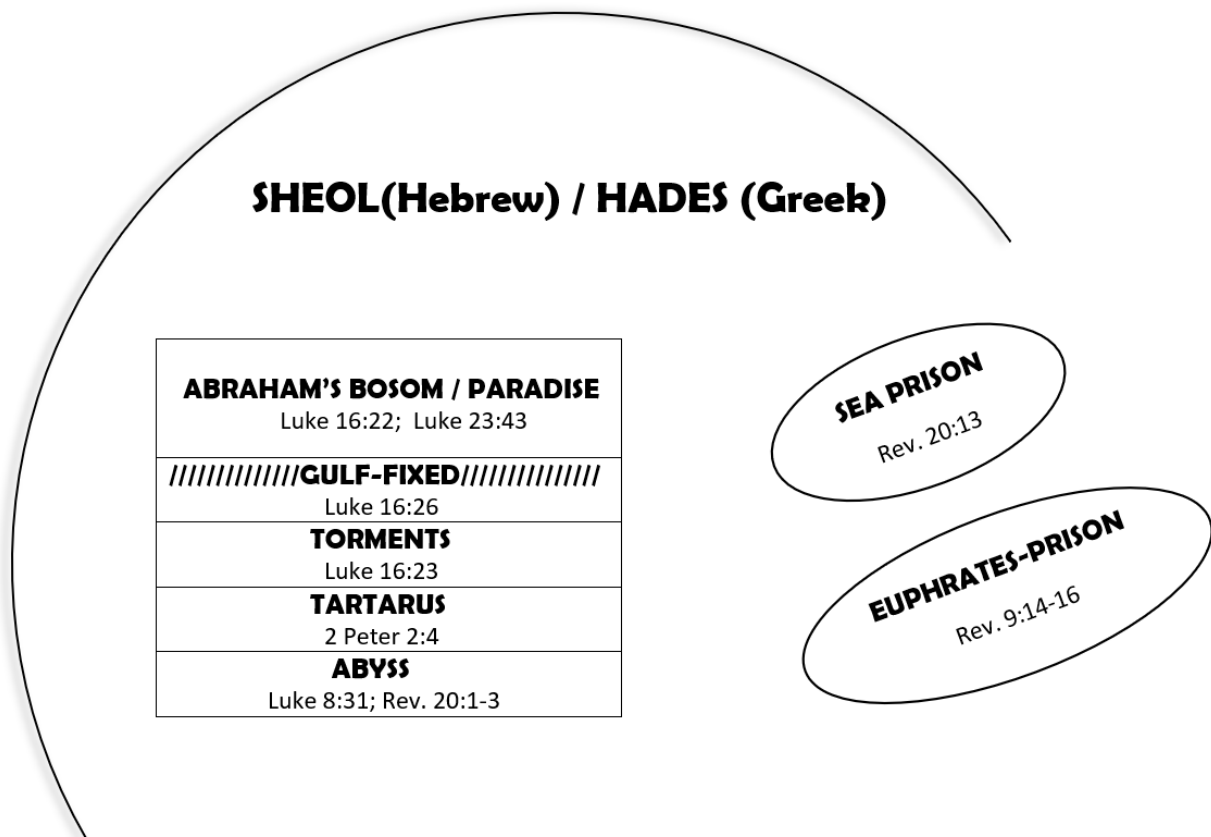
3. Tartarus is where certain fallen angels, called BENE HA ELOHIM in Gen 6, reside.

4. The Abyss contains demons who transgress the boundaries of the angelic conflict.

a. The Abyss is the location of the demon king, Satan's right-hand man, called Abaddon. He will have quite a future in the Tribulation.

Abaddon is mentioned once in the New Testament and nine times in the Old Testament. In Rev 9, he breaks out of this jail with the help of Satan who has now been cast out of heaven and can never return there again.

b. Demons who indwelt a man asked our Lord not to send them to the Abyss.



God Consciousness, the awareness of God:

God consciousness is defined as the point at which a person becomes aware of the existence of God. It may also be classified as the point of accountability. If any member of the human race, regardless of geographical or linguistic barrier, desires a relationship with God after

reaching God consciousness, then God will provide the necessary information (the gospel message) through which that person can believe in Christ for eternal salvation. Every unbeliever has equal opportunity. If any person at the point of God consciousness does not desire to know God, then 2 Corinthians 4:3-4 applies, “And even if your gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world [Satan] has blinded the minds of the unbelieving.”

God consciousness is the result of the internal function of reason in at least five different categories. You become aware of the existence of God through the function of your own thought in any of five categories. These five ways are called in theology theistic arguments for the existence of God which arguments form the mechanics for mankind attaining God consciousness.

1. The Religious Argument. The religious argument contends that God exists because mankind universally believes in His existence. Creatures do not crave what does not exist, and men seek after God. Even religious instincts indicate the reality of a Supreme Being. The concept of man seeking God is found in Jeremiah 29:13, “You will seek Me and find Me when you search for Me with all your heart [soul].” Acts 17:27, “that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us;”

2. The Moral or Anthropological Argument. This argument says that to a greater or lesser degree man’s soul possesses both volition and conscience with an urge to choose right over wrong. The structure of human society is based on the recognition of virtue and truth. This phenomena has no explanation apart from the existence and influence of a Supreme Being with perfect and eternal holiness or integrity. A material, ungoverned universe can know nothing of moral values apart from the absolute righteousness of a Supreme Being. Acknowledging the existence of virtue and truth eventuates in becoming aware of the source of virtue and truth. Jesus said, “I am the truth...no man comes unto the Father but by Me.”

3. The Ontological Argument [in Greek *ont* means being]. Ontological reasoning says that since the human mind possesses the idea of a perfect and absolute being, such a being must exist. Apart from the religious and moral tendencies, the existence of God is a necessary idea to the human intellect, and beyond the relative which mankind measures there is the absolute which gives value and character to the relative.

4. The Teleological Argument. This argument is the fact that the universe, by its telescopic and microscopic wonders, always form arrangement, purpose, and adaptation, which connotes a designer. Structure in the universe demands a designer. The more we discover about the perfect structure of the universe in science, the more we recognize the need for a designer. Romans 1:20, “For since the creation of the world His invisible attributes are clearly perceived, being perspicuous through the things He has created, namely, both His eternal power and His divine nature [such as grace, righteousness justice and omniscience] so that they [the human race] are without excuse. (No defense against the justice of God for negative volition at God consciousness).” The order of the universe can no more be accidental than the shuffling of twenty-six letters of the alphabet into a beautiful poem. The chemical contents of the human body are never accidentally combined to form man.

5. The Cosmological Argument [an argument regarding the structure of the universe]. This reasoning states that the intuitive law of cause and effect demands the existence of God as the initial cause. Order in the universe demands both a creator and a preserver. The universe presents an overwhelming demand for belief in the existence of God. John 1:3, speaking of Jesus Christ as eternal God, says, “All things came into being through Him, and apart from Him nothing came into being that has come into being.” Colossians 1:16-17 teaches that Jesus Christ is not only the creator of the universe, but that He also holds it together for the perpetuation of human history until the end of the Millennium, “For by Him were all things created both in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things

have been created through Him and for Him. He has existed prior to all things and by Him all things hold together.” Hebrews 1:10, “In the beginning, O Lord [Jesus Christ], You laid the foundations of the earth and the heavens are the workmanship of Your hands.” Hebrews 1:3, “He upholds all things by the word of His power.”

1:9 who shall be punished [incur punishment from proper legal procedure] **with everlasting, terrible agony** [for both body and soul in the Lake of Fire] **from the presence of the Lord** [We will be face to face with the Lord by contrast.] **and from the glory of His power** [The unbeliever is separated from the glory of the Lord’s power forever, whereas the believer will be blessed by this power which will provide the believer with perpetual happiness for all eternity without once being bored, frustrated, disillusioned, or discouraged].

οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

Notice also that the punishment is said to be eternal. The baptism of fire is the down payment on the Lake of Fire for the unbelievers of the Tribulation. The unbeliever suffers not only in the burning sense, but also suffers in his soul in a way that is indescribable. It means something that would destroy but can’t destroy since the unbeliever in the Lake of Fire will be in his eternal body. So, there is no loss of consciousness forever and ever and ever.



1:10 On the occasion of His coming to receive glory by His saints [the Church Age believers] and to be adored by all those who have believed [believers of the Tribulation both Jew and gentile]. (Because our testimony [the presentation of the gospel] was believed among you [Thessalonians]) in that Day [in the Millennium].

ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφί ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Though Jesus Christ will be crowned at His coronation and will be invested with permanent glory by God the Father, this verse emphasizes the glory that He will receive by agency of the Church, His spiritual wife.

The Church follows the pattern of Jewish Marriage.

Jewish Marriage:

Jewish marriage took place in four stages namely, the contract, the ceremony, the celebration and finally the consummation. In the first stage, the marriage contract was signed by the parents of the groom and bride. After the contract had been signed and registered with the Jewish

government, the couple was legally married, even though the ceremony and celebration may not take place for many months or even years. In the second stage of marriage, the ceremony, the groom, and his male friends would ride their chariots to the home of the bride's parents (or some other designated place), and then the groom only would enter the home while his friends waited outside. At that point, there would be four people in the home for this ceremony namely the bride, her parents, and the groom. Something similar to the following scenario would take place: the bride would be positioned a couple of paces ahead of her parents. When the groom entered the room, the father would step forward beside his daughter and make the following announcement to her as he pointed to the young man, "This is your husband and has been your husband since the date of the contract." Next, he would say to the groom, "This is your wife." Then, the father, taking the bride by the arm, walked forward and presented her to the groom. The groom then looked at the bride, but said nothing, then looked at the father and said, "She is now my wife, and I am her husband now and forever more." (It is interesting to note that only the father and the groom spoke during the wedding ceremony.) The groom then took the bride's fingers and put them into the crook of his arm and they walked out together. He put her in his chariot and his friends followed in a procession through town. He would then go either to a home which he had prepared or to his parent's home. Waiting outside the home would be the bride's friends, the bridesmaids who would be holding lanterns and waiting for the returning groom, bride and groomsmen (compare this with the marriage feast at the 2nd Advent: Matthew 25:1-13). The groom and bride would enter the home first followed by the groomsmen and lastly the bridesmaids. Then, there would be a wedding dinner and celebration which would last from several days to several weeks. At some point during the celebration, the couple would slip away and begin their honeymoon and consummate the marriage. (Please listen to Spiritual Dynamic Series, lesson 631 by R.B. Thieme Jr. regarding this subject.)

Relating Jewish Marriage to the Church:

Contract stage: When a person in the Church Age believes in the Lord Jesus Christ as his savior, the Church Age believer is contractually married to Jesus Christ as her new husband. Romans 6:5, “For if we have become united with Him [Christ, the new husband] in the likeness of His death [the substitutionary spiritual death of Christ on the cross], and we have, and not only this, but also, we shall be [united in the likeness] of His resurrection [Current Positional Truth: in union with the resurrected Christ].

Ceremonial stage: At the Rapture of the Church, the Church Age believer is caught up into the clouds to meet the Lord and so shall she be with Him forever is analogous to the ceremonial stage. 1 Thessalonians 4:16-17, “Because the Lord Himself will descend from heaven with a command [will give a command through Gabriel], with the voice of the archangel [for mortality, those alive at the Rapture in mortal bodies to take-on immortality] and with the trumpet of God [the Father’s trumpet command for corruption, those in interim bodies of corruption to take-on incorruption], in fact, the dead in Christ will rise first [in their resurrection bodies]. (17) Then, we [Paul identifies himself with those who will be alive at the Rapture] who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”

Celebration stage: At the 2nd Advent, there will be a wedding feast in which a great celebration takes place. Revelation 19:7-8, “Let us rejoice and celebrate [be exceedingly happy at the marriage feast] and give the glory to Him [by Church Age believers] because the marriage-supper [already legally married when the contract was signed at salvation] of the Lamb has come [follows the coronation] and his bride [the Church] has prepared herself [having received her resurrection body minus the sin nature]. (8) Furthermore, it was given to her to clothe herself in fine linen [the resurrection body], shining [the resurrection body may be constructed out of something similar to light] and pure [unblemished: no sin nature, no sin, no human good] for the fine linen is the fulfillment of justification

[the imputed righteousness of the Church age believers parlayed into their resurrection bodies: ultimate sanctification] of the saints.”

Consummation stage: The honeymoon will last for the thousand years reign of Jesus Christ.

All four stages are based on Jesus Christ’s victory on the cross. At His Session, God the Father gave Jesus Christ a royal family namely the Church Age believer to compliment his new title, “King over Kings and Lord over Lords” which title will become functional at the 2nd Advent. 1 Timothy 6:13-15, “I charge you in the presence of God who gives life to all things [God gives life to all at birth] and of Christ Jesus who testifies a good witness before Pontius Pilate (14) that you keep the commandment without spot or reproach until the appearing of our Lord Jesus Christ [Rapture]. (15) Which [resurrection] he will bring about at the proper time. He who is the blessed and only Sovereign, the King over Kings and Lord over Lords, who alone possesses immortality [began with His receiving a resurrection body] and dwells in unapproachable light [the only ones who will see him are believers after they die and enter into His presence] or can see him, to Him be honor and eternal power, Amen.”

Jesus Christ will be glorified especially by the mature believers whom He can bless with their eternal Escrow Blessings as per Revelation 2-3. Remember that the recipients of blessing receive some glory, but the greatest glory goes to the giver.

“And to be adored by all those who have believed [dative of advantage]” refers to the Tribulational believers who are alive at the 2nd Advent both Jew and Gentile. The dative of advantage, directed toward those who will have believed, will be clearly evident at the 2nd Advent. They will not only have escaped the Baptism of Fire, but will become the nucleus for the Millennial civilization. (They enter the Millennium in their physical bodies, in contrast to the Church Age believers who enter the Millennium in resurrection bodies.)

“(Because our testimony [the presentation of the gospel by Paul and his team] was believed among you [Thessalonians])” is the communication of the gospel message in the Church Age, specifically Paul and his team communicating the gospel to the people of Thessalonica. However, this merely forms the pattern for all evangelism in every generation of the Church Age. The aorist passive indicative of the Greek word *pisteuo* means that the Thessalonians received correct information regarding the gospel message and responded.

Faith is inherent to the human soul as a non-meritorious system of perception. A child for example learns everything by faith; adults learn a lot of things by faith, but for faith to function, it needs information and so never functions in your soul without information. Therefore, what is the importance of the passive voice here! All evangelism which is bona fide and correct provides gospel information. Faith must have an object, and in this case, the object is gospel information.

1:11 For this purpose, we [Paul and his team] also pray always concerning you that our God would esteem you worthy of his calling [the Call of God followed by spiritual advance all the way to spiritual maturity] and that God would fulfill [potential] all the good pleasure of His graciousness [God wants to provide His Escrow Blessings for each Church Age believer] and the work of faith by means of power [faith operates on the two power options of the spiritual life: faith-perception in learning the doctrines of the spiritual life and faith-application to self, others and circumstances],

εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

Call of God the Father:

Regarding the Call or invitation of God the Father:

1 Corinthians 1:9, “The God [the Father] is faithful through whom you have been called [invited] into fellowship with his son, Jesus Christ, Our Lord.”

Relating the ‘Call’ of God to the ‘Election’ of God: The Holy Spirit enables the unbeliever to comprehend the Gospel. (Theologically, this is called Common Grace). After the unbeliever comes to an understanding of the gospel, God the Father invites or calls that unbeliever to enter into fellowship with Christ through faith alone in Christ alone. If the unbeliever responds by believing in Christ, the Holy Spirit will take that faith or belief in Christ and make it efficacious. (Theologically, this is called Efficacious Grace.) Since God the Father always knew that this particular unbeliever would respond to His invitation, He elected him in eternity past. Thus, the unbeliever who accepts the invitation or the call of God the Father to believe in Jesus Christ has been elected into the Father’s plan in eternity past. Ephesians 1:4, “Just as He [the Father] has elected [from the Greek word, ‘eklego’] us for Himself in Him [positional sanctification] before the creation of the world that we may be set apart [experiential sanctification] and blameless [ultimate sanctification] in the presence of Him [Father].” Believers are commanded to make their calling and election a reality as per 2 Peter 1:10-11, "Therefore, rather brethren, be more motivated [perception of doctrine regarding your portfolio of invisible assets] to make your calling [the Greek word, *klesis*] and election [the Greek word, *ekloge*] a spiritual reality; for by doing these things [fulfillment of the protocol plan of God], you will never stumble at any time [become a loser]. For in this manner [execution of the protocol plan], your entrance into the eternal kingdom of our Lord Jesus Christ [ultimate sanctification in the resurrection body] will be richly supplied [conveyance of eternal escrow blessings to winners]."

1:12 that the person of our Lord Jesus Christ may be glorified by you, and you [be glorified] by Him [the conveyance of Escrow Blessings in time and eternity], according to the grace [antecedent grace] of our God and the Lord Jesus Christ.

ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

The purpose of antecedent grace: Christ is glorified by the believer when he can distribute the Escrow Blessings to that Christian at the spiritual maturity. Also, these same Escrow Blessings bring glory to the recipients as well. This is the ultimate result of antecedent grace!

Written by Claude M. Klein (Max)
Pastor of Grace Bible Church of Corpus Christi, TX
Contact: curlymaxk@hotmail.com

Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org