

1Thessalonians and 2Thessalonians and Strong Delusion (2Thessalonians 2)

Notes from the teaching of R. B. Thieme, Jr.

Document Links		
Doctrines Taught in the Study of Thessalonians	Doctrines Taught in the Study of 2Thessalonians	Doctrines Taught in the Strong Delusion Series
1961 1Thessalonians Lesson Index	1973 2Thessalonians Lesson Index	1979 Strong Delusion (2Thessalonians 2) Lesson Index
First Lesson in 1Thessalonians	First Lesson in 2Thessalonians	1979 Strong Delusion (2Thessalonians 2) First Lesson
Addendum		
Corrected Translation of 2Thessalonians	Corrected Translation of Old Testament Passages	Corrected Translation of New Testament passages
This is all of chapter 2 and a few passages from chapters 1 & 3	Psalm 12:2–4 Isaiah 55:6–8 Daniel 11:36	1Corinthians 2:13 10:13 10:4–10 Philippians 2:5 Revelation 16:12–16
What Are Enhanced Notes?		Berean Literal Bible (information)

For the initial text, I will use the Berean Literal Bible. If Bob corrects the text of any verse, this will be also be grouped at the end of the two books covered.

On a personal note, I questioned whether I really needed to study the Strong Delusion series since he covers this chapter in 2Thessalonians. I can report to you, it is necessary.

These three studies give us a window into the evolution of R. B. Thieme, Jr.'s teaching over the years. In 1961 (1Thessalonians), he would teach 4 or 5 verses a night (sometimes more); and only did a correction in a portion of a translation here or there. By 1973 (2Thessalonians), he was correcting more of the translation, delving somewhat more into the Greek, but he would still cover 3 or 4 verses in a lesson, and he did not, for the most part, provide an updated translation. By 1979 (the Strong Delusion study), Bob was correcting each verse as he went along, making numerous references to the Greek, and

he provided a full translation for that entire chapter (and for the other verses which he covered). Also, by 1979, Bob was more at ease and he did a lot more talking about current events, giving a doctrinal take on these events. I began listening to Bob around this time (actually around 1972 or '73) and what I found remarkable, apart from his teaching of the Bible, was his take on South Africa and Rhodesia. Virtually every commentator in the world talked about dismantling those countries' governments until it represented proportionally by color the populations of those countries. Bob, when he commented on that, said quite the opposite.

Doctrines Taught in the Study of 1Thessalonians			
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The Organization of the Early Church Problems with the Local Church in Thessalonica The Church Age Versus the Age of Israel The Four Divine Institutions	Election The Faithfulness of God Grace Plan of God Three Good Things in the Inspector's Report	Exhortations to Leadership Seven Factors in Operation Light Two Aspects to Operation Light Paul's Writing of the Epistles Pleasing God The Nine Reasons Why Prayer Is Not Answered	Life in Phase II (Walking Worthy of the Lord) The Rapture Versus the Second Advent The Seven Principles of Spirituality Walking in the Christian Life

Doctrines Taught in the Study of 2Thessalonians			
A–D	E–I	J–R	S–Z
The Baptism of Fire The Baptism of the Holy Spirit Real Baptisms Ritual Baptisms Five Ways "Church" Is Used The Church Will Not Go Through the Tribulation Church Age Doctrines	Election (Updated) Faithfulness Grace	The Man of Lawlessness The Mystery Rapture Compare with the Second Advent	Sanctification Satan's Strategy Toward the Believer Separation Categories of Suffering Concepts of Suffering The Supergrace Life Thorns Pseudo Tongues

Doctrines Taught in the Study of Strong Delusion			
A–F	G–I	J–P	Q–Z
<p>Client Nations Ended at the Rapture</p> <p>Demonism</p> <p>The Devil</p> <p>The Teaching of Doctrine</p> <p>Precedes Disaster Election (Revised)</p> <p>Election</p> <p>Addendum</p> <p>Evil Personalities in Life</p> <p>Application of the Faith Rest Drill = Standing Firm under Pressure</p>	<p>God’s Integrity and His Love</p> <p>God’s Love; the Attribute and the Anthropopathism</p> <p>The Imminency of the Rapture</p> <p>Interlocking Systems of Arrogance</p>	<p>The 8 titles of the Man of Lawlessness</p> <p>Nations Destroyed or Preserved by the Justice of God</p> <p>The Importance of the Pivot</p> <p>The Pivot and the Spinoff of a Client Nation</p> <p>Pivot Politics</p> <p>Pivot Politics</p> <p>Third Principle</p>	<p>The Rapture</p> <p>The Restraining Ministry of the Holy Spirit in the Church Age</p> <p>The Restraining Ministry of the Holy Spirit Is Removed</p> <p>Sanctification (Review)</p> <p>Strong Delusion/mystery of Lawlessness</p> <p>Rejecting the Truth; Believing the Lie</p>

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1961 1Thessalonians				
461	1	07/09/1961	1Thess. 1:1–5	<p>Blueprint of the Church, part 1</p> <p>The Organization of the Early Church</p> <p>Problems with the Local Church in Thessalonika</p> <p>Grace Plan of God</p> <p>The Doctrine of Election</p>
461	2	07/16/1961	1Thess. 1:6–10	Blueprint of the Church, part 2
461	3	07/23/1961	1Thess. 2:1–4	Pattern of personal works, part 1
461	4	07/30/1961	1Thess. 2:5–13	<p>Pattern of personal works, part 2</p> <p>Life in Phase II (Walking Worthy of the Lord)</p>
461	5	08/06/1961	1Thess. 2:14–20	Inspector’s report, part 1

1961 1Thessalonians				
461	6	08/13/1961	1Thess. 3:1–13	Inspector's report, part 2 Three Good Things in the Inspector's Report
461	7	08/20/1961	1Thess. 4:1–13; 2Cor. 4:7; 2 Tim. 2:20	Problems of practical sanctification Walking in the Christian Life Pleasing God
461	8	08/27/1961	1Thess. 4:13–18	The Rapture Versus the Second Advent
461	9	09/17/1961	1Thess. 5:1–5	The Four Divine Institutions The Church Age Versus the Age of Israel Seven Factors in Operation Light Two Aspects to Operation Light
461	10	09/24/1961	1Thess. 5:6–16	Seven facets of Operation Light The Six-fold Exhortation to Leadership
461	11	10/01/1961	1Thess. 5:16–22	Responsibility of believers The Seven Principles of Spirituality The Nine Reasons Why Prayer Is Not Answered
461	12	10/08/1961	1Thess. 5:16	3 areas of orientation The Faithfulness of God END OF SERIES

1973 2Thessalonians				
463	1	03/12/1973	2Thess. 1:1–2	Three areas of orientation; Five Ways "Church" Is Used The Doctrine of Grace
463	2	03/19/1973	2Thess. 1:3–4	Supergrace attitudes
463	3	03/26/1973	2Thess. 1:5	Categories of Suffering Concepts of Suffering

1973 2Thessalonians				
463	4	04/09/1973	2Thess. 1:6–9	Real Baptisms: (Actual Identification) Ritual Baptisms The Baptism of Fire
463	5	04/16/1973	2Thess. 1:10–12	Bride and believers during the Tribulation and Millennium
463	6	04/23/1973	2Thess. 2	Rapture Compare with the Second Advent The Church Will Not Go Through the Tribulation
463	7	04/30/1973	2Thess. 2:1–2	Doctrine vs. experience and false doctrine
463	8	05/07/1973	2Thess. 2:3	GAP reversed by emotional revolt of the soul; demon possession cf. demon influence; The Man of Lawlessness (7 titles for the man of sin)
463	9	05/14/1973	2Thess. 2:4–6	Man of sin; restraining power of the Holy Spirit
463	10	05/28/1973	2Thess. 2:7a	The Doctrine of the Mystery Church Age Doctrines
463	11	06/11/1973	2Thess. 2:7b–9	The Doctrine of Pseudo Tongues
463	12	06/18/1973	2Thess. 2:10–12	Strong delusion
463	13	06/25/1973	2Thess. 2:13	The Doctrine of Election (Updated) The Doctrine of Sanctification The Doctrine of the Baptism of the Holy Spirit
463	14	07/09/1973	2Thess. 2:13–17	The Doctrine of the Supergrace Life
463	15	07/30/1973	2Cor. 12:7–10	The Doctrine of Thorns

1973 2Thessalonians				
463	16	08/06/1973	2Thess. 3:1–3	The Doctrine of Faithfulness The Doctrine of Satan’s Strategy Toward the Believer
463	17	08/13/1973	2Thess. 3:4–9	The Doctrine of Separation
463	18	08/20/1973	2Thess. 3:10–13	Routine of life
463	19	08/27/1973	2Thess. 3:13–18	END OF SERIES

Having completed the studies of 1&2Thessalonians, I wondered, *do I really need to study the 1979 Strong Delusion series?* After all, it was done 6 years after the 2Thessalonians series above. Isn’t this just a rehash of what I already know?

Needless to say, R. B. Thieme, Jr. knew what he was doing by putting this new series out. I am updating and working on my notes in 2022, and the study below could not be more up-to-date. I could not suggest a better study for the times in which we live.

1979 Strong Delusion, 2Thessalonians 2				
877	1	11/18/1979	2Thess. 2:1	Iwo Jima; U.S. degeneracy; positive volition to Bible doctrine; restraint of evil by the Holy Spirit in the pivot of the client nations
877	2	11/18/1979		The Principle of the Rapture The Imminency of the Rapture Negative volition believers in adversity distort Bible doctrine; normal functions stabilize
877	3	11/19/1979	2Thess. 2:2a	Government vs. liberty; faith–rest drill: fear removal, malfunction through personality distraction Evil Personalities in Life
877	4	11/20/1979	2Thess. 2:2b–3a	Titanium and U.S. weakness; forged epistle; “Day” in Scripture and “Day of the Lord”; –V toward delusion

1979 Strong Delusion, 2Thessalonians 2

877	5	11/21/1979	2Thess. 2:3b	<p>The Fall of Rome and Modern Parallels (Lawrence W. Reed) Wild hogs and Rome; departure of the Church before the revolution of the lawless dictator</p> <p>The 8 Titles of the Man of Lawlessness</p>
877	6	11/22/1979	2Thess. 2:4a	<p>U.S. civilization receding; leadership reflects the attitude of the nation;</p> <p>Interlocking Systems of Arrogance (1–5)</p>
877	7	11/22/1979	2Thess. 2:4b	<p>Interlocking systems of arrogance (6–10); Revived Roman Empire dictator and ecumenism; Bible doctrine available before the disaster</p>
877	8	11/23/1979	2Thess. 2:5	<p>Communist threat; USSR in the Middle East; the justice of God provides the necessary Bible doctrine before suffering or national disaster</p> <p>The Teaching of Doctrine Precedes Disaster</p>
877	9	11/24/1979	2Thess. 2:6a; 1Cor. 10:13	<p>Education and welfare; time of the Rapture unknown; divine discipline cf. testing; ministry of Holy Spirit</p>
877	10	11/24/1979	2Thess. 2:6b–7	<p>The Restraining Ministry of the Holy Spirit in the Church Age Client Nations Ended at the Rapture</p> <p>Strong Delusion/mystery of Lawlessness</p> <p>The Restraining Ministry of the Holy Spirit Is Removed</p>

1979 Strong Delusion, 2Thessalonians 2				
877	11	11/24/1979	2Thess. 2:8–9a	Tribulation characteristics: mark of the beast, modus operandi of the man of sin, profile and strategy of Satan; ended by Jesus Christ The Doctrine of the Devil
877	12	11/25/1979	2Thess. 2:9b 10a	Satan counterfeits and miracles; consequences of the rejection of truth; assassinations and demonstrations
877	13	11/25/1979	2Thess. 2:10b	What's wrong with the U.S.? Interlocking systems of arrogance (illustration), rejection of the laws of divine establishment and truth, believer lies and invites destruction; gambling
877	14	11/26/1979	2Thess. 2:10c	Necessity for love of the truth (laws of divine establishment, Gospel, Bible doctrine) for salvation and deliverance of the client nation; four steps to national destruction
877	15	11/27/1979	2Thess. 2:11	Un-American gloom; military logistics; function of delusion and availability of truth; G2 and conspiracy Nations Destroyed or Preserved by the Justice of God
877	16	11/28/1979	2Thess. 2:12	Mountbatten; teen evangelism; rejection of truth toward believing lies; interlocking systems of arrogance and reversionism; signs of degeneration; changing thought Rejecting the Truth; Believing the Lie

1979 Strong Delusion, 2Thessalonians 2				
877	17	11/29/1979	2Thess. 2:13a	Violation of privacy by religion; thank God for the pivot; love: divine attribute, anthropopathism, and human The Importance of the Pivot God's Love; the Attribute and the Anthropopathism
877	18	11/30/1979	2Thess. 2	Divine integrity over love; +R in the believer, not self –R, = the target of love 1, logistical grace, discipline and supergrace blessings God's Integrity and His Love
877	19	12/02/1979	2Thess. 2:13b	Oil company profits; doctrine of election (revised): re client nation function and the omniscience of God The Doctrine of Election (Revised) Election Addendum
877	20	12/02/1979	2Thess. 2	Doctrine of election (2–5): definition and description, election of Jesus Christ, Israel, and the Church; importance of military logistics
877	21	12/03/1979	2Thess. 2:13c	Islam, American degeneration and crises; Swiss strength; The Doctrine of Sanctification (Review)
877	22	12/04/1979	2Thess. 2:14–15a	From gospel to glory; formation and dynamics of pivot politics; stand firm The Pivot and the Spinoff of a Client Nation Pivot Politics Pivot Politics Third Principle Application of the Faith Rest Drill = Standing Firm under Pressure

1979 Strong Delusion, 2Thessalonians 2				
877	23	12/05/1979	2Thess. 2:15b	Logistical grace through the Holy Spirit provides Bible doctrine to the pastor–teacher through study of Scripture and to the congregation through the pastor–teacher
877	24	12/06/1979	2Thess. 2:16–17	Volition, spiritual maturity, pivot and U.S. survival; perfect plan of God; optative mood
877	25	12/07/1979	Rev. 16:12	Background of the Tribulation power politics; Islam; satanic interpretation of history; elimination of strategic barrier
877	26	12/09/1979	Rev. 16:13–14	Rapture type conditions in past history; false prophet of Israel; NATO; Demonism
877	27	12/09/1979	Rev. 16:15–16	Gen. Haig: Iran; sleeping sentry cf. alertness from Bible doctrine in the soul towards divine deliverance
877	28	12/10/1979	Dan. 11:36–37 Gen. 49:16–18	U.S. Government vs. the Shah and freedom; Antichrist from Dan; genetic arrogance END OF SERIES

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What Are Enhanced Notes?		Berean Literal Bible (information)

1Thessalonians

The section headings come from E-sword. The Berean Literal Bible was used throughout.

1961 1Thessalonians

Lesson #1

1 07/09/1961 1Thessalonians 1:1–5 Blueprint of the Church, part 1

Chapter 1

Greeting

1Thessalonians 1:1 Paul and Silvanus and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Verse 1 — “Paul.” The word in the Greek means “little”, and yet this word designates the name of one of the outstanding young men of the ancient world, a man who rose to the top of his nation as a young man. He was a man who was successful from the standpoint of religion as well as from the standpoint of politics. Yet in the midst of all of this he found the most wonderful thing in the world. He found the peace, the strength, the joy and the blessing that comes from receiving the Lord Jesus Christ as saviour. He was appointed by God the Holy Spirit and apostle, for it is the ministry of the Holy Spirit to disseminate spiritual gifts. The gift of apostleship was the gift of absolute spiritual dictatorship, and not only did he have this top spiritual gift but at the same time he is the human author of this epistle.

Paul wrote this epistle on his second missionary journey. He was down in the south of Greece when he heard of the problems which were brought to him by Timothy. Timothy had gone back to Thessalonica to see what was happening there. Paul had been at least three weeks in Thessalonica and perhaps longer. While he was there he first of all witnessed for Jesus Christ. As a result a certain number of Thessalonians came to know Christ as saviour. Then he began to teach them doctrine and in a relatively short time he was able to teach them a tremendous amount of doctrine.

And then as was his custom he moved on. Timothy backtracked and when Timothy came back he had some interesting reports. He said that some of the believers were standing

around, had sold their businesses or were neglecting them, because they thought the Rapture would take place at any moment. Other believers were living in panic because they somehow thought that those who had died between Paul's visit and that particular moment that their loved ones would not be involved in the Rapture of the Church which apparently Paul had taught. Some of them were all upset by the pressures and the adversities and the persecutions of life, and there was some. Others were confused about the doctrines of spiritual gifts and therefore Timothy brought back a very negative report. The result was the writing of the five chapters which comprise 1Thessalonians.

The epistle is characterized generally in four ways. First of all it is what is called an eschatological epistle. It refers to future things. In every chapter there is some reference to the future, either the second advent or in some cases the Rapture of the Church. The second thing which is most unusual about this epistle is the fact that there are no Old Testament citations. This is the only epistle of Paul's where not once does he quote the Old Testament. We conclude from this that this was primarily a Gentile church. The third thing which is most unusual about the epistle is the fact that it is short and yet it covers a tremendous amount of doctrine. There are so many different subjects all of the way from the Holy Spirit to the doctrine of election, to the Trinity, to the second advent, to the final judgement. Finally, there is in this epistle a very fascinating subject, the subject of the oral teachings of the apostle. Apparently from this epistle it is concluded that before the canon of scripture was written the oral teachings of the apostle had divine authority. Once the canon of scripture is completed, however, the oral teachings pass into history and we do not know the exact content and details of them.

As far as all of the Pauline epistles are concerned during the second missionary journey all of the epistles written during that time (two in fact, 1 and 2Thessalonians) are eschatological in nature. The first letters that Paul wrote were primarily eschatological. On the third missionary journey Paul wrote Galatians, 1 and 2Corinthians, and Romans. These epistles are generally characterized by the doctrine of soteriology. It is interesting that before Paul ever got to writing about salvation he was writing about the second advent of Christ, the Rapture of the Church, and other eschatological subjects. In the first Roman imprisonment Paul wrote Ephesians, Philippians, Colossians, Philemon. The subject was Christology. Then during his second Roman imprisonment he wrote 1 and 2Timothy and Titus. The subject was ecclesiology, the doctrine of the Church.

This is addressed to a group of believers who lived in the city of Thessalonica, the capital of the Roman province of Macedonia, the northern part of the Greek state. It was famous for its wealth and its great seaport; 200 thousand at least by way of population. The church was founded in Acts 17:1-11 by Paul on his missionary journey.

"Paul and Silvanus, and Timotheus." Paul is a Greek word, Silvanus and Timotheus are Latin words. We have three missionaries with the indigenous idea. These three men were men who traveled around the ancient world. We must call this the Pauline missionary team and as they traveled from place to place everyone had a responsibility. They would go into a city and the first thing they would do was to declare the gospel. They would witness for the Lord Jesus Christ. As a result of their witnessing a few to many would accept Christ as

saviour. Without any further beating of the bushes, without going out into the highways and byways they immediately gathered these people together and began to train them to go out and reach their own people. This is the primary concept of the indigenous missionary movement. This is the concept which has been ignored as we have departed from doctrine. Paul, Silvanus and Timothy and Silas went out together to witness for Jesus Christ, but they did not try to reach everyone in the place, they trained those that they could win to go out and reach others.

Those who were a part of China Mainland Missions should have trained up indigenous people to further evangelize.

Once these people had been trained Paul did something else. He organized the local church, and in the organization of the local church there were three factors that were always there:

The Organization of the Early Church

1. The church was self-supporting. He did not send back to Jerusalem or Antioch, or some other place, for funds. The church supported itself.
2. The church was self-governing. While Paul had troubleshooters on the team they only came in to handle special problems, they did not come in to run the church.
3. The church was self-propagating, they went out and did their own witnessing for Jesus Christ.

Here are three men, then, who have the indigenous concept as they go about the ancient world witnessing for Christ.

Problems with the Local Church in Thessalonika

There were some problems in this local church.

1. First of all, many believers in the church had become unruly, causing internal trouble. This is always the case when a church gets started, there are a few spiritual bullies, there are a few people who are power mad, and these people often cause difficulties. Because of this 1Thessalonians 5:15 as well as 2Thessalonians 3:6,7,11 indicate that there was a great deal of unrest in the church. The power mad boys were trying to take over.
2. Secondly, the church was enduring terrible persecution. We discover this is 1Thessalonians 2:14 and 3:2-4. There was a tremendous amount of pressure in Thessalonika.
3. Then thirdly, some of the believers anticipating the Rapture had sold out their businesses in anticipation of the Rapture. They had a little doctrine with regard to the Rapture but they didn't have enough.

In Los Angeles, many people sold their businesses and they bought white sheets, and they stood on a mountain waiting for the rapture. This left many disillusioned people as a result.

Notice it is addressed “unto the church of the Thessalonians.” This is a local church and the word “church” is in the dative case in the Greek, dative of advantage. It is to the advantage of believers to be organized into local churches for worship, for fellowship, for edification, for the organized teaching of the Word of God, and many other blessings which will come as a result of this.

Then notice the usual salutation, “Grace” and then “peace.” Grace is all that God is free to do for you because Jesus Christ died for your sins. Grace is God providing everything and man receiving. Under the concept of grace man cannot earn it or deserve it, he cannot work for it.

Grace is the entire plan of God. Whenever you see the word “grace” while it refers specifically to salvation it is still the plan of God. God the Father, the first person of the Trinity, is the author of a plan for the human race. This plan is called operation grace. It is divided into three parts: phase one, Jesus Christ came into the world through the virgin birth, He died on the cross for our sins, he rose again, He ascended.

Grace Plan of God

1. Phase one is salvation. The executor of phase one is the Lord Jesus Christ. That is grace. Jesus Christ did everything. he died on the cross, He bore our sins, He took our place, He provided redemption, He provided reconciliation and propitiation. He provided everything that goes into make our salvation.
2. Phase two is the believer in time. The executor of phase two in the Holy Spirit. God, again, has provided all of the assets for living the Christian life. And we can have peace and blessing and joy and strength and power as a result of accepting Christ, and as a result of the utilization of what God has provided. Grace means that He does it, we use what He has provided.
3. Then there is phase three, and again it is grace. The executor of phase three which is eternity is the first person of the Trinity. God the Father has provided for us for eternity. We have a resurrection body coming up, we have a home in heaven, we have no more sorrow, no more tears, no more pain, no more death, the old things have all passed away. Absent from the body, face to face with the Lord. This is God’s provision. So grace is the entire plan of God but specifically it is the plan at its inception. The inception of the plan of God is the cross where Christ died for our sins and took our place.

Notice that the salutation is always the same, grace comes before peace. Peace is the result of appropriating grace. “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” The word “peace here refers to our relationship with God. There is no longer a barrier between man and God. We have peace with God as a result of personal faith in the Son of God. Then as a result of having peace with God we can have the peace of God which passeth all understanding of Philipians 4:7.

After the salutation, thanksgiving. We are told “in everything give thanks for this is the will of God in Christ Jesus concerning you.” You haven’t lived until you can thank God for

everything in your life, the difficulties as well as the blessings. When you can be thankful for everything, then you can begin to understand the principle that all things do work together for good, all things are not good in themselves but all things do work together for good to them who love God, to them who are the called according to His purpose.

The Thessalonians' Faith and Example

1Thessalonians 1:2 **We give thanks to God always concerning all of you, making mention in our prayers,...**

“We keep on giving thanks” it says in verse 2. This is present linear aktionsart in the Greek. “We” means Paul, Silas, and Timothy. Notice the recipient of their thanksgiving — God. This is, again, a dative case. This is dative of dignity. God is the eternal and sovereign ruler of the universe and He is the recipient of thanksgiving because He is the basis of all gracious provision.

“for you all, making mention of you in our prayers” — notice again, this great principle of power and of service: prayer. The principle is that prayer is a part of the follow-up of the indigenous concept, and in order to perpetuate Christianity in Thessalonica, Paul who has left Thessalonica is still remembering the group of believers in that area.

1Thessalonians 1:3 **...remembering before our God and Father your work of faith and unceasing labor of love, and the endurance of the hope of our Lord Jesus Christ,...**

Verse 3 — “Remembering without ceasing,” present linear aktionsart — always remembering without ceasing, literally.

“your work of faith” — there are three areas of prayer follow-up here. The first: “work of faith”; the second: “labour of love”; the third: “patience of hope.” Notice something about the first two. There is work involved. But the third one does not have any connotation of work. Patience means to actually sit down without tapping your foot. It means to be immobile. Patience is the absence of works. However, there are two words before that where labour is involved: work of faith, labour of love. The word “work” is actually production. As a result of believing the promises of God, as a result of the faith-rest technique we have production. Now the faith-rest technique itself is just what it says it is, it is resting by faith. It is “committing your way unto the Lord, trusting also in him for he brings it to pass.” So it is actually resting, but as a result of resting you have production. So the concept here is not merely the faith-rest technique the work of faith is the result of claiming the promises of God. What are some of these results? Lack of worry — 1Peter 5:7. Now that we have accepted Christ as saviour we belong to Him. This is no longer our battle, it is His battle.

1Corinthians 15:10 — **“By the grace of God I am what I am: [this is not an expression of his ego] and his grace upon me was not in vain [it wasn’t empty, it wasn’t useless, it wasn’t nonproductive]; but I laboured more abundantly than them all [he simply utilized divine operating assets]:”** — the believers who count for the Lord Jesus Christ are the believers

who use capital, God's capital, divine operating assets provided by Him. Grace means capital, grace means God has provided — “yet not I, but the grace of God with me.”

The principle is this. When we utilize divine operating assets, God's capital, there is production. How do we use this capital? “Work of faith” — “of faith” is genitive of description, genitive of source. It is production which has its source in faith. This is the faith-rest technique from the standpoint of production.

All believers have capital; some use it and some do not. We use this capital by the application of faith.

The next, “labour of love.” The love here is divine love. This is love which is the filling of the Spirit producing this love. So we have the labour as the result of the filling of the Spirit. When God the Holy Spirit controls the life there is production. So Paul is praying for them: 1. That they produce through faith; 2. That they produce through the filling of the Spirit. The filling of the Spirit is the provision of energy, the provision of power. God provides the assets; God provides the power.

Then he prays for a third thing: “patience of hope.” Patience means lack of activity, the perpetuation of the faith-rest technique, it means believing when things are hopeless. Patience means to keep on, claiming the promises of God when the situation is 100 per cent hopeless. There is no human solution but you keep right on claiming the promises, you keep right on standing on the Word of God.

As a result of these three areas of prayer follow-up e goes on to say that this is done “in our Lord Jesus Christ.” This is an objective genitive. Jesus Christ is our hope for the future.

“in the sight of God and our Father” — “in the sight of” means literally, in the face of. Effectively, all prayer is directed to God the Father.

Verses 4 & 5 is the foundation of the blueprint church. Paul founded a model church in Thessalonica, a pattern for all good local churches. Notice now the divine provision.

1Thessalonians 14 ...knowing, brothers beloved by God, your election,...

Verse 4 — “Knowing” .Divine provision is a reality but divine provision only becomes a blessing to us as we know it. The Greek word is in the perfect tense which means that we have this in the frontal lobe. This is information which is in the Bible but, more than that, it has been transferred from the Bible up to the frontal lobe where it does some good.

“brethren” — the ideal church is made up of believers only. If you are going to have a blueprint local church it should be made up of those who are born again. This is addressed to those who have personally believed in Christ as saviour.

“beloved” — in the perfect tense. It means we are loved in them past with the result that we keep on being loved. That is the meaning of the perfect tense. Then, this is in the

passive voice in the Greek and the passive voice means the subject receives the action of the verb. It means that we receive this love. We don't deserve it, we don't earn it, we don't work for it, we receive it.

“your election” — “your” is a possessive pronoun. You have received Christ as saviour, God the Father has cast for you a unanimous ballot. You have been elected. This election took place in eternity past.

The Doctrine of Election

1. Christ is the only person ever elected by God the Father — Isaiah 42:1 **Behold My servant, whom I sustain, My elect, in whom My soul delights; I have put My Spirit upon Him; He will bring forth justice to the nations....** Jesus can only be a servant by becoming a man.
2. The election took place in a conference held in eternity past — the doctrine of decrees or the eternal life conference — 1Peter 1:2. **“Elect according to the foreknowledge of God through the sanctification of the Spirit.”** What does “through the sanctification of the Spirit” mean? The word “sanctification” is a Greek word which means “set apart.” We enter into union with Christ. This is the ministry of the Holy Spirit at the moment of salvation. Who is elected from all eternity past? Christ is the elected one. Now that we have entered into union with Him we share His election. Cf Ephesians 1:4 (**...even as he chose us in him before the foundation of the world, that we should be holy and blameless before Him. In love**), we are only elected because we are in Christ — “in Him.”
3. Election is the present possession of every believer — Colossians 3:12. Notice that election is always based upon relationship, and relationship with a specific person, the Lord Jesus Christ.
4. Every believer shares the election of Christ — Romans 8:28,29. **And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.**
5. Election takes place at the moment of salvation — 1Corinthians 1:9,24,26-28.
6. Election is the foundation of the Church — 1Thessalonians 1:4.

“of God” — genitive of source, God the Father is the source of this election.

1Thessalonians 1:5 **because our gospel came to you not in word only, but also in power and in the Holy Spirit, and with much full assurance, just as you know what we were among you on account of you.**

Verse 5 — the human appropriation. “For our gospel” .The gospel is good news which starts with the cross. Christ died for my sins, He became my substitute, He took my place. Now that I have received Christ as saviour this gospel belongs to me. So we have a possessive pronoun again. The darker the world situation the brighter is the good news.

“came not” — this is negative now. It is an aorist tense, in a point of time. The passive voice: even in giving out the gospel you must have the passive voice, God must provide the power and everything necessary to get the point over.

“unto you in word only” — this means it came in words, it has to come in words. People have ears and they have to hear something. But what accompanied the word? Three things:

“power” — divine power, not simply human power, not the energy of the flesh. This word in the Greek is inherent power, which means the power of God — omnipotence.

“and in the Holy Spirit” — which means it came through the one who is the soul winner, God the Holy Spirit — doctrine of common grace, as found in John 16:8-11.

“and in much assurance” — no matter what kind of a personality you have, when you open your mouth and say, Jesus Christ died for the sins of the world, you are no longer Mr Ordinary person, you are an ambassador representing the Lord Jesus Christ. You are the ambassador of good news, the most important news this world has ever known. You declare the Word of God with confidence.

“as ye know what manner of men we were among you for your sake” — he doesn't mean he simply lived the life, but he spoke, he declared the Word. His life demonstrated the power and the production of the Spirit and his lips declared the gospel, and later on doctrine to the believers. And because of this a great and powerful church suddenly reared up on the edifice of the power of the gospel and the doctrine, the Bible conference work that Paul did.

1961 1Thessalonians

Lesson #2

2 07/16/1961 1Thessalonians 1:6–10 Blueprint of the Church, part 2

Paul's Writing of the Epistles

1. Paul wrote 1Thessalonians on the 2nd missionary journey. 2Thessalonians also written on the 2nd missionary journey. Both are eschatological.
2. On the 3rd missionary journey, Paul wrote Galatians, 1 & 2Corinthians, and Romans, which are the epistles of soteriology.
3. During the first Roman imprisonment, he wrote the first epistles of Christology: Ephesians, Colossians, Philippians and Philemon.
4. During the second Roman imprisonment, he wrote the epistles of ecclesiology, 1 & 2Timothy and Titus. They follow a fascinating progression. Bob will leave this to some seminary student in the future to write about the progression of the Pauline theology as revealed in the epistles.

Paul spent at least 3 weeks in Thessalonica maybe longer. Acts 17 is when it was founded.

The people were confused there and they expected that the rapture was going to take place at any time. So they sold their businesses and just sat around waiting for the rapture.

There were bullies in the church; problems with spiritual gifts, problems with the concept of election.

Thessalonica is Thessaloniki today.

1Thessalonians 1:6 **And you became imitators of us and of the Lord, having received the word in much tribulation, with the joy of the Holy Spirit,**

Verse 6 — the reception of the Word. It is only as believers take in the Word of God and get Bible doctrine up into the frontal lobe that they become successful in evangelizing the world. Paul went to Thessalonica where he had a few converts and he trained them. He gave them doctrine. And, as it says in Acts 17 the big complaint against them was, “These men are turning the world upside down.” Why? Because he trained people to go out and reach people, and these people went out and reached people who reached people, and soon this thing snowballed. The word was being saturated from one point because it was being done God’s way.

You cannot have an indigenous church, a successful missionary operation, apart from reception of the Word — doctrine. The right way is to train up believers from the indigenous population and train them to go out and to speak to their own people.

The missionaries cooperated with the Chinese communists because they were making things better and more moral.

Right now, there are too many people going to the missionary field. The biggest problem of the mission field is people who are there unprepared. You are prepared with Bible doctrine. We could cut down two-thirds of the missionaries and train the others.

Paul trained his disciples. This was the correct approach, and this is why these men turned the world upside down.

“And ye became followers” — the word “followers” in the Greek means imitators. And who are these new converts imitating? “of us and of the Lord.” “Ye became” is an aorist tense, and that means in a point of time they became, and that is the point of time in which they received Bible information. Paul, Silas and Timothy led a few people to the Lord and then stayed around to train these people. They gave them doctrine, more doctrine, and more doctrine. And when they left this group was organized into a church. “Ye became” is the aorist tense, the point of time when Paul trained them. It is in the passive voice: they received becoming, actually. The aorist participle in this verse is “having received.” What did they receive? “The word.” This is in the middle voice where the subject benefits from the action of the verb. Believers are always benefitted by receiving the Word of God. First of all they received the Word, and as a result of receiving the Word they became imitators.

You do not become an imitator of the Lord and you do not become an imitator, as it were, of a great spiritual believer like Paul apart from receiving the Word. It is the receiving the Word that makes wonderful, powerful, useful, productive believers out of a handful of Thessalonians. It doesn't take a lot of people, it takes a few people who will receive the Word. That is why "became imitators" is in the passive voice. It means they became imitators apart from practicing themselves. If this was in the active voice it would mean that they became imitators of Paul by watching Paul. But this is not the active voice, it is passive voice. That means they became imitators by not imitating, they became imitators by taking in the Word of God. They became imitators of divine viewpoint as versus human viewpoint. They didn't imitate the activities of Paul. The imitation was in the thought pattern, it was in the Spirit-filled life. The imitation was in the faith-rest technique, in rebound where necessary, in occupation with the person of Christ. And all of these things came by receiving the Word of God. Then they became imitators. Again, the importance of the syntax here. The action of the aorist participle precedes the action of the main verb, the main verb: "they became imitators." But they became imitators after they received the Word of God.

Notice how they received the Word of God — under pressure. The words "in much affliction" is literally, "in much adversity." They were persecuted, they had all types of trials and testings. Why? Because out of that small group there are those who are shortly going to go out to various directions. Therefore, they must have some training. You don't simply go out on the firing line and become a soldier, you have to have training, training, training. So while they were receiving the Word of God they were getting their training under pressure. Pressure teaches how to use the techniques. Under pressure they learn to claim the promises of God.

First of all you must have reception of the Word, you must have training, you must know the Word — "having received the word of God in the sphere of much affliction." Why? Because this is the way you consolidate doctrine. This is the way you use doctrine. And yet, notice: "with joy of the Holy Spirit." Now "in much affliction" has a principle. There is nothing like pressure to cause the believer to get the Word of God and to use the Word of God while he is getting it.

"with joy" — the Greek preposition "with" means "accompanied by." The word "joy" means inner happiness which is the monopoly of Christianity. While they were taking in the Word of God in the midst of these pressures these pressures were accompanied by inner happiness. This means to us that no matter how great our adversities, our afflictions, our heartaches, our trials, our problems, the most difficult circumstances of life can be accompanied by inner happiness.

"of the Holy Spirit" is genitive of source. The indwelling presence of the Holy Spirit is the source of inner happiness in the life of the Christian.

1Thessalonians 1:7 so as for you to become an example to all the believing ones in Macedonia and in Achaia.

Verse 7 — the blueprint church. “So that” is a result clause. As a result of the reception of the Word of God, “ye were ensamples.” Today we say “examples.” This noun is in the singular, not the plural. They weren’t examples plural, they were a blueprint. The Greek word is a blueprint. They were a pattern, a mold, a form of what a church ought to be.

This is the blueprint church. When it says “ye were a blueprint,” “ye were” is a verb and it should be translated “ye became” actually. It is the aorist tense. In that same point of time when they took in doctrine. There were certain things that happened in their life. At a point of time they listened to the Word, at a point of time they listened to the Word, they listened to the Word, they listened to the Word. All of a sudden these are all put together and you have a finished product ready to go. They have been trained in the Word of God. They put together all of these points of time and now they are going out and using it. That is the ideal church, the blueprint church. The aorist tense tells us that every point of time when they took in the Word of God and got this training they were a blueprint “to all that believe.” “all that believe” — three things: It is a participle in the dative case, dative of advantage. It is to our advantage to believe in the Lord Jesus Christ. It is the present tense, and this is the dramatic present. The most dramatic moment in your life is the moment when you personally believe in Jesus Christ. It is active voice which means you must believe yourself.

1Thessalonians 1:8 For not only has the word of the Lord sounded forth from you in Macedonia and in Achaia, but in every place your faith toward God has gone abroad, so as for us to have no need to say anything.

Verse 8 — missionary activity is the result of receiving the Word. “For from you” — the word “from” is the preposition of ultimate source, not the preposition of near source. This means that there were many converts to these people now. These people have gone out and won people to the Lord, and down the line is a fourth generation convert and the source was “from you,” ultimate source. The ultimate source is Thessalonica, though not the immediate source. When they led people to the Lord they trained them how to lead others to the Lord and then left them with it. “From you” does not mean that they went out and personally beat the bushes and won everyone to the Lord, they trained others to beat the bushes in their areas, and went on. The Thessalonian believers were the source of evangelizing others.

“sounded out” — this means the blast of a trumpet. This means to sound loud and clear. Furthermore, it is the perfect tense which means sounded out in the past with the result that they are still sounding out. The result is that the gospel is going out around the world — perfect tense, something that happened in the past with results that keep on going forever. Passive voice, the subject receives the action of the verb. This means that when someone leads someone else to the Lord ultimately it is the ministry of the Holy Spirit. The sound was received around the world, that is the grace of God.

“the word of the Lord” — the gospel; “in every place” — not just in Greece alone, in every place. This is world wide evangelism, and what is the base for it? One spot, Thessalonica. Cf. Acts 17:6.

Acts 17:5 But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd.

Acts 17:6–7 And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, “These men who have turned the world upside down have come here also, and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another king, Jesus.”

The Thessalonian believers were turning the world upside down.

“your faith to Godward is spread abroad” — Paul gets a report. “Your faith to Godward” — the faith-rest technique operates Godward. They were believing the promises of God, they were claiming the doctrines, they were operating under the faith-rest technique. “Spread abroad” is in the perfect tense, spread abroad in the past with the result that it keeps on being spread abroad.

“so that” — result clause, “we need not to speak any thing.” Literally, “we do not have a need to speak anything.” Paul’s purpose is to preach the gospel wherever he goes and here is what has happened at this point. Wherever Paul goes he finds a believer is already there. The Thessalonians had beaten him to the punch. That is the kind of thing that made Paul very happy. How wonderful to walk into a town and find that his own students beat him to it, that they had passed the word to someone, who passed the word to someone, who passed the word to someone, and when Paul arrived in town it is too late to find a town that doesn’t have a believer.

1Thessalonians 1:9 For they themselves report concerning us what reception we had from you, and how you turned to God from idols, to serve the living and true God,

Verse 9 — personal testimony of some of Paul’s spiritual grandchildren. “For they themselves” — the converts of believers from Thessalonica; “shew of us” is literally, “keep on reporting” — present indicative active; “what manner of entering in we had unto you.” How does Paul know that his students have beaten him to the punch? Because these people have passed the story down now third hand and fourth hand but they are still talking about how Paul went to Thessalonica and led people to the Lord. And when they lead someone else to the Lord they tell of how Paul came and taught, so they teach their converts how to teach their converts how to win people to the Lord.

Then he goes on to say that it is known all over the world how the Thessalonians “turned to God from idols to serve the living and true God.” The key here is to serve. A lot of people do not serve the Lord because they have not received the Word of God. No Christian can serve the Lord without doctrine in the soul. “The words “to serve” is a present active infinitive and it means to keep on serving the Lord.

1Thessalonians 1:10 and to await His Son from the heavens, whom He raised out from the dead—Jesus, the one delivering us from the coming wrath.

Verse 10 — they did not ignore prophecy. There can be no effective evangelism until one gets straightened out on eschatology. Prophecy is a motivating factor in correct witnessing for Christ. They need to understand the last judgement, for example, which is one of the clearest ways to lay it on the line with regard to the gospel.

Prophecy is a part of the Word of God. You do not set it aside to simply evangelize. Prophecy is an integral part of witnessing. The last judgment is one of the most effective aspects of evangelism.

“to wait” doesn’t mean wait as we think of wait. This is the Greek word for waiting in the sense of anticipation, of expectation. Believers to effectively witness for Christ and to be a part of a Bible missionary activity must anticipate the Rapture of the Church.

“For his Son from heaven” — there are three “forms” in this verse. In each case it is the same Greek preposition which means “out from.” Jesus Christ is in heaven. There is a time coming when He is going to come out of heaven and He is going to come down to the air to meet the Church in the air.

“whom he [the Father] raised out from the dead.” Before Jesus could come out from heaven He had to come out from the dead. The humanity of Christ died on the cross, the humanity of Christ rose three days later, He came out from the dead, He ascended into the presence of the Father, and He comes out from heaven. This is what we call an effective parallelism. Christ came out from the dead, He is now seated at the right hand of the Father. He will come out from heaven to meet us in the air.

“which delivered us from the wrath to come” — the word “to come” here is a present active participle of sequence which means to come immediately, which means we are going to be delivered out from the Tribulation, “the wrath about to come.” This means the Church will not go through the Tribulation. God always keeps His dispensations straight and separate.

After the rapture, there are 144,000 Jewish evangelists to start out the Tribulation.

The whole structure of the book of Revelation keeps the church out of the Tribulation.

Jesus meets the saints in the air; but He also delivers the saints on earth. The first is the rapture, and the second is the deliverance at the end of the Tribulation.

This doctrine, that the church does not go through the Tribulation, is covered in greater detail in NB2, the Church Will Not Go Through the Tribulation, which is taken from the Mideast Special (1991 Prophecy—Middle East; lesson #10).

Chapter 2

A missionary is a believer in the Lord Jesus Christ who is living a normal Christian life which is witnessing for Christ. In this chapter we discover once again why the Thessalonian church was falling into the pattern of its foundation, turning the world upside down. The world is turned upside down not by men who stand behind the pulpits but by believers who witness for Christ. As far as the Word of God is concerned the pattern for the believer is the pattern of witnessing, and every believer in Jesus Christ has that responsibility.

The pattern of personal work involves three factors in chapter two. In verses 1-12 we have the presentation of the gospel. In verses 13-16 we have the response to the gospel. In verses 17-19 we have the reward.

Paul's Ministry to the Thessalonians

1Thessalonians 2:1 **For you yourselves know, brothers, that our coming to you has not been in vain.**

The first principle is that you must make contact with the unbeliever. If anyone is going to witness for Christ he must go where the unbelievers are located. If you are going fishing you have to go where the fish are located.

Churches are designed to train believers, not to give the gospel. Wherever we happen to be, that is where we should be witnessing for Christ. We must go to them. Paul went to Thessalonica and he had one purpose in mind, to evangelize.

When Paul says in verse 1, "For you yourselves know that our entrance into you was not in vain" it means that Paul went to them. The word "brethren" means that he addresses those who are believers in Jesus Christ. This gives us our first principle: We must make contact with unbelievers — "our entrance in unto you."

"was not in vain" is literally, "it became not in vain," the perfect tense. It was not in vain in the past with the result that it will never be in vain. Why? Because these people responded to the gospel and received Christ as saviour. The Greek word "vain" means hollow, empty, ineffective, fruitless or nonproductive. Paul's contact with them was not nonproductive.

How many times have you made the gospel clear to an unbeliever? By believing in Christ, they have eternal life; by rejecting Him, they are judged. This is a productive contact with an unbeliever.

There are many believers who have no desire to witness for Christ. They are just too busy with life. What do you do with your contacts with unbelievers? The gospel is to be declared from your vocabulary and from your personality. God has entrusted us with the gospel. He expects compound interest. What is your objective with unbelievers? What is your objective when you are around unbelievers? The gospel is always good news. The

gospel has never failed to save any who have received it. The gospel will survive the destruction of the universe, as will the results of believing the gospel.

1Thessalonians 2:2 **But having previously suffered and having been mistreated in Philippi, just as you know, we had boldness in our God to speak to you the gospel of God amid much conflict.**

Verse 2 — a second principle. You can expect opposition, opposition from within and opposition from without. The gospel must be presented in spite of opposition. In this particular verse we have two aorist active participles, and then we have a main verb. The aorist active participle always precedes the main verb. The main verb will have a middle voice, an aorist middle indicative.

The first participle: “we have suffered before”; the second participle: “we were shamefully entreated.” These should be translated: “having suffered before, and having been shamefully entreated, as you know, at Philippi, we were bold.” Now, “we were bold” is the main verb, but we have two participles first. The participles should be recognized that their action precedes the action of the main verb. The action of both of these participles takes place at Philippi. Paul was in Philippi before he came to Thessalonica. Paul was faithful to the Lord and he moved right on. A lot of people have embarrassing experiences and are cut off at Philippi. That is exactly what the devil was doing, he was trying to cut Paul off. So the principle is, wherever you declare the gospel you are going to receive opposition. And because you’ve had a bad experience or two this should not cut you off, you should keep right on going. Satan tried to stop Paul from witnessing both at Philippi and, as a matter of fact, doing any more witnessing, and to keep him from going to Thessalonica. Paul received shameful treatment — passive voice. He received insolent treatment. In other words, the insolence of Satan’s crowd in Philippi tried to keep Paul from ever doing any more witnessing.

Now the main verb comes up, and the action of the main verb takes place at Thessalonica. So Paul was beaten up, also whipped, and was suffering terribly, and in spite of all this he picks himself up and moves right down the road to Thessalonica. We have two verbs to describe the action — “we were bold” is an aorist middle indicative. The aorist tense means all the time he was in Philippi. The middle voice means Paul was personally benefitted by witnessing to others. The indicative mood means that this really happened. All of this is declared in boldness. Then we have the aorist active infinitive, “to speak.” The aorist tense refers to the same point of time — Thessalonica; the infinitive means it was Paul’s purpose while he was in the city and after he left the city to witness for Christ.

“with much contention” — literally, “in the sphere of much opposition. The devil was already there when Paul got there and was once again trying to stop this witnessing. So there was this tremendous amount of opposition. Principle: The gospel is presented in spite of opposition. Question: Do you keep on declaring the gospel to others in spite of opposition?

1Thessalonians 2:3 **For our exhortation was not of error, nor of impurity, nor in trickery;...**

Verse 3 — The gospel must never be compromised or watered down. “For our exhortation” is a synonym for the gospel which he has called “our gospel” in chapter 1:5. The word “exhortation” here means “persuasive discourse.” A synonym for the gospel is persuasive discourse.

“was not” — literally, the word “was” is not here; “not of,” and then we have three things. The verb is removed because the emphasis is placed on the negative. Here are three things you cannot have and have an enthusiastic declaration of the gospel: “deceit” is literally “error.” In other words, the content is incorrect. If there is anything that will ruin the declaration of the gospel it is to be inaccurate in its declaration. Secondly, we have another negative, “nor of uncleanness.” This is carnality, being out of fellowship. Do not witness when you are out of fellowship. Then the third, “nor in guile.” The word “guile” is a Greek word for huckster. The word was used of a tavern keeper of the ancient world. They would serve up their wine until the customers became a little fuzzy he would start to water it down. He could get the same amount of money for that which was partially water. So the word huckster in the Greek language originated from the man who watered down his wine. And that is what many believers do, they huckster the gospel, they water it down with inaccuracies or they water it down with what is known as the social gospel. The gospel does not need any watering down.

1Thessalonians 2:4 ...but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God, the One examining our hearts.

Verse 4 — the fourth principle: The believer in whom the gospel is deposited is tested by God. There are actually two principles here. First of all the concept that the gospel is deposited in you. You are a bank and God has deposited information in you and you to bear compound interest. The other concept found in verse 4 is that you as a believer are tested, and this testing is to help you give out the gospel to others.

“But as we were allowed of God” — “we were allowed is literally, “to be tested.” And it is to be tested for the purpose of approval. In this case to be approved by the unbeliever. God often permits trials, and difficulties to come our way because the unbeliever is watching us, and when he sees us amidst our trials and our adversities, our hard times; when he sees us with the perfect stability and the blessings that can be our portion, then immediately he pricks up his ears and he takes notice. He says to himself, “If this person can go through all of these things and still have inner happiness and peace and not fall apart, then there must be something to the gospel and I’m interested.” This testing is in the perfect tense, tested in the past with results that go on forever. What are the results? Having an open door for witnessing. The passive voice means that we receive these testings as a blessing. We do not test ourselves, we receive testing from God, this is a part of His grace. So you can count on it that many of the difficulties that come your way are blessings in disguise, disguised in the form of adversity. The indicative mood: these testings are reality to give us an open door with the gospel.

Then the phrase “to be put in trust” means to receive a deposit. We have received the deposit, passive voice. Aorist tense: in a point of time we received the deposit. This is the

kind of an aorist tense which means every time you hear the gospel as a Christian all of those points of hearing are brought in together. The more you hear the gospel the clearer it should become. And so they are all pulled into a point of time, the gospel is entrusted to you. So the more you hear the gospel, the more facets of the gospel you take in, the clearer it should become, and therefore the greater should be your bearing of compound interest. The gospel is a deposit. God has personally made a deposit in you. You are a bank.

How do you make this gospel bear compound interest? — “we speak,” present tense, linear aktionsart, “we keep on speaking.” The active voice: we do the speaking ourselves. The indicative mood: our speaking must be a reality because we can bear compound interest. “But we have been tested for the purpose of approval in the past by God, because deposited in us is the gospel, therefore we speak.”

Witnessing is selling a product. You need to know your product in order to sell it; you do not need to know what the other person thinks in order to sell your product.

“not as pleasing men” — we do not do this to please people. This means we must do this as unto the Lord, because men do not like what they hear. The human viewpoint is to reject the gospel. The gospel is grace and is contrary to everything that the unbeliever’s human viewpoint has ever thought or said or heard. The word “pleasing” is a present active participle. We never try to please men. This means that we have something that is so important that we fire it in and let the chips fall where they may. The unbeliever isn’t going to like it because of his human viewpoint. He is going to try to put up barriers against it. Don’t worry about that, it is a phony front, the gospel will penetrate any barrier. Just keep in there with the gospel. Now, “not as pleasing men” has one other aspect, and this is one of the real pitfalls of witnessing. We all have an old sin nature and because of this we all like to be well thought of. This is perfectly normal. Some people want everyone to think well of them and because of that they go out to witness for Christ so that other members of the Christian herd will say, “Well, isn’t Charlie Brown a marvelous person.” So Charlie Brown witnesses because he finds it a wonderful way to make people think well of him. He is doing it to please men.

1961 1Thessalonians

Lesson #4

4 07/30/1961 1Thessalonians 2:5–13 Pattern of personal works, part 2

One of the privileges of remaining alive after salvation is sharing the good news with others. This responsibility lies with every believer. The gospel relies upon effective contact with unbelievers. The gift of tongues was used in order to present the gospel where there might be a language barrier. The gospel must never be compromised or watered down or its emphasis should not be altered. The believer in whom the gospel is deposited is tested by God.

Verses 5 & 6 — the believer should never witness to flatter people or to receive human praise. In other words, it is possible to do a right thing in a wrong way. (This is principle #5 in witnessing).

1Thessalonians 2:5 **For never at any time were we with word of flattery, just as you know, nor with a pretext for greed—God is witness—**

Verse 5 — “For neither at any time used we flattering words, as ye know.” The flattering words imply that it is possible to witness for the Lord Jesus Christ in such a manner as to flatter people. Of course, the doctrinal part must be compromised in such a situation. Before the gospel can be presented man must be seen in the true perspective of divine viewpoint, which is that man is a hopeless creature. Therefore, the very heart and centre of the gospel is the good news that Christ died for sinners. This first of all implies that all men are sinners and therefore needed the work of the Lord Jesus on the cross. One cannot at one time present the gospel and at the same time be very complimentary to man and to some of man’s pet viewpoints of life.

The gospel implies that all men are sinners and requires saving.

Bob expects to be roasted in the papers in the near future. This is because the opinion of mankind by the Scriptures is not good. If man is wonderful and we are all brothers, then there is no need for Jesus to die for us.

The “flattering words” of this verse apply to building man up into something he is not. Part of the good news of the gospel is based upon the contrast between man’s condition and God’s provision.

“used we” is an aorist tense, and it doesn’t mean to use at all, it means to become flatterers. “Neither at any time did we become flatterers,” literally. The word to become is in the aorist tense — in a point of time when we were witnessing. This is also passive voice, and in the passive voice the subject receives the action of the verb, and it means that people receive the inspiration to flatter under certain conditions.

“nor a cloak of covetousness” — he did not present the gospel as a gimmick for enriching himself, he didn’t use it as a means of making money. Paul never made an issue out of money. Taking an offering at an evangelistic meeting is out of line. That confuses the issue.

Paul evangelized in Thessalonica and he did not take up a collection. And they followed his example. Evangelists often resort to horrendous gimmicks in order to evangelize and to make a living.

“God is witness” — the word “is” does not appear in the original. It means simply that God is a witness to our modus operandi and when it is honouring to Him we do not make an issue out of money. Paul never made an issue out of money because as soon as you do

you no longer make an issue out of the gospel, and this leads to a criticism that is often heard, that “they’re in it just for the money.”

1Thessalonians 2:6 ...nor seeking glory from men, nor from you, nor from others, though having authority with weight to be, as apostles of Christ.

Verse 6 — there is another problem in presenting the gospel, and that is the problem of glory-seeking. The words “sought we” is present linear aktionsart, it is a present participle; and at the end of “neither of you, nor yet of others” is a period. The rest of this verse belongs to verse seven in the Greek. So we have seen three pitfalls which are covered under a principle: Believers should not witness from human motivation. They should not witness to flatter, to enrich themselves personally, and they should not witness to receive glory from other people.

We are not to promote ourselves when it comes to witnessing. Some talk about this in order to receive some approbation. Paul was not in this for human glory, for money or to be flattered.

1Thessalonians 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

Next we have verse 7 as it would appear in the original — “When we might have been burdensome as the apostles of Christ, we were not, but were gentle among you, even as a nurse cherishing her child.” Being burdensome means that Paul might have used gimmicks to raise money, he is going back to that cloak of covetousness for a moment. He did not ask any money of them. Another principle: When Paul first went to Thessalonica the main push was evangelism. After evangelism comes the teaching of new believers, training them to go out and witness to others. Therefore, whether Paul was there three weeks or possibly three months the short time that he was there he made it a point at every time not to take any money from the local people there, even after they were saved, though he had a perfect right to do so. Instead, he went back to making some tents in order that he would not be burdensome to them. Why? There were only two issues in Thessalonica when Paul first went there, the gospel and, to new believers, doctrine. And he didn’t want them to confuse doctrine with money. Therefore, during his first visit never once did Paul make any reference to taking up an offering. Apparently, after the local church was in operation offerings were taken up because they sent out missionaries, but Paul himself was not a burden to them because he wanted only two issues before the people. The first issue to the unbeliever: What think ye of Christ? The issue to the believer: Get doctrine, don’t get confused. Consequently he was not a burden to them.

Paul did not want the Thessalonians to become confused, so he was not a burden to them. He made tents instead of ask them for money.

Verse 7 — but instead he was gentle “as a nurse cherishing a child.” The word “nurse” is literally a nursing mother. The word “cherisheth” is present tense and it means to keep a child warm, or to provide food for a child. It means that just as a nursing mother keeps on

caring for her child, so Paul kept on caring for the new believers. Paul evangelized up to a point. After he had a few believers he started training them and he taught them to go out and do the evangelizing from that point on. He simply was a nursing mother, then, and he began to provide milk for the new babies. He was tender to them and he was loving to them and in this concept of the new believer he was not burdensome to them in the sense of making an issue out of money. The result was that once the Thessalonian church got cranked up and organized they gave very generously because it was based upon doctrine, not upon gimmicks and not upon pressure. The result was that they were sending missionaries out all over the world. Money is a normal result of understanding doctrine. Doctrine must come first. There must be no gimmicks and no pressure. The gimmicks and the pressure apply in two directions to the unbeliever — “cloak of covetousness,” and finally to the believer, “we were not a burden to you.” Paul handled new believers very carefully.

Berachah will be sending out many men who are graduating from Dallas Theological Seminary, and they are going to provide for their support. They will be sent into college towns and they will evangelize. They will have meetings and teaching, but there will be no collection of monies. Once a church is started, then money will become an issue. Paul avoided both of these issues (taking money from unbelievers or from new believers).

Local churches are to deal with giving and it is a part of worship; but money should never be taken from unbelievers or new believers.

1Thessalonians 2:8 **So yearning over you, we were pleased to have imparted to you not only the gospel of God, but also our own lives, because you have become beloved to us.**

Verse 8 — an expression of Paul’s love. Instead of taking some thing from them the idea in this situation is to be giving. First of all, to be giving the gospel, and then “our own souls.” When Paul says his soul here he is referring to what he has in his frontal lobe. We should think of witnessing and then of helping other believers in terms of giving, as it were, our soul. Our soul in the sense of what we have in the frontal lobe. This verse challenges us to a tremendous issue: a) Where the unbeliever is concerned do I have in my frontal lobe a clear enough understanding of the gospel to make the issue clear to someone else? b) Do I have enough doctrine in my frontal lobe to be helpful to other believers along the way. So this verse is a challenge to express our love through the impartation of information we have in the frontal lobe. This is, after all, completely compatible with the whole concept of love.

We are challenged here. Do we have enough doctrine to provide an accurate gospel message? Do we have enough doctrine in order to help new believers along?

“being affectionately desirous” is a present active participle which means to have a love for someone, to have a love for someone which is a longing for someone. It is a love where parents love an absent child. it means to miss someone who is absent.

“we were willing” — this word “willing” applies to all phases of love. Where there is no willingness there is no love, where there is no giving there is no love. This does not mean giving in the sense of materialistic things and should never be construed as the sugar daddy concept. That isn’t love at all. But this refers to the mental attitude. Paul says “we were willing to have imparted unto you our very souls.” Why? “Because you were dear unto us.” The word “dear” means “you were beloved by us.” The true concept of witnessing for Christ: “I have something which is so important that I can’t afford to keep quiet about it. This is for members of the human race. Christ died for all members of the human race, I love all members of the human race, therefore I cannot hold back what Christ has provided for them, therefore the impartation of the gospel. Furthermore, I love believers in the Lord Jesus Christ. God has provided things for them, I have this information, I pass it on. Love is giving. Love is willingness to impart.

“imparted” is an aorist active infinitive. The infinitive denotes our purpose in life. The word to impart here means to share, and the true expression of love is the willingness to share the gospel and doctrine with other members of the human race. This involves labour, so in verse 9 we have the concept of labour in this connection.

1Thessalonians 2:9 **For you remember, brothers, our labor and hardship: Working night and day in order not to burden any one of you, we proclaimed to you the gospel of God.**

Verse 9 — the word “travail” is a noun referring to a woman who is giving birth to a child. It is not only the experience of pain but it is the experience of pain while you work, and that is the word travail. The other word, “labour,” is for the males. It means to be hard at work at something which is painful. In other words, when Paul was preaching the gospel it was work. Passing on doctrine was work. And it was work which involved pain, intensity, discomfort, and other things which could stop people very easily if they started looking at life from the human viewpoint. Paul had to work, he had to make tents to keep body and soul together, and at the same time teach the Word of God. This, of course, put him under intense pressure while he was in Thessalonica. The principle of verse 9 is that there is always work in connection with imparting these things to others. There is the motivation of love, the impartation of vital information, but in this impartation there is a tremendous amount of work. There is the labour of study, there is the labour of giving it out, and so on.

The seventh principle, verses 10-12, the gospel must be followed up.

1Thessalonians 2:10 **You are witnesses, and God, how holily and righteously and blamelessly we behaved toward you, those believing,...**

Verse 10 — behaviour follow-up. “We behaved ourselves” .The word “behave” is not behave at all, the Greek word simply means “we became among you that believe, holy, just, and unblameable.” So it amounts to behaviour, but the Greek word is to become something.

First of all “we became holy”, an adverb which means separation. It means separation as a state of mind. In other words, our behaviour follow-up was a state of mind divine

viewpoint. If you are going to help new believers you must look at life from the divine viewpoint. The second word, “justly,” is an adverb which declares the filling of the Spirit. If you are going to help other believers you must log a maximum amount of time in the filling of the Spirit. The third adverb is “unblameable” which means not sinless but it means to rebound — 1John 1:9. Notice something else: “among you that believe.” “You” is dative of advantage, it is to the advantage of these people to believe in Jesus Christ. “Believe” is also a present active participle in the dative case, again emphasising the fact it is to the advantage of any member of the human race to believe in the Lord Jesus Christ. Notice the things that are emphasized in behaviour follow-up — a state of mind, mental attitude. The second adverb, something that happens on the inside, the filling of the Spirit. The third attitude is rebound, the importance of rebound if you’re going to help others.

1Thessalonians 2:11 ...just as you know how each one of you, as a father his own children,...

Verse 11 — a verbal follow-up. There must be preparation on the inside of you and there must also be the willingness to talk or to communicate with others. You can talk about all of the various things that people talk about to day, or you can talk about things from the divine viewpoint, doctrine and its application to experience. In the realm of follow-up notice that the realm of conversation must be based upon rebound, the filling of the Spirit, and mental attitude divine viewpoint which means doctrine. With doctrine in the frontal lobe you can, therefore, communicate. You cannot communicate to someone else what is absent from your own frontal lobe. You must have doctrine in the frontal lobe, you must be controlled by the Holy Spirit, if you are going to help and edify other believers.

The father-son relationship is a very excellent relationship to indicate verbal follow-up. Any father must tell his son certain facts of life. He must explain how life operates to his son. He must explain as he goes along into each stage how you can expect certain things in life, how you can expect sour grapes, etc. And he must explain the disciplines of life, the problems of life, the situations which arise. He must interpret to his son various things which his son cannot understand. For example, many children cannot understand why adults frown at them, and why adults apparently go out of their way to be unkind to them, and why adults have a kind of holier-than-thou attitude toward them as if we never did these things, now don’t you. Many times we need to be a little more gracious toward young people, a little more understanding. So the father-son relationship is a very apt analogy.

Now in verse 11 there is threefold verbal follow-up. In each case it is present active a participle. This is called syntactical parallelism.

1Thessalonians 2:12 ...we were exhorting and comforting you and charging unto you to walk worthily of God, who calls you into His kingdom and glory.

In the behaviour follow-up we had three adverbs in the Greek, now we have three participles in the verbal follow-up. The first is “we exhorted.” This means to call someone to your side in order to help them or to aid them. You may help them by a kind word and you may help them by censor or criticism, but the general principle is to be helpful. The

second word is “comfort” which in the Greek means to cheer up someone, to soothe someone, or to orient someone to a set of very confusing circumstances. This means to orient doctrine to new believers. The third word is to “charge” which mean to pass on to them the concept of going out to witness to others, the concept of serving the Lord. These are the three participles in verbal follow-up.

Verse 12 — purpose follow-up. The verse is introduced by the word “that” which introduces a purpose clause. “That ye would walk worthy of God” — all behaviour follow-up, all verbal follow-up has the purpose of causing the believer to walk worthy of God. We are here to serve the Lord. Every believer is here for a purpose and in that service we should be worthy of Him. The word “walk” is a present active infinitive which indicates our purpose, and the present tense means that we should keep on walking worthy.

There are six ways in which we can walk worthy of God or live in phase two.

Life in Phase II (Walking Worthy of the Lord)

1. Galatians 5:16 is the first one — “Walk by means of the Spirit.” You cannot walk worthy unless you are filled with the Spirit.
2. Secondly, we are to walk in the sphere of the faith-rest technique — 2Corinthians 5:7. If we are going to walk worthy of God then we must use, day by day, moment by moment, the faith-rest technique.
3. Thirdly, we must walk in the sphere of love (Ephesians 5:2) which is the production of the filling of the Spirit.
4. Fourth, we are told to walk in wisdom — Colossians 4:5. Wisdom is the application of doctrine to experience and means we must first of all know it, then apply it. You cannot work worthy of God unless you are applying doctrine to experience.
5. The fifth, “walk in the light” — 1John 1:7. This refers to fellowship and believers cannot walk worthy of God unless they walk in fellowship — again the need for rebound.
6. Finally in the sixth place, “walk worthy of the vocation” — Ephesians 4:1. Our vocation is ambassador for Christ and we are to walk worthy of that vocation. Every believer has a purpose and we must walk in the terms of this purpose.

“who hath called you” — the calling has to do with our election, our election implies purpose.

1Thessalonians 2:13 **And because of this, we also give thanks to God unceasingly that, having received the word of God by your hearing from us, you accepted not the word of men, but even as truly it is, the word of God, which also works in you who believe.**

Verse 13 — the response is given. “For this cause” — because of good follow-up in Thessalonica. Because there was behaviour pattern follow-up, because there was verbal follow-up.

“thank we God without ceasing” — Paul can now be thankful for the good follow-up. “Thank we God” is present linear aktionsart, “we keep on thanking God”; the two words “without ceasing” ought to be the basis of the life of the minister. The minister ought to be able to thank God without ceasing because of what follows.

“because, when ye received the word of God” — Paul is thankful because the Thessalonian believers responded to God’s Word. ye received” is an aorist active participle. The action of the aorist participle precedes the action of the main verb, and the main verb is given, “ye received.” The word “ye received” is literally, “you welcomed it.” When you received or heard the Word of God you welcomed it, or made it at home. First of all they received it and then said, “Doctrine, be at home.” Doctrine was at home in the frontal lobe. Both of these participles precede effective production.

“ye received it not as the word of men [human viewpoint], but as it is in truth, the word of God which effectually worketh also in you that believe.”

The word “receive” is mentioned twice here. The first time it means to welcome and the second time it means to welcome. When they welcomed the Word of God they welcomed it not as the word of men. So the Word of God is at home not as human viewpoint of life but as divine viewpoint. The result is, “it effectually worketh in you that believe.” Who does the work in the believer? The phrase, “effectually worketh.”

Notice four things: It means to be actively operational. It is a present tense, it keeps on being actively operational — linear aktionsart. The voice is middle voice. When the Word of God works in us it works for our benefit. The Word of God is the worker, the energizer. The mood is indicative, the mood of reality. This is a reality in the devil’s world, the Word of God is actively operational “in those who believe.”

The Thessalonica church has been evangelizing all over the world. This one church was doing a tremendous job. They were properly guided from the very beginning by Paul.

1961 1Thessalonians

Lesson #5

5 08/06/1961 1Thessalonians 2:14–20 Inspector's report, part 1

It is our responsibility to take the good news which we have and pass it along to others. All hell cannot take you off of this earth until it is God’s time. Once you become a baby, you begin to take in milk and solid food, and that causes you to grow up.

1Thessalonians 2:13 **And because of this, we also give thanks to God unceasingly that, having received the word of God by your hearing from us, you accepted not the word of men, but even as truly it is, the word of God, which also works in you who believe.**

Paul is thankful. He gives thanks without ceasing. Most people are happy with materialistic things. Some Christians receive the word of salvation, and that is as far as they take it. They grow up being spiritual morons. If you do not grow in the Word, then

much of life makes you miserable. Therefore, you make yourself miserable. All that you learn turns to misery; and the things in life, you think will make you happy, do not; but make you miserable.

On the other hand, the believer can have perfect inner happiness, when you are in status quo pressure and difficulties.

The Christian in phase II. Solomon believed that certain things could make him happy. Academics, culture, a college degree. Solomon tried culture, but it made him miserable. After getting disillusioned by culture, he pursued pleasure. He drank a lot of wine. He then tried women. Then he tried doing good for others, like building public works. Then he decided to try philosophy. Then he tried another approach; and tried the idea that all people were fundamentally good. Then he decides that a good family life is key. Solomon had many families, but that was not happiness. He pulled in his family and tried to find happiness there. But this did not work.

Then Solomon began to think about his heir; and he thought, what if my heir is a fool? Then Solomon built up a massive fortune. But no happiness. Then he decided to get away from that. He began collecting women, and that did not make him happy.

In Ecclesiastes 12, his body began to fall apart. Then he finally concludes that the answer is to rebound, get back into fellowship, and all of these things can be enjoyed. All of these things can be fine, if God is first.

One of the great blessings of life is taking in the Word of God. Paul saw the Thessalonians take in the Word of God, not as human viewpoint, but as divine viewpoint. Everything that we read, everything that we hear is often the exact opposite of divine viewpoint. Redbook Magazine said that the largest number of ministers believe that disarmament and cooperation with the communists is the key to a better world. This, of course, will destroy us.

Some believe that life can be better with the right pills. We have accepted certain tenets from psychology as being true for individuals and for the masses; and these things are against the Word of God.

Paul was thankful because these people received the Word of God as the Word of God. As a result, they received the Word of God. You cannot effectually operate until you receive the Word of God. The aorist participle always precedes the action of the main verb. It is *to effectually work, to actively operational*. The main verb is a present middle indicative. The subject is benefitted by the action of the verb.

The Bible is no good unless it is placed into our souls (Bob uses the analogy of putting the coal into the bin to fire everything up). Only those who are born again are effectual workers.

The churches in Judæa faced the earliest persecution. The Thessalonian believers also suffered. The communists will use our children against you. Are you ready for it? Every believer who has taken a stand for the Lord could potentially face this.

If our country goes in for this disarmament stuff; or if we fall for this internationalism business. If you are willing to deny the validity of God's Word, we could face a whole new world in the United States.

Two things keep us going, people believe in God's Word and we send out missionaries; and we continue to provide a haven for the Jews in the United States. When we protect Israel, God protects us.

The Spanish empire turned against the Jews, and they became a 3rd rate power. Britain formed a pro-Semitic country, and they became the reigning super power.

Some people take a position in politics in order to preserve their own wealth. But the true conservatives are those who have believed in Jesus Christ, and they take in the Word of God. They know that liberalism, communism and radicalism are anti-Christian. The answer is to receive the Word of God.

One of the greatest Americans today is Douglas MacArthur. He made a statement that should have awakened every American. He said, "Send Bible to Japan in Japanese." He said that the Bible will turn the Japanese against communism. A mediocre man pulled him out. There are people from the highest to the lowest to pull us out.

1Thessalonians 2:14 **For you became imitators, brothers, of the churches of God in Judea being in Christ Jesus. For the same as them, you also suffered from the own countrymen as they also did from the Jews,...**

Mudderland wrote his master's thesis on marriage.

For 300 years, the Valdencians held to the truth of the gospel and the Word of God. God protected them and they kept the light of the Word of God going.

Verse 14 — the crisis. "For ye, brethren." "Brethren" means a believer in the Lord Jesus Christ; "became followers of the churches of God which in Judea are in Christ Jesus." Or, "you became imitators." The churches in Judea were the first ones to receive the wave of persecution. They found themselves subjected to many things. First of all, they got the name-calling treatment. Then when that didn't work the religious crowd got mad and started killing some, took away their business, ostracized them, and other things. The result was that they took quite a beating along the way.

"for ye also have suffered" — in other words, the Thessalonian believers were suffering in the same manner that believers had earlier suffered in Judea; "like things of your own countrymen, even as they [suffered at the hands] of the Jews." The religious crowd were giving them a hard time and now you have suffered similar things.

1Thessalonians 2:15 ...who having killed both the Lord Jesus and their own prophets, and having driven us out, and not pleasing God, are also set against all men,

Verse 15 — these people, the religious Jews, “killed the Lord Jesus, and their own prophets.”

“and they have persecuted us” — Paul and his converts; “and they please not God, and are in opposition to all men.” They are hostile to all men, and they do this in the name of religion.

1Thessalonians 2:16 ...forbidding us to speak to the Gentiles that they might be saved, so as always to fill up their sins. Now the wrath has come upon them to the utmost.

Verse 16 — “Forbidding us to speak to the Gentiles that they might be saved, and they keep filling up their sins always.” The word “fill up” here means to fill up a cup, and they fill up the cup of their sins and keep drinking it. They are drunken with their own sins and persecution and torture and destruction. This is a very apt analogy, for any group of people, any organization, that seeks to gain control of other people through intimidation, through torture, through death, through any system of name-calling, any vicious system, there people are drunk on the systems that that they use. They can become mad with the lust to torture, to kill, to maim, to hurt, to destroy.

Two British missionaries were put into jail by the King of Abyssinia. They put together a squad, came into Abyssinia, killed a few Abyssinians, went into the jail and took these missionaries out. So, for 20 years, no English-speaking missionary was touched.

“for the wrath is come upon them to the uttermost” — they’ll get their comeuppance.

After Paul has declared to us how to start a church properly, how to get it cranked up, and how to send out missionaries, he tells us some of the reward that comes to him personally — verses 17-20.

Paul's Longing to See Them Again

1Thessalonians 2:17 But we, having been bereaved of you, brothers, for the time of an hour—in face, not in heart—were more abundantly eager with great desire to see your face.

Verse 17 — “But we, brethren, being taken from you.” He says literally, “having been bereaved.” This tells us that Paul hated to leave Thessalonica. They responded so beautifully to the Word of God. They took in doctrine in such a wonderful manner. They started sending out missionaries and getting the gospel out throughout Thessalonica, throughout Macedonia, and to the uttermost parts of the earth, and Paul just loved to be there. It is a wonderful place to be when people receive the Word of God. He doesn’t say anything about being taken away, he says, “I was bereaved of you.” First of all he was bereaved, he left them, and then he endeavoured the more abundantly to come back to

them. This is the way people should leave you in Christian fellowship. Every time they leave you, whether it is just to leave your house or to leave you at church, or to leave you and go to another country, another place, they should always be wanting to come back all the time they are gone away. That is Christian fellowship. That is the way Paul felt about the Thessalonians. He taught them the Word, they responded to the Word.

“to see your face with great desire” — “your face” means to be face to face with, to be in their presence. All the time he is away he keeps thinking how wonderful it would be to be with them again.

1Thessalonians 2:18 **Therefore we wanted to come to you—indeed I Paul, both once and twice—and Satan hindered us.**

Verse 18 — “Wherefore we would have come unto you, even I Paul, once and again” — Paul is the leader of the churches, he is an apostle, so he way up high on the totem pole. Perhaps at this time he is a little lonely, and this makes him appreciate all the more the fact of Christian fellowship. He wants all the more to come back to Thessalonica.

“but Satan hindered us” — Satan, of course, doesn’t want Paul to have any encouragement from Christian fellowship, he wants Paul to fall apart.

This leads him to his final point on the subject of witnessing. What, then, is one of the rewards in time for witnessing? There are rewards in the future, the crown of rejoicing. What is the reward for leading people to Christ in time? — verses 19-20.

1Thessalonians 2:19 **For who is our hope or joy or crown of boasting? Or are not even you, before our Lord Jesus at His coming?**

Verse 19 — there are three kinds of reward. The first is hope. Hope has to do with the eternal future. The people that you lead to the Lord today are people you will see in all eternity. You do not know when you sow the Word how many people you are going to meet in eternity who received Christ as a result. So there is the anticipation of meeting people in eternity that you have had the pleasure of leading to the Lord. “Our hope” in this case is not simply the Rapture of the Church, the resurrection body, the inheritance incorruptible and undefiled, the home in heaven, absent from the body and face to face with the Lord. This is all a part of our hope, but there is some thing else — the faces we are going to meet of the people we have led to the Lord.

Bob’s uncle led his father to the Lord during the final days of his life. Bob has inner happiness knowing that he will see his father again in heaven.

The greatest thing that we can do for any person in the human race is to lead them to the Lord. We spend too much time improving environment.

“or joy” — joy is in time, hope is the future. You are going to have happiness for all eternity over people whom you have had the privilege of giving the gospel. And, furthermore, you

can have joy, inner happiness in life as a result of seeing people come to know Christ as saviour.

“Are not even ye in the presence of our Lord Jesus Christ at his coming” — there is the answer, there is the joy, there is the happiness.

1Thessalonians 2:20 **For you are our glory and joy.**

Verse 20 — “**You all are our glory and joy.**” There will be thousands of people in heaven because Paul walked into Thessalonica and proclaimed the gospel message. The great source of happiness emphasized here is one of the greatest joys in life. It is the joy and the privilege of seeing members of the human race who are lost, who are spiritually dead, respond to the gospel so that they will live forever in the presence of Jesus Christ where is no more sorrow, no more tears, no more pain, no more death, behold, the old things have passed away.

1961 1Thessalonians

Lesson #6

6 08/13/1961 1Thessalonians 3:1–13 Inspector's report, part 2

Paul had the greatest missionary team. Luke was the secretary and medic for the team. Titus was the troubleshooter. Silas had the department of music. Timothy was the inspector general.

Paul was in Athens with Silas and Timothy. News broke that something was not well in Thessalonica.

Chapter 3

1Thessalonians 3:1 **Therefore, enduring no longer, we thought it best to be left in Athens alone,...**

Verse 1 — “we could no longer forbear” is one word in the Greek. It is a present active participle which means to hold out or to endure. Apparently reports had been coming through that there were difficulties at Thessalonica, and because of these difficulties Paul could only stand it so long and then he had to find out what was going on there.

Paul sends Timothy to check out Thessalonica and he moves into Corinth.

Apparently some of the Thessalonian believers are confused. One rumour which had come back and which was confirmed was the fact that due to the doctrine of the Rapture of the Church, due to the fact that the Church might be removed at any time, some of the men who were in business in Thessalonica had finally decided to give up their businesses and wait for the Rapture by apparently doing nothing. When people get into the do-nothing attitude they next get into trouble. Therefore there was some difficulty in Thessalonica. However, the exact nature of the problem was not known to Paul when he was in Athens.

In order to determine what was going on Timothy was detached from the missionary team and sent back to Thessalonica to make a full report after a complete inspection.

“we thought it good” — apparently there were at least three people present at this conference: Luke, Timothy, and probably Silas. So “we” includes three, possibly four, people. The words “we thought it good” means “we think well.” Immediately we have a principle which comes out of this phrase. God has ordained a number of Spiritual gifts among believers. For those who are born again there are many members of the team with many different types of spiritual gifts. Some of these gifts have to do with leadership, some with administration, and some with discernment in order to determine that status quo of any given situation. Notice that Paul met with the other members of his team, and together they thought over the situation. Principle: It is not contrary to the Word of God for Christians to think! Second principle: Nor is it contrary to the Word of God for Christians to put their heads together in order to determine a course of action. So it is not contrary to the Word of God, for example, who have the proper gifts to gather themselves together in order to recommend or to determine a course of action.

“to be left at Athens alone” — in other words, even though Timothy is much loved by the missionary team and is fulfilling a very important function there at Athens, it becomes necessary now to send him back to Thessalonica to make an inspection. Therefore, as a result of this conference a decision was made.

1Thessalonians 3:2 ...and we sent Timothy, our brother and fellow worker of God in the gospel of Christ, in order to strengthen and to encourage you concerning your faith,...

Verse 2 — “And sent Timotheus [Timothy], our brother, and minister of God, and our fellow labourer.” Notice that when Timothy is sent on his way that there are several things which are mentioned by way of describing him. First of all, he is called a “brother” which means he is a believer in the Lord Jesus Christ. He is also called a “minister of God.” This is the specialized use of the word. The word “minister” is found in three separate and distinct ways in the New Testament. First of all, and very important, every believer is a minister in one sense of the word — in the sense of 2Corinthians chapter 3, 4:1; 5:17 where every believer has the ministry of reconciliation. So first of all the word is used to designate every Christian, for every Christian is the representative of the Lord Jesus Christ. During the absence of our Lord from the earth everyone who is a believer in the Lord Jesus Christ is a minister. This is the doctrine of the universal ministry of the believer.

The word minister is used in another sense in Romans 13:4 for those who have leadership responsibilities within a national entity are also called “the ministers of God for good.” They are called ministers in the sense that “they bear not the sword in vain.” The sword is a reference to capital punishment. Within any national entity there are those who have positions of responsibilities in connection with justice and with administration, and they have the responsibility of authorizing the administration of capital punishment in order to enforce the law. They are declared to be ministers doing good according to the divine plan. There is another use of the word minister, it has a specialized concept. Often the pastor of a church was called a minister. In this particular case Timothy is not the pastor of a

church, he is the inspector-general of the Pauline missionary team. Therefore, under that concept he is being sent forth as a minister is a specialized way. In other words, we gather that the word minister is also used for those who devote their entire time to special jobs within the framework of the local church.

“fellow-labourer in the gospel” — he is a member of the Pauline missionary team.

What is the purpose of sending Timothy back? “to establish you, and to comfort you”. The word “establish” is an aorist active infinitive in the Greek. The infinitive denotes purpose and it is the purpose of Timothy in returning to Thessalonica to stabilize the situation which has become unsettled. Here is another principle which we should recognize in the realm of experience. It is easy, even for a local church which is centered in the Word of God, to become unsettled at times. This is what had happened at Thessalonica.

There is no reason to think that you should quit your business or your job. This is a part of our Christian walk.

Bob knows a group in southern California. About 40 of them purchased a ship from the Navy. They got about halfway to Catalina Island before they broke down. They were going to evangelize all the islands. These people were not prepared. They only had zeal but no intelligence. God wants missionaries to be thoroughly prepared. 10 years of training at least. Too many times missionaries were sent out from our country who were not trained or even screened.

Whatever God has you doing, that is your service to the Lord. No matter how menial your job, that is where God wants you.

The first purpose of Timothy peeling off and going back to Thessalonica is to provide stability in a rather confusing situation which had developed. The second reason was to comfort. This refers to that crowd who were all confused about physical death and thought that their loved ones who had died would miss out on the Rapture.

“concerning your faith” is literally, “with reference to your faith.” Faith here means the whole body of doctrine, the whole body of truth. Because they had some gaps in their understanding of the Word and because they had misconstrued certain events in life, they need some comfort as well.

1Thessalonians 3:3 **...that no one be moved in these tribulations. For you yourselves know that we are destined for this.**

Versed 3 — the pressure in Thessalonica is now mentioned. “That no man should be moved” — here is the problem back at the local church. “That” introduces a purpose clause, and here is a further purpose for sending Timothy; “should be moved” means to fawn, to cringe, or to wag the tail [like a dog which is being disciplined]. This was the original use of the word. It eventually came to mean to be disturbed or discouraged. Some of the people at Thessalonica are disturbed and therefore they are going to lose the

purpose for which the Local church is established. The confusion is there. “That no man should be disturbed” — present tense, constantly disturbed as has been the situation.

“by these afflictions” — the word “affliction” means pressure. Affliction and pressure in the Christian way of life should never disturb the believer. God has so designed the Christian and so provided for the Christian that he can have perfect peace, perfect stability, perfect comfort, perfect happiness in the midst of the pressures of life. Timothy is going back to fill in on the necessary doctrines and principles in this particular factor. Every believer sooner or later faces the difficulties and the trials of life. When he faces these difficulties and trials the big question is: Does he have inner happiness, peace, stability, or does he fall apart like any unbeliever in the midst of his troubles? “These afflictions” is in the dative case, dative of advantage. It is to the advantage of believers to have pressure. In other words, this introduces that great doctrine, happiness and blessing in the midst of the pressures of life.

“for yourselves know that we are appointed thereunto” — in other words, the Thessalonians knew that the Pauline team was appointed to take up the slack on many of these problems.

1Thessalonians 3:4 **And indeed, when we were with you, we were telling you beforehand that we are about to suffer affliction, just as also it came to pass, and you know.**

Verse 4 — Paul’s warning regarding suffering. Paul says here, “I told you so.” He told them that they would have trouble. Apparently it was quite a shock to the Thessalonian believers when the trouble came.

“for verily, when we were with you” — reminding them of the fact that Paul was once there and taught them the Word — “we told you before.” “We told you” is imperfect linear aktionsart which means they had kept on telling them. They didn’t tell them once, they told them many times. They repeatedly taught it. If the believer has doctrine on the inside he has the equipment to be stable at all times, and since these Thessalonians are brand new Christians this is one lesson they haven’t learned yet. In spite of all the doctrine that Paul taught them while he was there Timothy has to go back to teach them the secret of stability in the Christian life of phase two.

Bob gives the illustration of airplane travel. The aircraft is stable, and it goes through the nice weather and it goes through the rough weather. Through good and bad weather, it goes from point A to point B.

“that we [Paul, his party, and the Thessalonians] should suffer tribulation; even as it came to pass, and now you know” — you know in the past with the result that you will understand the principle that Timothy is coming back to teach. “You know” is the verb for inherent knowledge, now they have it in their frontal lobes, they know what Paul means when he said we all as Christians have tribulation. So Paul is concerned about them and he expresses his concern once more in verse 5.

1Thessalonians 3:5 **Because of this I also, enduring no longer, sent in order to know your faith, lest somehow the one tempting had tempted you, and our labor would be in vain.**

Verse 5 — “For this cause, when I could no longer hold out” — this is a repetition of what he started to say in verse 1. It was Paul who finally called the conference which decided to send Timothy.

“I sent to know your faith” — by faith he means the operation of the faith-rest technique. In effect he is saying, “I sent Timothy to find out how you were doing with the faith-rest technique, I sent Timothy to check out your spiritual instruments.”

“lest by some means the tempter hath tempted you, and our labour be in vain” — “the tempter tempt” means, of course, that Satan has many ways of trying to get believers away from occupation with Christ, and then the great tragedy which apparently had happened enough for Paul to add this phrase: “our labour.” The word for labour in the Greek is labour to the point of exhaustion. When Paul was in Thessalonica he worked day and night teaching the Word of God. He laboured to the point of exhaustion. He studied and taught until he was totally exhausted, and he said it was possible that this labour could become vain. The word “vain” means empty or void, no purpose is accomplished. There is a principle here we should not miss: It is possible for the Bible to be taught day after day, month after month, year after year, and that Bible teaching can be vain, to no purpose, when it is not used by believers in their daily lives. That is the tragedy, that is why Paul was afraid, and that is why he sent Timothy.

Verses 6-9, Timothy has returned. Paul sent him from Athens and Timothy returns to Paul in Corinth, and in these verses we have the inspector’s report. Timothy came back with this report.

Timothy's Encouraging Report

1Thessalonians 3:6 **But presently, Timothy having come to us from you and having brought good news to us of your faith and love, and that always you have a good remembrance of us, longing to see us just as also we you,...**

Verse 6 — “and brought us good tidings.” Paul had probably been a bit down in the dumps. He could visualize, as seen in the last verse, that all of his teaching had been void and empty and useless, and that the whole church at Thessalonica was going to come unglued and fall apart.

“and brought us good tidings of your faith and love” — Paul sent Timothy down in hopes that they were still using the faith-rest technique, and when Timothy comes back he says it is not just the faith-rest technique but it is the filling of the Spirit. “Faith” stands for the faith-rest technique and the word “charity” here is the word for divine love and it stands for the filling of the Spirit.

So how were they weathering the storm? Most of them were doing a wonderful job for two reasons. Here is the secret to weathering the storms of life: a) The faith-rest technique; b) The filling of the Spirit. Note: The faith-rest technique has to do with the mind, with operation mental attitude — claiming the promises of God; the filling of the Spirit has to do with the inner life of the believer. The secret to weathering the storm is the inner life of the Christian — what goes on in the frontal lobe, what goes on with regard to the filling of the Spirit. Paul was delighted that they had weathered the storm.

“and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you.”

Three Good Things in the Inspector’s Report:

1. Most of them were weathering the storm by using the techniques of the Christian life. Three techniques are involved. You can only be filled with the Spirit by rebound, so it is faith-rest, rebound, filling of the Spirit.
2. They were remembering Paul in prayer. The Thessalonians in their time of difficulty not only were stabilized but at the same time they had a wonderful prayer life. They had entered into the ministry of Paul and his team in Athens, in Corinth, and wherever they went.
3. They longed to have fellowship with Paul again. Paul was a Bible teacher and no one wants to have fellowship with a Bible teacher unless he is interested in the Bible, unless he is interested in the Word of God, unless the spiritual phenomena contained in the Word of God is the most important thing in his life.

Verses 7-9 — Paul’s reaction to the report. The report is given in one verse but Paul is so enthusiastic about hearing this good news that he responds immediately. Paul’s response reminds us of a further doctrinal principle: No man liveth to himself and no man dieth to himself in modus operandi Christianity, and there is a very definite interrelationship between believers in the Lord Jesus Christ. Whether you like it or not the relationship between believers is so close that their ups can be your ups and their downs can be your downs, so much so that Paul wrote to the Corinthians “weep with them that weep and rejoice with them that rejoice.” And he mentions this again to the Romans, so quite obviously it is a principle in the Word of God: the interrelationship of believers. That is not surprising since we are all in the body of Christ. we are members one of another, and inasmuch as we are all members of the body of Christ there must be established an interrelationship. Paul had been down when he thought things were down at Thessalonica, but now the inspector’s report indicates that things are going very well on the whole, and there are only one or two little gaps where the slack has to be taken up.

Notice three reactions on the part of Paul. In verse 7 he is comforted; in verse 8 he is animated; in verse 9 he has inner happiness as a result of this report.

1Thessalonians 3:7 ...because of this, brothers, we were encouraged as to you in all our distress and tribulation, through your faith.

Verse 7 — Paul was comforted by the fact that they were using the faith-rest technique and therefore he responded in kind. He has comfort as a result of these things. “We were comforted” — aorist tense, in the point of time when we got the inspector’s report. Passive voice: Paul and the missionary team received comfort. The indicative mood, the mood of reality: it was genuine comfort which came as a result of the good report.

1Thessalonians 3:8 **For now we live, if you are standing firm in the Lord.**

Verse 8 — Animation. “For now we live, if ye stand fast in the Lord.” “We live” is actually a term for animation. We might even say, “Now we are enthusiastic, if ye stand fast.” The word “if” is a first class condition — if and it is true that you are standing fast. “Stand fast” is present linear aktionsart, you keep on standing fast, and this is a Greek word which means to be stabilized under pressure conditions. So he just can’t help being very enthusiastic about it.

1Thessalonians 3:9 **For what thanksgiving are we able to give to God concerning you in return for all the joy that we rejoice before our God because of you,...**

Verse 9 — Joy. The word “joy” means inner happiness. Paul makes it very clear that first of all he is thankful, and this thanksgiving is an expression of his inner happiness, his inner joy at getting this wonderful report from Timothy.

Verses 10-13 — the result of the inspector’s report.

1Thessalonians 3:10 **...night and day imploring exceedingly for us to see your face and to supply the things lacking of you in faith?**

Verse 10 — the persistence of prayer. “Night and day” — as a result of this report what is Paul going to do? He is going to pray as never before for the Thessalonians; “praying” — he is going to persist in prayer. Later on in chapter five when he says to the Thessalonians, “Pray without ceasing” he has already given them an example. The word “pray”: a) it is present linear aktionsart, he is going to keep on praying; b) The middle voice is very important. The subject is benefitted by the action of the verb. Paul will personally be benefitted by praying for them.

“that” — here is the purpose of his prayer: First of all that he might have the opportunity of coming back to see them again, to be with them — “that we might see your face.” Paul is praying now, night and day, that God will open the door so that he can personally return to Thessalonica. What is the point? When he gets a report like this, when he realizes that the majority of believers in Thessalonica in the midst of the storms and pressures of life are using the techniques, that they continue to faith-rest it, that they continue to be filled with the Spirit, that they rebound when necessary, they want to see him, that they are praying for him, he can’t wait to get back. Why? because any Bible teacher in his right mind can’t help but want to be where there is a response to the Word of God.

It is the most frustrating thing in the world to try to teach the Bible and the people do not have Bibles.

At the end of the verse he tells why he wants to teach the Word there, “and might perfect that which is lacking in your faith” — here “faith” is the whole realm of doctrine, the whole realm of the Christian life. The word for “perfect” means to supply an army with equipment. It means to provide weapons, it means to provide ammunition, food, uniforms. It means to equip an army for combat operations. Paul picked this word very specially for these people: “I was to give you information, provide doctrine, so that you can continue to be effective in combat as you have in the past.” He wants to equip them so that they can go throughout the entire world with the gospel.

The equipment that Paul is providing is Bible doctrine.

With that, quite abruptly, he pronounces the benediction. He is not through, we have two chapters yet. But he is so enthusiastic, he has just stated his prayer and therefore he just has to wind up with a benediction three verses long.

1Thessalonians 3:11 **Now may our God and Father Himself, and our Lord Jesus, direct our way to you.**

Verse 11 — “Now God himself and our Father.” Why did he start there? Because all prayer is addressed to the Father and because the Father is the author of the divine plan for the human race; because Paul is a part of that plan and because the Thessalonians are a part of that plan, and because all believers are a part of that plan it is a good place to start a benediction.

“and our Lord Jesus Christ” — the Lord Jesus Christ is the executor of phase one, because it is the Lord Jesus Christ who died on the cross for our sins and took our place and made it possible for a door to be opened in the divine plan for the human race. The divine plan included angels but now the divine plan includes mankind because Jesus Christ went to the cross, because He provided redemption, because He propitiated the Father, because He reconciled man to God. And there is a door, a breakthrough in the divine plan. Jesus said, I am the way the truth and the life, no man cometh unto the Father but by me. We have actually broken into the divine plan.

“direct our way unto you” — when a Bible teacher prays to go to a certain people you can be sure of one thing, those people love the Word of God.

1Thessalonians 3:12 **And may the Lord make you to increase and to abound in love toward one another, and toward all, just as also we toward you,...**

Verse 12 — “And the Lord.” The Trinity is included in this benediction because the Word “Lord” here refers to the Holy Spirit, not to the Lord Jesus Christ who has just been mentioned. “And the Spirit make you increase and abound in love.” How is He going to do that? The Holy Spirit indwells them. When they are filled with the Spirit they will increase

and abound in divine love. “Increase” is an aorist optative, increase in a point of time, the point of time when they received the Word of God. The optative is an expression of a wish or desire. He wants to go to Thessalonica so that he can further teach them doctrine, so that in the point of time when he teaches them doctrine they will take it in and increase. And what will happen? They will “abound in the sphere of divine love” which is the filling of the Holy Spirit.

Notice the direction of this divine love — “one toward another.” That means another of the same kind, another believer. They will love believers but it won’t stop there. “and toward all” — the word “men” is in italics: all the rest of the human race, all unbelievers.

And then he adds something — “even as we toward you.” We love you with a divine love. We appreciate you, we recognize your intake of the Word of God and its significance, and we just pray that we can come back and further provide you equipment for the combat of life in phase two, and that we can have the joy of having a part in your ministry.

1Thessalonians 3:13 ...in order to strengthen your hearts, blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints. Amen.

Verse 13 — the purpose. “To the end that he may stabilize your hearts” — the word “heart” is mind. That you might have a stabilized mental attitude — “unblameable in holiness before God” means to have doctrine in the frontal lobe which causes a stabilized mental attitude which completely turns the world upside down. When a Christian has doctrine and stability in his frontal lobe what a tremendous difference it makes! Holiness has to do with positional truth.

“even our Father, at the coming of our Lord Jesus Christ with all his saints” — that is the second advent, after the judgement seat of Christ. Mental stability in time will have eternal repercussions. What you think today will produce for all eternity. What goes on in our frontal lobe by way of Bible doctrine goes on forever.

1961 1Thessalonians

Lesson #7

7 08/20/1961 1Thessalonians 4:1–13; 2Cor. 4:7; 2 Tim. 2:20 Problems of practical sanctification

Chapter 4

This begins a study of the problems of practical sanctification. The first two chapters were devoted primarily to doctrine. The third chapter had to do with the inspector’s report — Timothy brought back a report from his inspection of the situation at Thessalonica. Now we go on to some practical problems which existed among the Thessalonian believers. By way of introduction we need to understand the three phases of sanctification and the meaning of the word.

The word “sanctification” means to be set apart unto God. The word itself means separation and there are three different phases of separation. The first type of sanctification is generally known as positional. Positional sanctification takes place at the moment of salvation, it is something you never lose. Phase one of the divine plan is salvation. The moment you believe in the Lord Jesus Christ you enter into union with the Son of God, and this is positional sanctification. Jesus Christ is set apart unto God the Father as of the resurrection, ascension, and session. When Jesus Christ rose again from the dead He walked on the earth for forty days at the end of which time He ascended into the presence of the Father. When God the Father said to God the Son, “Sit thou at my right hand,” at that moment Jesus Christ, the first member of the human race to do so, was separated unto God the Father in a very special way. And when we personally receive Jesus Christ as our saviour we enter into union with Him and therefore we share everything that Christ has. Christ is set apart unto the Father; we share that set apartness which is known as positional sanctification. Then, one second after we believe in Christ we enter into God’s plan, phase two. This is the believer located in time. During that time we are also in fellowship with God in time as of the moment we receive Christ as saviour. Perhaps as soon as a few minutes afterward we get out of fellowship through sin and from that point on we spend our career as a believer on the earth in and then out, in and then out, depending upon our use of the doctrine of rebound. When we are in we are filled with the Holy Spirit; when we are out we are in status quo carnality. To be in fellowship means to be in practical or experiential sanctification, and when we are in fellowship with the Lord not only does the Holy Spirit control the life but practically we are set apart unto God. This is the positive side of separation. Then, of course, there is a third sanctification which we will enjoy in eternity and this is the possession of a resurrection body. This is described in 1John 3:1,2 which tells us that we are going to have a body exactly like His body, the same thing is said in Philippians 3:21. Eternity reveals to us what is known as ultimate sanctification, ultimately we will be in resurrection bodies and living in His presence. The sanctification which will be described in 1Thessalonians chapter four — “This is the will of God, even your sanctification” — has to do with the problem of practical sanctification or experiential sanctification.

The first two verses are devoted to the importance of knowing doctrine.

A Life Pleasing to God

1Thessalonians 4:1 **Finally then, brothers, we implore and exhort you in the Lord Jesus, that just as you have received from us in what manner it behooves you to walk and to please God, just as even you walk now, so you should abound more.**

Verse 1 — “Furthermore then” which is literally, “Finally therefore”. In view of the fact that the inspector’s report has come through and things are very good on the whole, and in view of the fact that there are only three or four problems which can be very quickly ironed out, let us get on to a very important principle.

“we beseech you brethren” — the word “brethren” refers to believers in the Lord Jesus Christ, and this particular passage is addressed to those who have received the Son of

God as saviour. “We beseech you” means to make a very special request. It is present linear aktionsart, “we keep on making this special request” and we even make it a little stronger by the word “exhort,” again present linear aktionsart, “we keep on exhorting.”

“by the Lord Jesus” is literally, “in the Lord Jesus.” “On the basis of the fact that you are in union with the person of Christ we keep on making this request of you, and as a matter of fact, we keep on exhorting you.”

“that” introduces a purpose clause; “as ye have received of us” — “received” is an aorist tense denoting the fact that Paul has personally taught them the Word of God and is referring back to his Bible classes before he left. The active voice means that they have personally listened to him teach the Word of God and therefore have taken in doctrine. The word “receive” in the Greek actually means to take someone to one’s side and to give them information which they can’t miss.

“of us” — the word “of” is actually a preposition in the Greek which gives immediate source. The immediate source of their doctrine was the Bible teaching of the apostle Paul while he was still in Thessalonica. In this particular phrase Paul is making it very clear that he has something to add to what he has already taught, or perhaps by the word “exhort” he means to show them the application of certain things which they have already learned. It is really a case of following up in some areas where really they are missing the boat.

“how ye ought to walk” — the word “walking” has to do with the doctrine of phase two of the divine plan, the believer’s walk in time. He is talking about phase two because he is mentioning the word “walk.” The matter of salvation has already been settled. The walk of the believer is that time, starting with his salvation and terminating with his departure from this earth in one of two ways. He can depart by physical death and/or the Rapture, whichever takes place first. The word “to walk” here is a present active infinitive, it expresses purpose. It is the purpose of the believer to represent the Lord Jesus Christ in time. Christ is absent from the earth, He is seated at the right hand of the Father, and it is the purpose of every believer to represent every believer on earth. Walking has to do with our purpose on earth. Our overall purpose for remaining on this earth is to represent Christ. Everything we do is a part of our Christian service. That is what it means by “walk.” Walking is fulfilling the function of service, whatever it happens to be. The infinitive here denotes purpose in life. We are here for a purpose, it is no accident that the Lord Jesus keeps us on this earth.

Walking in the Christian Life

1. Galatians 5:16 — “Walk in the Spirit.” The Holy Spirit was given to every believer. Walking in the Spirit is the filling of the Spirit, and as you are filled with the Spirit you are fulfilling the purpose for which you were left here.
2. 2Corinthians 5:7 — “Walk by faith and not by sight.” Faith refers to the faith-rest technique.
3. Ephesians 5:2 — “Walk in love.” This is not sentimental, gushy love, it is the filling of the Spirit, divine love, love for everyone, love for the unlovely.

4. Colossians 4:5 — “Walk in wisdom.” Wisdom is the application of doctrine to experience.
5. 1John 1:7 — “Walk in the light.” Walk in the concept of the Word of God. The Word is light. Not only is Christ the Light of the world (salvation) but the Bible is light. Walk in the light of divine viewpoint.
6. Ephesians 4:1 — “Walk worthy of the vocation.” Every believer has a vocation, he is personally in full-time Christian service, he represents the Lord Jesus Christ on earth. God has a purpose for the believer’s life.

“and to please God” — “to please” is a present active infinitive denoting a continual or habitual purpose. The active voice means we do it. It is possible for the believer in this life to please God.

You try to please people and there is no end to it. You cannot please people.

Pleasing God

1. By asking for the right things — 1Kings 3:9,10
2. By living a separated life [unto the Lord] — 2Timothy 2:4.
3. By doing His will — Hebrews 13:20,21
4. By walking in fellowship with Him — Hebrews 11:5 cf Genesis 5:24.
5. By praising God — Psalm 69:30,31
6. By use of the faith-rest technique — Hebrews 11:6

“so ye would abound more and more” — “ye would abound” is present tense, it means to overflow. It is possible for the believer to overflow. This is the overflow of blessing from your life to someone else. Blessing can overflow from your life to others when you are pleasing God, not when you please men. This is in the subjunctive mood in the Greek, the mood of potential. It is only potential, it depends on utilization of what God has provided. The principle at the end of this verse: Abounding or overflowing is based upon knowledge and utilization of the divine operating assets of phase two.

1Thessalonians 4:2 **For you know what instructions we gave you through the Lord Jesus.**

Verse 2 — “For you know.” Paul had taught them some things and they did know some doctrine. Therefore the three problems which are coming up are really more an application of doctrine than a need for knowledge of doctrine. “Ye know” means they already know. It is the perfect tense for knowledge in the frontal lobe, they already know these things and their real problem is not in the realm of knowledge but in the application of that knowledge to the situation. They have enough information to be able to complete and fulfil the principle of practical sanctification but they have failed to apply what they know to the situation.

“what commandments” — the sum total of doctrine which Paul has taught them, which is enough to get them cranked up in the realm of practical sanctification.

“we gave you by the Lord Jesus” — the word to give is aorist tense, in the point of time when Paul was in Thessalonica. He gave them all the information. “By the Lord Jesus” is literally, “through the Lord Jesus” and it means the Lord permitted Paul to come to Thessalonica and minister so they could have this information; so now they could apply and could straighten out a few of their problems.

The first of their problems is in the realm of sexual relationship — verses 3-5.

1Thessalonians 4:3 **For this is the will of God, your sanctification: You are to abstain from sexual immorality;...**

Verse 3 — “For this is the will of God.” This is present linear aktionsart, the absolute state of being verb — this keeps on being the will of God. It is God’s will that we live in the area of practical sanctification. There are some problems in sex life, social life and business life which make living in fellowship rather difficult. At least, there are some problems which are incompatible with living in fellowship and the Thessalonians had now bumped into these three areas of practical problems.

“your sanctification” — sanctification is synonymous with the will of God. Sanctification is in apposition to the phrase “will of God,” the two are synonymous terms.

“that” introduces a purpose clause; “ye should abstain from fornication.” The word “abstain” is present tense which means linear aktionsart. Middle voice: the subject is benefitted by the action of the verb. The infinitive denotes purpose. Then the word, of course, means overt adultery or illicit sexual life. This was a problem in Thessalonica as it was in most of the Greek cities where they had heathen temples and where the system of heathen salvation was getting drunk as many times as possible and indulging in as much sex as possible. This has overflowed into the problem of the Thessalonian believers for this reason. Many of them had been converted right out of the heathen temples and they had been in the practice of these things for a long time. All of a sudden they find that the pattern has to be broken and they find it a little difficult. Therefore, they ask, how do we handle it?

1Thessalonians 4:4 **...each of you to know how to win mastery over his own vessel in holiness and honor,...**

Verse 4 — “That” introduces, again, a purpose clause and it should be connected with the “that” of verse 3. When you have two purpose clauses in sequence the second one is an amplification of the first. So they are connected. Here is a command that isn’t impossible and we are going to be told in one phrase how this command can be executed.

“every one of you” — literally, “each one of you”; “should know how to possess his vessel” — so the command is obeyed by possessing your vessel. Now all you have to do is figure out what a vessel is. A vessel is not a vessel because it says “his vessel” and it says everyone has one. The Greek says “each” — each believer and not every believer has a wife, so it does not refer to a wife. Obviously a vessel is not a literal vessel because a vessel is a pot and every believer doesn’t have a pot which comes down from the first

century. 2Corinthians 4:6–7 (For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us.); Acts 9:15; 2Timothy 2:20,21 (Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.) — the vessel is a container, the body contains the believer. What is a vessel? A vessel is a container. Your body is a container and your body contains your soul, your spirit, the Holy Spirit, etc.

“should know” — Whatever your problems may be in life the first step in solution is the phrase “should know.” Knowledge of doctrine is the first step in solving any problem of practical sanctification. The perfect tense: should know in the past with the result that you keep on applying what you know to experience. The perfect tense means something that happens in the past with continuous results. In the past you know the doctrine, now you apply it. Active voice: you must apply these things yourself. The infinitive expresses purpose, it is God’s purpose in phase two for the believer to know and apply doctrine. And the word means knowledge in the frontal lobe. Not knowledge you are in the process of learning but knowledge you have there already. When the chips are down it is the knowledge you have already that resolves your problems in the field of practical sanctification.

“how to possess” — this is the present tense which means you should know how to handle your body now, and tomorrow, and the next day, and on and on and on. Middle voice: the subject is benefitted by the action of the verb. The infinitive indicates purpose. The verb “to know” is a perfect active infinitive. The verb form “possess” is a change from perfect to present, from active voice to middle, but still an infinitive because the infinitive in both cases denotes the purpose. But there must be a past and a present to solving your problems. The past is you must know something — perfect tense, something that happens in the past but the results keep on going. You must know things in the past to apply them now to your experience. But when it comes to the word “possess” it is in present linear aktionsart. There is a change of voice: active voice. You must know in the past; possess: middle voice, you are benefitted by possessing your vessel. Now all you have to know is: What on earth does it mean to possess your vessel? It means to be controlled by the Holy Spirit on the inside. You do not possess your vessel when the old sin nature plays up. Obviously, when the old sin nature controls things you are not possessing your vessel, you are not solving anything. The Holy Spirit must control the vessel. So possessing the vessel is the filling of the Spirit. This means that every believer must know how to be filled with the Spirit to solve this problem or, as a matter of fact, any other. The filling of the Spirit provides the divine power to meet these problems.

“in sanctification and honour” — both sanctification and honour are dative cases in the Greek, dative of advantage. It is to our advantage to be in fellowship [sanctification], and when we are we honour the Lord. “Honour” is the result of being in fellowship, the result

of being filled with the Spirit, and “honour” is, again, dative of advantage because it is Christ who is honoured.

1Thessalonians 4:5 ...not in the passion of lust, as also the Gentiles, not knowing God;...

Verse 5 — mental adultery. Mental adultery is introduced by the Lord Jesus Christ on the sermon on the mount — Matthew 5:27,28. The Christian way of life starts with the mental attitude. The Christian way of life is what you are on the inside. Proverbs says you are what you think, and if you think it you have sinned.

“Not in lust of concupiscence” — lust is a mental activity, a desire in the mind. Concupiscence refers to sexual lust — “not in the desire of sexual lust.”

“even as the Gentiles which know not God” — the Gentiles were especially active in this area. This refers to Gentiles who have not accepted Christ, who are in operation heathenism which was built to a great extent around sex.

Verses 6-10, social life.

1Thessalonians 4:6 ...not to go beyond and to overreach his brother in the matter, because the Lord is avenging concerning all these things, just as also we told you before and thoroughly warned.

Verse 6 — “That” introduces another purpose clause; “no man” is literally, “no one”; “go beyond and defraud his brother.” “Go beyond” is a present active infinitive meaning habitual, and it means to overstep, to wrong someone, to give someone pain or sorrow. One of the great dangers in the Christian life is to give pain and sorrow to others.

“defraud” means to take advantage of a believer because he is a believer or to cheat him. Apparently this was a problem in Thessalonica.

“because the Lord is the avenger of all” — just leave it in the Lord’s hands and the Lord will do a marvellous job of discipline; “as we also have forewarned you and testified” — apparently there had been a lot of that going on in Thessalonica and they need to take up the slack on it. Paul had warned them ahead of time.

1Thessalonians 4:7 For God has not called us to impurity, but into holiness.

Verse 7 — “God hath not called us to uncleanness” — social relationship. Uncleanness is defined as going beyond and defrauding; “but unto holiness.” Holiness is just sanctification again, and it is practical sanctification. God has called us to stay in fellowship. When the believer is in fellowship it is called holiness or practical sanctification, if he is out it is called in this passage uncleanness. We haven’t been called to live out of fellowship, we have been called to live in fellowship.

1Thessalonians 4:8 **So then, the one rejecting this does not disregard man but God, the One also giving His Holy Spirit to you.**

Verse 8 — “He therefore that despiseth” — he despises in the sense of setting at nought or rejecting God’s provision; “despises not man, but God” — in other words, he is fighting God in the matter; “who hath also given unto us his Holy Spirit” — once again, practical sanctification is defined, the Holy Spirit is given to us. The Holy Spirit controls us when we are in fellowship.

1Thessalonians 4:9 **Now concerning brotherly love, you have no need for me to write to you, for you yourselves are taught by God in order to love one another.**

Verse 9 — as a result of having the Holy Spirit our social relationships in a positive manner should look like this: “as touching brotherly love” — this is not simply overt signs of affection. Brotherly love is what you think. It is the mental attitude of the believer that gives others the benefit of the doubt. Remember, this is divine love and the Holy Spirit produces divine love, a mental attitude on the inside of the believer that makes him very relaxed and keeps him from minding everyone else’s business.

“ye need not that I write unto you” — dative of advantage. It is to Paul’s advantage as well as to theirs that he doesn’t have to go over that ground again.

“for ye yourselves are taught of God” — the teaching is through the Word of God. This is not a verb, it is an adjective. Consequently, where you have an adjective where you expect a verb you just underline it.

“to love one another” — “to love” is present active infinitive. The infinitive is purpose.

1Thessalonians 4:10 **And indeed you are doing this toward all the brothers, the ones in all Macedonia. But we exhort you, brothers, to abound more and more,...**

Verse 10 — “but we beseech you brethren.” He is talking to believers; “that ye increase more and more” — i.e. increase in your love. The increase is in the mental attitude.

Verses 11-12, business. There are two kinds of business, business which is construed as being industry, making a living; and then business in the sense of minding other people’s business or the doctrine of the long proboscis.

1Thessalonians 4:11 **...and to strive earnestly to live quietly and to attend to your own matters, and to work with your own hands, just as we commanded you,...**

Verse 11 — “That ye study to be quiet.” There are three infinitives which follow the purpose clause. “Study to be quiet” means that you make it a point of honour to be quiet. To be quiet means to be peaceable, to mind your own business.

“and to work with your own hands” — to do your own business, referring to industry. “Have the habit of attending to your own affairs and conducting your own business.” Why is this written? Because many of the Thessalonian believers have quit their business. That think the Rapture is about to occur, it could occur at any time, so they have quit business and are killing time. And that is the whole problem. Your business, whatever it may be, is the Lord’s service and you conduct the Lord’s service until the Lord comes. The imminency of the Rapture which is a bona fide doctrine can have erroneous conclusions, and the first erroneous conclusion is to sell the business, quit work, because the Lord may come tomorrow. Believers should continue in business for this is a part of their ministry unto the Lord.

“as we commanded you” — Paul has previously taught them this. Paul has said, “If you are in business, then stay in business.” God can lead you to some sort of service that is different, but this is often one step at a time.

If your job is 8 hours, then you work 8 hours; and you do not read your Bible. This is your Christian service, which you do as unto the Lord. Many Christians lose their testimony at work if they goldbrick or if they are dishonest.

1Thessalonians 4:12 ...so that you may walk properly toward those outside, and may have need of no one.

Verse 12 — when you are on the job, one more purpose clause — “That ye may walk honestly.” Your job is a part of your service but your job must be characterized by honesty. Believers in their testimony before the Lord ought to be so faithful and so good at their job that the Lord Jesus Christ is honoured.

“toward them that are without” — unbelievers. Many a Christian ruins his testimony by dishonesty in whatever phase of business he happens to be in.

“that ye may have lack of nothing” — if you do your job as unto the Lord. Lack of nothing means material needs, the Lord will take care of your needs.

1961 1Thessalonians

Lesson #8

8 08/27/1961 1Thessalonians 4:13–18 The Rapture

The Coming of the Lord

1Thessalonians 4:13 But we do not want you to be ignorant, brothers, concerning those having fallen asleep, so that you should not be grieved, just as also the rest, those having no hope.

Verse 13 — an unwarranted sorrow. “But I would not have you ignorant, Brethren, concerning them which are asleep.”

“I would not” means “I do not wish.” Paul is expressing a wish or desire on his part. And the great wish or desire with regard to the brethren who, of course, are believers in the Lord Jesus Christ is that they would not be ignorant. We have a negative plus a present active infinitive. The negative indicates the negative purpose, the infinitive amplifies the purpose, the present tense means an habitual negative purpose. It was Paul’s objective in life to see that no believer remained in ignorance. The ignorance which is expressed at this particular point is the ignorance with regard to the future. It is a problem in phase three. What about those who have departed from this life? Here was one of the great problems among the Thessalonian believers, they were all mixed up about the future of those believers who had previously gone on to be with the Lord.

“them which are asleep” is a present middle participle. The present tense means that from time to time believers died. This can also be construed as a dramatic present in that it is quite a dramatic moment for those who are left behind and, as a matter of fact, it is a very dramatic moment for the person who departs from this life because to be absent from the body is to be face to face with the Lord. Life has several dramatic moments. The most dramatic of all is the moment we personally receive Jesus Christ as saviour. Probably the next most dramatic is that moment when we depart from this life because death is the means of entering into the presence of the Lord. Revelation 21:4 declares that for the believer who departs from this life there is no more sorrow. The sorrow is with those who remain behind and it is that sorrow which is mentioned at this particular point.

“Them which are asleep” is a middle voice which means the subject is benefitted by the action of the verb. The believer is benefitted by departing from this life, for to be absent from the body is to be face to face with the Lord. The verb itself here means sleep in the sense of physical death of the believer. This word sleep is never used for physical death of the unbeliever, only the believer. Why? Because the body of the believer sleeps, the soul and the spirit are awake in the presence of the Lord. When the soul of the unbeliever leaves the body it enters into torments, into fire, into suffering. The reason that the word “sleep” is used here for the body of the believer who has died is anticipation of the resurrection. Resurrection of the believer is simply the soul and the spirit rejoining the body where it checked out and the body wakes up, and at that particular point it takes on a resurrection body, a body like that of the Son of God. “Them which are asleep,” then, referred to believers who had died in Thessalonica, and some of the people were all upset. They were afraid that loved ones who had already died and had gone to be with the Lord were going to miss the Rapture.

Soul sleep: There are a number of passages which tell us that soul sleep is a heresy — Matthew 27:52 says “the bodies which slept,” not the souls. The soul is never said to sleep; 12Corinthians 5:8 — “absent from the body, face to face with the Lord,” the soul is awake in the presence of the Lord; Luke 16:19-31, when the soul of Lazarus departs from his body it is very much awake in Abraham’s bosom; Luke 20:38 adds five words over Matthew 22:32, and they tell us that there is no such things as soul sleep; 2Corinthians 12:1-4 where Paul actually died physically the first time — once he was beheaded by the Romans and once he was stoned to death by the Jews; Philippians 1:23, the body of Paul anticipated as being in the grave, the soul of Paul very much awake in the presence of the

Lord; Ephesians 4:9; 1Peter 3:18-22, the soul of the Lord Jesus is very much awake after His physical death.

“Them which are asleep” refers to any loved ones who have preceded you into the presence of the Lord. Their body is in status quo sleep, their soul and spirit is in the presence of the Lord.

“that” introduces a purpose clause, and here is the purpose for this particular passage on the Rapture of the Church: “ye sorrow not, even as others which have no hope.” Notice that Paul does not say, “Don’t sorrow.” You have a perfectly legitimate right to sorrow about those who have departed. However, that sorrow should never be that heathen sorrow, that desperate type of sorrow of those who have no hope. We should never sorrow as those who have no hope. We definitely have a right to sorrow when loved ones depart to be with the Lord, but we have no right to carry on as though this is the end of the line, and to get into panic palace. There is no place for that and the Word of God does not authorise it. If you have even a smidgen of doctrine about phase three you will never take such an attitude about a loved one. Romans 8:1 — those believers who have departed from this life can never be judged in the sense of eternal condemnation. Furthermore, death means for the believer to be face to face with the Lord. Who is afraid to be with the Lord?

1Thessalonians 4:14 **For if we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those having fallen asleep.**

Verse 14 — the first answer to this sorrow problem. It is introduced by a first class condition — if and it is true. “For if we believe that Jesus died and rose again,” and we do believe this. The emphasis here is on “we believe,” not on the fact that Christ died and rose again. The word “believe” is a transitive verb. The two facets of believe: #1 — salvation. Believe is the key to salvation because believe is a system of perception common to all normal members of the human race and the only system of perception which is non-meritorious. The secret to believing is in the object of faith and in salvation the object of faith is the Lord Jesus Christ, the subject is any member of the human race who believes in Christ who is the saviour. This transitive verb has no merit in itself, the merit is in the person who died for your sins — Acts 16:31; #2 — doctrine about Christ, doctrine which has to do with the work of Christ. There are two facets here brought out in what we believe here, “if we believe that Christ died and rose” — death and resurrection. All of this doctrine, and the point is that we believe in doctrine here. “If” is a first class condition, which means that if we believe in this doctrine, and we do. Remember, in the modus operandi of the faith-rest technique there are several types of object. First of all, the promises of God. In phase two it is the seven thousand promises of God which sustain us daily as we walk through this life. We take these promises, we claim them, we believe them, we are free from worry and anxiety, and we have the peace, the power and the inner happiness that belongs to us. We also believe doctrine and when doctrine becomes the object of our faith in phase two, then we have a wonderful stabilized, powerful, dynamic life representing the Lord Jesus Christ as an ambassador.

Paul recognizes that they believe a doctrine — “if we believe that Jesus died [and we do].” The word “died” is an aorist tense which refers to the cross where He took our place, where He suffered on our account. The words “rose again” is another aorist tense and it refers to the resurrection. Between the two words is a Greek word which links them together — kai, “and.” You cannot separate the death of Christ from the resurrection because it is the resurrection of Christ that gives efficacy to His death. It is the resurrection of Christ that proves that the death of Christ is unique.

“even so them also which sleep in Jesus” — who sleeps in Christ? Those who are born again, those who have believed in Christ, who have lived their life and are now in the presence of the Lord. The word “in” is not “in” at all. It means simply, “them which sleep through Jesus.” In other words, through Jesus Christ the body is in the grave waiting for that moment when the Lord Jesus will call, the resurrection body will be there, and out of the grave will come that glorious future incorruptible body.

“will God bring with him” — the Thessalonian believers were afraid that their loved ones who had died were going to miss the Rapture.

1Thessalonians 4:15 **For this we declare to you in the word of the Lord, that we the living, remaining unto the coming of the Lord, shall not precede those having fallen asleep,...**

Verse 15 — the second answer to unwarranted sorrow. Doctrine is the second answer as well as the first. In the first it is the application of doctrine, believing doctrine; now it is simply knowing it. “We say” is present linear aktionsart, “we keep on saying” this “unto you” — dative of advantage; “by the word of the Lord” is literally, “in the sphere of the word of the Lord.”

“that” — introducing a result clause; “we which are alive” — referring to believers, and this could mean us right now, the reason being that the Rapture could take place tonight, tomorrow, or at any moment. We could go at any time without seeing death.

“and remain” — the word “remain” means to survive. That is an apropos word for salvation. No matter how much you are blessed it is still just sheer survival, which isn’t exactly a complimentary word for this world. As long as we live here there is a sense in which we are surviving because this is the devil’s world. Why do we survive? This is in the present tense. In other words, God says with this present tense that we are not going to leave until He wants us to leave and all hell cannot push you out of this world. That is the present tense. The passive voice: the subject receives the action of the verb. The subject is the believer surviving on this earth. The action of the verb: we remain alive and survive, and we receive it from God. Don’t ever kid yourself. You can take all the precautions in the world but you are still not going to make it if God wants you to go, and if God wants you to stay there isn’t anyone who is going to push you out.

“to the coming of the Lord” — this is talking about the Rapture, the Church going out. We meet the Lord in the air, He doesn’t come to the earth. Then, seven years later, Christ returns with the Church. The word “coming” is used for both events and the trouble is that

there are all kinds of sensationalists, heretics, apostates, Bible teachers so-called, who are trying to put the even in a bundle together. When you have the phrase “coming of the Lord” it could be referring to the Rapture, which is the coming of the Lord to the air, or it could be the coming of the Lord, second advent, which is the coming of the Lord back to the Mount of Olives. There is no Greek word which helps us. There are two Greek words for coming and both words are used for the second advent and both words are used for the Rapture. So no one is going to solve this by means of the etymology of the Greek language. Only the context can indicate. When the context says, meet Him in the air, that is Rapture; when the context says coming back to the earth, that is second advent. Both of them are comings of the Lord.

The Rapture Versus the Second Advent

1. The first distinction between the two is the difference between the word “private” and the word “public.” The Rapture of the Church is private, it is for those who are in the club, it is for the body of Christ, for those who have personally received Christ as saviour — Acts 1:11. Revelation 1:7 adds something about the second advent, it is the concept of “public” — “every eye shall see him.” But the Rapture of the Church is a private affair, it is for believers only.
2. The second distinction: believers meet the Lord in the air, but Jesus stands on the Mount of Olives, He comes to the earth at the second advent — Zechariah 14:1-4.
3. The third distinction: After the Rapture takes place the Church goes on to heaven — John 14, but the Church at the second advent comes back — 1Thessalonians 3:13.
4. After the Rapture takes place the life of every believer is evaluated — the judgement seat of Christ, a judgement of works. After the second advent we have a judgement, the judgement to separate the believers and the unbelievers, the baptism of fire.
5. At the Rapture the Holy Spirit is removed from the earth, but at the second advent Satan is removed from the earth — a restraint removed; religion removed.
6. At the Rapture of the Church there is a change of the believer’s body, at the second advent of Christ it is the earth that is changed — the desert will blossom like a rose, the lion and the lamb shall lie down side by side, etc.
7. As far as the Rapture is concerned the covenants to Israel remain unfulfilled, there is nothing special for the Jew. But at the second advent the four unconditional covenants are fulfilled at that particular point. As far as the Rapture is concerned the believer is caught away, but at the second advent the unbeliever is caught away — Matthew 24:47ff.
8. The last verse in our chapter, “Wherefore comfort one another with these words,” gives us the key word for the Rapture. It is “comfort.” But as far as the second advent is concerned it is terror — Revelation 6.
9. The Rapture was never revealed in the Old Testament, it was a mystery, but the second advent is clearly revealed in the Old Testament.
10. There are many distinctions between the Rapture and the second advent, but the point is that the word “second coming” is a phrase with which we have to be very

careful because sometimes it is referring to the Church leaving this world, sometimes it is referring to Christ coming back to this world. The context will always clearly indicate which is which.

“shall not prevent them which are asleep” — in other words, living believers are not going to keep dead believers from getting in on the Rapture. Dead believers will be there just as much as living believers. This is the thing that bothered the Thessalonian believers.

Verses 16-17, the personnel of the Rapture.

1Thessalonians 4:16 ...because the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

Verse 16 — “For the Lord himself shall descend from heaven with a shout.” There is going to be a great cry in heaven. It is the shouting of the angels as they form up on this one.

“with the voice of the archangel” — the commanding officer of the angels; “with the trumpet of God” — this is a military trumpet, it is assembling the angels for this particular occasion.

When you consider that the soul and the spirit are with the Lord, we should recognize that the location of the body or what is done with the body is unimportant. From where our bodies arise, it makes no difference.

“and the dead in Christ shall rise first” — those believers who have received Christ as saviour, who have departed from this life through physical death, whose soul and spirit are in the presence of the Lord; and they are going to rise first.

1Thessalonians 4:17 Then we, the living remaining, will be caught away together with them in the clouds for the meeting of the Lord in the air; and so we will be always with the Lord.

Verse 17 — living believers are included. “Then we which are alive”, present active participle, we kept right on surviving until the end; “and remain” — the word for survive. “shall be caught up with them” — a glorious reunion. Future tense, passive voice; This reminds us of something. In the passive voice the subject receives the action of the verb, and it means simply that we are going to be caught up, God is going to provide the equipment needed for us to become perfect in the realm of aerodynamics.

‘to meet them in the air’ — the words “to meet” looks like a verb but it is a noun, the reason being that it is emphasized. We are going to meet our loved ones again, we are going to be with them again and with the Lord for all eternity. We will meet them in the air. This is the Rapture, not the second advent.

“and so shall we [believers] ever be with the Lord.”

1Thessalonians 4:18 **Therefore encourage one another with these words.**

Verse 18 — the attitude. “Wherefore” — in other words, stop all of this whining, this unnecessary no hope sorrow; “comfort” — the imperative mood, this is an order — “one another.” If you know doctrine, phase three, you have the basis of comforting anyone who is bereaved and in sorrow. Fire in the Word, it is the Word of God that makes the difference, not human viewpoint phraseology. Comfort is found in what the scripture says. Scripture tells us that we will meet with our loved ones again.

“another” — another of the same kind, meaning believers; “with these words” — the doctrines, the words of scripture. Knowledge of doctrine, phase three, is the source of comfort for those who remain in phase two. We derive our comfort knowing that our loved ones are with the Lord.

1961 1Thessalonians

Lesson #9

9 09/17/1961 1Thessalonians 5:1–5 Operation Light

Chapter 5

Operation light. As a means of becoming oriented to the subject of operation light we first must have some concept of dispensational teaching.

A dispensation is a period of time, a category of human history expressed in terms of divine revelation. It is the divine interpretation of history. The basic period of human history is the Age of Israel which occupies a great deal of attention in the Old Testament. In fact, most of Old Testament revelation deals with this segment of history. In the Age of Israel we have three unfinished beginnings. The first one is grace. The Age of Israel began with Abraham and concludes with the death, burial, resurrection and ascension of the Lord Jesus Christ — from Abraham to Pentecost. During this period God started out by dealing with Israel, the special nation called out for a purpose, in grace. This grace came to an abrupt halt as far as modus operandi is concerned by the giving of the Mosaic law. However the grace concept is postponed and is fulfilled in the Church Age which is the grace age. During this particular period God promised after the Babylonian captivity 490 years to evangelize the world and to fulfill the principle of evangelism. But this 490 years was cut off by the cross seven years short. So we have the seventy weeks of Daniel cut off, not continued, but finished in the Tribulation, a period of seven years approximately. Then, God promised David he would have a son who would reign forever, and that was cut off by the crucifixion, and so the kingdom which was cut off in the Church Age is continued forever after the second advent of Christ. Jesus Christ, the eternal Son of God will reign forever. So we have three things which were started in the Age of Israel but which will finish in the final dispensation.

On the other side of the Age of Israel are also three dispensations. Israel is the fourth and basic dispensation. On the other side of Israel we have the Church Age, the Tribulation, the Millennial reign of the Lord Jesus Christ. There are three dispensations prior to Israel,

and these emphasise things such as salvation, but these three dispensations occupy very little of the Bible. For example, the first dispensation is innocence and it is covered in Genesis chapters 1-3. The second dispensation is conscience and it is covered in Genesis chapters 4-8. The next dispensation is nationalism, covered in Genesis chapters 9-12. So the first twelve chapters of Genesis cover the first three dispensations.

This does not give us all the details of these three dispensations because they cover some 2000 years, but we do have one thing emphasized in divine revelation and that is the establishment of divine institutions. A divine institution is for all members of the human race. God has ordained certain principles to keep the human race in order and to keep the human race from destroying itself. Were it not for these divine institutions we wouldn't be here today, the human race would have long ago destroyed itself. There are four divine institutions brought out in these first three dispensations.

The Four Divine Institutions

1. The first of these is volition — free will. This is brought out in the Age of innocence when Adam had the right to choose the fruit of the forbidden tree or not to choose. This introduces into the human race the concept of free will, that we all have volition. This is the basis of concept freedom.
2. The second divine institution was also brought out in the first dispensation, and that is marriage.
3. The next is the family, and this one came out of the next dispensation.
4. Finally, the fourth dispensation is national entity. There is no place in the scripture for internationalism until the second advent of Christ. The strong nationalism of the United States and of the British Empire has maintained peace for much of the history of the world.

The attempt to disarm Americans. The owning of weapons in the United States is a great symbol of freedom here. But we may be facing being thrown into an international situation.

The more that we understand dispensations, the more we can understand what is taking place in the United States today.

The Church Age Versus the Age of Israel

The greatest point and principle in dispensational teaching is a recognition of the fundamental difference between Israel and the Church. Israel: Abraham to the cross; Church: Pentecost to the Rapture.

1. As far as Israel is concerned she always operated under a specialized priesthood. The dispensation of Israel is characterized by the priesthood of Levi.
2. Over against that we must recognize the fact that to day under the Church Age we have a universal priesthood, and this is one of the greatest of dispensational distinctions.
3. Along with Israel's specialized priesthood there was a shadow Christology.

4. Today in the Church we have an historical Christology. This means that Christ was revealed to Israel through shadows. For example, the Passover lamb was a shadow pointing to the cross. The cross had not occurred historically and therefore it was anticipated by shadows. The lamb represented the Lord Jesus Christ . The slaughtering of the lamb is a picture of Christ dying for our sins and taking our place. So in the Old Testament times they had Christ revealed to them very clearly. Now we have an historical Christology. Everything concerning the person and the work of the Lord Jesus Christ, past, present and future is recorded in the canon of scripture. We now have it in writing and the scripture is disseminated throughout the world.
5. As far as Israel was concerned they had their own kind of positional truth, the four unconditional covenants — the Abrahamic, Palestinian, Davidic, and the New covenant to Israel mentioned in Jeremiah 33:3ff. These covenants all had as a central provision eternal life. And when any Jew believed in the Lord Jesus Christ his position was to be in the eternal life of these covenants. Old Testament saints who were Gentiles as well, they were all involved in God's special promises for eternal life. On the other side of the fence, however, we now have since the death of Christ positional truth or the doctrine of positional truth which is, of course, every believer is in union with Christ.
6. In addition to that there was a way of life for believers in Israel in the Old testament. This way of life is given in Codex III of the Mosaic law, it is a legal way of life. It depended upon human merit — "If you do certain things, I will bless you. If you do not do these things you will not be blessed." But by way of contrast with that we have on this side of the fence the Christian way of life which is a supernatural way of life. It is high above the law, it supersedes the law, it a way of life which demands things which are impossible for the flesh to execute and consequently can only be executed in the power of the Spirit, demanding therefore the filling of the Spirit. So we have a legal way of life as over against a supernatural way of life.
7. In the Age of Israel God the Holy Spirit only indwelt a few very special believers. So we have a specialized indwelling of the Holy Spirit. This means that God the Holy Spirit indwelt certain people such as kings — David, Saul; He indwelt such people as prophets — Samuel, Isaiah, Jeremiah, Ezekiel; he indwelt certain of the born-again priests, certain of the judges. But when these men became carnal they could lose the indwelling presence of the Holy Spirit. This caused David in Psalm 51 to make the prayer: "Take not thy Holy Spirit from me." This was a bona fide prayer in David's day because David lived in the dispensation of Israel and when he stepped out of line he was in danger of losing the indwelling of the Holy Spirit. Remember that the Holy Spirit only indwelt a few believers for special jobs. One illustration of a man who lost the Holy Spirit is Saul, a believer who got out of fellowship and stayed out.
8. In the Church Age every believer is indwelt by the Holy Spirit, so we have the universal indwelling of the Holy Spirit. By universal is meant that every Christian is indwelt by God the third person. This means that every Christian has certain supernatural requirements before the Lord and the means of execution. In the Old Testament under the dispensation of Israel there were many ways of revelation.

Revelation could be by a direct contact with God. Often the Lord Jesus Christ came to the earth in many forms. He appeared to Moses as the burning bush. He also came in the form of a man many times. For example, when Gideon was hiding from the Midianites. Now all means of revelation are reduced to one. We no longer have dreams and visions, God no longer speaks directly — Thus saith the Lord, God no longer comes down in the form of a burning bush or in the form of an angel; but God speaks to us through His Word. We have the completed canon of scripture.

9. These are only some of the distinctions between the dispensation of Israel and the dispensation of the Church. These distinctions are very important to us because they make the difference in our way of life, our modus operandi. These all add up to a supernatural way of life.

Seven Factors in Operation Light

As far as our passage in 1Thessalonians is concerned we are dealing with the Church Age. There are seven factors we should always consider in operation light.

1. You are in union with the person of Christ. The moment you received Christ as saviour you entered into union with Him.
2. Every believer is indwelt by the person of Christ. This is the meaning of the phrase in John 14:20 when Jesus said: "I in you, and you in me."
3. Every believer is indwelt by the Holy Spirit.
4. Every believer is his own priest and therefore his own representative before the Lord.
5. The baptism of the Holy Spirit — Acts 1:5.
6. A complete canon of scripture. We have the mind of Christ in writing.
7. Because of the first six factors we have a supernatural way of life to be lived in divine power, and to be used and to become productive with divine operating assets.

There Are Two Aspects to Operation Light

1. The first aspect is evangelism. Jesus predicted this evangelism in Matthew 5:13-16 in the sermon on the mount. He said, "I am the light of the world" and then He went on to say, "You are the light of the world." The first part of operation light is the fact that every believer is the recipient of the gospel, every believer is the custodian of the gospel. God has deposited the gospel with us and He intends for it to bear compound interest, therefore you and I as believers in the Lord Jesus Christ personally have a responsibility for witnessing.
2. The second concept of operation light is amplified in Ephesians 5:8-18 where light is mentioned three times — verses 8,13,14 — and the filling of the Spirit is the general subject of the context.

1Thessalonians 5:1-5, operation light is confined to the Church Age, not the Tribulation.

The Day of the Lord

1Thessalonians 5:1 **Now concerning the times and the seasons, brothers, you have no need to be written to you.**

Verse 1 — “But” is the conjunction of contrast. This is a contrast with the previous chapter where we have seen that when we lose a loved one we sorrow not as others who have no hope. Why? Because we know that they enter into the presence of the Lord.

“of the times and seasons” — the word “of” is the preposition meaning “concerning.” We have two Greek words here: kairos (καιρός) [pronounced *kī-ROSS*] and chronos (χρόνος) [pronounced *CHRON.-oss*]. “Times” is kairos (καιρός) [pronounced *kī-ROSS*]; “Seasons” is chronos (χρόνος) [pronounced *CHRON.-oss*]. Chronos (χρόνος) [pronounced *CHRON.-oss*] means an extended period of time, a period of time which covers several dispensations.

There came a time when Gentiles began to dominate Jerusalem, the fall of Jerusalem under Nebuchadnezzar, and that was in the dispensation of Israel. That time of Jerusalem being dominated by the Gentiles continues in the Church Age and will continue in the Tribulation, and will terminate with the second advent of the Lord Jesus Christ. The word chronos (χρόνος) [pronounced *CHROHN-oss*] here means a period of time which overlaps any one dispensation. The period of time translated “times” is actually the times of the Gentiles or that period of history when the Gentiles dominate Jerusalem, starting with the fall of Jerusalem under Nebuchadnezzar, going through the entire remainder of the Age of Israel, the Church Age, and through the Tribulation, and will terminate at the second advent. This is called in scripture the times of the Gentiles — Luke 21:24. The word “season” is kairos (καιρός) [pronounced *kī-ROSS*] which refers to a specific period of time, the Church Age. We should understand that there are times and seasons. We should understand the dispensations around us. We should understand Israel, the Tribulation and the second advent, and other factors in other periods of time, because this helps us to understand certain unique features of the Church Age in which we live.

“brethren” — this is information for believers in the Lord Jesus Christ; “ye have no need that I write unto you” — in other words, they already understand these distinctions and therefore he will move on immediately. The first things that is necessary in operation light is historical orientation — an understanding of dispensations. If you understand, at least to some extent, the various dispensations and periods of time, and as a result understand the divine institutions, the difference between Israel and the Church, the responsibility of the believer in this day, then you are moving right along and are able to orient and become productive as a believer.

1Thessalonians 5:2 **For you yourselves fully know that the day of the Lord comes in this manner, as a thief by night.**

Verse 2 — “For yourselves know.” The word “know” is perfect tense, it means they have learned this in the past and is something they still retain in their frontal lobes where they can apply it. This means to have doctrine in the soul.

“perfectly” — this is not perfectly at all but accurately. They have accurate knowledge of God’s Word, they have an accurate understanding of doctrine.

“that the day of the Lord so cometh as a thief in the night” — the day of the Lord constitutes a great problem for the Thessalonian believers. They had thought that in the Church Age the day of the Lord had already begun. The day of the Lord is a reference to the Tribulation, the second advent, and the Millennial reign of Christ. The day of the Lord does not begin until the Church is removed. This is sometimes called in scripture the day of Christ. These Thessalonians back in the first century were confused because someone had told them the Tribulation was already here. They were all upset because they thought now they were in the Tribulation. But they should understand that “the day of the Lord cometh as a thief in the night.” In the first century the idea of a thief coming in the night was to take by surprise. The Rapture of the Church will be very sudden, they will be taken out very suddenly and the very moment that the Church is removed the day of the Lord begins.

Just before the day of the Lord comes, just before this most awful time on the earth, just before the Tribulation, there will be a great apostasy throughout the earth. Ecumenical religion will be in gear and there will be a great deal of talk about peace and safety.

1Thessalonians 5:3 For when they might say, “Peace and security,” then suddenly destruction comes upon them, as the labor pains to her having in womb; and they shall not escape.

Verse 3 — “For when they shall say. Peace and safety; then cometh sudden destruction.” Who is going to say Peace and safety”? Any form of internationalism. Any international body will be talking about world peace and world safety. Just when they say that the Church will be taken out of the way and the Tribulation will come, and the Tribulation is a period of sudden destruction.

People who say peace and safety — clergy, religious organizations, political organizations which think they can establish world peace — have ignored a great principle in the Word of God. First of all, the doctrine of the old sin nature. Every man has an old sin nature and it takes force to keep him in line. He cannot be kept in line with platitudes otherwise we could simply throw out all law and throw in a few brotherhood platitudes, and everyone would get along fine. But it doesn’t work that way. “Safety” means human security apart from the cross.

1Thessalonians 5:4 But you, brothers, are not in darkness, so that the day should overtake you like a thief.

Verse 4 — “But ye, brethren.” Again we have the contrast — “are not in darkness” — you are not deceived by this type of talk. But there is something more important than even that. The darkness in one sense characterises the Tribulation and Paul is saying once again, You Thessalonian believers are not in the Tribulation, you are not in darkness, you are in the Church Age.

“that the day should overtake you as a thief” — you will not be overtaken by this day, you cannot be overtaken by this day because you are removed from the world. When the Rapture of the Church takes place then this sudden destruction will come, and this sudden destruction therefore cannot come at the present time simply because the Church is still here with the restraining ministry of the Holy Spirit.

1Thessalonians 5:5 **For you are all sons of light and sons of day; we are not of night nor of darkness.**

Verse 5 — the very important orientation point which reminds us of the fact that operation light is God’s plan for the Church Age. “Ye are” — the word “ye” is a plural pronoun and it refers to all of us — “You all are.”

“the children of light” — this means that regardless of who you are, what you have done, how you have failed, or even how you have succeeded, as long as you live on this earth you are the personal representative of the Lord Jesus Christ. And as His personal representative you are here for the purpose of glorifying Him through the witness of your life, through the witness of your lips, through the execution of phase two and/or the supernatural Christian way of life; “and the children of the day” — a reference to the day of the Lord Jesus Christ which is the Church Age.

“we are not of the night, nor of darkness” — we are not in the Tribulation, we are in the Church Age. We are here to represent the Lord Jesus Christ and as long as we live it is our privilege and our joy to represent Him.

Every believer is the representative of the Lord Jesus Christ and as such we are responsible to function under those things which He has provided. He has provided everything we need in order to glorify Him in time. So it is fitting that verses 6-8 cover the subject of opportunity for service.

1961 1Thessalonians

Lesson #10

10 09/24/1961 1Thessalonians 5:6–16 Seven facets of Operation Light (which is phase II in the divine plan). Every believer is a representative of the Lord Jesus Christ.

1Thessalonians 5:6 **So then we should not sleep as the others, but we should watch and we should be sober.**

Verse 6 — we have a negative plus two positives in this verse. “Therefore let us not sleep” — this is an analogy to believers being ignorant of God’s Word. Sleep is used in the sense of lacking awareness of what is going on around one, therefore in this case lack of awareness of what the Bible teaches. “Let us not sleep” is present tense, and when you have a negative plus a present tense it means keep this thing from ever coming to pass. The active voice: you, don’t sleep. Then we have a hortatory subjunctive in which the writer invites the readers to join him in a course of action. The course of action means to refrain from sleeping. Apparently this is a real danger to all who are in phase two. The reference

to sleep here is a reference to ignorance of God's Word, and this is the type of sleep we can do without.

There are signs of things falling apart in this country; and some people who are alert to these things. This is the opposite of being asleep. The alertness in this verse is being alert to doctrine and the spiritual life.

“as do others” — “do” isn't found in the original. The word “others” means “as the rest.” In this case the rest refers to, of course, the many people in the Thessalonian area who are ignorant of God's Word.

Now by way of contrast, two positives: “let us watch and be sober.” The first verb is, again, a present active subjunctive. It means to stay alert. The principle is obvious: If sleeping is ignorance of doctrine alertness is understanding doctrine and applying it to experience. So first of all, if we are going to be effective in operation light we must have an understanding of doctrine which makes us alert, makes us aware of what is going on around us. Alertness is a byproduct of Christianity. This is alertness in the sense of discernment. Obviously, if someone is asleep they never know what is going on. There are Christians who never have enough doctrine and they never know what is going on around them or anywhere else. So if we are going to be alert, if we are going to be discerning, we must have a soul full of doctrine. The next positive is “be sober.” This word is not really connected with intoxicating beverage, it has to do with stability of mind — “be stabilized in the frontal lobe.” Again we see the implication of the positive: we must have doctrine for stability. Both of these verbs are very interesting in that they are related. Be sober has to do with what you think; be alert has to do with application of what you know to your experience. One is on the inside; one is on the outside. The two of them together make up for a very wonderful person, a person who knows God's Word and a person who has the ability to apply it.

1Thessalonians 5:7 For those sleeping, sleep by night; and those becoming drunk, get drunk by night.

Verse 7 — “For they that sleep sleep in the night” — the night time here is anticipating something in the second epistle. First of all it is a reference to the Tribulation in contrast to the Church Age which is operation light. Light and darkness are used several ways in the Thessalonians epistles. First of all the Church Age is operation light. It is going to be followed by darkness. The Tribulation is a period of darkness on the earth. We are living in the daylight, not in the Tribulation. This is one thing that Paul emphasises in both I and II Thessalonians, that the Church does not go through the Tribulation and consequently we must orient ourselves to our own dispensation. We are not living in darkness we are living in the light, and therefore the darkness is the time to sleep. The Tribulation is possibly a time to be in a state of apathy, but not now. We should be alert, we should know what is going on around us.

“they that are drunken are drunken in the night” — the point is, we are not in the night. Operation darkness is reserved for the Tribulation. There is another concept here too. There is the darkness of ignorance. Today many are wandering around in their ignorance.

1Thessalonians 5:8 **But we being of the day should be sober, having put on the breastplate of faith and love, and the helmet, the hope of salvation,...**

Verse 8 — “But let us, who are of the day” — to be of the day means the Church does not go through the Tribulation. We “who are of the day” belongs to this dispensation and no believer of the present time will ever have any part in the Tribulation, except to get out of the way and let it come and come back when it is all over. Then there is a second concept here and that is the fact that no Christian should be in status quo ignorance.

“be sober” — again, the verb connotes inner mental stability. It is present linear aktionsart which means keep on being sober, or make it a habit to be mentally stabilized. The habitual concept means that no matter what your circumstances, pleasant or unpleasant, be habitually stabilized.

In order to do so we have to put on something, as it were. We have a change of tense from the present linear aktionsart, subjunctive mood indicating the potentiality — mental stability is only potential, it depends on getting doctrine and using it, “putting on the breastplate of faith and love.” “Putting on” is an aorist tense by way of contrast. If we are ever going to get around to this business of having a stabilized mental attitude we are going to have to do so by in a point of time putting on a breastplate and putting on a helmet. The breastplate which we put on is faith and love. Faith is the faith-rest technique and love is the filling of the Spirit technique. So we are right down to the essentials of service in phase two. If we are going to serve the Lord in operation light we must use the techniques. These are not the only techniques but they represent two very important ones in divine service. We must utilize the promises and doctrines of God — application. The word for love is divine love which means the filling of the Spirit producing the fruit of the Spirit.

But that isn't all. While we are operating in the realm of the techniques we also must be anticipating the future. Therefore we have a helmet as well and the helmet is the hope. This refers to phase three. The helmet protects the head, the head should be anticipating the future — “the hope of deliverance.” We have a marvelous future and nothing can destroy it. The “hope of our salvation” is really “the hope of our deliverance.”

1Thessalonians 5:9 **...because God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,...**

Verse 9 — “For God hath not appointed us to wrath.” Our future is not connected with the Tribulation. Once again, just as darkness connotes the Tribulation, the future dispensation, so wrath does as well. We are not appointed to the Tribulation. Things may get bad now but they will never be as bad as they are going to be in the future. “God” refers to God the Father who is the author of the divine plan for believers. “Hath not appointed” is an aorist tense which means He hasn't even begun to appoint us. Middle voice: God is so benefitted by keeping His plan separate and He keeps the Church out of the Tribulation. “Us” is a reference to the believers of this age, and “wrath” is, again, the principle that we as believers will not go through the Tribulation.

“but to obtain deliverance” — this is our deliverance from the Tribulation mentioned in the previous verse; “by our Lord Jesus Christ.” It is true and it is taught elsewhere in the Bible that we are delivered salvationwise from sin by our faith in Jesus Christ who died on the cross for our sins. However, this is another deliverance of the Lord Jesus Christ, this is the Rapture of the Church. “To obtain” is not a verb, it is a noun — “but to the obtaining of deliverance.”

1Thessalonians 5:10 ...the One having died for us, so that whether we might watch or we might sleep, we may live together with Him.

Verse 10 — our future is connected with the Rapture, therefore. “Who died for us” — first deliverance. The word “who” is a relative pronoun referring to the Lord Jesus Christ. It is Jesus Christ who died for us. “Died” is an aorist tense, it refers to a point of time in which the Son of God hung on the cross between heaven and earth.

“that whether we wake or sleep” — the word “whether” is literally “if,” and it is a third class condition. We have two third class conditions here and they express the alternatives of the Rapture. It doesn’t make any difference whether you are awake or asleep when the Rapture takes place. All believers are going to be removed from the earth.

“we should live together” — it is quite obvious that members of the human race cannot live together. Man has an old sin nature. The only answer is for man to come to the cross. The solution to man’s problems is the cross, not improved environment. Many of the Thessalonian believers had already died. Others were all shook up because they didn’t live long enough to see the Rapture. They thought that any Christian who died before the Rapture took place was going to miss the whole thing. The two third class conditions indicate the alternatives. It doesn’t make any difference whether you die before the Rapture takes place or whether you are alive when it comes, you are going to be included. “We should live together” is an aorist tense, a point of time divorced from time and perpetuated forever. We are going to live with Him, the Lord Jesus Christ, forever and ever. This makes us realize that we have a life with a future.

1Thessalonians 5:11 Therefore encourage one another and build up one another, just as also you are doing.

Verse 11 — the present results of the Rapture. The Rapture is something glorious to contemplate in the future, this is the helmet which is mentioned in context, the hope of deliverance. Our hope of deliverance is meeting Christ in the air. In this verse we have three sources of hope. “Wherefore comfort yourselves together” — we do this by understanding the doctrines of the future and by applying them. The Greek says, “Comfort yourselves of the same kind.” You cannot comfort the unbeliever, that is impossible. The only comfort for the unbeliever is to find Christ as saviour and the only issue for the unbeliever is that he might personally receive Christ as saviour. But we can comfort each other.

“and edify one another” — “keep on edifying.” This is an imperative mood, an order; “even as you already do.” Apparently the Thessalonians were beginning to catch on and they were helping one another with this particular problem.

1Thessalonians 5:12 **But we implore you, brothers, to appreciate those toiling among you, and taking the lead over you in the Lord, and admonishing you,...**

Verse 12 — the third facet of operation light is recognition of leadership and authority. Wherever you go there must be leadership, there must be those who assume responsibility for the sheep. In verses 12 and 13 we have the principle of recognition of leadership and authority.

“And we beseech you brethren”— beseech means to request, to ask. “We keep on asking you,” present linear aktionsart; “to know them which labour among you” — the word “know” is a perfect tense meaning to have doctrine in the soul. It is a perfect tense used as a present. It is an active infinitive, an infinitive of purpose. It means to have information, to be able to recognize your leaders. Obviously you cannot operate under the leadership of any local church unless you know the leadership. There were two characteristics for joining the early church: you had to be born again, and you had to submit to the leadership and the authority of the local church leadership.

“which labour among you” — the first characteristic of leadership is labour. This is a present active participle and it means to labour to the point of exhaustion.

“and are over you in the Lord” — the second characteristic. This is a present middle participle. The middle voice: the subject is benefitted by the action of the verb. They benefit goes all the way around to have leadership.

“and admonish you” — the word “admonish” means to put good sense into a head where there is bad sense already. Good sense is the doctrine of God’s Word. People get mixed up and confused, and you are supposed to substitute intelligent viewpoint for that.

Final Instructions and Benediction

1Thessalonians 5:13 **...and to esteem them exceedingly in love, because of their work. Be at peace among yourselves.**

Verse 13 — after recognition there comes an advance. “And to esteem them very highly in love.” The word “esteem” means to have high regard, to have high thought for. It is a present active infinitive expressing an habitual purpose. “Very highly” is an adverb meaning beyond measure, super abundantly, “in the sphere of love.”

“for their work’s sake” — not because they are nice people. This is a preposition with the accusative case which means here “because of their work.”

The third characteristic: “and be at peace among yourselves.” The word “and” does not occur, and the Greek makes it very clear from its structure that peace in a congregation depends upon leadership functioning as leadership.

Out of verses 12 and 13 we have a principle. Biblically authorised leadership is the basis of peace in any congregation. The absence of such leadership means perpetual trouble in a congregation and one purpose of leadership is to maintain the peace of the assembly or the congregation of believers. The absence of such leadership means there is no peace in the assembly.

Verses 14 and 15, an index into the responsibility of leadership.

1Thessalonians 5:14 **And we exhort you, brothers, to admonish the unruly, encourage the fainthearted, help the weak, be patient toward all.**

Verse 14 — “Now we exhort you brethren.” This is to the minister. The brothers here are the *ministers*. We now have the six-fold exhortation to leadership.

The Six-fold Exhortation to Leadership

Is this really just addressed to leaders?

1. Warn the unruly. The word “warn” is a present active imperative and it means to put sense into the unruly. “Them that are unruly” means those who break ranks. It is a verbal adjective, it is a military word which means to get out of step or to break ranks. It is the responsibility of leadership to warn those who are out of step. Out of step with what? Out of step with the doctrine of God’s Word. So it is important that anyone in a position of leadership must know doctrine, otherwise you cannot do this.
2. “Comfort the feebleminded.” This does not mean feebleminded. The Greek word means literally, “the small-souled, the fainthearted. This is the hysterical psychopath. There are people in life who get their way by throwing tantrums, by being hysterical. There are people who want to impose their ideas on everyone else. They keep on raising a fuss until everyone gets with it the way they want it. The word “comfort” means to exercise gentle influence by words. In other words, these people have to be encouraged.
3. “Support the weak.” The word “support” means to exercise zealous care over the weak. There are two kinds of weak individuals among believers. First, new babies in Christ who haven’t learned doctrine yet, or are just in the process. They should be protected. This means keep them away from legalism, from asceticism, from bullying, from negativism, etc. Secondly, there is another kind of “weak” found in Romans 14:1, the believer who has been a believer for a long time but is still ignorant of doctrine. He is really a spiritual moron. God does not expect every believer to live alike. If given the right kind of food, they will grow up. For a baby, you don’t put on long pants and tell them to control themselves. Similarly, we do not take a baby believer and tell him, *don’t, don’t, don’t*.
4. “Be patient” — exercise long-suffering toward all believers.

1Thessalonians 5:15 See that no one has repaid to anyone evil for evil, but always pursue the good also toward one another and toward all.

Verse 15 — These exhortations are continued into v. 15.

The Six-fold Exhortation to Leadership (continued)

5. “See that none render evil for evil” — the word “see” is a present imperative, it means keep on seeing to this. Don’t let Christians bully other Christians. The word “render” means to recompense or pay back. There are three categories in this regard:
 - a. The devil’s man. He repays evil for good;
 - b. The world’s man. He repays evil for evil and good for good;
 - c. The Lord’s man. He repays good for evil. So to replace good for evil is to place injustice in the Lord’s hands instead of using natural laws of retaliation.
6. “follow that which is [always the] good.” The word “follow” means to pursue or to chase. “Good” is good of intrinsic value, good which is always good, referring to doctrine.

1961 1Thessalonians

Lesson #11

11 10/01/1961 1Thessalonians 5:16–22 Responsibility of believers

“among yourselves” — among believers, “and furthermore to all,” to the unbeliever as well. There are two points of introduction to the next section. First of all, Christian responsibility deals with phase two of God’s plan. God the Father is the author of the divine plan which is called operation grace and it deals with the human race. In phase one of the divine plan we have salvation. God has provided eternal life for all members of the human race by the work of the Lord Jesus Christ in dying on the cross, taking our place, and becoming our substitute and sin bearer. Christ rose again, ascended, and is seated at the right hand of the Father; and with the doctrine of the session phase one comes to its conclusion. The executor of phase one is the Lord Jesus Christ. God is the Planner.

One minute after we are saved we enter into phase two which is God’s plan for the believer in time. The executor of phase two is God the Holy Spirit who indwells every believer. The reason that He indwells every believer is because the Christian way of life is a supernatural way of life and demands a supernatural means of execution. Phase two ends for any Christian as of the point of death or resurrection, whichever takes place first. Then we enter into eternity which is phase three of the plan of God for the believer. The executor of phase three is God the Father. Every Christian alive on this earth in time has a purpose. We together represent the Son of God as His ambassadors on the earth.

Secondly, there is the subject of good verses evil. The Bible is very clear in its delineation of what is good and what is evil. God’s criterion, the scripture, is very clear in establishing the standard. But there is also a second factor which is generally ignored and yet clearly

described in God's Word, and that is good verses good. All good is not spirituality. There is a difference between that which is spiritual and that which is good. Many unbelievers are capable of performing good deeds. Many commendable things are accomplished by unbelievers and are all accomplished in the energy of the flesh or human power. All of this may be good but it is definitely not spirituality because an unbeliever cannot be spiritual. Before anyone can be spiritual he must first of all be born again. He must become a regenerate member of the human race. The responsibility of the Christian is in the realm of good which is executed in the power of the Holy Spirit as over against good which is executed in the power of the energy of the flesh. Any good thing which can be performed in the energy of the flesh is not the Christian way of life, the Christian way of life is a supernatural way of life executed in the power of the holy Spirit.

The Seven Principles of Spirituality

1. Jesus Christ fulfilled the law — Matthew 5:17. We too often associate the Mosaic Law only with the Ten Commandments. The Mosaic law is divided into three parts.
 - a. Codex #1 is called the moral law and this includes the ten commandments and other moral and ethical issues. Jesus said that He had come to fulfill the Law.
 - b. Codex #2 is a complete shadow Christology, it pictures the Lord Jesus Christ presented through the Levitical offerings, through the holy days, the feasts, the tabernacle, and the modus operandi of the Levitical priesthood. The moral law proves that I am a sinner, the shadow Christology shows me the answer in the person of Christ.
 - c. The third phase of the Mosaic law is a way of life for believers who accept Christ as saviour, a way of life which protects them during that particular time. Jesus did not set aside the moral commandments, He fulfilled Codex #1 by living a perfect life on earth. He fulfilled Codex #2 which was shadow Christology in that He executed everything that was declared in the shadows.
 - d. With regard to Codex #3, once He was ascended and once phase two began on the day of Pentecost Jesus Christ provided a way of life which in every way was a supernatural way of life. It is impossible to execute the Christian life in the energy of the flesh.
2. Christ is the end of the law for all who believe, for those who believe in the Lord Jesus Christ in this age Christ is the end of the Mosaic law — Romans 10:4; Galatians 5:18,23.
3. Since Christ has fulfilled the Mosaic law He has provided a new law as a substitute for the Mosaic law — Romans 8:2ff. Romans 8:2–4 **For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.** There is a new spiritual life for the believer in the Church Age. The Mosaic Law tells us that we have failed. All have sinned and come short of the glory of God. This new law does not condemn us, it empowers us. The Mosaic Law cannot give life. The Mosaic Law is weak through the flesh.

Because of the existence of the old sin nature, we cannot fulfill the Law. The culprit inside of us keeps us from fulfilling the Law. The content of the Law is perfect; it sets up a perfect standard or criteria. God gives us the power to keep the Law.

4. The new law is accompanied by a new commandment — Ephesians 5:18, “**Be habitually filled with the Spirit.**” Only as the believer is filled with the Spirit is the believer able to produce the righteousness of the law and execute the supernatural Christian way of life. We are told to forgive as Christ forgave; we are told to love all members of the human race.
 - a. John 16:13–14 **When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.**
5. The purpose of the new law is to glorify the person of the Lord Jesus Christ. This means that our life has a purpose. But we cannot glorify Christ in the energy of the flesh, we can only glorify Christ in the power of the Holy Spirit; therefore we have a new commandment, “Be habitually filled with the Spirit.” Cf. Galatians 4:19. When the Holy Spirit controls the life of the believer the same characteristics are formed in us as were formed in the Lord Jesus Christ, and by means of the filling of the Spirit we glorify Christ by the reproduction of His character, even at the present time.
6. There is only one person who glorifies Christ and that is the Holy Spirit — John 16:14; 7:39.
7. Glorification is an inside job — 1Corinthians 6:19–20 **Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.**

When we are filled with the Holy Spirit, as we are commanded to be, there are certain results. For example, other passages tell us about the production of the character of Christ — Galatians 5:22,23; the absorption of the Word — John 14:26; 16:12-15; guidance — Romans 8:14; assurance and confidence — Romans 8:14,15; worship — Philippians 3:3; prayer — Ephesians 6:18; witnessing for Jesus Christ — Acts 1:8.

All that we study is related to being indwelt by God the Holy Spirit.

1Thessalonians 5:16 **Rejoice always.**

Verse 16 — other results of the Spirit-filled life. “Rejoice evermore” — the shortest verse in the Greek in the New Testament. The word “rejoice” has a different meaning from what we think of today. This is not simply some sort of an ecstatic stimulation. In the Greek it is a word which means to have inner happiness at all times because of one’s relationship with the Lord. We are commanded to keep on having inner happiness — present tense: habitual; imperative mood: an order; active voice: subject produces the action of the verb — believer, you are the subject, you do it. Translation: “/Keep on having inner happiness.” Your happiness as a Christian does not depend upon outer circumstances, pleasant

surroundings, or some successful activity of your own. We are commanded to have inner happiness and the adverb means, *at all times*.

1Thessalonians 5:16 **Keep on having inner happiness at all times.** (R. B. Thieme, Jr.'s Corrected Translation)

The second word, “evermore”, is an adverb and it means at all times. When God the Holy Spirit controls the life of the believer you can have a perfect inner happiness, a perfect stability, at all times. And your happiness does not depend on circumstances.

1Thessalonians 5:17 **Pray unceasingly.**

Verse 17 — another result. “Pray without ceasing.” The word “pray” is present linear aktionsart, habitually pray, keep on praying. Middle voice: subject is benefitted by the action of the verb. We are benefitted by habitual prayer. Subjunctive mood: maybe you will and maybe you won't. We miss one of the greatest blessings in life by our failure to spend time daily before the throne of grace. God in His Word speaks to us, we through prayer speak to Him.

The example of Peter, who was to be executed the next day. The Jerusalem church prayed for him all night, but when Peter showed up, the people did not believe it.

The Greek word for “without ceasing” is used for a hacking cough. How often does a hacking cougher cough? That is how often we should pray. It is an adverb, and the best we can do with it is Make it a habit of praying.

This means also that we should always be in a position to pray.

The Nine Reasons Why Prayer Is Not Answered

1. Lack of faith — Matthew 21:22; 18:18-20; Mark 11:24.
2. Selfishness — James 4:2,3.
3. Carnality in general — Psalm 66:18.
4. Lack of compassion — Proverbs 21:13.
5. Lack of domestic tranquility — 1Peter 3:7.
6. Pride or self-righteousness — Job 35:12,13.
7. Lack of the filling of the Spirit — Ephesians 6:18.
8. Lack of obedience — 1John 3:22.
9. Non-compliability will the divine will — 1John 5:14.

1Thessalonians 5:18 **Give thanks in everything, for this is the will of God toward you in Christ Jesus.**

Verse 18 — “In everything give thanks.” Literally, “In all things give thanks.” Be thankful for the blessings of life, be thankful for the adversities of life. We are to thank the Lord for everything that comes into our life, and the reason is Romans 8:28.

“this is God’s will concerning you” — it is God’s will that we be thankful for everything. Why? because of verse 16, we have inner happiness in the midst of every circumstance of life.

1Thessalonians 5:19 **Do not quench the Spirit.**

Verse 19 — “Quench not the Spirit.” “Quench not” is present linear aktionsart, habitually quench not. This means to extinguish, to dampen, to hinder, to thwart. Don’t get in the Holy Spirit’s way. We do that by rebound when necessary.

1Thessalonians 5:20 **Do not despise prophecies,...**

Verse 20 — “Despise not prophesyings.” Don’t despise the Rapture of the Church, don’t despise the second advent, don’t despise the Tribulation, don’t despise the Millennial reign of Christ. Cf Revelation 19:10. The word “despise” in the Greek means “Don’t belittle. don’t make light of, don’t treat with scorn or contempt, don’t neglect, don’t disregard.” The word “prophesyings” is a noun which means the teaching of prophecy.

1Thessalonians 5:21 **...but test all things. Hold fast to the good.**

Verse 21 — “Prove all things.” The word “prove” means to test for the purpose of approval. How do you test for the purpose of approval when it comes to doctrine? First of all you listen. Then you check whether this fits with the rest of God’s Word. Then you put it in its proper category.

2Thessalonians 5:21 **...hold fast that which is the good.**

literally. That means doctrine.

When a believer is out of fellowship, he follows one of the trends of his sin nature, either lasciviousness or asceticism.

Bob has no weakness when it comes to money. He has no interest in stealing, either a penny or a billion dollars. Now, if someone agrees with him, then they may have fellowship together based upon the same area of strength.

Bob covers v. 22–23.

1Thessalonians 5:22 **Abstain from every form of evil.**

Verse 22 — “Abstain from all appearance of evil” is a mistranslation. It should be “Abstain from every category of evil.”

1Thessalonians 5:23 **Now may the God of peace Himself sanctify you completely, and may your spirit and soul and body be preserved, entirely blameless at the coming of our Lord Jesus Christ.**

Verse 23 — There is positional sanctification and experiential (practical) sanctification.

“The God who provides peace sanctify” — that means to set you apart — “wholly.” This means the whole of each of you be set apart, “spirit, soul, and body.” When they are, then you avoid every category of evil.

1Thessalonians 5:24 **The One calling you is faithful, who also will do it.**

Verse 24 — “Faithful is he that calleth you, who also will do it.” God’s faithfulness is based upon a principle: the doctrine of divine essence. The pertinent area of the essence box is immutability, which means unchangeableness. God cannot change and He is therefore faithful. So if God cannot change it means simply to us that He is always faithful to us who are believers in the Lord Jesus Christ. He is faithful in saving us, we can’t lose our salvation; He is faithful in keeping us, we cannot lose our eternal security; and He is faithful to us in phase two. Cf. 1John 1:9; 2Timothy 2:12–13 (**if we endure, we will also reign with Him; if we deny Him, he also will deny us; if we are faithless, He remains faithful— for He cannot deny Himself.**—Peter denied Jesus thrice, and Jesus still remained faithful to Peter); Our salvation is all God’s work. We may simply appropriate it. 2Thessalonians 3:3; 1Corinthians 1:9;10:13; Hebrews 10:23; 1Peter 4:19.

All of these points and more are covered in the Doctrine of the Faithfulness of God, from NB#1.

The Faithfulness of God

1. Definition: Divine faithfulness is the grace expression to the believer of God's perfect character, God's perfect essence. Divine faithfulness is possible because of the propitiatory work of Christ on the cross that removed any compromise of God's essence. So that faithfulness is the consistency of God's character to do the same thing every time on the basis of who and what Christ is. Faithfulness is consistency, and divine faithfulness has its counterpart with the believer.
2. God's faithfulness is manifest to the royal family in rebound - 1John 1:9. Why is He faithful? He is faithful because He is consistent with His character; it is consistent with His essence. He always does the same thing, He never varies because any believer is more raunchy than another believer. God is consistent and He can afford to be consistent because of the blood of Christ. He is consistent, He is without compromise, and therefore being consistent He is faithful, He always does the same thing every time.
3. God's faithfulness in His perfect plan. God is perfect; His plan is perfect. God is faithful; His plan therefore represents and reflects faithfulness - 1Corinthians 1:9. **"God is faithful through whom you have been called into fellowship with his Son, Jesus Christ our Lord."** We have been called into fellowship with His Son. Where

is His Son? He is sitting at the right hand of the Father in the holy of holies with the curtain torn apart. And we have been invited into the holy of holies.

4. God's faithfulness in provision and blessing - 1Thessalonians 5:24. "Faithful is he who calls you and he also will bring it to pass." If you are unbending, faithful to the Word, He will also bring it to pass - supergrace blessings. But if you are bending instead of unbending, if you are vacillating, if you are positive one day and negative the next, if you are distracted by your own mental attitude sins, by other people, by other situations, then "he also will bring it to pass," i.e., divine discipline. So it is an open verse and it depends upon your attitude toward Bible doctrine.
5. God's faithfulness in testing - 1Corinthians 10:13. "No testing has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tested beyond what you are able [beyond your capacity]" Capacity is based upon doctrine resident in the soul ; "but, with the testing , will provide the way of escape, that you may be able to endure it." God delivers us before the pressure gets too great.
6. God is faithful to the royal family of God - Hebrews 10:23, Let us hold fast the confession of our hope without wavering, for he who promised is faithful. He can't be unfaithful. This is so that we can effectively represent the Lord Jesus Christ wherever we happen to be in life.
7. God is faithful to the reversionistic believer - 2Timothy 2:13, "If we are faithless, he remains faithful; for he cannot deny himself." In other words, God cannot turn around and say, "All right, you are unfaithful to me, I'll show you, I'll be unfaithful to you." He cannot do it because He is God.
8. 1Peter 4:19 is God's faithfulness in suffering. Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good. Circumstances may change, but God's faithfulness remains a constant.
9. God is faithful to the believer in the realm of the angelic conflict - 2Thessalonians 3:3, But the Lord keeps on being faithful, he will support and guard you from the evil one [Satan]."
10. God keeps scientific laws functioning as He planned them. Our stability depends upon the faithfulness of God in all ways.
11. Conclusion:
 - a. Faithfulness is the consistency and the stability of God. In other words, faithfulness is God being God.
 - b. God cannot be inconsistent with His own essence. God cannot destroy Himself as God, He can't say He wont be God any more and stop being God. Immutability prohibits forever any possibility of God having any human instability.
 - c. He cannot change His essence and therefore God can never be unfair to you.
 - d. God is consistent with Himself, therefore He is consistent with us. Therefore He is faithful to us.
 - e. One of the acts of consistency on the part of God is to make a promise and keep it.

- f. There never was a time when God was unfaithful, the thought is blasphemous and unthinkable.
- g. Unfaithfulness is totally incompatible with God's character.
- h. The very existence, function, provision, and blessing of the royal family now and forever, depends on the faithfulness of God. Therefore, it depends on the character of God. God is unbending.

1Thessalonians 5:24 **The One calling you is faithful, who also will do it.**

“he that calleth” is a present active participle, He keeps on calling people in this world. As long as there are members of the human race God is going to keep on calling. This is the presentation of the gospel to all members of the human race. And He who calls us is also the one who performs it. He performs for us salvation, He provides for us everything we need in phase two, and He has provided for us for all eternity. So “he will do it” also goes to phase three.

Faithfulness in this verse also has to do with dying grace. Remember that He will provide for you in your dying moments just as He provided for you in your living moments, and that after death you are going to enter into His presence where there is no more sorrow, no more tears, no more pain, no more death, the old things are passed away. God can never change His attitude toward the believer, He is faithful as of the moment of salvation. The calling has to do with the moment we receive Christ as saviour.

Bob discussing death with his uncle, who was certainly a believer. His uncle quoted a lot of Scripture. “Don’t grieve for me; I will grieve for you, since you are still on earth.”

The sanctification of body, soul and spirit. They will all be sanctified eventually; so that body must become eternal. Why do we know all the promises of eternity? **Faithful is He Who called you.** From the moment of salvation, God is faithful in all things that He has promised us. God is faithful to us based upon His character and not upon ours. God’s blessing is not based upon what we are at any time; God’s grace is based upon His character. God blesses us because He is faithful. God doesn’t bless us because we have stopped sinning.

The faithfulness of God doctrine is repeated. All believers in Jesus Christ have a future. There will be no sorrow or suffering and we will be restored to loved ones and relatives and friends in the future.

1Thessalonians 5:25 **Brothers, pray also for us.**

Verse 25 — God has seen fit to make us depend upon one another. This is the teamwork verse. The first word in this verse is “brethren” which means only believers should pray. This is a request to other members of the team. We are all on the same team and we are independent, we depend upon each other.

Universal military training teaches team work. A congregation and the pastor-teacher are on the same team. The congregation prays for the pastor.

“pray” — present tense, keep on praying. it is in the imperative mood, an order. It is middle voice, the subject is benefitted by the action of the verb. You personally will be benefitted by praying.

“for us” — “us” refers to the ministerial team here: Paul and the members of his team.

1Thessalonians 5:26 **Greet all the brothers with a holy kiss.**

Verse 26 — a holy kiss was simply a means of greeting. This did occur in the ancient world. There is a concept behind this, concept fellowship. Today, this would be shaking hands.

1Thessalonians 5:27 **I adjure you by the Lord, this letter to be read to all the brothers.**

Verse 27 — teaching the Word. “I charge [command] you by the Lord that this epistle be analysed.”

“be read” — Paul did not get up and tell them to read this. The word for “read” means to analyse, to explain verses by verse, line by line. They are not going to get it all by simply skipping through it. In other words, this refers to teaching. The word is in the aorist tense, that is, at certain points of time. This should be analysed at the point of time of the worship services. Passive voice: the subject receives the action of the verb, the Thessalonians are to receive information from this epistle from the ministry of teaching. Then we have an infinitive which expresses purpose. It is the first purpose of a worship service to analyse, to study God’s Word — “unto all” is dative of advantage. It is for the advantage of believers to have an analysis of every book and every line of God’s Word.

Notice that while they are getting this they are no “brethren” any more, they are “holy brethren.” So if you want to know what constitutes holiness it is getting a little doctrine in the frontal lobe, not your overt behaviour pattern.

1Thessalonians 5:28 **The grace of our Lord Jesus Christ be with you.**

Verse 28 — the conclusion: concept grace. We don’t earn it, we don’t deserve it. “The grace of our Lord Jesus Christ be with you all. Amen [I believe it].” When you believe God’s Word you put it into action. When you put God’s Word into action you personally have peace and happiness and you become a source of blessing to all members of the human race. To the unbeliever you become a source of information regarding the gospel, to other Christians you become a source of comfort and blessing and stability and peace to them. You cannot lose, you cannot fail by using God’s Word for the Word of God never returns void.

END OF SERIES

2Thessalonians

The section headings come from E-sword. The Berean Literal Bible was used throughout.

1973 2Thessalonians

Lesson #1

1 03/12/1973 2Thessalonians 1:1–2 Three areas of orientation; doctrine of grace

Chapter 1

The city of Thessalonica is living proof that Alexander the Great had relatives. Thessalonica was the name of the stepsister of Alexander the Great. He was very fond of her and it was inevitable that he would name a city after her. Between Alexander the Great and the apostle Paul the city became very famous. The modern name for the city is Salonika. The British had a campaign there in WWI. Even today there are over 200,000 people living there.

The church was founded on the second missionary journey and was composed with mostly Gentiles. Since the writing of 1Thessalonians 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. They did not understand either the fifth cycle of discipline or the change in dispensations. 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 2Thessalonians in order to refute everything in the forgery. The human writer is Paul.

Paul wrote this epistle from Corinth around A.D. 51.

“Paul, and Silvanus, and Timotheus” — Paul is the writer, the others are simply associated with him as communicators of Bible doctrine. This was written about 51 AD. Paul was located at the time in Corinth. The first two verses are the introduction to the epistle, after that this chapter has three principles which are taught:

Chapter Outline

1. Salutations in vv. 1–2
2. A mental attitude orientation, verses 3,4. The main subject is thanksgiving as the illustration.
3. A time orientation, verses 5-10. The subject is eschatology.
4. A functional orientation, verses 11,12. The subject is prayer.

So a simple title for this chapter is The three areas of orientation. It is very important to wake up and be oriented to life. Bob wakes up and he has all of his faculties; and he says this might be orientation to life through Bible doctrine. We have a place in the plan of God that we wake up to.

Some people get up with the sun, and their day is half over by the time Monday morning class comes around.

The first two verses do not go with the first chapter, they go with the entire epistle.

Greeting

2Thessalonians 1:1 Paul and Silvanus and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ:...

Verse 1 — “Paul” is the human writer, his name means “little.” This was not his original name, this is the name he took when he understood some doctrine and it has to do with grace orientation. We all enter the plan of God as zero 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.

Mention with Paul is Silvanus which is the correct name for Silas. Silas is merely a nickname. He was a prominent member of the Jerusalem church, according to Acts 15:22. The companion of Paul on the second missionary journey is said to have the gift of prophecy in Acts 15:32, was the bearer of Peter’s epistles to Asia minor, according to 1Peter 5:12. He was a well known, a prominent person, also remembered for his singing at Philippi.

Timotheus or Timothy [Timotheus being the Latin] is a convert of Paul during the second missionary journey. He had the gift of pastor-teacher. He is the most overrated person of the New Testament. Bob told his father that he should have had some input to his name; but he has since changed his mind on that.

Timothy was emasculated by the females in his congregation. The pastor-teacher needs to be more of a man than anyone there. Timothy of was raised by his mother and grandmother. He is told to take a snort of two because the women of Ephesus were pushing him around.

Bob knows that there are many women in his congregation are pushy and horsey. “Some of you ladies are more hardheaded than I am.”

We lose Timothy after 2Timothy. He represents a principle. Neither Silas nor Timothy amount to very much. Humanly speaking, Silas and Timothy were weak sisters. In their association with Paul, they are his students. The principle is that God uses all kinds of people. Grace will make these two men useful in the plan of God.

Paul is similar to Moses and Jeremiah, who were super-prophets from the Old Testament.

Silas never has authority of his own; he has delegated authority.

By spiritual gift each one of these men represents a concept. The concept is that communication must have with it authority. This is communication gifts which are connected with doctrine. Paul, of course, has the most authority and the highest authority ever given. Silvanus only has delegated authority and Timothy has local authority, the gift of pastor-teacher So in spiritual gifts of communication there is a variation of authority.

“unto the church” — the dative of the noun *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*]. This is dative of advantage. This is the local church because it is specified as “the *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] of the Thessalonians.” The word is generally translated “assembly” or “church.” The function of the local *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] is that of a classroom. A classroom means students. The students are the members of the congregation. The professor is the pastor-teacher.

The pastor-teacher is the policy-maker, not the administrators. There are five or six who disagree with Bob, yet they do not have the background that Bob has.

Bob will not give one ounce of advice to other pastor’s sheep.

Ekklêsía (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] is actually used in five ways.

Five Ways “Church” Is Used

1. The Classical Greek uses it for the Athenian citizens assembling to conduct the affairs of state. It is used in the Old Testament sense in Acts 7:38 for the assembly of Israel to receive communications.
2. It is used in Matthew 18:17 for the Jewish synagogue.
3. The Hellenistic use is found in Acts 19:25,29 for the meeting of a Greek city state to solve its problems.
4. It is used dispensationally and technically in the Word for the universal church of all believers — Ephesians 1:22,23; 5:25,27.
5. it is used in our passage and in 1Thessalonians 1:1 for the local church. It is the local church which is the classroom. Local church is classroom; universal Church is family.

When you believe in Jesus Christ, you are entered into the church universal. The local church is the classroom, where Bible doctrine is communicated.

Notice that the local church in Thessalonica is said to be “in God our Father and the Lord Jesus Christ.” The preposition *en* plus the locative means “in the sphere of God the Father.” God the Father is the author of them plan and it refers not simply to positional truth as such but it means that every believer is in the plan of God and every local church is in the plan of God. This is really the most important thing: God can prosper a local church just

as He can prosper an individual, or God can remove a church from the scene just as He can an individual. “in the sphere of the Lord Jesus Christ” is positional truth, union with Christ.

Many preachers spend their time asking for money, even begging for money. And that is not a grace approach.

2Thessalonians 1:2 ...Grace to you and peace from God our Father and the Lord Jesus Christ.

Verse 2 — the word that needs the greatest emphasis is “grace.” Notice that grace and peace are said to be from God our Father and from the Lord Jesus Christ. “From” is the preposition apo, the preposition of ultimate source. God the Father is the author of the plan, the local church at Thessalonica is a part of that plan. Jesus Christ is the basis of entering that plan. The job of God the Holy Spirit in this dispensation is to glorify Christ and to clarify the scripture. Therefore under that concept He is not mention.

The Doctrine of Grace

1. Grace is the work of God. When God does something he excludes everyone else’s work. No one can do it better than God. Grace is God doing it exclusively. It is God thinking and God doing the working on your behalf. Grace is all that God is free to do on the basis of who and what Christ is. Grace is the plan of God, grace is the work of Christ on the cross. Grace is both God’s plan and God’s policy for mankind during the source of human history and the angelic conflict.
2. If you define something you must give it a concept. Grace depends on the essence and the character of God. Therefore grace depends on who and what God is, never who and what we are. Therefore, grace is what God can do for you and for me and be consistent with His own essence. This is the concept of propitiation and positional truth.
3. The issue of grace. Once you are born into the family of God the name of the plan is grace. All of your life you are going to have to be very alert and very wary that you are not doing it and trying to help God. The issue of grace is a very simple one: God does not need help. So the word about which we have to be very alert is the word “legalism.” Legalism is man’s ability, man’s works intruding upon the plan of God. Legalism is man’s talent, man’s ability, man’s gimmicks, man’s thinking, human viewpoint. Anything that man throws into the plan of God, any energy of the flesh, is legalism. Legalism starts at salvation, this is the first attack upon the plan of God — “Believe” has been attacked. The only way to be saved is to believe in Jesus Christ, not by doing something. The principle: Faith is totally non-meritorious.
 - a. God is not impressed with your sins.
 - b. God is not impressed with your penance for sins.
 - c. Salvation is only by faith in Christ.
 - d. When you start to learn doctrine, be careful of being fatheaded and self righteous.
 - e. Man has various plans of self-improvement; God deals with us in grace.

f. Believers may lean into asceticism or lasciviousness, but they are both going wrong.

4. Grace, sanctification, and the angelic conflict. The greatest thing that God can do is to make him like His Son, Jesus Christ who is the only celebrity of the Church Age or any dispensation. Man is created to resolve the angelic conflict. The first Adam blew it through his own free will and sin; Jesus Christ through His own sovereignty became a member of the human race, not an angel, and solved the whole problem. This is the subject of Hebrews chapters 1 & 2. The first Adam lost the victory through the fall and the last Adam won the victory through the cross. Grace found a way to take man, created inferior to angels, and make him superior to angels.
 - a. This is accomplished in the three stages of the angelic conflict. Stage one: At the moment of salvation God the Holy Spirit takes every believer and baptises him into Christ or enters him into union with Christ. So at the moment of salvation every believer is in union with the Lord Jesus Christ. Jesus Christ is seated at the right hand of the Father, so positionally every believer in union with Christ is seated at the right hand of the Father, and no angel has ever been seated at the right hand of the Father. So that positionally, even in this life with our failures, our mistakes, our reversionism, our carnality, whatever it may be, we are still positionally superior to angels.
 - b. Stage two: The construction of the ECS and the entrance into the supergrace life — occupation with Christ, supergrace capacity, supergrace blessing. In the blessing God vindicates doctrine in your soul by blessing you with things that are very materialistic, things that are associated with happiness in the devil's world. They have to be associated with happiness in the devil's world so that God can demonstrate that he can bless totally apart from cosmic diabolicus and that He blesses on the basis of doctrine in the soul of the believer. So in stage two we find the believer with doctrine in his soul, and with an ECS, and entering into the supergrace status as being experientially the highest product of grace, and this is part of the victory of the angelic conflict; and strictly related to grace. God never blesses the believer on any other basis than grace. That is why the believer in reversionism reaps what he sows, but the believer in supergrace reaps what God sows.
 - c. Stage three: We have the body of Christ becoming the bride of Christ as the Rapture, we have the believer is a body exactly like that of Jesus Christ, and all believers therefore in resurrection bodies are superior to all angels. God is going to do all of this, we never do any of it.
5. Entrance into the factor of grace. This is based upon phrases we find in Hebrews 6:4; 1Peter 2:3 — every believer has tasted the grace of God at least once. Having tasted grace you may or may not have a capacity. Some people have no capacity for what they taste and avoid it thereafter. So the issue after salvation in phase two is: Are you positive toward doctrine? Doctrine whets the appetite, doctrine is food. If you have an appetite for food then you grow in grace and in the knowledge of our Lord and saviour Jesus Christ.

6. The occupational hazard for believers. Disorientation to grace comes through reversionism. Reversionism, therefore, becomes the believer's greatest occupational hazard — Galatians 5:4; Hebrews 12:15.
7. The divine attitude — Isaiah 30:18,19, God is constantly waiting to pour out His grace upon the believer. This means that God wants to provide for every believer the maximum of supergrace blessing.
8. References to grace in phase one or salvation: Psalm 103:8-12; Romans 3:23,24; 4:4; 5:20; Ephesians 2:8,9; Hebrews 2:9.
9. Grace in phase two. Grace is related to certain functions in phase two, like prayer. The prayer of the supergrace life is found in Hebrews 4:16. You cannot come boldly to the throne of grace unless you are a supergrace believer, or unless you are moving in that direction.
10. In suffering we have the principle of grace: 2Corinthians 12:9,10. The believer occupied with Christ in supergrace has suffering designed for his blessing . All suffering in the supergrace life is designed for blessing. Supergrace suffering is reaping what you did not sow, it is what God sows. When God brings suffering to the supergrace believer it is strictly blessing. Only in divine discipline do you reap what you sow.
11. Growth is related to grace — 2Peter 3:18.
12. Stability related to grace — 1Peter 5:12; Hebrews 13:9.
13. The modus vivendi of the Christian life related to grace — 2Corinthians 1:12; Hebrews 12:28.
14. The production of divine good related to grace — 1Corinthians 15:10; 2Corinthians 6:1. It is not clearly understood by many but it is a true principle that grace and giving are completely related. Grace orientation is the only bona fide basis for giving — 2Corinthians 8:9; Philippians 4:14-18. Grace and suffering — 2Corinthians 12:7-10.
15. /The axioms of grace:
 - a. God is perfect, therefore His plan must be perfect.
 - b. A perfect plan can only originate and function from a perfect God.
 - c. If man can do anything meritorious in the plan of God it is not longer perfect.
 - d. A plan is no stronger than its weakest link. For this reason grace excludes all human merit, all human ability and talent. Grace excludes human good, do-gooders never make it in the plan of God.
 - e. Legalism and human good is the enemy of grace.
 - f. Therefore the works of human righteousness have no place in the plan of God.
 - g. All human good is associated with mental attitude sins of pride, with reversionism. The most devastating mental attitude sins, jealousy or pride, are related.
16. There are four areas in which pride rejects grace. This explains Satan's pride, human pride, and why pride is the greatest enemy of grace.

- a. 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 — Hebrews 12:28.
 - b. Secondly, there is the pride of the believer who succumbs to the pressure of adversity, and he is self-pity thinks that his suffering is greater than the grace provision of God — 2Corinthians 12:8-10.
 - c. Third, there is the pride of pseudo-spirituality, the pride of trying to be spiritual by something you do.
 - d. 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 — 2Corinthians 6:11,12.
17. The relation of grace to the divine assets — John 1:14-17; 1Corinthians 1:4,5; Ephesians 1:6,7.
 18. The principle of supergrace — James 4:6. We have the supergrace life of Jesus Christ — John 1:14-17; the supergrace life of the believer — Philippians 4; James 4; Ephesians 3:19-21; 2Corinthians 12:8-10.
 19. The concept of the pursuit of grace — Ephesians 1:6. This results in the recognition of glory from the source of His grace from which He has pursued us with grace in the beloved. Pursuing us with grace is Jesus Christ trying to provide blessing for the believer. The believer has to have the capacity and until there is the capacity He pursues us.
 20. Under grace (supergrace) the believer reaps what God sows — Psalm 13:5; under reversionism the believer reaps what he sows — divine discipline, self-induced misery.

1973 2Thessalonians

Lesson #2

2 03/19/1973 2Thessalonians 1:3–4 Supergrace attitudes

Thanksgiving

2Thessalonians 1:3 **We ought to thank God always concerning you, brothers, just as it is fitting, because your faith is increasing exceedingly, and the love of each one of you all to one another is abounding,...**

Verse 3 — “We are bound” is an obligation verb, the present active indicative of *opheilō/opheileō* (ὀφείλω/ὀφειλέω) [pronounced *of-Ī-low, of-Ī-LEH-oh*]. This is a static present, it does not refer to a continuous obligation but an obligation which occurs at certain times, an obligation which can only occur when Bible doctrine exists in the soul of the believer. The believer in reversionism does not have this obligation, he only thinks of God in terms of using God. “We are obligated,” then, is a static present for certain situations related to the supergrace life and/or times when the believer has doctrine in his soul. The active voice: the believer produces the obligation under supergrace. The indicative mood is the reality of the obligation.

God must be free to give. He is able to give anything. These things are not a problem for God. The problem comes with being able to give without strings and for the believer to have capacity for them.

This is not a trade-off with God; he gives us and we return the favor by thanking Him.

The key is the cup. There is a mental attitude towards God; these are the ones who love God. Rom 8:28 applies to the supergrace believer.

The obligation is stated in the infinitive, the present active infinitive of eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*]. Eu means well, good, or well done; charis (χάρις) [pronounced *KHAHR-ic*] is grace. It comes to mean giving thanks, but it is thanksgiving based upon grace orientation. The present tense is, again, a static present. The static present refers to an occasion. The active voice: again the believer under supergrace produces the action, and the infinitive indicates the purpose of the Christian way of life — obligation when there is doctrine.

The principle from these two verbs: When you have doctrine in your soul it changes your whole attitude, and it also changes your obligations. Once you have doctrine in your soul that is the cup. You start reaping what God sows, and when you reap what God sows your life changes completely in your soul. You are occupied with the person of Jesus Christ, you recognize the celebrityship of Christ, and thanksgiving is merely an extension of the celebrityship of Christ. We cannot repay God for what He has done for us. The only thing that we have going for us in response to His provision is thanksgiving which is strictly a mental attitude. Eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*] which means to give thanks is merely the mental attitude of response to grace on the part of a supergrace believer. God gives to us without strings. The believer has the capacity for these things, this is a part of glorifying God in the angelic conflict. When God gives without strings the only thing that can go back to God on the part of the believer is a mental attitude which is comparable to the attitude with which things are given. When God gives it is all because of the cup in the soul. The cup is running over now and because of the existence of the cup [Bible doctrine in the soul] there is a mental attitude toward God, and these are the ones who love God in Romans 8:28, a verse which only applies to the supergrace believer. Eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*] is a mental attitude toward God of love.

People give to you, but what they want to hear is, how good they are for giving to you. They want your approbation; they buy your attention or affection. But God does not buy our attention or affection.

Some people have their worship gaze; and they go through communion with this worship gaze. Without doctrine in the soul, the Eucharist is a bust. Baptists would put this at the end of service, so that people could take off. The only ones who stayed around were those who needed good luck in the coming month.

When people give you something, they want instant love; they want instant approbation.

The basis for loving God is doctrine in the soul. When you have this, that is true thanksgiving. People thank God for their new car or their new car or the fact that their children got through school. Unbelievers have that; and unbelievers are sometimes thankful for these things.

There have been great lovers of God; but few were as great of a lover like David did. David was impressed by Who and What Christ is.

“thank God” — we have to have enough doctrine to thank God. David was a man after God’s own heart; David reaped what God sowed. There never was a man who loved God the way David did. True thanksgiving is merely thinking love. That is what eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*] means and that is what the communion table is the Eucharist. You cannot fake it. You have the doctrine or you do not.

“for you” — Paul is only thankful at certain times for the Thessalonians — peri (the preposition) plus the pronoun means “concerning you.”

“brethren” refers specifically to the believers of Thessalonica; “as it is meet” — “it is” is present active indicative of eimi (εἶμι) [pronounced *eye-ME*] the absolute status quo verb. Again it is a static present which means on a certain occasion, the occasion which warrants it. The active voice: it is only fitting at certain times. The indicative mood is the reality of the fact that it is fitting to be thankful for certain believers under certain condition, i.e. supergrace, and that is brought out by the word “meet” which is a present nominative of the noun axios (ἄξιος) [pronounced *AX-ee-oss*] which means worthy or fitting or suitable. When is it right to give thanks for another believer? When is it fitting? When is it worthy or suitable? When there is some kind of a contact with a supergrace believer. The principle is “my cup runneth over” if you have through doctrine in the soul occupation with the person of Christ, and then this overflows to others. That provides the occasion brought out by a series of static presents.

Now Paul is going to give us the reason for this thanksgiving: “because that” — the Greek hóti (ὅτι) [pronounced *HOH-tee*] is the causal use of the conjunction, and it relates back to the verb ophelō/opheleō (ὀφείλω/ὀφειλέω) [pronounced *of-ī-low, of-ī-LEH-oh*] which means obligation. Notice the principle: There are certain people who inspire love for God. Thanksgiving, eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*], is love toward God; and the people who inspire this type of thing are always supergrace believers, they have doctrine in their soul. Here is the concept of interrelationship. The doctrine in the soul causes a love for God and that is expressed in this mental attitude, and it overflows from someone else who loves God. Mutual thanksgiving is the expression of a love back and forth. If you truly love someone you are thankful for them.

“your faith” — ho pistis (πίστις) [pronounced *PIHS-tihs*] plus the pronoun humôn. Pistis (πίστις) [pronounced *PIHS-tihs*] without the definite article always refers to faith as you understand it. With the definite article pistis (πίστις) [pronounced *PIHS-tihs*] refers to that which is believed or doctrine. This is literally “the doctrine of yours.” There is a plural possessive pronoun there.

It is actually here the doctrine which causes the growing — “groweth” is the present active indicative of *hyperauxánō* (ὑπεραυξάνω) [pronounced *hoop-er-owx-AN-oh*]. This means to grow in a fantastic way, and doctrine grows in a phenomenal way under the daily function of GAP. As it grows, so does the mental attitude. We could translate this “the doctrine which is believed by you grows.” Doctrine causes growth.

“and the charity” — *hê agápē* (ἀγάπη) [pronounced *ag-AH-pay*], mental attitude love. Obviously this mental attitude love is the same as *eucharisteō* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*]. In other words, thanksgiving is a form of *agápē* (ἀγάπη) [pronounced *ag-AH-pay*]. Your mental attitude changes. Doctrine changes you on the inside. Changes made on the outside become hypocrisy; changes on the inside are the things which count with God.

“of every one of you toward each other” — here is where doctrine in the soul develops a true mental attitude in life; “aboundeth” — present active indicative of *pleonázō* (πλεονάζω) [pronounced *pleh-on-AHD-zo*] which means to have more and more and more. You don’t try to have an abundance by trying to have an abundance. Doctrine in the soul, category #1 love. occupation with the person of Christ, loving God the Father — all of this comes through the celebrityship of Christ. This doctrine in the soul, then, becomes the cup and then God can fill this cup. When this cup is filled with divine blessing it also includes overflow to others.

Verse 3 is obviously a prosperity verse. Verse 4 shows how this also works in adversity. Your circumstances under these conditions are going to change. But it is the same person regardless and that is the principle that is taught in the next verse.

2Thessalonians 1:4 ...so as for us ourselves to boast in you in the churches of God about your endurance and faith in all your persecutions, and in the tribulations that you are bearing.

Verse 4 — “So that” is the conjunction *hōste* (ὥστε) [pronounced *HOH-steh*] plus the infinitive which introduces a result clause. It means “with the result that.”

“we ourselves” — Paul and other believers influenced by this wonderful principle of doctrine in the soul; “glory” — present active infinitive of *kaucháomai* (καυχάομαι) [pronounced *kow-KHAH-om-ah-ee*] which means to boast in. It doesn’t mean to boast from arrogance, it means recognition of the accomplishment of a job. In other words, when Paul says “we” he is referring to himself and other pastors who have taught the Thessalonians. Paul is not boasting from arrogance, this is the expression of a job well done. So “we ourselves recognize a job well done in you” is the concept. All the teaching of doctrine has resulted in some living examples of how God blesses in supergrace.

“in the churches of God” — these are local churches that Paul has taught the truth correctly, or where some other pastor-teacher has taught the truth correctly.

“for your patience and faith” — “for” is the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*], “on behalf”; of your patience, “*hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*] which doesn’t mean to endure, this refers to a mental attitude, a happy mental attitude [+H]. It means to be occupied with Christ, to have supergrace capacity, supergrace blessings, +H — all of these things in adversity. This is why Paul recognizes a job well done. “We ourselves recognize a job well done in you and in the churches of God on behalf of your patient frame of mind and faith-rest” — *pistis* (πίστις) [pronounced *PIHS-tihs*] without the definite article, what is believed applied.

“and” is the ascensive use of *kai* and it means “even your faith in persecution” — *diōgmós* (διωγμός) [pronounced *dee-ogue-MOSS*]. This is a dative of advantage plural and it means persecutions from others. The pressures of life in general.

Once David went negative towards doctrine, he went to Philistia and he began to reap what he sowed as opposed to what God sowed. What really happened was negative volition brought on my a frantic search for happiness.

“and tribulations” — also a dative plural of advantage from *thlipsis* (θλίπις) [pronounced *THLIP-siss*] which means great pressure, great affliction, especially mental suffering.

“that ye endure” — the present active indicative of *anechomai* (ἀνέχομαι) [pronounced *ahn-EHKKH-ohm-ahée*] which means to have again and again and again and again. The principle is that God has designed a certain amount of suffering for the believer who gets into supergrace. He has designed a period of great prosperity. Then there is a period of adversity. God has designed the supergrace life so that whether it is prosperity or adversity His provision is there, His grace is sufficient. In other words, God has to demonstrate His love toward you under varying circumstances of life. Once you enter into supergrace and come under the blessings of God in supergrace then God is going to give you a variety of circumstances to show you that these blessings which He provides hold up under any circumstance of life. You will soon learn that the circumstance doesn’t make any difference. What does count is the blessing based upon doctrine in your soul.

We can only enjoy adversity during phase II, as there is no adversity in phase III. You might be bored, but do not react to your boredom. God’s provisions work for prosperity and for adversity.

1973 2Thessalonians

Lesson #3

3 03/26/1973 2Thessalonians 1:5 Concepts of suffering

The Judgment at Christ's Coming

2Thessalonians 1:5 **This is a plain token of the righteous judgment of God, for you to be accounted worthy of the kingdom of God, for which also you suffer.**

Verse 5 — the principle of time orientation. Once you believe in Christ and enter into the family of God time only goes into two ways. You are either on God's time or you are on cosmos time. Cosmos time is a road of reversionism; God's time is the road to supergrace. God's time has all the blessing from God. Cosmos time really has no blessing from God but really self-induced misery and discipline. Whichever road one goes is dependent entirely upon two factors: finding a right pastor and recognizing the authority of that pastor. Both of these involve positive volition. Going negative means loss of time. God has only given you so much time to get there because your life is only so long. If you are slow in taking in doctrine and negative and unstable you may or may not get a cup, and God does not pour without a cup. The whole Christian life begins when you get that cup. When you are in God's time you are not only blessed in the supergrace blessings but you begin to understand the whole realm of God's program. You are never on God's time when you are in reversionism, when you are negative.

Bob gets calls all the time, long distance calls from people who have others pastors. The believer needs to find his right pastor and show up every time that he teaches.

David had a cup in his soul and God have him 300 malcontents. Everything that David wanted and did not even think of was given to him. No one lives a normal Christian life until he has a cup. The whole Christian life begins when we get this cup. Don't run around and witness; sometimes better for us to not tell anyone that we are Christians.

Every time that God pours, the devil grinds his teeth.

Bob teaches everyday because he believes that we need doctrine everyday.

That brings us to the principle of legitimate suffering in verse 5. We have here suffering as part of God's pouring. If you take the road of reversionism all of the suffering is self-induced misery and divine discipline. If you take the road of positive volition toward doctrine and get the cup it includes not only the materialistic blessings but also the supergrace blessings which include suffering. So God's time is broken up into periods of prosperity, periods of suffering; period of prosperity and suffering at the same time. But this is legitimate suffering, as with Job. God had been pouring and pouring for Job and he had nothing but prosperity. Adversity came along which was legitimate but great. At first he held up under it beautifully. Later he went down and then recovered. So Job's period of suffering is divided into two parts: legitimate suffering under having the cup, God pouring, and then legitimate suffering changed to self-induced misery and divine discipline when job went into reversionism. However, he recovered and it became legitimate suffering again with God pouring. The solution to problems is doctrine. There is going to be a variety of activity in your life, some of which is adversity, and if it is legitimate adversity it is just as much designed for your blessing as all of the materialistic things under the supergrace concept. In other words, the supergrace status is the only place to suffer. Every supergrace believer will endure suffering, but God also provides for the believer during that time. Romans 8:28 only applies to supergrace believers. There is no circumstance in life for which there is not fantastic blessing. The believer's confidence in the Lord is increased. Adversity seasons your life and makes life palatable. This confidence in God increases

and this provides stabilization. You used Bible doctrine all the way and you stay relaxed. You do not get into discouragement or bitterness or react with a frantic search for happiness. So adversity is a blessing. No one gets strength without adversity. Exercise for the Greeks is called agonize, which is agony. Out of agony comes greater strength and the same is true of adversity. The strength that you have gained makes prosperity more fun.

In verse 5 the first two words are not found in the original. Next we have the phrase “a manifest token” — *éndeigma* (ἐνδειγμα) [pronounced *EN-dighe-mah*]. It means evidence. *Éndeigma* (ἔνδειγμα) [pronounced *EN-dighe-mah*] in its very construct means something on the inside manifests itself on the outside.

The Thessalonian believers had the cup, they had doctrine in the soul. They carried with them everything which was necessary in life. God demonstrates through the supergrace believer that there is no situation in life, prosperity or adversity, for which there is not fantastic blessing. So first of all it is a demonstration of His grace provision. Secondly, this legitimate suffering when the priesthood really begins to function is designed for another reason. This reason has to do with the angelic conflict. Every time God can pour into that cup adversity and the believer utilizes the doctrine involved it is a setback in the angelic conflict, it is a victory of grace. The believer doesn't earn it or deserve it, it is strictly a victory of grace. So suffering is used in the angelic conflict under the victory of grace principle.

Another factor involved is the fact that the believer's confidence in the Lord is intensified by suffering, and if you didn't have suffering you wouldn't have 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. This confidence includes stability — you are a stabilized person when you go through some adversity under supergrace and you use Bible doctrine all the way. When you use doctrine in adversity you gain strength, therefore when you get into prosperity the strength that you have gained makes for more fun.

Believers thought, because of the suffering they were enduring, that they were in the Tribulation. But that was not the case, which Paul will explain.

Éndeigma (ἐνδειγμα) [pronounced *EN-dighe-mah*] = evidence, proof, proof from inside. Extreme suffering of believers does not mean that the Tribulation is here. *Éndeigma* (ἔνδειγμα) [pronounced *EN-dighe-mah*] is an inner strength manifest on the outside. It is called a “manifest token” in the KJV but we can make it one word — “evidence.”

“of the righteous judgment of God” — the genitive singular of *dikaios* (δικαιος) [pronounced *DIH-kai-oss*] indicates that God never loses His character over these things. It is used here for +R which is not compromised in these things. Prosperity and adversity both go in the cup, but not at the same time. God pours one and then He pours the other. When this occurs we, if we have this cup, doctrine in the soul, then we remain stabilized. That is the *éndeigma* (ἐνδειγμα) [pronounced *EN-dighe-mah*], and the *éndeigma* (ἔνδειγμα) [pronounced *EN-dighe-mah*] lines up with *dikaios* (δικαιος) [pronounced *DIH-kai-oss*],

God's dikaios (δίκαιος) [pronounced *DIH-kai-oss*]. So the fact that we have adversity and the fact that God pours in that direction should not change us. If you are up and down, and all over the place, then you are in trouble.

Bob sees a lot of people recently, and they have been facing difficulties.

The word "judgement" is krisis (κρίσις) [pronounced *KREE-sihs*] and it means a judicial sentence "of the God." The letters ij is an active suffix, it means the act of judging. Krima (κρίμα) [pronounced *KREE-mah*] means to receive judging. The fact that God can bless a believer in suffering in time is a token or a manifestation of His perfect essence and His perfect plan. So it is important for the believer to recognize this particular principle.

Notice that God calls this judgement. This is an act of judgement but not judgement in the sense of condemnation but in God's estimate of the situation. Judgment here does not mean judgement like cursing, judgement here means God's good sense to know when we should have suffering.

"that" introduces the purpose clause. The purpose clause is brought out also by the infinitive — "that ye may be counted worthy", the aorist passive infinitive of kataxiōō (καταξιόω) [pronounced *kaht-ax-ee-OH-oh*]. The word means to be considered worthy, to be worthy according to a standard. Who is worthy for this kind of suffering? When it is legitimate suffering you have to be worthy only in the sense that God can only vindicate His Word. God is not impressed with us because He is no respecter of persons, but He is impressed with doctrine in our souls. He has saved our soul so He is impressed with our soul because He saved it, not because there is anything good in our soul. But He must vindicate His Word, therefore when we get doctrine in our souls then we get to supergrace. That is when we get the cup. The cup is supergrace capacity. This is where we are counted worthy. We are worthy according to divine standards, we have doctrine in the soul, God has been pouring blessing, now He pours some legitimate adversity. Why? We are worthy. We are not worthy, doctrine in the soul is worthy. The cup is constructed of doctrine and God must vindicate doctrine in our souls. The aorist tense is a gnomic aorist and the gnomic aorist means that this is an absolute principle. All suffering is divided into three categories:

Categories of Suffering

1. After salvation we suffer because of reversionism. That means we reap what we sow;
2. If we are growing we suffer to test our attitude toward doctrine, so there is legitimate suffering. There is no legitimate suffering on the reversionistic road. There is legitimate suffering which comes from testing our volition;
3. Then there is discipline for carnality, which is not the same as reversionism. Carnality is a growing believer getting out and getting back in. How can you tell the difference between carnality while growing and carnality in reversionism? It is the difference of attitude toward doctrine. A believer who is reversionistic is negative toward doctrine or he is a law unto himself, he is a rebel, he knows it all. The

passive voice: the subject receives the action of the verb. In this case the believer receives the action of the verb. Every believer is in full-time Christian service. When any believer in full-time Christian service reaches the point of supergrace he is functioning under his priesthood, and one of the blessings that comes to him is suffering — occasional suffering, adversity. Every believer must have this type of suffering.

Then this is in an infinitive to express the purpose. God's plan is designed so that every believer will have the pleasure of having a cup and have the pleasure of receiving adversity. God has found enough doctrine in your soul to count you worthy for suffering.

Notice it says "the kingdom of God." The kingdom of God in the Pauline epistles refers to the kingdom of regenerate and it refers to a kingdom of priests. The kingdom of God in this passage emphasises the priesthood of the believer in the Church Age.

"for which" — the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] means "on behalf of which"; "ye also suffer" — present active indicative of *paschô/pathô* (πάσχω/πάθω) [pronounced *PAHS-khoh/PATH-oh/PEHN-thoh*]. *Paschô/pathô* (πάσχω/πάθω) [pronounced *PAHS-khoh/PATH-oh/PEHN-thoh*] in the present tense is an iterative present which means they suffer occasionally, at certain intervals. This is God's pouring. It is also an active voice: every supergrace believer suffers for himself. The indicative mood is the reality of this concept.

Concepts of Suffering

1. There are some general causes for suffering. Both believers and unbeliever are lumped in this one.
 - a. This includes loss of health. Generally but not always volition is involved in loss of health.
 - b. Justice is a cause for suffering in the human race: the administration of law enforcement.
 - c. People: gossip, violence, ostracism, persecution and war.
 - d. Privation: hunger, thirst, exposure.
 - e. Weather: hot, cold, stormy, some natural disaster.
 - f. Social: loneliness, boredom, social disillusion and frustration.
 - g. Mental: jealousy, vindictiveness, implacability, bitterness, hatred, fear, worry, guilt reaction — they are all self-induced.
 - h. Reversionism: the unbeliever can enter into reversionism — 2Peter 2; and the believer. Under reversionism there is operation boomerang, you always reap what you sow. It is always self-induced misery and divine discipline.
2. The temporal categories of suffering: time and eternity.
 - a. In time: The unbeliever can suffer under the general principles related in violation of the laws of divine establishment. The believer suffers under eleven points we will take up later.

- b. In eternity the believer has no suffering — Revelation 21:4; the unbeliever suffers forever in the lake of fire — Revelation 20:12-15.

3. Categories of believer's suffering.

- a. He suffers under reversionism under three stages: warning, intense, dying. He suffers by reaping what he sows. He suffers self-induced misery and divine discipline from these categories.
- b. A believer positive suffers under two general principles. He suffers under carnality and discipline, he suffers under blessing and growth. Once he reaches supergrace he has the cup and from there on it is suffering for blessing. These are the basic categories.

4. The premise for suffering. For the believer, the member of the family of God, all suffering is designed for blessing in time. Rebound turns cursing into blessing. 1Peter 1:7,8; 4:14. The exception is divine discipline for carnality or reversionism — Hebrews 12:6. The exception is removed for carnality by rebound — 1Corinthians 11:31; it is removed for the reversionistic believer, depending on the category. If he is dying it is removed by repentance, and the repentance also gives a rebound so he can start taking in doctrine. If he is in the intense stage it is a combination of repentance, rebound, and GAP. If he is merely in the warning stage it is rebound and GAP. Need for GAP means that you need to change your attitude towards doctrine or towards the communicator of doctrine.

5. Some of the ways in which Christians suffer.

- a. In the area of things designed for happiness making you unhappy. This means suffering because of reversionism. You can have right man/right woman and you have no capacity for love. You can be promoted in your profession and in reversionism it is a flop. You can have a billion dollars and if you are in reversionism it is no fun. In other words, if you are in reversionism things which are generally designed to make you happy make you unhappy, and this is suffering because you know that this is supposed to make you happy and it doesn't. This is the whole book of Ecclesiastes.
- b. Suffering from the suppression of the subconscious or a guilt reaction. This type of suffering is given in great detail in 1Timothy 1:5,6, 19,20; 3:9; 4:1,2; Titus 1:15. The solution to this is inevitably reaching supergrace. No supergrace believer is going to walk around with a guilt complex.
- c. Suffering from the rapid construction of the ECS and moving into supergrace. It is inevitable that a person who goes on a crash program to reach supergrace is going to suffer just by virtue of the intensity. The intensity of positive volition. Suddenly recognizing the importance of it, the time is short for supergrace blessing and getting positive. You suffer from stepping outside of normal activities in life. This means suffering from social ostracism, rejection, you don't go along with the crowd. You are going to suffer by no matter how you feel coming to Bible class every night. James 1:1-6. There are normal activities that you set aside.
- d. Suffering from a frantic search for happiness — Ephesians 4:17-19. The frantic search for happiness in the life of the believer always comes from reaction — reaction to mental attitude sins, to guilt complex, to jealousy, to

bitterness. It comes from disillusion, from discouragement, self-pity, boredom which like the others is a sign of instability. You react to these things by going into a frantic search for happiness, of which there are two types: the self-righteous type and the lascivious type.

- e. There is a legitimate suffering — and sometimes not legitimate: Suffering from interrelationship with those who suffer. Suffering through association — 1Corinthians 12:26; Romans 14:7.
- f. Divine discipline — Hebrews 12:6; Psalm 38.
- g. Suffering to learn obedience to authority and self-discipline, two of the ingredients that are lacking in the human race when the old sin nature controls — Hebrews 5:8; Philippians 2:8.
- h. Suffering to eliminate pride and demonstrate the provision of grace in supergrace — 2Corinthians 11:24-33; 12:1-10.
- i. There is a suffering caused by lack of authority — Judges 19-21. Lack of authority where parents are concerned — Ephesians 6:1; where national rulers are concerned — Hebrews 13:1-7; where pastors are concerned — Hebrews 13:7,17.

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Lesson #4

4 04/09/1973 2Thessalonians 1:6–9 Doctrine of the baptism of fire

In verses 6, 7 we have an eschatological conditional clause. The purpose of this clause is to introduce the whole doctrine of eschatology which is found in the second chapter and which deals primarily with the Tribulation, second advent, and an occasional reference to the Millennium. But the primary purpose is to explain the fact that the Tribulation is a time of great reversion on the earth and that this reversionism causes a great deal of the trouble to which the Tribulation is attached. We have come in fundamental circles to call this the great tribulation because once in Matthew we find the word “tribulation” related to it. After the Rapture of the Church we have Daniel’s seventieth week which is perhaps a better way of designating it.

People try to build doctrine on experience, and decide that, because we are in difficult times, that we must be in the Tribulation.

Technically, it should be called “the great reversion” because that is what it is. This period of reversionism is going to get a great deal of explanation because the Thessalonians were the people who had been persuaded since Paul left that they were going through all or part of the Tribulation. That is the big problem. They thought they were going through the Tribulation because they were having so much trouble.

We must remember that 490 years were promised from the time that the Jews would come back from the fifth cycle of discipline; 483 years were fulfilled up to the time of the cross, resurrection and ascension. Then the Church Age interrupts that concept and the last seven years or Daniel’s seventieth week occurs after the Church is removed because it is

the conclusion of the Jewish Age. The Jewish Age cannot be concluded while the Jews are out under the fifth cycle and therefore God ordained that it would be concluded at the proper time because the Jewish Age ends at the second advent. The Church comes into the picture on the day of Pentecost, goes out under its resurrection, and then the Jewish Age continues to its proper conclusion which is the second advent. At the conclusion of the Church Age the Church goes up; at the conclusion of the Jewish Age Christ comes down. The Jewish Age has been interrupted but not concluded. This the Thessalonian believers did not understand, and starting at this particular point and going to the end of the book this point will be brought up from time to time; eschatology is the primary subject.

2Thessalonians 1:6 **For indeed it is righteous with God to repay those oppressing you with affliction,...**

Verse 6 — the word “seeing” isn’t there at all. We have a compound particle, eiper (εἴπερ) [pronounced *ī-per*], the combination of the conjunctive particle plus per, the enclitic particle. It introduces an intensive first class condition. Verse 6 is the protasis and verse 7 is the apodasis — “If indeed” or “If it be so,” which is the idiomatic expression. This is a first class condition.

The problem begins immediately with the word “tribulation.” It is used here in the sense of catastrophe or disaster. The word “tribulation” is used in a technical sense in Matthew, it is not used in a technical sense here. There is tribulation or disaster or catastrophe in every generation. First of all, there is catastrophe to those in any generation who are reversionistic believers. Their catastrophe is dramatized by the sin unto death. Then there is catastrophe or disaster to those who are in supergrace so that God can demonstrate that grace provision is greater than any adversity. Again, this is not technical. Then we have the occasional suffering for blessing in the life of the supergrace believer, and that is not technical. Then we have any punishment for carnality in the life of a believer moving toward supergrace or in supergrace — in other words, a carnal believer — and that is not technical.

The only technical use of tribulation is found in Matthew — “ye shall have great tribulation.” Technically in that chapter it is describing the last three and a half years of Daniel’s seventieth week. The angelic conflict means that every generation will face some sort of tribulation or disaster or catastrophe.

“If so be that you have tribulation.” This is an intensive first class condition and means that they did have disaster or tribulation. But the existence of catastrophe, adversity, disaster, even to the maximum does not indicate that the Tribulation is here, a common misconception among believers. People have thought for centuries that, any time that difficulties were too great, that they must be in the Tribulation.

The Tribulation as a technical word is found with such infrequency that really it is a misnomer to call Daniel’s seventieth week the Tribulation. It can be done but it isn’t emphasized. What Daniel’s seventieth week should be called is Daniel’s seventieth week or the end of the Age of Israel. The Thessalonians were all mixed up. They had been

taught clearly the eschatology of the Church, the eschatology of Israel, and how the two are never mixed up. After Paul left the Thessalonians apathy set in and with apathy came the misapplication of doctrine — they now have the Church going through the Tribulation. So at this point Paul hits them with the major subject of the book.

You build doctrine only upon what the Bible teaches; never upon feelings, experience, or things which occur in life. This is what holy rollers do. They have to have the stupidest frantic search for happiness.

“a righteous thing” — dikaios (δίκαιος) [pronounced *DIH-kai-oss*] doesn’t mean a righteous things at all, it refers to justice. It means righteousness in the sense of being fair or equitable. We should translate this “a just thing.”

“with God” is the preposition para, the preposition of immediate source — “from the immediate source of God.”

“to recompense” — the aorist active infinitive of a compound verb, antapodídōmi (ἀνταποδίδωμι) [pronounced *an-tap-ohd-EE-doh-mee*], which means to give from the ultimate source instead of something else. It comes to mean to make retribution, but it is a little stronger than that. It means in stead of people gaining something from your unhappiness they lose something from your misery; “tribulation” — thlipsis (θλίψις) [pronounced *THLIP-siss*], which means pressure, affliction, distress, adversity. It is not technical. Paul at this point is explaining the fact that the existence of pressure does mean they are in the Tribulation. This is not the Age of Israel concluded, they are in the Church Age and there is thlipsis (θλίψις) [pronounced *THLIP-siss*] in the Church Age.

“to them that trouble you” — the present active participle has as its subject those who are putting pressure on them. The word for trouble is the verb that goes with the noun — thlibō (θλίβω) [pronounced *THLEE-bo*]. This means at least two categories of humanity. The Thessalonians are receiving pressure from unbelievers; they are receiving pressure from believers. The believers are in reversionism and are antagonistic to doctrine. The unbelievers are also antagonistic to doctrine and since the Thessalonians started out with so much doctrine they are now in a jamb as far as this is concerned. Generally speaking, whether it is believer or unbeliever, apparently it is religion. This will come out in the second chapter. It is the religious type reversionism which is putting so much pressure on them, the frantic search for happiness in religion. When you bump into someone from that category, just keep on moving; be ships that bump in the night. There is no more painful, asinine, tense than a religious type.

2Thessalonians 1:7 ...and to you being oppressed, repose with us at the revelation of the Lord Jesus from heaven, with His mighty angels,...

Verse 7 — an apodasis. “And to you” — he gets down from the principle to their situation. This is a dative of advantage and it refers to believers who are positive toward doctrine under pressure — “who are troubled,” present passive participle of thlibō (θλίβω) [pronounced *THLEE-bo*]. The present tense is not linear aktionsart. The participle is linear

aktionsart but this is an iterative present and that means that they get this periodically but they don't get it all the time. The passive voice means they receive this pressure from time to time. The participle simply indicates the fact that this is a consistent way of life but not every second. This is really pressure of persecution.

“rest with us” — no one was ever persecuted like the apostle Paul. Paul had religious Jewish people on his back constantly, they are called the Judaizers. So Paul is now telling them to join him in the course of action which is outlined by Bible doctrine. It is brought out simply by a noun, it is not a verb — “rest,” the accusative singular of *ánesis* (ἄνεσις) [pronounced AN-es-is]. It means tranquillity, peace, rest in time of pressure, in time of disaster. This really means to relax. Your peace and tranquillity must come from doctrine in the soul. So in effect *ánesis* (ἄνεσις) [pronounced AN-es-is] is the act of having a relaxed mental attitude. It means among other things that you do not over think disaster. **Over-thinking of disaster is a sign of subjectivity.** The whole emphasis at this point is a relaxed soul. The pressure cannot reach. Tranquillity is probably the best word to describe the sealing off of the subconscious. Operation over-think is bringing up things which we regret doing. We have all done things which are regrettable. We all have things in our background, where we believe that God ought to punish us for those things for the rest of our lives. But God does not deal with us on the basis of our wrongdoing, but on the basis of His Own character.

Bob gives the example of a man who has done some terrible things on his way up. To assuage his guilt complex, he turns liberal; and he gives a lot of money to various welfare type things. This is a self-preservation, self righteous reaction, by which he seeks to seal up his subconscious hatch. Let's say that he gets cancer, he believes that he is now being punished for all the terrible things that he has done. Whatever he tries to do is a losing battle. He needs Bible doctrine and grace orientation.

Bob says that people raised in Christian homes are just babies; and this is why they want *thees, thous*; because they cannot handle literal translations from the Bible. Bob is astounded by the total immaturity of believers. The Thessalonian church was an example of this type of thing. When they are under pressure, everything goes to pieces. Supergrace is important, because you understand grace as you have never before. You do not respond to past acts with a guilt complex—that is sin! Knowing doctrine makes you free from things like that.

We expect a verb, but we get a noun instead; and that places great emphasis on that noun.

Bob has emphasized a guilt reaction, but all mental attitude sins are excluded from this noun *ánesis* (ἄνεσις) [pronounced AN-es-is]. No mental attitude sins can coexist with tranquillity, and you never have tranquillity when you're jealous or bitter or vindictive, have a guilt reaction, anxiety, etc. +H is a continuum from tranquillity to ecstasies.

“with us” — Paul is not the only one to have enough doctrine to have this tranquillity. He includes Silas and Timothy. Timothy is fine when he is under Paul's guidance, but having

his own church was too much for him. Call him *Timmy* and we want to take out our handkerchieves and wave them.”

This should really end the sentence. The rest of the verse starts a new sentence. Division of chapters and verses is not inspired.

“when” is the preposition *en* plus the locative, and it indicates the second advent — “the Lord Jesus shall be revealed.” This is not meeting Him in the air, this is coming from heaven to earth. The future active indicative of *apokalupsis* (ἀποκάλυψις) [pronounced *ap-ok-AL-ooop-sis*] means to be manifested, to be announced, to be set forth, or to make an appearance — “When the Lord Jesus shall make an appearance from heaven.” This is operation footstool in view here — “with his mighty angels.” We have *en* plus the locative, meaning “In the sphere of” — “In the sphere of the Lord Jesus, making an appearance from heaven accompanied by his mighty angels.”

2Thessalonians 1:8 ...in a fire of flame, inflicting vengeance on those not knowing God and on those not obeying the gospel of our Lord Jesus,...

Verse 8 — “In the sphere of flaming [burning] fire” — the same *en* plus the locative — “burning” is the genitive from *phlóx* (φλόξ) [pronounced *flox*] — “In the sphere of a fire of burning,” literally; “giving punishment.”

The word “taking” is a present active participle of *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*] which indicates the duration of the baptism of fire — constantly giving. The word “vengeance” is incorrect, it is *ekdikēsis* (ἐκδίκησις) [pronounced *ek-DIHK-ay-sis*] which means “justice.”

Baptisms are divided into real baptisms and ritual baptisms. A real baptism is an actual identification. A ritual baptism is illustrative and related to water. Four real baptisms.

Real Baptisms: (Actual Identification)

1. Baptism of Moses - 1 Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
2. Baptism of the cross or cup - Matthew 20:22; 2 Corinthians 5:21. Jesus Christ drank the cup filled with our sins - identified with our sin and bore it on the cross. He was made sin for us - 1 Peter 2:24.
3. Baptism of the Holy Spirit - (Believer), 1 Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian - Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
4. Baptism of fire - (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2 Thessalonians 1:7-9.

(These two doctrines were taken out of NB1 and are more detailed than what is given in this lecture)

Ritual Baptisms

(Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.

1. Baptism of John - Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: "I have previously believed in Christ, I am now symbolizing that identification with His Kingdom by baptism."
2. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of salvation - Matthew 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can duplicate the mode of His baptism.
3. Baptism of the believer in the Church Age - Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism. The person going into the water is identified with the water, and he is saying in effect, "I am identified with Him in His death."
 - a. The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth - allowing His resurrection life to live through us.
 - b. Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
 - c. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

The Baptism of Fire

1. 3 principle passages for the baptism of fire: Matthew 3:11–12 Luke 3:16–17 2Thessalonians 1:7-9
2. Matthew 24:36–41 is the analogy to the baptism of fire. This is used of the rapture, but has nothing to do with the rapture. **“But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will**

be grinding at the mill; one will be taken and one left.” The analogy is taken from the days of Noah.

3. There are some parables which also teach the baptism of fire. The parable of the wheat and tares - Matthew 13, the good and bad fish in Matthew 13, and the ten virgins of Matthew 25. None of the parables apply to the Church Age, except one, the pearl.
4. We have the Jewish baptism of fire mentioned in Ezekiel 20:34-38.
5. The Gentile baptism of fire is in Matthew 25:31-46. The baptism of fire used to evangelize Jews in the Church Age is found in Hebrews 12:27.

“on them that know not” — oida (οἶδα) [pronounced *OY-da*] plus the negative describes the unbeliever survivors of the Tribulation. They are said to “know not” and “obey not” the gospel. Why do they know not? The category oida (οἶδα) [pronounced *OY-da*] plus the negative refers to those who are negative at the point of God-consciousness and as unbelievers entered reversionism. Then we have those who are negative at the point of gospel hearing and who became reversionists. Here is where we have our first areas of strong delusion.

“Obey not” is hupakouō (ὑπακούω) [pronounced *hoop-ak-OO-oh*] which means a rejection of what is heard. The present active indicative is iterative present, it does not describe everyone in the Tribulation, only those who are negative at God-consciousness, negative at gospel hearing; whereas we have another group who are simply negative at gospel hearing and never did get to hupakouō (ὑπακούω) [pronounced *hoop-ak-OO-oh*].

2Thessalonians 1:9 ...who will suffer the penalty of eternal destruction away from the presence of the Lord and from the glory of His power,...

Verse 9 — “who shall be punished” — “who” is a qualitative relative pronoun, it refers to those who obey not the gospel or those who rejected at the point of God-consciousness. “Who shall be punished” is the future active indicative of the verb tίνω (τίνω) [pronounced *TEE-no*] which means to incur punishment, to incur punishment as a result of correct justice. So it is translated, “Who shall be punished with justice.” This means punished with proper legal procedure. 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 —

“everlasting destruction.” This is the noun όλεθρος (ὄλεθρος) [pronounced *OAF-eth-ross*] and it means not destruction so much as terrible agony. It means an agony so great that it perpetuates in the soul the most unusual type of pain. The unbeliever suffers not only in the burning sense but he suffers in his soul in a way that is indescribable. It means something that would destroy but can't destroy. Once you are destroyed you no longer suffer but when you put eternal with it it means you are brought up to the point of the ultimate in agony and suffering, and yet do not depart unconscious. There is no loss of consciousness forever and ever and ever. That is divine justice on the unbeliever. Notice that tίνω (τίνω) [pronounced *TEE-no*] indicates that this is a correct and right type of justice.

“from the presence of the Lord and from the glory of his power” indicates that this is where they missed the boat. “From” is από (ἀπό) [pronounced *aw-PO*], ultimate source; “the presence” is πρόσωπον (πρόσωπον, ου, τό) [pronounced *PROS-oh-pon*] which is used for the face. We as believers are going to be face to face with the Lord, they are excluded from face to face with the Lord; and they are excluded from the glory of his power. The word “glory” refers to His essence and the word for “power” here refers to power as a faculty, as an endowment — ischus (ἰσχύς) [pronounced *ih-s-KHOOÇ*], and it means His power and His ability to make believers happy forever and ever without once being bored, frustrated, disillusioned, being discouraged. You will never miss a beat; you will be tremendously happy; and the unbeliever is in constant agony, not even passing out from the pain. There is no relief from the pain.

Streets paved with gold will be in the Millennium; not in eternity.

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Lesson #5

5 04/16/1973 2Thessalonians 1:10–12 Bride and believers during the Tribulation and Millennium

Everything cannot be explained away on the basis of environment. Psychology is an extension of satanic concepts. Bob had the perfect childhood.

No matter what dispensation you are in, if you have doctrine, you can enjoy your life.

2Thessalonians 1:10 *...when in that day He shall come to be glorified in His saints, and to be marveled at among all those having believed because our testimony to you was believed,...*

Verse 10 — we have now arrived at the Millennium. When the Millennium comes we are going along for the ride. Why does God the Son bring us with Him at the second advent? Here is the answer.

“When” — *hótan* (ὅταν) [pronounced *HOO-tan*] means “on the occasion of.” It tells us all about ourselves as believers in the Church Age. It means we have lived for X amount of years as believers in the Church Age. The Church Age is the most intensive attack upon the individual believer of any period in human history, much worse than the Tribulation which is a greater attack upon groups. Remember that in the Tribulation the attacks shifts back to Israel, and the attack is going to be upon the unbelieving Jew, the saved Jew — 144,000 Jewish evangelists are obviously saved. The fantastic thrust of the Tribulation is going to be an attack upon Israel, but the intensity of the angelic conflict lies in the Church Age. The most difficult period in human history for the individual believer is the attack upon the universal priesthood in the Church Age. When God takes us all out at the Rapture that only leaves as the target of Satan Israel. The Church will be in heaven for seven years and then will be returned back to planet earth, and “on the occasion” of this is what we have at the beginning of this verse.

“he shall come” — aorist active subjunctive of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*]. *Érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] takes the second advent and views it from the standpoint of Church Age believers who have only been in heaven for seven years in a resurrection body. The aorist tense is a constative aorist and gathers into one entirety everything that takes place around the second advent. The active voice: Christ does the returning. The subjunctive mood is used here for an indefinite temporal clause, which means this will not happen tomorrow. It will happen in the future, but the Church Age must run its course, the Rapture of the Church must occur, there are seven years allotted to the Age of Israel [the Tribulation], and then in that shortened seven years this event will occur.

“to be glorified” — this is an aorist passive infinitive of *endoxázō* (ἐνδοξάζω) [pronounced *en-dox-AD-zo*]. *Doxazō* (δοξάζω) [pronounced *dox-AD-zo*] is to glorify; *endoxázō* (ἐνδοξάζω) [pronounced *en-dox-AD-zo*] means to be invested with glory. In fact, it means to be invested with permanent glory. The permanent glory with which the Lord Jesus Christ is invested is the rulership of the world. This is a culminative aorist. The result of all his is that Jesus Christ is going to rule the world. He will rule forever. He will be crowned. He has already refused to rule the world when Satan offered it. What He refused from Satan He will accept from the hand of God the Father as a part of the Father’s plan, and that will be investment with permanent glory. That is the culminative aorist. The passive voice: Jesus Christ legitimately receives this glory. The infinitive denotes God’s purpose. God’s purpose is to take the only celebrity of the Church Age and give Him the ultimate, perfect glory.

It does not matter what dispensation you are in. If you have the capacity, then you can enjoy it.

“in his saints” is not quite correct, it is *en* plus the instrumental of *hagios* (ἅγιος) [pronounced *HA-gee-oss*] and it should be translated “by his saints.” “Saints” refer to the Church Age believer only, which is the bride of Christ. In other words, when Jesus Christ is crowned and invested with the permanent glory of rulership, the very moment He is, His bride is there too.

“and to be admired” — someone else is there beside the Church in resurrection body. We have the aorist passive infinitive of *thaumázō* (θαυμάζω) [pronounced *thau-MAUd-zoh*]. The word means to be regarded with admiration, to be revered, to be adored; “them that believe” are the Tribulational believers who have survived the Tribulation. Again, the aorist tense is culminative. The passive voice: Christ receives the admiration and the adoration. The infinitive indicates this is the Father’s purpose at the coronation of Jesus Christ;

“them that believe” is a dative plural aorist active participle of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*]. It is a constative aorist, it starts right after the Rapture, to the second advent, the period of the Tribulation, and all the people who believe in Jesus Christ during Daniel’s seventieth week are involved in this constative aorist. In other words, at different times during the Tribulation people believe. The dative case is the dative of advantage, it is to the advantage of anyone who lives in the Tribulation to believe in Christ. The most advantage comes immediately: freedom from the baptism of fire. These people

who are alive at the second advent 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 among you was believed in that day)” — a parenthesis; “our testimony” is the communication of the gospel to people in the Church Age, specifically Paul communicating the gospel to the people of Thessalonica. But they merely form the pattern for all evangelism in the Church Age. This sets up the fact that in every dispensation there is always evangelism. “Our testimony” refers to Paul and his team of believers witnessing to the people of Thessalonica; “was believed among you” is where the parenthesis should end — the aorist passive indicative of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*]. This is also a constative aorist to indicate that the Thessalonians believed over a relatively short period of time. They received faith. In other words, faith is something which came as a response to information. “Have faith” is a lot of malarkey. You must have information, and faith comes as a result of correct information. Faith is inherent to the human soul as a non-meritorious system of perception — you learn a lot of things by faith — but faith never acts in your soul without information. Therefore the importance of the passive voice here. All evangelism which is bona fide and correct has information, gospel information, related to it. Faith merely has information on which to function because faith in itself is non-meritorious. Faith must have an object, and the object means information. Faith never functions without an object; faith is a transitive verb. The parenthesis is closed here.

“in that day” — a reference to the Millennial reign of Christ. The parenthesis relates the Thessalonian believers to all of this. “In that day” is a completion of the basic sentence in verse 10 which reads:

2Thessalonians 1:10 **On the occasion of his coming to receive glory by his saints, and to be adored in all of those having believed [in the Tribulation] in that day [the Millennium].**

2Thessalonians 1:11 **...for which also we pray always for you, that He may count you worthy of the calling of our God, and He may fulfill every good pleasure of goodness and work of faith with power,...**

Verse 11 — we have some functional orientation. Paul does some orienting, he is praying for the people with whom he has no face to face or visual contact. “Wherefore” isn’t wherefore at all, it is a prepositional phrase *eis* (εἰς) [pronounced *ICE*] and should be translated “To this end” or “For this purpose.”

“also we pray” — the present active indicative of *proseúchomai* (προσεύχομαι) [pronounced *pros-YOU-khoh-mai*]. The present tense is an iterative present. Paul doesn’t pray all the time but he does pray on special occasions for the Thessalonians. The active voice: Paul is doing the praying and so are the members of Paul’s team. The indicative mood is the reality of this prayer.

“that” introduces a purpose clause; “for you” is not quite correct. The preposition *peri* means “concerning you.” Paul is praying concerning these people.

“our God” — the pronoun here is not only possessive but mutual: “that our mutual God”; “would count you worthy of this calling.” “Would count worthy” is the aorist active subjunctive of *axioō* (ἀξιόω) [pronounced *ax-ee-OH-oh*] and it means “esteem.” It means to esteem you having the capacity.

“Of the calling” is the genitive of description singular of the noun *klêsis* (κλήσις) [pronounced *KLAY-sis*] for God’s plan. It is a plan designed for each one of us in eternity past. In other words, this passive says God has a plan for us; whether we have the capacity to appreciate it or not brings us right back to Bible doctrine. The fact that the Thessalonians were all fouled up is the fact that they had their doctrine mixed up.

“and fulfill” is an aorist active subjunctive from *plêroō* (πληρώω) [pronounced *play-ROH-oh*] and it means here to fill up a deficiency. What is our deficiency where God’s plan is concerned? Lack of doctrine which leads us to supergrace. The aorist tense is a culminative aorist, it is God’s objective for us to enjoy His plan by having GAP-ed it all the way to supergrace. The active voice means every believer priest has to GAP it for himself. The subjunctive mood means this is potential. The principle is that God wants us to enjoy in our soul what He has provided. Our deficiency is lack of doctrine in the soul, failure to appreciate what God has given with no strings.

“his good pleasure” — the accusative singular of *eudokia* (εὐδοκία) [pronounced *you-dohk-EE-ah*] means his purpose, which is his pleasure, but the word means first of all purpose, intent. It is His purpose that we reach supergrace and it does give Him pleasure when we do because He then starts pouring the blessings.

“goodness” is not goodness. It is *agathōsunē* (ἀγαθωσύνη) [pronounced *ag-ath-o-SOO-nay*] which means giving with no strings. That is grace.

“and the work of faith with power” — the word “faith” doesn’t always mean faith. *Pistis* (πίστις) [pronounced *PIHS-tihs*] means “faith” but it generally means what is believed and it refers to doctrine. Here it is a descriptive genitive singular of *pistis* (πίστις) [pronounced *PIHS-tihs*] — “the production of doctrine by power,” literally. This is the supergrace life.

2Thessalonians 1:12 ...so that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and of the Lord Jesus Christ.

Verse 12 — the purpose of phase two. “That” — purpose clause” — “the name of our Lord Jesus Christ.” The word “name” means the celebrityship, the uniqueness. “That the uniqueness of our Lord Jesus Christ may be glorified” — aorist passive subjunctive of *endoxázō* (ἐνδοξάζω) [pronounced *en-dox-AD-zo*], and it means to be invested with glory. This is an ingressive aorist. The last time we had this word was the Millennium, when He is coming back, but this means there is no question about how Jesus Christ is going to be glorified, invested with glory at the second advent, but with doctrine in the believer’s soul

He is crowned right now. The passive voice: Jesus Christ receives this from any believer who reaches supergrace, because supergrace is the status of the celebrityship of Jesus Christ. The subjunctive mood is the potentiality; it all depends on whether you receive supergrace or not.

“in you” — a reference to the means of glorifying Jesus Christ. “In you” means in your soul, you must have a cup. You invest Jesus Christ with the glory that belongs to Him, the glory that the Father gave Him by seating Him at the right hand, when you have a cup in your soul and He can start pouring.

“ye in him” — this takes us back to positional truth where God made it possible for this to have a start: salvation.

“according to” is the preposition kata which refers to a norm or a standard; “according to the norm or standard of the grace of our God [God the Father] and the Lord Jesus Christ.”

1973 2Thessalonians

Lesson #6

6 04/23/1973 2Thessalonians 2 Doctrine of the Church will not go through the Tribulation; Rapture cf. Second Advent

We have studied how doctrine was received in the Old Testament and in the New. We saw how Moses' authority was rejected, even though he was listened to. Moses taught as no one had taught the Word. There were also teaching angels and the priesthood. A specialized priesthood in the Old Testament. It was all available throughout. Sometimes, only a few would respond. God would bless undeserving but supergrace believers.

We have a moment-by-moment Sabbath, the rest of Bible doctrine leading to the supergrace life. Every believer priest is the recipient of grace provision from eternity past. But God has assigned supergrace provision. There is surpassing grace for eternity.

God is glorified by being the host and pouring the supergrace blessings.

We have come to the end of the Church Age. Christ is the firstfruits. The bride is completed and resurrection is the order of the day. The bride is raptured.

144,000 Jews will communicate doctrine at the beginning of the Tribulation.

These Thessalonian believers had become confused about the rapture and the baptism of fire; and they have assumed that they are in the midst of the Tribulation. They have been taught eschatology, but they were confused. We will see the difference between the resurrection and the rapture of the church.

Strong delusion can only come through negative volition towards doctrine.

We need to first study the difference between the rapture of the church and the second advent of Jesus Christ.

Rapture Compare with the Second Advent		
	Rapture	Second Advent
1.	Private, Acts 1:11	Public, All will see the return of the Lord. Rev 11:7.
2.	rapture occurs In the air, 1Thessalonians es 4:17	On earth, Zech 14:4.
3.	Judgment of believer's works (human good versus divine good), The bride is cleansed of her human good. 2Corinthians 5:10	Baptism of Fire, Mt 25:31-46.
4.	Church goes to heaven, Jn 14:3	Church returns with Christ, 1Thessalonians 3:13.
5.	Holy Spirit is removed, the ministry of God the Holy Spirit reverts to what it was in the Age of Israel. 2Thes 2:6	Removal of Satan (and demons) from the earth. Satan has been ruler of the earth since the Fall. The woman fell first and the man followed her. Revelation 20:1-3
Adam was influenced by the woman; the second Adam was not. This triggered Bob to think about the woman possibly dragging a man down. Bob performed a wedding that gave him hope, Lt. Stan Horton.		
Adam wore a crown and lost it; the bride of Christ is us; and we follow Him and we have no adverse influence on Christ.		
6.	Change in believer's body. Every believer is changed at the rapture. We will have a body like Jesus Christ. This has everything that the body includes, which includes the skin. You will have a body like the skin of the Son of God; one color of skin in heaven, white. Phil 3:21.	Earth is changed. There are some things wrong with mother nature. They are blaming everything on big business. Ecology has idiotic ideas. Someone who is conscious of nature and yet ruins it. Ecologists will not have a thing to do during the Millennium Zech 14:9 Rom. 8:19-22.
Satan was the original trasher of the earth (tohu wa bohu).		
7.	Christ appears as the bridegroom.	He appears as the Messiah and King; and He fulfills the covenants to Israel..

Rapture Compare with the Second Advent

	Rapture	Second Advent
8.	The believer is caught away. 1Thessalonians 4:16–18	the unbeliever is caught away. Matthew 24:37–43
9.	End of the Church Age.	End of the Jewish age.
10.	Israel under the fifth cycle of discipline.	Termination of the fifth cycle of discipline.
11.	For the church it is time of comfort, 1Thes 4:18.	For the earth, it is time of terror, Revelation 6:15-17.
12.	The rapture is a mystery. Hidden to most; known to some. 1Corinthians 15:51	Known in Old Testament to all the prophets Zech 14:4

Slight difference in order. A couple additional points above as well. The doctrine above was taken out of NB2 (but a similar one is found in NB1 under “The Church will not go through the Tribulation.”)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Napoleon was very stabilized until he divorced Josephine. Napoleon’s ego had to be kept intact. Josephine had an affair with someone in the army, and Napoleon divorced her and married an 18 year old girl. His ego failed when he was being defeated in Spain. He could not get over what happened in 1812. He was brilliant at Waterloo, but he was depressed on the day of Waterloo. He let another man handle things, who was brave and stupid. The truly great people who have a lasting effect on the nation.

Cæsar had an affair with Cleopatra, but he was able to function apart from that.

There has been a problem with some who believe that the church will go through the Tribulation. People who had adversity with their emotional revolt. Most of them have not studied history. They know nothing of intense suffering of man. Ghengis Khan the whole civilization of inner Asia wiped out.

The Church Will Not Go Through the Tribulation

1. Anyone who understands dispensations has learned the basic distinctions between Israel and the church. It is impossible for the nation Israel under God and the church cannot co-exist on the earth. There are no animal sacrifices today and no Temple today and has not been since A.D. 70. There is no specialized priesthood today. No Biblical observation of the holy days, etc. The nation Israel has not been completed. They were responsible for evangelism and missionary activity. They will fulfill this in the Tribulation. Israel did not observe the Sabbatical years, so God punished them, making them take all of those years at the same time. Why was

Israel remaining for 40 years? There was a promise for Israel to be warned of the 5h cycle of discipline, which took place in A.D. 70. The nation gathered in Israel today is not there as emissaries of God. Cyrus was a gentile was saved by believing in Christ (he was a gentile); Jeremiah was saved by believing in Christ as a Jew. Today, Jew and gentiles enter into union with Christ.

2. A statement in the book of Revelation 3:10 tereô ek, which is used for the rapture. This means to lift out; and tereô means *to take completely out from*.
3. The statement of 2Thessalonians 2:6–7 (which is the removal of the restraining Presence of the Holy Spirit, which would be impossible without removing the church at the same time).
4. A corrected translation of 2Thessalonians 2:2, where the KJV has the *Day of Christ*, but it should read, *the Day of the Lord*. False teachers came in with a forged letter. In the days when people knew their theology, they knew the difference between these two. So they changed this. This is a technical point.
5. The remnant of the Tribulation. Christ returns to the earth with His saints, according to Jude 13 1Thessalonians 3:13. Jesus is said to deliver His saints at the 2nd Advent, Zech. 14:1–5. How do you reconcile Jesus returning with His saints and also delivering His saints? Two different sets of saints.
6. The doctrine of the imminency of the rapture. There is not prophecy of Scripture to be fulfilled prior to the rapture. Titus 2:15 Col 3:4 1Cor 1:7 2Thes 2:1 The Rapture can take place at any time because all prophecy has been fulfilled. This is not true of the Tribulation or Second Advent. All of the events in their proper sequence must occur in the Tribulation before the Second Advent can occur. Therefore, the Rapture and Second Advent are not coterminous, and neither can the occur at anytime during the Tribulation.
7. The nature of the Tribulation also helps us. The purpose of the Tribulation is to conclude the Age of Israel. God cannot mix Israel and the church at the same time; there are too many differences. Man cannot create a perfect environment. 144,000 Jews fulfill their evangelistic ministry. Israel's darkest hour will not occur until the end of the Tribulation.
8. Before believers can return with Christ, they must appear at the Judgment Seat of Christ. The Church must be evaluated and receive her bridal garments, 2Cor 5:10; 1Cor 3:11-15; Rev 19:6-8, 11, 9. It takes seven years for all the Church to be evaluated at the Judgment Seat of Christ. The bride is gone for cleansing; and the wedding ceremony is Jesus Christ taking His bride home, which is heaven. The silly and the smart attendants, which are all friends of the bride. The grooms friends are inside, and the brides are outside and they cannot come inside until the bride enters. The 2nd advent is Jesus arriving with the bride. The smart virgins are the tribulational believers. The Old Testament saints are the groom's friends.

The doctrine above is found in NB2, but it does not match up very well.

1973 2Thessalonians

Lesson #7

7 04/30/1973 2Thessalonians 2:1–2 Doctrine vs. experience and false doctrine

Chapter 2

Deception is the business of Satan. Since Satan has become the ruler of this world he has discovered that his genius is only good for deception. Satan has two basic systems of deception. One is religion and the other is revolution. Religion is designed to neutralise doctrine in the angelic conflict; revolution is designed to neutralise the laws of divine establishment in the angelic conflict. In the first part of this chapter it is Bible doctrine which is under attack.

Slavery was not even remotely an issue during the Civil War. A Satanic government will collapse until God has a reason for keeping it going.

There were a lot of religious people in the ancient world and some of them got to the Thessalonians. False prophets are always in the midst and for that reason there is a great deal of eschatology in the Bible. Technically we do not need all of the eschatology that we have in order to glorify God, but we do need it from the standpoint of understanding His plan only as it relates to us in the future. And what relates to us in the future relates to us now because Jesus Christ is the spirit of prophecy. The Thessalonians were under a special attack in this field. The attack is still going on today. There are claims that the Church goes through the Tribulation, there are several claims that the Rapture will take place in the middle of the Tribulation and that the Rapture occurs at the end of the Tribulation. These are false doctrines and are an attack upon the whole concept of dispensations.

The Man of Lawlessness

2Thessalonians 2:1 **Now we implore you, brothers, by the coming of our Lord Jesus Christ and our gathering together unto Him,...**

Verse 1 — “Now we beseech.” In view of the fact that the object is to glorify God, in view of the fact that Jesus Christ is glorified by supergrace living, he says “We beseech.” It is the present active indicative of the verb *erôtaô* (ἐρωτάω) [pronounced *air-o-TAW-oh*]. The word “beseech” would be *parakaleô* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] but it is not found here. *erôtaô* (ἐρωτάω) [pronounced *air-o-TAW-oh*], which means to request, to ask. However this is a dramatic present and it means therefore an urgent request. In the Attic Greek this verb was used for interrogation. In the Koine Greek in the dramatic present it is an urgent request.

Why does Paul make an urgent request instead of giving a command? Because everyone must decide for himself in the priesthood what he is going to do about doctrine after salvation. In salvation the issue is “what think ye of Christ”? After salvation the issue is “what think ye of doctrine”? In order that this issue might be thoroughly understood Psalm 138:2 says, He has magnified His Word above His name. Christ does not become an issue again until one reaches supergrace or is very close to it with the fourth floor of the ECS where the believer has capacity to love , category #1. At the same time from the launching pad comes love for Jesus Christ. Then when the person reaches supergrace or

very close to it he is occupied with the person of Jesus Christ. He fulfills 1John 4:19 — “we love him because he first loved us.” In that area God begins to pour. And as God the Father can pour, because the cup is there is supergrace, Jesus Christ is glorified. He is glorified before the whole realm of demons. With this in mind Christ is never an issue until supergrace is reached. There is no such thing as love at first sight, love must have capacity. The capacity comes with spiritual maturity, the point at which the priesthood functions. There is a hindrance to reaching supergrace and this is the problem with the Thessalonian believers. They are anticipating going through the Tribulation.

The active voice: the apostle says “we” but he is speaking for himself and the right pastor of the Thessalonian church at that time. In other words, he takes the position of the pastor as an apostle. The indicative mood is the reality of being hung-up and therefore not moving forward to supergrace.

Whenever someone is under great pressure, and they know about the Tribulation; and they build doctrine upon experience, then they assume that they are in the Tribulation or getting close to the Tribulation.

Suffering intensified boredom, loneliness, frustration, and other reactor factors. Doctrine, rather than life experiences, has to become the norm by which we judge everything else. That will remove us from a period of strong delusion.

“by the coming of our Lord Jesus Christ” — we have the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] which should be translated “under the coming.” *Hupér* (ὑπέρ) [pronounced *hoop-AIR*] is a preposition of authority, it means to be under the authority of. These people need to be under the authority of the true doctrine of the Rapture and of the second advent. They need to be under the doctrine; “the coming” is *parousía* (παρουσία) [pronounced *par-oo-SEE-ah*], used for both the second advent and the Rapture; here it is used for the Rapture. We know because of “and our gathering together to him.” That is the Rapture. It is the genitive of description of *episunagôgê* (ἐπισυναγωγή) [pronounced *ep-ee-soon-ag-oh-GAY*] — *epí* (ἐπί) [pronounced *eh-PEE*] means upon, with escort; it means an escort or a guard of honour. We are not only the bride of Christ at the point of the Rapture but we are the guard of honour. We escort Him, as it were.

“unto him” is the preposition *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative and it means “upon him” or “around him.”

2Thessalonians 2:2 ...for you not quickly to be shaken in mind, nor to be troubled, neither by spirit, nor by word, nor by letter as if by us, as that day of the Lord is present.

Verse 2 — “That” introduces a purpose clause. The purpose clause is not introduced in the usual manner by a conjunction, this is a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the infinitive, an aorist passive infinitive of *saleuô* (σαλεύω) [pronounced *sal-YOO-oh*], and it is the object of the preposition *eis* (εἰς) [pronounced *ICE*]. We have an ingressive aorist. The passive voice means to receive instability. The word *saleuô* (σαλεύω) [pronounced *sal-YOO-oh*], means to be disturbed, and therefore in the disturbed state to

be agitated. It can mean, as translated, to be shaken. But they received the disturbance under conditions where they were looking for disturbance — the reactors: discouragement, boredom, disillusion, self-pity and loneliness, frustration, jealousy and bitterness. When you are hypersensitive to false doctrine is when experience has become the criterion.

“that ye be not shaken” — the word “soon” is also a part of this phrase, it is the adverb tachéōs (ταχέως) [pronounced *tahkh-EH-ohce*] which means quickly.

“in mind” — we have a prepositional phrase, από (ἀπό) [pronounced *aw-PO*] meaning “from the source of,” plus the ablative of noús (νοῦς) [pronounced *noose*]. Noús (νοῦς) [pronounced *noose*] is the left lobe. When you have emotional revolt, the frantic search for happiness which is the reaction (which always triggers the emotional revolt), you actually have a reversal of GAP. The misuse of this information brings it over to the noús (νοῦς) [pronounced *noose*]. The noús (νοῦς) [pronounced *noose*] is the source of objective information but the noús (νοῦς) [pronounced *noose*] is also the waste basket for what you do not use. If it stays in the right lobe it has to be your criterion. Really this is the mechanics as to why when the vacuum opens up it sucks false concepts into the right lobe where the doctrine is no longer. This is why in Hebrews chapter six you have to relearn doctrine because it is no longer there.

“or be troubled” — being troubled means that once you are out from under doctrine in your right lobe as a priest you are not troubled, this means to scream. It is the present passive infinitive of throéō (θροέω) [pronounced *thro-EH-oh*]. It has with it a noun, qrooj, which means to be so nervous that you could scream. Throéō (θροέω) [pronounced *thro-EH-oh*] means to be nervous and scream. In other words, to blow your cork. Once you have had doctrine and you turn your back on doctrine, and you make your experience or what is happening to you your criterion, it is like nervousness that is built up in people because they go without something they enjoy, something that is pleasant to them. Nervousness is built up for a lot of reasons. **When doctrine isn't your life you are nervous and irritable.** That is what has happened to these people.

There are three sources by which they could be attacked: “by spirit” — dia plus the genitive of pneuma (πνεῦμα) [pronounced *PNYOO-mah*]. Pneuma (πνεῦμα) [pronounced *PNYOO-mah*] here refers to demons. This, of course, is the last stage; “through a spirit,” literally, refers to the demons teaching you. The demons teach you when you drink of the cup of demons. You can't drink of the cup of the Lord [supergrace] and the cup of demons at the same time. Supergrace precludes demon influence. But when the vacuum opens up and attacks the right lobe you have demon teaching. This is the last state being worse than the first. The first is a frantic search for happiness, the last stage is to be under demon influence, to drink of the cup of demons. No one drinks of the cup of demons without eventually dying the sin unto death. Whichever way you go with this is your attitude toward doctrine.

There is another way in which all of this can be accomplished: through verbal teaching — “nor by word.” This is what happens in the early stages when you are on that cycle of frantic search for happiness, emotional revolt, intensification of reactors. Dia plus the

genitive of logos (λόγος, ου, ό) [pronounced *LOHG-oss*] refers here to oral teaching of false doctrine. Logos (λόγος, ου, ό) [pronounced *LOHG-oss*] can be true of false doctrine, depending upon the context. Here it is the teaching of false doctrine. In this case we have false teachers communicating, it is a case of right believer priest, wrong pastor.

The third way is “nor by letter” — dia plus epistolê (ἐπιστολή) [pronounced *ep-is-tol-AY*], and that today would mean setting up a false criterion in writing. Today the epistles are all in the canon. Once the canonicity issue is settled it just simply means to read books that have false teaching and accept it.

“as from us” — dia plus the genitive plural of egô—hêmōn (ἡμῶν) [pronounced *hay-MOHN*], and it should be “through us,” which indicates they claimed that Paul had written this.

“as that the day of Christ is at hand” — the great tragedy here is the phrase “day of Christ.” “Day of Christ” is the Rapture, but we have here hê hmera tou kouriou — “the day of the Lord.” The day of the Lord is the second advent. It is translated here in the KJV “the day of Christ” but there is no Christos (χριστός) [pronounced *krees-TOHSS*] here. This forged epistle claimed that the second advent, the day of the Lord, is at hand.

“is at hand” — the perfect active indicative of (ἐνίστημι) [pronounced *en-is'-tay-mee*]. The intensive perfect means that it is drawing to a close with the result that it is almost here. In other words, you are in the Tribulation is what this says. This false epistle said that they day of the Lord is almost here; the perfect tense means just about here. In other words it says they are in the closing part of the Tribulation. But maximum suffering does not mean that the Tribulation has occurred.

1973 2Thessalonians

Lesson #8

8 05/07/1973 2Thessalonians 2:3 GAP reversed by emotional revolt of the soul; demon possession cf. demon influence; 7 titles for the man of sin

2Thessalonians 2:3 **No one should deceive you in any way, because it is not until the apostasy shall have come first, and the man of lawlessness shall have been revealed—the son of destruction,...**

Verse 3 — “Let no man deceive you” is the aorist active subjunctive of the verb exapatáō (ἐξαπατάω) [pronounced *ex-ap-at-AH-oh*]. Apatáō (ἀπατάω) [pronounced *ap-at-AH-oh*] means to deceive; with an ex in front of it it means to deceive someone with something so that they are completely led astray. We can translate it “deceive thoroughly.” The believers in Thessalonica are thoroughly deceived and led astray with false doctrine, specifically the mid-Tribulational or post-Tribulational Rapture. The principle applies to any false doctrine. The aorist tense is a culminative aorist, that is a series of things have occurred with the result that we have at the culminative point a complete and thorough deception. The believers are completely confused.

What is strong delusion? The average fundamentalist will say it is something an unbeliever has from rejecting the gospel so many times, but strong delusion is synonymous with *exapatáō* (ἐξαπατάω) [pronounced *ex-ap-at-AH-oh*] which means to be thoroughly deceived.

We begin with reactors like loneliness, frustration, jealousy, bitterness, being jilted or phased out. These potentially lead the believer into a frantic search for happiness. This always triggers emotional revolt. This causes the intensification of whatever reactor factors threw you off track to begin with. The reactor factors are intensified. This is how believers go off the deep end and get into the tongues movements.

Emotional revolt shuts down all of the valves.

Bob and a professor who continually degraded Christianity. He developed a great bitterness against how he was disenchanting by his denomination. But he was able to recall points of doctrine, which remained in his left lobe. He could not apply Bible doctrine, but he knew some doctrine.

There are people who believe in Jesus Christ, but take a wrong turn, suffer strong delusion, and advocate Satanic programs and ideas. He drinks from the cup of demons rather than from the Bible doctrine of the Word.

Here in effect is a command, but a command that cannot be obeyed apart from many, many acts of GAPing it. Therefore the imperative mood is not used, the subjunctive mood is used. The subjunctive mood often carries the strength of the imperative mood, especially with the negative. So we have the aorist active subjunctive and this is called the prohibitive subjunctive. The subjunctive plus the negative has exactly the same strength as an imperative. The prohibitive subjunctive is different from the imperative in that it recognizes many free will acts of positive volition are going to be necessary to avoid this deception.

Then the active voice: the believer himself must be free from deception. There is only one way that you can be free from deception: “Ye shall know the truth [doctrine] and doctrine shall make you free.” “Stand fast, therefore, in the freedom wherewith Christ has made us free and be not entangled again in the yoke of bondage.” The yoke of bondage is false doctrine, demon influence, Satanic doctrine entering the right lobe of the believer. So we have the concept of deception and the only way to avoid it is to have doctrine in your own soul. So “Let no man deceive you” really means to be deceived with something to the point of being led astray, and in this case it is reversionistic revolution, revolt against God.

The next phrase is *kata mêdeis/mêdemia/mêden* (μηδείς/μηδεμία/μηδέν) [pronounced *may-DICE, may-dem-EE-ah, may-DEN*] tropon, a prepositional phrase. We have *kata* plus the accusative. The masculine accusative singular of *mêdeis/mêdemia/mêden* (μηδείς/μηδεμία/μηδέν) [pronounced *may-DICE, may-dem-EE-ah, may-DEN*] is *mêdeis*. *Kata* plus the accusative is an idiom which connotes according to anyone’s norm or standard, no one by no one means, literally. *Mêdieis* is masculine in gender, so it has to be “no one.” For neuter it would be “no thing.”

So, “according to the norm or standard of no one means,” and it is translated wrongly in the KJV “by any means.” It means that no one should have the means of superimposing their standards on you. This is the meaning of the Greek idiom. So the point is, don’t let anyone deceive you by their norms and standards. “Let no one deceive you with their norms and standards.” The norms and standards of this world are the norms and standards of Satan. Satan has his pseudo cup. It is a real cup, and this is where we must learn to distinguish between demon possession and demon influence because the cup is the opening of the vacuum into the right lobe by scar tissue, by negative volition toward doctrine, where by the doctrine of demons — 1 Timothy 4:1 — actually hits the right lobe, the frame of reference, enters into the memory centre. You get a new vocabulary: love everyone, be nice to your enemies, try to lead the way to world peace by disarmament, etc. These vocabularies lead to categories — let’s purify the air, etc. Then you get new norms and standards, Satanic type, so that in the launching pad you are full of brotherly love, the greater good for the greater number, and all of the Satanic doctrines. All of these things are designed by Satan to capture the soul of the believer and make the believer work for him. The only protection is doctrine.

You have to remember that fallen angels or demons are the most frustrated creatures in the universe. There was a time in Genesis 6 when they could have a little fun with the daughters of men, but God chopped that off by the flood. The only thing demons can do now is to occupy the body of an unbeliever, male or female. So it switches over to demon possession. But there is still a point of frustration. What can demons do to believers? The body of the believer is the temple of the Holy Spirit. The only thing demons can do is influence. But demon influence often takes on all the characteristics of possession. Demon influence is a greater power than demon possession, so the greatest power of Satanic influence is on the believer. It comes with demon influence. We have three means of deception, verse 2 — “by spirit” refers to doctrine of demons; “by word” is the oral communication of false teachers; “by letter” refers to forged documents. The Thessalonians had received such a forged document, a letter allegedly from the apostle Paul but written by a faker.

“except” is a negative third class condition which means undetermined with a prospect of being determined. The Tribulation is not here but it will occur in the future after the Rapture of the Church.

“there come first” — aorist active subjunctive of *érchomai* (ἐρχομαι) [pronounced *AIR-khoh-my*]. This is a gnomic aorist for an absolute principle. The active voice: the subject produces the action and the subject of going to be the great apostasy. The subjunctive mood indicates that at this point the great apostasy is merely potential, which would give the Thessalonians a clear idea that the Rapture was not going to occur during their lifetime. It will occur, but not in the apostolic generation. The word “first” means first chronologically. The Rapture must occur before the Tribulation. The man of sin belongs to the Tribulation, not to the Church Age, therefore the man of sin cannot be manifest until the Rapture has occurred, and the Rapture isn’t going to occur until first of all there is a great apostasy.

“falling away” — apostasia (ἀποστασία) [pronounced *ahp-os-tahs-EE-ah*] plus the definite article refers to the Rapture of the Church. Apostasia (ἀποστασία) [pronounced *ahp-os-tahs-EE-ah*] is generally transliterated as apostasy; it is erroneously translated here “falling away.” Apostasia (ἀποστασία) [pronounced *ahp-os-tahs-EE-ah*] means the departure, so this is not the passage where we can have any great apostasy before the Rapture occurs. “There must first come the departure [the Rapture of the Church].” The aorist tense of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*]. This is a constantive aorist, along with the gnomic concept. The Rapture is an absolute but it is going to take, under the constantive view, all believers of the Church Age and move them out. They are going to depart; the whole body of Christ is removed from the earth. It isn’t an apostasy, it is a departure. This is a gnomic aorist in the sense that the Rapture is an absolute that terminates the Church Age; it is a constantive aorist in the sense that everyone involved is going to be removed at one time. Again the subjunctive mood: the Rapture is always a potential, it has not yet occurred. It can occur at any time and until it occurs historically it is always a potentiality. So first there comes “the departure.”

Sometimes this is translated “falling away” and this word is preceded by a definite article. The definite article also removes any concept of falling away, it gives the idea of departure because the purpose of the definite article is to define the noun. The absence of the definite article gives quality. The removal of the definite article would simply talk about the quality of the Rapture but when you have the definite article with the noun it defines the noun. Therefore apostasy is totally out. Both the verb *aphistêmi* (ἀφίστημι) [pronounced *af-IS-tay-mee*] and its cognate *apostasia* (ἀποστασία) [pronounced *ahp-os-tahs-EE-ah*] should be translated “depart.” *Apistasia* occurs only twice: in this context where it means departure, and in Acts 21:21 where it is translated “forsake” and should be translated “depart.” The verb on which it is based, *aphistêmi* (ἀφίστημι) [pronounced *af-IS-tay-mee*], occurs only fifteen times, and almost every time it is correctly translated. For example, Luke 2:37, “departed not from the temple”; 4:13, “the devil departed from him”; 8:13, “in time of temptation fall away” should have been translated “depart”; 13:27, “depart from me ye workers of iniquity”; Acts 5:37, “drew away much people after him” should be translated “caused many people to depart after him”; 5:38, “refrain from these men” should be “depart from these men”; 12:10, “the angels departed from him”; 15:38, “who departed from them”; 2Corinthians 12:8, “I besought the Lord that it might depart from me”; 1Timothy 4:1, “some shall depart from the faith”; 6:5, “from such withdraw thyself” should be “from such ones depart”; 2Timothy 2:19, “depart from iniquity”; Hebrews 3:12, “in departing from the living God.” There is a departure and the departure is the Rapture.

2Thessalonians 2:3 **Stop letting anyone deceive you according to their means: for except there come a departure first.**

There must be the Rapture before the man of sin can be revealed.

“man of sin” — *ho anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] *tês anomia* (ἀνομία) [pronounced *an-om-EE-a*], “the man of the lawlessness.” Probably here the lawlessness means the revolution. This is Satan’s man to lead a revolution against God in the last seven years of the Age of Israel. This man is the dictator of the revived Roman

empire in the Tribulation. He is called the man of the lawlessness because Satan twice in history will make an offer. He offered Christ the kingdoms of the world. As the ruler of the world Satan made a bona fide offer. Jesus Christ said no. Satan will make the same offer the dictator of the Roman empire of the Tribulation and this man will say yes. The only problem is that Satan isn't able to give all that he promises.

The Man of Lawlessness

1. The man of the lawlessness is identified in seven different passages by different names, according to what is being emphasized in the passage.
2. For example, in Revelation 13:1-10 he is the beast out of the sea. Beastliness has to do with the fact that he is Satan's man and under the control of Satan he sets aside the laws of divine establishment and becomes unreasonable like an animal. When you walk away from the laws of establishment all you have left is the world "animal." All it takes is one old sin nature and one anti-establishment conscience and you have an animal.
3. Secondly, he is called the little horn in Daniel 7:8,9, 19-26.
4. In Daniel 9:26,27 he is the prince that shall come.
5. He is called the abomination of desolation in Matthew 24:15. This particular title emphasizes his religious activity. Abomination of desolation connotes a statue. The historical abomination of desolation was a statue of Antiochus Epiphanes in the temple at Jerusalem, but the prophetic abomination of desolation is a statue set up in Rome. One is historical and deals with the Jewish wars, and one is prophetic dealing with the Tribulation.
6. He is called the prince of Tyrus [the Latin for Tyre] in Ezekiel 28:1-10, and in the same passage you have a description of Satan as the one who is behind this famous personality in the Tribulation.
7. He is called the feet of the image in Daniel 2:31-45. This has to do with the rise of the Roman empire in the Tribulation.
8. He is also called simply the beast on which the woman rides in Revelation 17. In other words, ecumenical religion must use political power to gain ascendancy.
9. He is called the beast because he is the political power that brings ecumenical religion into its highest peak of power, verses 8-13.

Here he is called the man of lawlessness. He is anti-establishment, he is Satan's man. It doesn't mean that he is against law, it means he is against the laws of divine establishment, that he is going to be on Satan's side with regard to all kinds of legislation. "be revealed" is the aorist passive subjunctive of apokalupsis (ἀποκάλυψις) [pronounced *ap-ok-AL-ooop-sis*]. Again, we have a problem with the aorist tense. Here it is an ingressive aorist because this is the beginning of his revelation. We are talking about the departure of the Church from the earth. When the Church departs then — ingressive aorist — this dictator begins to be revealed. Until the Rapture takes place he isn't even begun to be revealed. It should be "after the departure he begins to be revealed." He is alive before the Rapture but is not revealed as the man of lawlessness until after the Rapture. The passive voice means the subject receives the action of the verb: he receives revealing. Historically he is unknown until after the Rapture. The subjunctive mood means that his revelation,

therefore, is totally a matter of potential. You are told about him but you cannot identify him, says the subjunctive mood.

These idiots who call themselves prophetic preachers did nothing but lead people astray. Bob knew many of these types in southern California during WWII. They thought that Mussolini was this man of lawlessness.

“the son of perdition” — the Greek ἀπώλεια (ἀπώλεια) [pronounced *ap-OH-lie-a*] is the word for “perdition.” This word is used for only two people: Judas Iscariot and the beast. Both of these people live in the Age of Israel, Judas just before the interruption of the Age of Israel by the Church Age, and then the man of destruction after the departure. They are not the same. Judas Iscariot in John 17:12 is called the son of perdition; this man is called the son of perdition in 2Thessalonians 2:3. Because the title occurs only in these two verses in the Bible it has led people to erroneously conclude that it is the same person, and that Satan is going to bring Judas back for the Tribulation. What they’re missing is the fact that Satan himself in all of human history has only indwelt two men. Satan indwelt Judas, not a demon; and Satan will indwell the man of sin. These are the only two cases of Satan possession. This only shows that, with a little nudge, people just go weird.

1973 2Thessalonians

Lesson #9

9 05/14/1973 2Thessalonians 2:4–6 Man of sin; restraining power of the Holy Spirit

In the angelic conflict God has provided in eternity past four different categories of grace. Two categories depend upon volition, non-meritorious, and two do not depend upon volition. First of all there is phase one grace which is eternal salvation, everything that God did and planned for us to possess eternal life. Phase one grace is a matter of volition and is therefore directly related to the angelic conflict. We appropriate phase one grace by faith. Also, in phase two, there is a type of grace where our volition is not involved: the grace by which God keeps us alive in phase two. Also in phase two is supergrace and this is a matter of volition. This is a matter of GAP. Supergrace blessing glorifies God and is the tactical victory. The strategical victory is the cross, the tactical victory is when the believer reaches supergrace. Then there is phase three grace which is called in Ephesians 2:7 surpassing grace. This is the wonderful blessing that we will have throughout all eternity. So there are four different types of grace which are open and it is the man of sin who opposes all four types of grace. He will, for example, oppose salvation grace and will seek to obscure the gospel. This will explain some of the strong delusion of the Tribulation. Also, in spite of all the efforts of the man of sin, there will be those in the Tribulation who will survive it and there will be those who will GAP it all the way to supergrace, which indicates something of the tactical victory involved in the Tribulation. Then, beyond the Tribulation there is phase three with its surpassing grace. The man of sin opposes all of these things. Right now the man of sin is not revealed because we are still in the Church Age.

The Church Age is the intensification of the angelic conflict. Once the Rapture occurs there is no longer an intensification of the angelic conflict, for just as Satan could not stop the cross or the resurrection or the ascension or the session, so Satan cannot stop the Church,

the body, being converted into the bride through the Rapture, through resurrection. Therefore the Tribulation is not the period of intensification it is the period of Satan's vindictiveness. It is the Church Age which is the intensified age.

2Thessalonians 2:4 ...the one opposing and exalting himself above every so-called god or object of worship—so as for him to sit down in the temple of God, setting forth that he himself is God.

Verse 4 — “Who” is a relative pronoun which refers to the man of lawlessness, the son of destruction.

“opposeth” — present active participle from *antíkeimai* (ἀντίκειμαι) [pronounced *an-TIHK-ī-mahee*]. Anti can mean instead of or against, keimai means to lie down or to rest, and when you put this together it means to occupy a opposition. It means to be the enemy of, to be opposed, to be hostile. This is a static present which means in effect that this is the status of the man of sin from his rise to his fall through the Armageddon campaign and the second advent of Jesus Christ. He is in a state of total opposition to anything related to the Lord and the Lord's plan. He is Satan possessed and he accepts the Satanic proposition rejected by Jesus Christ in the great temptation of Matthew chapter four. The offer of the kingdoms of the world will be made once more to the dictator of the revived Roman empire, the man of lawlessness in this passage. He will accept but, because of his inability to rule the kingdoms of the world under Satan, Satan will personally possess him. As a result the man of lawlessness becomes Satan's chief agent in the world during the Tribulation. As long as the restraining ministry of the Holy Spirit operates during the Church Age the man of lawlessness cannot exist and cannot be revealed. In other words, during the intensified stage of the angelic conflict God the Holy Spirit restrains Satan from ever making this offer to anyone else. So this is an offer that Satan cannot make until the Church is removed from the earth. Then the offer will be made at that time. So after the Rapture this restraint will be removed and the man of lawlessness will be revealed.

He is opposed to any form of the divine institutions. For example, he is opposed to marriage and he will have a system of so-called freedom in sex. He is opposed to nationalism and will seek to have a strong international organization. He is opposed to human freedom and will use the military, which is the basis for protecting human freedom, in order to destroy the freedom of those who oppose him. This is why we have the Armageddon campaign and why the man of lawlessness is involved. But here we see his opposition in a more personal way, his opposition to those who are born again in the Tribulation, the Tribulational saints. In opposing the Tribulational saints he is following the pattern of Satan and he exalts himself.

“exalteth himself” — the present middle participle from *huperaíromai* (ὑπεραίρομαι) [pronounced *hoop-er-AH-ee-rom-ahee*]. This is a static present. The word means to lift one's self up above everyone else and so it is the quintessence of arrogance and haughtiness. We not only have a reflexive pronoun but we have the middle voice of the participle to indicate again and to strengthen the idea, he is doing this for himself. Satan possession is very much like demon possession, it is designed to exalt the individual or

someone connected with the demon possession. The man of lawlessness as the head of the ecumenical religious system manifests this particular pride. If you want to clinch your organization what you have to do to destroy human freedom is to combine with your military conquests a very strong religion. Remember that religion belongs to the devil. This man does exactly that. He combines the states of western Europe into one organization — the kingdom of the west, the revived Roman empire. But to consolidate this and to bring others under his sphere of influence he uses religion. So, “he exalts himself above all that is called God” is the religious activity of that day.

In the Tribulation there will be an unusual combination, both of which we have had historically but never together. Historically we have had the military power of the Roman empire. Later on we have had the holy Roman empire which was a confederation of states in western Europe held together by the Roman Catholic church, and held together by religion. This holy Roman empire was finally broken up to some extent by the Reformation. In the Tribulation and in seven short years the two of these, religious and military, will be combined; and in the combining of these two you have a most unusual type of power and the enslavement of millions of people, for this is a terrible system of aggrandizement.

“that is called” is a present passive participle. The word *laleô* (λαλέω) [pronounced *lah-LEH-oh*] here means designated or related to God; “or that is worshipped” — we now have a noun, *sébasma* (σέβασμα) [pronounced *SEHB-as-mah*], which means the object of worship. It is a reference to all religious systems in the world.

“so that” introduces a result clause; “as God” is not found in the original; “he sits in the temple of God” — “He” refers to the man of lawlessness, but it doesn’t refer to him alone, it refers to his image. This is why he is called the abomination of desolation. The word “sits” is an aorist active infinitive of *kathizô* (καθίζω) [pronounced *kath-EED-zoh*]. The concept here is first of all this: Jesus Christ as a man is seated at the right hand of the Father, so the devil has put a man at his own right hand. This is an attempt to duplicate, a pseudo duplication of the glorification of Christ. Satan seeks to glorify this man, as it were, so he sets him up in the temple. Of course, you can’t have a man sitting there all the time so an image is substituted. The Tribulational temple in Jerusalem suddenly has an image there because it is the objective of Satan to neutralize and destroy Israel since God must fulfill promises to them at the end of the Tribulation. Also, this dictator is in Rome and therefore his image is set up to remind not only those in Israel but the world that just as God has at His right hand Jesus Christ — who many people worship because of the evangelism of the Tribulation — so Satan has set up a man at his right hand. The image in the temple represents this principle. So what we have is a culminative aorist which gathers up into one entirety Satan’s religion, his system in the Tribulation. The objective is to set up something similar to the glorification of Christ. Satan by his own power seeks to set up the man of lawlessness, the dictator of the revived Roman empire, in the same way that the plan of God the Father set up Jesus Christ at the right hand of the Father.

“sitteth in the temple of God” refers to the Tribulational temple in Jerusalem, and this is similar to the abomination of desolation of Matthew 24:15. The verb is *kathizô* (καθίζω) [pronounced *kath-EED-zoh*]. In the infinitive of “sitting” the active voice indicates that the

action is produced by the dictator of the revived Roman empire and it expresses his purpose to seek to duplicate the glorification of Christ at the right hand of the Father.

“shewing himself” — this is the participle of *apodeíknumi* (ἀποδείκνυμι) [pronounced *ap-od-IKE-noo-mee*]. “To proclaim himself” is the best translation. The present tense, however, is a dramatic present. This is not simply linear aktionsart but is a dramatic present tense, an idiom in the Greek to put great emphasis on what he is doing.

“that he is God” — this is a trend of ecumenicalism in the Tribulation and takes us back to the old Roman empire when the emperor was declared to be God. The same trend will exist in the revived Roman empire of the Tribulation. The active voice indicates that the dictator of the revived Roman empire produces this action. The indicative mood is the reality of the revival of the emperor cult of the old Roman empire.

2Thessalonians 2:5 **Do you not remember that, being yet with you, I was saying these things to you?**

Verse 5 — at this point none of these things have happened. Paul has taught very clearly to the Thessalonian believers that the Church will not go through the Tribulation. They have been deceived by a false letter as coming from Paul. They were told that because they were having trouble that this was the Tribulation. Yet this isn't the Tribulation, there has been no revival of the Roman empire, there has been no such dictator, there has been no activity like this in Jerusalem. So we have verse 5. In other words, here is where Paul reminds them of the fact that they need to have these things again and again because they did not remember them.

Reactor factors often lead to a frantic search for happiness. If the person has doctrine, then that is not necessarily the case.

The Thessalonian believers were disoriented to time and dispensations. Great difficulties in life made them think that they were in the Tribulation. However, difficulties in life does not place you into the time of the Tribulation.

“Remember” — the present active indicative of *mnēmoneúō* (μνημονεύω) [pronounced *mnay-mon-YOO-oh*] plus the negative. The problem with the Thessalonian believers was reaction leading to a frantic search for happiness and emotional revolt which shuts down the valves of the right lobe, because *mnēmoneúō* (μνημονεύω) [pronounced *mnay-mon-YOO-oh*] means to remember something that you previously understood and had the ability to recall. Paul is calling for these things to be moved again once more into their memory centre. What has kept these things from the memory centre is the reaction followed by the emotional revolt followed by the intensification of reactors causing them to have negative volition, causing an attack upon their frame of reference from Satanic or demon doctrine, causing them to fail to recall and to lose the ability to recall. This means, in effect that they are going to have to relearn these things. But at this point he is reminding them that their failure is a category #3 breakdown in the function of GAP. The present tense is tendential, it means it is time to start GAPing it. The active voice: they will have to start GAPing it back.

The indicative mood is the reality of the fact that they are in the early stages of reversionism.

“when I was with you” — the present active participle of eimi (εἰμί) [pronounced *eye-ME*] indicates that Paul was there not only to help the church but to teach, teach, teach, teach; “with you” is the preposition prós (πρός) [pronounced *pross*] plus the personal pronoun su in the accusative case and should be translated “face to face with you.” That means a teaching situation.

“I told you these things” — the imperfect active indicative of laléō (λαλέω) [pronounced *lah-LEH-oh*] here means to communicate. The imperfect tense is linear aktionsart, past time. In the past he had communicated consistently these things to them. The active voice: Paul did the teaching. The indicative mood is the reality of apostolic teaching; “these things” are the doctrines pertinent to what we have been studying in this passage — the Church Age, the Rapture, the Tribulation, and so on.

2Thessalonians 2:6 **And now you know that which is restraining for his being revealed in his time.**

Verse 6 — the restraint upon the man of sin. “And now” — kai nun indicates the result of this reminder, it brings us down to the present moment. Kai is adjunctive, nun means right now; “ye know” — the perfect oida (οἶδα) [pronounced *OY-da*] used as a present tense for the fact that there is doctrine still resident in the right lobe, in the frame of reference, but there is a breakdown between the frame of reference and its utilization in the memory centre because these people are now being influenced by doctrine of demons, they are in the first stage of reversionism. Under doctrine of demons they are assuming that they are in the Tribulation because they are having difficulties. And they have been taught with regard to the restraint in the Church Age. While the Church Age is the intensified stage of the angelic conflict there is a specific restraint upon Satan. Satan has to stay within the rules which God has ordained, and one of those rules is that there will be no man of sin until the Age of Israel is resumed. The Church Age is the interruption of the Age of Israel.

“what” — there is no “what” in the original, it is simply “you know who withholds” — the present active participle from katechō (κατέχω) [pronounced *kaht-EH-khoh*]. Kat means a norm or standard; kata also means down; the verb echō (ἔχω) [pronounced *ECHKH-oh*] means to hold. So here we have to hold down or to restrain, to suppress, to hold back, to keep in check. This same verb is used in Romans 1:18 where it is translated “hold.” The Holy Spirit keeps in check, restrains, the rise of the man of sin until the body of Christ is removed from the earth.

“that” introduces a purpose clause, hina (ἵνα) [pronounced *HEE-na*] plus the infinitive; “he might be revealed” — the aorist passive infinitive of apokalupsis (ἀποκάλυψις) [pronounced *ap-ok-AL-ooP-sis*]. There is no way that there will be a revived Roman empire until the Church is removed. The aorist is a culminative aorist in that it shows at the end of the Church Age. When the Church is removed one of the results will be the removal of the Spirit’s restraint upon the Roman empire as a Satanic device. The passive voice: the

man of lawlessness receives disclosure through the working of Satan, but his plan will not go into effect until the Church is removed. The infinitive expresses purpose, it is God's purpose to restrain the revival of the Roman empire until the Church Age is completed. The principle that comes out of this: Jesus Christ controls history.

"in his time" — kairos (καιρός) [pronounced *kī-ROSS*] means an epoch of time in contrast to chronos (χρόνος) [pronounced *CHRON.-oss*] which can be a moment of time. The epoch is the continuation of the Age of Israel or the Tribulation. That is a dispensation or an epoch, so that kairos (καιρός) [pronounced *kī-ROSS*] is a synonym for dispensation and the man of sin belongs to another dispensation, he does not belong to the Church Age.

1973 2Thessalonians

Lesson #10

10 05/28/1973 2Thessalonians 2:7a Doctrine of the mystery

2Thessalonians 2:7 **For the mystery of lawlessness is working already; there is only the one at present restraining it, until he might be gone out of the midst.**

Lawlessness means that Satan is utilizing two counter attacks in areas where he is defeated. Satan is defeated by doctrine and he is defeated by the laws of divine establishment. Satan uses religion to counter attack doctrine and he uses revolution to counter attack the laws of divine establishment. The mystery of lawlessness deals with these two attacks, whereas the actual lawlessness of the Tribulation deals with the same attacks which were revealed in the Old Testament and was well-known and understood in relationship to the Tribulation or Daniel's seventieth week.

Bob waxes on about Greek tragedies. Mystery is not how we understand mystery. The doctrine below was taken from NB1.

The Doctrine of the Mystery

1. The word mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*] is derived from an Attic Greek word mustês which was a person being initiated into a Greek fraternity in the ancient world. There is a verb that goes with it, also from the Attic Greek, mueô, which means to initiate or to instruct in the basic doctrines of the fraternity. Therefore the doctrines or the secrets of the fraternity are known only to those who have been initiated and not to the outsiders. Jesus used this meaning with the disciples in Matthew 13:11; Mark 4:10,11.
2. In the epistles of the New Testament the word "mystery" refers to some aspect of Church Age doctrine - Ephesians 3:2-6. Jesus, as a Prophet, revealed the Church Age. He taught, "You in Me and I in you." Ephesians is a book that should be mastered by every believer in the Church Age. This is the reason why we are here.
3. Mystery doctrine of the Church Age was not revealed in the Old Testament - Romans 16:25,26; Colossians 1:26,27.
4. Part of the mystery doctrine, including the blindness or hardness of Israel during the Church Age, is also a part of the fifth cycle of discipline - Romans 11:25.

5. The mystery as Church Age doctrine was a part of the divine decrees in eternity past - 1Corinthians 2:7.
6. The pastor or minister is responsible for communicating Church Age doctrine. Every pastor must begin by orienting your congregation to Church Age doctrine. Believers who do not understand Ephesians are going nowhere fast. This is called the stewardship of the mysteries - 1Corinthians 4:1.
7. The Rapture of the Church is a part of the mystery doctrine - 1Corinthians 15:51. This means that the Rapture of the Church was not revealed in Old Testament times. There is no rapture in Matthew.
8. Mystery doctrine is always related to the dispensation of the Church and only to the Church Age - Ephesians 1:9; 3:2.
9. Mystery doctrine is understood through the function of GAP - Colossians 2:2; 1Timothy 3:9.

The tactical victory on the Angelic Conflict is the vindication of God's word in our souls.

Church Age Doctrines

1. Every believer is a priest
2. Every believer is an ambassador. Believers do not fulfill their ambassadorship until we reach supergrace. We need to reach the level of Jesus Christ at the beginning of His ministry. John 1:14
3. We must achieve supergrace, and we glorify God by being blessed of Him.
4. The Angelic Conflict must be understood as a part of the mystery of lawlessness. The Angelic Conflict is intensified in the Church Age. It is the objective of this passage not to figure out who is the dictator, etc.
5. The Church Age is when the devil is functioning in the intensified portion of God's plan. People go wild over who is the man of lawlessness, the antichrist.
6. Satan attacks Bible doctrine with religion.
7. Satan attacks the laws of divine establishment with revolution.

Eschatological casualties and prophecy nuts. They just want to talk about the Tribulation and roll their eyes. "Hell, we're not in the Tribulation; we are in the Church Age."

The minutemen were good shots because they trained by shooting squirrels. Lord Howe pushed George Washington all over the place. There were no shoes and each person had perhaps 10 rounds of ammo for their guns. They did not have shoes; they could be followed by wherever the blood was in the snow.

We won two battles because we had some training. We were not trained for the Mexican War. War between the states started with no one knowing anything. In WWII, we sacrificed our entire army while we began to train men to be prepared for war.

The military has always been knuckling under civilians.

Already is the word êdê (ἤδη) [pronounced *AY-day*]; and the mystery of lawlessness is already at work. (This is v. 7).

Communism has been used by Satan under the principle of revolution. He uses operation bleeding heart and social action. This has been unprecedented human good.

Satan attacks doctrine through religion and the laws of divine establishment through revolution. Many believers under reversionism are caught up in religion (like holy rollers, Mormons and the devil's witnesses).

energéō (ἐνεργέω) [pronounced *en-erg-EH-oh*]. Dramatic present, middle voice, indicative mood, lawlessness is operational. The attacks of religion is more successful than ever. It is the supergrace believer who will stem the tide of history.

1973 2Thessalonians

Lesson #11

11 06/11/1973 2Thessalonians 2:7b–9 Doctrine of pseudo–tongues

The Church Age is the intensification of the Angelic Conflict. No longer is Christ and the line of Christ the center of attack; but every believer of the Church Age. The believer is to go for tactical victory by reaching supergrace status.

Mystery always refers to any doctrine pertaining to the Church Age.

In the devil's world there are two kinds of people, those who are born again and those who are unbelievers. We have seen the mystery of lawlessness, the attack of religion and revolution in reversionism on the believer. But there is also an attack upon the unbeliever, and it is the attack upon the unbeliever which is brought out in this passage.

The church is analogous to the fraternity with their mystery doctrines. We are related retroactively to the cross and currently to Christ being seated at the right hand of the father. Since we are related to the strategic victory in the Angelic Conflict, the next step would be a tactical victory in the Angelic Conflict in our own lives. The rapture of the church is a mystery doctrine; the fact that every believer is in full-time Christian service is also a mystery doctrine. All these doctrines pertinent to this age were not revealed in the Old Testament. This would include union with Jesus Christ, the indwelling of the Holy Spirit, etc.

2Thessalonians 2:7 **For the mystery of lawlessness is working already; there is only the one at present restraining it, until he might be gone out of the midst.**

The mystery of anomia (ἀνομία) [pronounced *an-om-EE-a*], which is lawlessness. Two phases of lawlessness. After the rapture of the church, the Tribulation is the period of lawlessness. The mystery aspect belongs to the Church Age.

Satan is defeated by Bible doctrine and by the laws of divine establishment. The mystery of lawlessness deals with these two attacks.

The lawlessness in the Tribulation was revealed in the Old Testament.

There are two types of people: believers and unbelievers. It is the attack upon the unbeliever which is brought out in our passage.

Present middle indicative of *energéō* (ἐνεργέω) [pronounced *en-erg-EH-oh*]. Here it means that it is operational.

Present active participle of *katechō* (κατέχω) [pronounced *kaht-EH-khoh*]. It means, *to hold down, to restrain, to*. At the beginning of the Church Age and continuing to today to the rapture, in this period of time, this holding down continues. That is the retroactive progressive present.

At this point, we have some matching up in the notes. The paragraphs immediately below belong somewhere in these notes, but somehow, I did not see where.

Unbeliever reversionism is represented in 2Peter 2:18ff. We see an unbeliever who is inculcated with the laws of divine establishment from his home, from his family, and from his education. His parents taught him patriotism, that the only system of freedom for any national entity is through military victory and we must always have a strong military. His parents taught him the principle of free enterprise, the principles of law, all the concepts that are related to the laws of divine establishment. He understood these things. In 2Peter 2 this unbeliever has a friend who is hooked on false doctrine which is contrary to everything that he has ever learned. After hearing it he goes absolutely negative toward this false teaching, its propaganda, it was totally repulsive to him. Now this same person has another friend who takes him to hear a good evangelist who brought out all the principles of reconciliation and propitiation. And while it was a very clear presentation in the ministry of the Spirit he said negative to it. The moment that he says negative to the truth that immediately causes scar tissue on the left bank of the soul, it opens up: *matiaotēs* (ματαιότης) [pronounced *mat-ah-YOHT-ace*], and for the first time Satanic propaganda comes through to his right lobe. The doctrine of demons of 1Timothy 4:1 enter into his right lobe and all of a sudden he is going through a period of confusion, then a period of rethinking everything he has ever learned, then a period of reaction and a period of emotional revolt. The emotional revolt plus the infiltration of Satanic doctrine changes him up inside so that he now returns with his friend to the false doctrine. This time he hears the same person give the same false doctrine and says yes. And when he says yes he has now reached the point of strong delusion — or the dog returns to his vomit.

The great attack in the Tribulation is now found in 2Thessalonians chapter two, and again we have an unbeliever who is inculcated with the laws of divine establishment and principles of authority. He hears apostate teaching in the Tribulation and says no. But then he hears one of the 144,000 Jewish evangelists of the Tribulation and says negative, and then he goes back and he hears another message from ecumenical religion and goes

positive to it, he says yes. He has now reached the stage of strong delusion. This is what is going to be discussed in our passage: strong delusion in the Tribulation.

2Thessalonians 2:7 For the mystery of lawlessness is working already; there is only the one at present restraining it, until he might be gone out of the midst.

Verse 7 — “only he who now letteth.” The word “letteth” is a present active participle of *katechō* (κατέχω) [pronounced *kaht-EH-khoh*], a compound noun which means to hold down or to restrain or check. We have a retroactive progressive present which is something that is begun in the past and continues to the present. In other words, beginning with the day of Pentecost, the day the Church Age began, and continuing to the present and the Rapture, in this period of time this continues. The active voice indicates that God the Holy Spirit is performing some kind of a restraining ministry. The intensive stage of the angelic conflict also has a restraining ministry of God the Holy Spirit because the dispensation would not continue if everyone was destroyed. On numerous occasions, the human race could have easily destroyed itself. The devil with all of his genius does not have the ability to keep the human race intact. The human race has certain self-destructive tendencies. This restraining ministry is related to God the Holy Spirit during the Church Age. This helps to explain how there have been terrible conditions interspersed with things where civilizations with many connections to divine establishment. This is partially explained in this passage.

Yankee armies were made up most of German and Irish. The reconstruction was actually destruction. Out of these things came a resurgence through doctrine and the south rose again spiritually. The Anglo-Saxon south and the Puritan north.

Divine establishment began to arise in the House of Commons, which was transferred over to the 13 colonies. The ministry of the Holy Spirit is terminated at the end of the Church Age. Had the Tribulation gone any longer, the human race could have been destroyed. During the revolutionary war, many soldiers had to go home and sow crops. There were many who were loyal to the crown. Many hated George Washington, including men who disobeyed orders. But we were victorious despite all of these things.

Twice Satan has offered his kingdom. He personally possessed Judas Iscariot. A second time, Satan will possess the world dictator during the Tribulation. This is a man who cannot be revealed until after the Rapture.

We jump ahead to verse 8....

“will let, until” — the adverb *e(wj)* refers to the Rapture of the Church. This is a temporal adverb designed to show that there is a termination of the Holy Spirit’s ministry. The Church Age comes to an end and the Tribulation which is a very short period of time functions without the restraining ministry of the Holy Spirit; “he be taken out of the way” — the aorist middle subjunctive of *ginomai*. *Ginomai* means to become something you are not. The aorist tense here is a culminative aorist. He restrains until He is taken out of the way, and the culminative aorist takes the Church Age as one entirety. The length of any

aorist tense is undetermined except by context, and we do not know the length of this particular entirety but the culminative aorist sees the ministry of God the Holy Spirit terminated at the end of the Church Age. The middle voice also indicates that the action of the verb is meaningful to whoever is involved. The action of the verb here indicates that the trends, the safety valves of history, are removed and had the Tribulation gone any longer there would have been a total destruction of the human race. That is why the Armageddon campaign can never occur until the Tribulation. There can never be a military campaign that will destroy the entire world.

“out of the way” is literally, “out from the midst”. The removal of the Church Age removes the ministry of God the Holy Spirit in the field of restraint. The last years of the Age of Israel are filled with those systems of self-destruction that must be utilized to demonstrate Satan’s total inability to rule the world.

2Thessalonians 2:8 **And then the lawless one will be revealed, whom the Lord Jesus will consume with the breath of His mouth and will annul by the appearing of His coming,...**

Verse 8 — “And then” — kai tote. Tote is an adverb of time; kai is a continuative use of the conjunction. “And at that time” — after the Rapture of the Church, after the restraining ministry of the Holy Spirit is removed. Then in the Tribulation Satan will make his offer once again as he did to Christ. This time he will select a man who is involved in a coup de tat, taking over the power of the united states of western Europe or the revived Roman empire. He is called “that Wicked” or literally, ho anomos (ἄνομος) [pronounced *AHN-om-oss*] — “the lawless one.” This means he is Satan’s man. He is the dictator of the revived Roman empire of the Tribulation and he is also the religious leader of ecumenical religion in the Tribulation.

“shall be revealed” — future passive indicative of apokaluptô (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*]. The future tense is the gnomic future. The gnomic use of the aorist states an absolute. The gnomic future is slightly different, it is a statement of fact expected in the future. It is something that will definitely happen in the future. This is not the simple predictive future but a gnomic future to indicate this man will arise in history. The passive voice: the subject receives the action of the verb. The dictator receives manifestation, he is presented, as it were, by Satan himself. The indicative mood is the reality of the manifestation of the man of sin in the Tribulation.

“whom” — the relative pronoun refers to the man of sin, known in this context as the lawless one.

“the Lord” — kurios (κύριος) [pronounced *KOO-ree-oss*] refers here to Jesus Christ and refers to the second stage of strategic victory. The Lord Jesus Christ will handle this person at the second advent; “shall consume” — again, we have a gnomic future active indicative, this time from analiskô (ἀναλίσκω) [pronounced *ann-al-IHS-koh*] which means to lift up, to take off the ground. Here it means to kill. This person will be personally killed by the Lord Jesus Christ — the Lord Jesus Christ will be the greatest soldier of all time. The armies and their leaders of Armageddon will be annihilated. “whom the Lord shall annihilate.”

“the spirit of his mouth” — the instrumental of pneuma (πνεῦμα) [pronounced *PNYOO-mah*] means breath here. This is also found in Revelation 19:15,20.

“shall destroy” — future active indicative from katargeō (καταργέω) [pronounced *kaht-ahrg-EH-oh*] which means annihilation here. This, again, is a gnomic future active indicative and it means to neutralise here by killing.

“with the brightness of his coming” — literally, “by means of the glorious appearance of his coming,” not the brightness: epiphaneia (ἐπιφάνεια) [pronounced *ehp-if-AHN-ī-ah*] means a glorious and even a glamorous appearance or display; the blood rises as high as the horse’s bridle; it is a beautiful picture. 7 months to bury the dead.

“coming” is His parousía (παρουσία) [pronounced *par-oo-SEE-ah*], the second advent.

2Thessalonians 2:9 ...whose coming is according to the working of Satan, in every power, and in signs, and in wonders of falsehood,...

Verse 9 — “Whose coming [parousía (παρουσία) [pronounced *par-oo-SEE-ah*]]” — the word is used for the second coming, it is also used for the Rapture, it is also used for coming to someone’s house for dinner. Here the word “coming” doesn’t really mean the second advent, it means here “presentation” — “Whose presentation” — Satan is going to present the man of lawlessness, so parousía (παρουσία) [pronounced *par-oo-SEE-ah*] in this verse means the rise of the dictator of the revived Roman empire.

“is” — present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. However, this is not our ordinary customary present, this is a futuristic present. The futuristic present is an idiom in the Greek to indicate that while this is still in the future it is just as real as if it was occurring now.

“after” is the preposition kata plus the accusative denoting a norm or standard — “according to.”

“the working” — enérgeia (ἐνέργεια) [pronounced *en-ERG-i-ah*], “the operational power”; “of Satan” — Satan himself is the operational power behind the rise of the dictator of the revived Roman empire. This man is actually filled by Satan; controlled by Satan.

“with all” — en plus the locative of paj is “in the sphere of all.” Now we have three areas of Satan’s operational power. This man is actually Satan-filled and therefore the inherent power of Satan is brought into function. The word “power” is dúnamis (δύναμις) [pronounced *DOO-nahm-iss*], inherent power. This is Satan’s power in the field of religion, social action, social gospel, and revolution. All of these things help to bring Satan’s man into power.

The second phrase is another type of dynamics called “signs” in the English — sêmeíon (σημείον) [pronounced *say-MY-on*] is actually used for extra natural phenomena in the spiritual realm. Miracles, acts of healing, speaking in tongues, etc.

The third area by which Satan advances his man is called “lying wonders”. The word wonders is *téras* (τέρας) [pronounced *TEHR-as*] means propaganda. This is the infiltration of Satanic doctrine into the heart or the right lobe of this dictator. This dictator has gone through the process of unbeliever reversionism.

This leads us to the concept of pseudo tongues which is one of the concepts under the second category.

The Doctrine of Pseudo Tongues

1. The purpose of the true gift of tongues is discovered by comparing Isaiah 28:13 with its quotation in 1Corinthians 14:21,22. In Isaiah, the subject is the fifth cycle of discipline; and this is also related to what will take place in Jerusalem on Pentecost. The Jews will be evangelized by gentile languages. The Jews failed, and so they are evangelized in gentile languages. This is why Pentecost took place in Jerusalem, acting as the first warning of the fifth cycle of discipline.
2. Tongues was a temporary gift designed to evangelize Jews and to warn them of the coming of the fifth cycle.
3. The first historical warning occurred in Acts 2:1-11.
4. However, tongues were to be discontinued, as per the Greek exegesis of 1Corinthians 13:8,10 where we have “that which is perfect” being a nominative singular neuter. The neuter gender refers to a thing, not a person. The thing is the Word of God, the completion of the Word of God sets aside temporary spiritual gifts.
5. Tongues continues as a system of pseudo spirituality under several conditions. For believers, demon influence; for unbelievers, demon possession. Under the system of demon possession the eggastromuthos (ἐγγαστρομυθος) [pronounced *ehngahth-roh-moo-thoss*] demon controls the vocal cords of the unbelievers and the result is the pseudo tongues activity. Where the believer is involved it becomes a psychological thing and emotional revolt plus the blackout of the soul makes it possible for a frantic search for happiness to be exercised in the field of becoming involved with the holy rollers. Cf 2Corinthians 6:11-12; Romans 16:17,18.
6. Tongues also continues as a Satanic operation in the Tribulation — There is an emotional revolt aspect to all of this. 2Thessalonians 2:9.
7. The mechanics of tongues as Satanic operation is found in Isaiah 8:18,19; 29:4; Revelation 16:13,14.

In verses 10-12 we have the followers of the man of sin.

1973 2Thessalonians

Lesson #12

12 06/18/1973 2Thessalonians 2:10–12 Strong delusion

Bob promises a special door prize to any mother with a child who gets out of line.

One of the great inconsistencies in life is having a love of the truth, and so believing in Jesus Christ; but then not continuing with the love of the truth to learn Bible doctrine.

2Thessalonians 2:10 ...and in every deception of wickedness unto those perishing, in return for which they did not receive the love of the truth in order for them to be saved.

Verse 10 — “And with all” is literally “in the sphere of all,” en plus the locative of pas. The word “deceivableness” is also the locative apátē (ἀπάτη) [pronounced *ap-AT-ay*] and is a part of the same prepositional phrase. The word actually means delusion. It is a little stronger than deceit. Deceit is being fooled on one or two occasions; delusion becomes a way of life in which one is perpetually deceived.

“of unrighteousness” — the locative of adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*] in the plural. Adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*] means injustice, it also means falsehood. It means eventually any kind of unrighteousness but the unrighteousness always begins with falsehood of injustice. When a person has a love of the truth inevitably they have a love of justice and fairness. Always the people who are starting life and continue life under the delusion and are inclined to be unjust are inevitably the ones who inevitably also reject the gospel. There are certain characteristics that go together.

Therefore this man of sin who is the dictator of the revived Roman empire on his political hat, and who in his religious hat also is the head of ecumenical religion in the Tribulation. This man himself has no love of the truth, this is characteristic of him. Also he has a great sense of injustice, not justice. Injustice is always tyranny. Many people can never handle authority, cannot take charge of other people, simply because they do not have a love of the truth, and therefore they are unfair and unjust. The man of sin, because he doesn't love the truth, is a deceiver in that field and he utilizes doctrine only to strengthen his own power and authority. Because of negative volition he himself has that vacuum in the frontal lobe into which that Satanic doctrine is drawn, and those who follow him follow the same principle. Their negative volition toward doctrine results in the opening of the : mataiotēs (ματαιότης) [pronounced *mat-ah-YOHT-ace*] and the infiltration of demon type doctrine. Therefore we find the inevitable occurring in the middle of this verse ...

“in them that perish” — the present passive participle of the verb apollumi (ἀπόλλυμι) [pronounced *ap-OL'-loo-mee*] which is one of the stronger words in the Greek for perishing. It means to destroy utterly and totally. The present tense is a tendencial present which means the action which will occur and does occur has not taken place as yet. The present tense is used for an action which will occur but is not taking place as yet. But it is placed in the narrative in the present tense to make sure of the fact that it will occur and that you should understand this. The passive voice indicates that a group of people are going to exist in some future generation, after the Rapture, who will be totally taken in by religion, completely destroyed by religion. This will be in the historical account of principles of life, this will be God's demonstration that religion having maximum authority can only completely destroy its adherents and that the greatest enemy of mankind is that Satanic attack upon the human race called religion. Religion is contrary and in opposition to doctrine. The participle is a concessive participle, it indicates the fact that the writer in

effect concedes that this will be a reality. They will adopt this great ecumenical system of religion. The concessive participle means, Paul knows that this is going to be true, but he does not like that. Paul does not like those who hate the truth.

Cambridge Ancient History volumes is filled with material which requires a person to have a very strong background in ancient history.

“they received not” — the aorist active indicative of *dechomai* (δέχομαι) [pronounced *DEKH-om-ahee*] which meant to embrace, and then came to mean deceive later on. This is a constantive aorist which indicates that a person spends a lifetime in deceit, always deceiving. The constantive aorist takes up the lifetime of these people in the Tribulation and shows that they were always living under falsehood. The active voice indicates those who have lived by the lie, who are congenital liars, and who at the point of God consciousness were negative and antagonistic, and who at the point of gospel hearing followed suit. The indicative mood is the reality of this historical phenomena which will occur in the future and will be the capstone of the human viewpoint in western European civilization. If your child is a congenital liar, then the chances of him being saved decrease the longer that he lives. It is honorable to live by the truth. Honor and truth always go together.

The person without truth in the soul cannot have the right relationship with the opposite sex, because they live a lie.

Do not worry because you have told a lie or two in your past. We all have. There is a difference between a person who lies occasionally; and a person who is a congenital liar. This is the buildup of strong delusion. This is why such people become so religious. They must have some justification.

There will be a ghastly environment created by the people in the Tribulation.

Charlamaine, a very German type. Their concept of finding the truth was to have people walk over hot coals. There are two groups that make up the anglo-saxon are quite barbaric. Many good things came out of western civilization and they are all related to doctrine. A lot of terrible things have also come out of western European culture.

The mystery of lawlessness is the glorification of religion and finding the good in cultures of all types and the United Nations.

The only worse culture than ours is African culture. The move to raise Africa out of the stone age into a modern culture is a very short period of time.

Sudden consolidation of ecumenical religion after the rapture.

The great movements in western European civilization are related to Bible doctrine. Doctrine changes the whole course of history in a very short period of time.

“love” — the word has to be a word which involves the soul and no overt demonstration, and only a certain part of the soul; agápē (ἀγάπη) [pronounced *ag-AH-pay*] love refers to mental love only, it does not even extend to the point of emotion. Therefore it best represents to us the love which is inherent in God. God is love. His love is not in any way related to emotion.

As members of the human race, we must have emotion in order to appreciate things in our soul. Emotion is a prop. We must have emotion, we are dust. We are what David said of us, *what is man that You are mindful of him?* But God’s love is superior and it does not require emotion. God has provided a similar love for the human race; agapê love. Strictly a mental attitude love; no emotional content. You only need volition and mentality in order to unleash it.

“of the truth” — the Bible doctrine; “that” does not occur here, it was thrown in by the translator to indicate a clause. An infinitive is parlayed into a clause to indicate purpose or result; “they may be saved” — the aorist tense is a culminative aorist. The inevitable result for these people in the Tribulation is that they were not saved. The passive voice: they do not receive salvation because they live by a principle, they do not receive truth at any point. They do not receive truth in establishment, they do not receive truth as it relates to God consciousness, they have rejected every principle from freedom to nationalism and therefore under the aegis of religion they press forward to a state of self destruction preceded by self-delusion. This is brought out by the infinitive which shows the result of failing to embrace truth at any point.

2Thessalonians 2:11 **And because of this, God will send to them a working of delusion, for them to believe what is false,...**

Verse 11 — “And for this cause” — dia plus the accusative is literally “because of this.” Because of negative volition, because of embracing falsehood instead of truth.

“God” — ho Theos, God the Father; “shall send” — this is the Tribulation now. We have the present active indicative of *pempô* (πέμπω) [pronounced *PEHM-poh*]. The present tense is a static present, it represents a condition which is assumed as perpetually existing, a condition of reversionism which will exist throughout the Tribulation. It is a combination, therefore, of the futuristic present and the static present. It is a condition which will represent that closing part of the Age of Israel. The Age of Israel winds up in a great mess. The purpose of Israel: custodianship of the truth, dissemination of the truth. The inevitable result is the great apostasy of the Tribulation. The active voice: God produces the action by sending these people strong delusion, the inevitable result of their love of falsehood. The indicative mood is the reality of the blackout of the soul based upon reversionistic hardness of heart.

“them” refers to the unbelievers of the Tribulation who come under the ecumenical religious leadership of the first beast, the man of sin, the dictator of the revived Roman empire.

“strong” is not correct. It is an accusative from *enérgeia* (ἐνέργεια) [pronounced *en-ERG-i-ah*] which means “operational.” It means the active energy; the word “delusion” is a descriptive genitive *plánē* (πλάνη) [pronounced *PLAHN-ay*] which refers to delusion, deceit or false opinion — “the active energy of false opinion.” Never in human history do we get around the active energy of false opinion. It will reach its climax in the Tribulation where the entire western European civilization plus religious adherence all over the world will live under the active energy of false opinion.

This describes what is going on in our country right now. We live under the active energy of false opinion. Our Government is filled with false opinion as to what constitutes legislation and how legislation can or cannot solve human problems. No human problems are ever solved by intrusion upon privacy and freedom. Our government has a false opinion that they can legislate answers to the problems of life. They cannot. Their purpose is to protect the rights, the privacy, the freedom of the individual, not to destroy it. Yet, their legislation now is destructive. There is no check by our judicial branch, to catch the improper laws which are passed. Our president thinks that public education is the solution to all of our problems, and it only prepares young people to be good communist citizens. Criminals are encouraged today. The active energy of false opinion.

“that they” — a preposition which means “with the result that,” *eis* (εἰς) [pronounced *ICE*] plus an infinitive; “they should believe” — the aorist active infinitive of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*]. This is a constantive aorist. During the entire course of the Tribulation and during the active energy of ecumenical religion these people will believe at every point whatever false doctrine emanates from the office of the man of sin. The constantive aorist gathers up the entire trend of the Tribulation with regard to these people who have been enslaved by religion. The active voice indicates that these people under the type of reversionism — negative volition toward doctrine, the opening of the : *mataiotēs* (ματαιότης) [pronounced *mat-ah-YOHT-ace*], the Satanic infiltration of doctrine, the blackout of the soul, and the practice of reverse process reversionism — will culminate in believing not the truth. The word “truth”, *alêtheia* (ἀλήθεια, ας, ῆ) [pronounced *ahl-Ā-thi-ah*], refers to doctrine.

2Thessalonians 2:12 ...in order that all those not having believed the truth but having delighted in unrighteousness should be judged.

Verse 12 — “but had pleasure in unrighteousness” is the aorist active participle of *eudokeō* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*]. *Eudokeō* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*] means to take pleasure in something, to approve of something or to acquiesce. The culminative aorist indicates a result of a constantive aorist. The constantive aorist: they habitually and continually do not believe doctrine and therefore they approve or acquiesce to “unrighteousness.” The unrighteousness here is injustice — *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] — and it describes the active energy of the religious system.

The man of sin is the last world dictator before the second advent of Jesus Christ. Politically he will rule the revived Roman empire but religiously he will be the world ruler of

ecumenical religion. Those who reject Christ during the Tribulation will inevitably approve or acquiesce to the Satanic system and this man will utilize it. He is indwelt by Satan.

1973 2Thessalonians

Lesson #13

13 06/25/1973 2Thessalonians 2:13 Doctrine of baptism of Holy Spirit, doctrine of election, doctrine of sanctification

Stand Firm

2Thessalonians 2:13 **But we ought to give thanks to God always concerning you, brothers beloved by the Lord, that God has chosen you from the beginning unto salvation in the sanctification of the Spirit, and by faith of the truth;...**

Verse 13 — the conjunction of contrast sets up a difference between Satan’s plan and the plan of God. We have the word “we” which is actually a pronoun and not a part of the verb. The nominative plural pronoun hēmeis (ἡμεῖς) [pronounced *hay-MICE*] in the proleptic position refers to believers only.

“we are bound” — the present active indicative of the verb of obligation *opheilō/opheileō* (ὀφείλω/ὀφειλέω) [pronounced *of-ī-low, of-ī-LEH-oh*]. This is a static present which indicates the perpetual function of the priesthood on earth. It should be translated “we are obligated.” The active voice indicates that the believer priest produces the action. The indicative mood is the reality of the believer priest presenting thanksgiving to God.

“to give thanks” is a present active infinitive of *eucharisteō* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*], a function which depends upon doctrine. This is a static present, this should be the function of the priesthood throughout phase two.

“to God” — “with reference to God” is a more literal translation; “for you” is literally “concerning you.”

“brethren beloved of the Lord” — the preposition *hupō* (ὑπό) [pronounced *hoop-OH*] plus the ablative means “by the Lord.”

Now we have the ministry of God the Father which is the basis for this thanksgiving — “because God” is literally, “because the God,” *ho Theos*.

“that chosen” — the aorist middle indicative of the verb *hairéomai* (αἰρέομαι) [pronounced *hahee-REH-om-ahée*]. It means to take or to choose. In the middle voice it means to elect or to choose, and we can translate it “the God has elected.” The aorist tense is a culminative aorist, it indicates the entirety is the decree of God in eternity past. The culminative aorist shows the result of the decree, we are personally elected by God.

“from the beginning” is the preposition *apó* (ἀπό) [pronounced *aw-PO*] which means actually, “before the beginning.” A beginning which existed before the beginning means

eternity past. He has elected us from eternity past “to salvation.” The preposition eis (εἰς) [pronounced *ICE*] here means “with the result of salvation.”

When you understand election, this confirms your place in the plan of God.

The Doctrine of Election (Updated)

1. All members of the human race are potentially elected to the plan of God. This potential election is the doctrine of unlimited atonement in 2Timothy 2:10. When Christ hung upon the cross the sins of the entire world were poured out upon Him and judged, so that all of the human race is potentially elected. This is the fairness of the justice of God. Christ did not die for the elect, Christ died for all members of the human race.
2. Christ was elected in eternity past, according to Isaiah 42:1; 1Peter 2:4,6. Election for the believer means to share the election of Christ and the destiny of Christ. Jesus Christ was elected, as it were, first because He was commissioned to be a royal high priest. Therefore He was elected and as members of the body of Christ in the Church Age we share in that election as well as in that royal priesthood.
3. This election of Christ occurred in the doctrine of divine decrees and/or the eternal life conference. Therefore every believer is actually involved in this eternal life conference, John 15:16; Ephesians 1:4; 2Thessalonians 2:13; 1Peter 1:2. Remember that election is simply sharing the election of Jesus Christ. God the Father elected Jesus Christ for a destiny and we share that.
4. Every believer shares the election of Christ through the mechanics of positional sanctification — 1Corinthians 1:2, 30; Romans 8:28-32; Ephesians 1:4. This means that we are related to Christ in His death by positional truth, His resurrection, ascension and session. This means that we have purpose and definition in phase two. This is the strategical victory of the angelic conflict. The strategical victory was planned in eternity past and we are also related to that victory in eternity past — doctrine of election and predestination. So every believer priest is tied into strategic victory in eternity past, at the cross, and at the right hand of the Father where Christ is glorified as the high priest. We are tied into every facet of strategical victory. We are entered into union with Christ, the baptism of the Holy Spirit accomplishes all of these. So that whenever we here the word “predestination” it simply means that in eternity past God the Father ordained in the divine decrees that Jesus Christ would have a glorious destiny, a destiny in which He would be glorified in His humanity as a royal priest. Predestination has to do with the believer’s royal priesthood. The believer is related to God at the point of the planning of strategic victory. We are related to Jesus Christ as He hung upon the cross. We are identified with Christ in His ascension. We are related to every facet of salvation.
5. Election is the present as well as the future possession of every believer. Therefore election is the temporal as well the eternal possession of every believer — John 15:16; Colossians 3:12.
6. This election occurs at the moment of salvation for us. It occurs in a twofold sense. We enter into union with Christ and we share His election; we enter into union with

Christ and we share His destiny — 1Thessalonians 1:4; 2Thessalonians 2:13; 2Timothy 1:9.

7. Election, then, is the foundation of the Church — 1Thessalonians 1:4. The Church is actually made up of every person on the earth who is a royal priest. That is the Church universal.
 - a. The local church does not require a building or even a roll.
 - b. When you walk into a church, you are saying the man in front is your right pastor. Bob is not everyone's right pastor. Bob does not select who his sheep are. That is not his prerogative.
 - c. The principle of the local church is recognition of the authority of the pastor-teacher.
 - d. Melchizedek is the first royal priest; the second is Jesus Christ. The second battalion is made up of the Levitical priesthood. The 3rd battalion of the family priesthood.
 - e. Jesus Christ is seated on the right hand of the Father at the place of maximum glory. He makes intercession for us. We are priests on the earth and every believer is a priest. All believers do not have the same rank.
8. Orientation to election comes through Bible doctrine in the human spirit — Titus 1:1.
9. The regenerate Jews of the previous dispensation also had an election as a part of the plan of God — Romans 11:1-7. So believers in every dispensation are written up in the election. However, in the election plan of God in eternity past they were no priests. They came under a specialized priesthood and only a few of them were priests in the family of Aaron of the tribe of Levi.

Various words given for *being set apart, making holy*.

The doctrine below was taken from NB1. It seems to be pretty close.

The Doctrine of Sanctification

1. The word "saints" is a (gioj which means two things. Sometimes it means "saints" and sometimes "holy." The same word is used for both, and adjective and a noun. The noun is "saint," the adjective is "holy." There are a number of words taken out of the same root:
 - a. hagiôtês (ἀγιότης) [pronounced *hag-ee-OHT-ace*], which means holiness and refers in many of the passages of the NT to our relationship with God. Our relationship at the point of salvation is holiness because we are in union with the Lord Jesus Christ.
 - b. hagiôsunê (ἀγιωσύνη) [pronounced *hag-ee-o-SOO-nay*], which means sanctification and has to do with one of the 36 things we receive at the point of salvation - entrance into union with the person of Christ. This is where we are first of all sanctified.
 - c. hagasmos (ἀγιασμός) [pronounced *hag-ee-as-MOSS*], which means holiness,

- d. And there is a verb, *hagiazô* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*], which means to set apart, to sanctify, and so on.
2. Basically all words for sanctification connote some form of separation into, therefore a relationship with.
 3. The agency of sanctification.
 - a. The Son of God, Jesus Christ - Hebrews 10:10, 14. ;
 - b. The Holy Spirit - Romans 15:16; 2 Thessalonians 2:13;
 - c. The Word of God - John 17:17; Ephesians 5:26.
 4. Phase one of sanctification: salvation positional truth. God's plan is divided into three parts. 1Corinthians 1:2,30; Hebrews 10:10,14.
 5. Phase two sanctification (time) is the supergrace life. It is the combination of a maximum amount of time logged in the filling of the Spirit, as per 2Thessalonians 2:13, and the daily function of GAP, John 17:17. By the daily function of GAP over a prolonged period of time the entrance into the supergrace life is accomplished. That is the area of experiential or phase two sanctification.
 6. Phase three sanctification (eternity) is the believer in his resurrection body. This is often called ultimate sanctification - Romans 8:29; 1Corinthians 1:8; Philippians 3:21; 1Thessalonians 5:23; 1John 3:1,2.
 7. There are some other words that are connect with ultimate sanctification, beside resurrection. Many of these are words which indicate some of the results of resurrection.
 - a. No old sin nature The removal of all of the human good which the individual has accomplished in his lifetime.
 - b. In Jude 24, "He has done exceedingly abundantly," we have two words that indicate ultimate sanctification. There is not just joy bu exceeding joy or a happiness beyond anything we can imagine.
 8. The principle of experiential sanctification in phase two. Experiential sanctification has several objectives.
 - a. It is to carry the believer during the intensified stage of the angelic conflict. In this intensification every believer is an ambassador for Christ and every believer is a priest, therefore in full time Christian service. This fact from the moment of salvation onward plus the intensification of the angelic conflict demands experiential sanctification and/or the entrance into the supergrace life. Divine viewpoint is presented on this earth, in the midst of the cosmic system, from mature believers. When we grow to maturity, then Christian production is an automatic result.
 - b. Secondly, the objective of experiential sanctification is to establish divine viewpoint in the devil's world and to provide capacity for every believer to be the rapid beneficiary of grace under all circumstances and situations. Hebrews 4 5 10
 - c. Thirdly, the objective of experiential sanctification is to provide from the capacity for love in supergrace maximum occupation with the person of Christ. One of the great objectives of the Christian life is to appreciate who

and what Jesus Christ is right now on this earth, not waiting until we get to heaven. This can only be accomplished through Bible doctrine.

- d. The fifth objective is the production of triple-compound divine good. When it is it falls into the category of gold, silver, precious stones and it mean that we have accomplished something in this life that will glorify God forever. All rewards in the future do not glorify the individual who receives them, they glorify God's grace who made them possible.

“through sanctification of the Spirit” — the preposition en plus the instrumental of hagioσmos (ἀγιασμός) [pronounced *hag-ee-as-MOSS*], a rather technical term, The word “through” is not correct, en plus the instrumental should be translated “by means of.” The words “of the Spirit” is a descriptive genitive of pneuma (πνεῦμα) [pronounced *PNYOO-mah*] — “by means of set apartness.” The word “sanctification” means set apartness. The descriptive genitive, “of the Holy Spirit”, indicates that God the Holy Spirit is the one who accomplishes or executes this sanctification. [Not sure where this paragraph belongs, but it does not fit in right here.]

The Doctrine of the Baptism of the Holy Spirit

1. The baptism of the Holy Spirit is a function of the third person of the Trinity which did not occur before the Church Age — in fact, was not necessary. It could not occur until Jesus Christ had achieved strategic victory from the cross, resurrection, ascension and session. Until there is strategic victory God the Holy Spirit could not function under the baptism of the Spirit. After the strategic victory was completed at the ascension and session ten days later the baptism of the Spirit occurs for the first time. Why? Because the Age of Israel is interrupted and a new dispensation is necessary to fulfill the principle of the intensified stage of the angelic conflict. The Levitical priesthood is inadequate for the intensified stage of the angelic conflict. Christ is at the right hand of the Father, He has broken the back of Satan, and therefore it is impossible to continue in a dispensation of a specialized priesthood. There must be a universal priesthood, every believer must be able to represent himself before God in this intensified stage. The reason is that every believer is a target in the angelic conflict and therefore an entire new dispensation begins, the Age of Israel is interrupted before its completion, the completion of Israel is in the Tribulation. In this particular dispensation, the Church Age, it is imperative to understand a total change has occurred, a change which makes every believer what Melchizedek was and what Jesus Christ is at the right hand of the Father, and that is a royal priest. So the baptism of the Holy Spirit is designed to take every believer in the Church Age and relate him to the decrees and election, relate him to the cross, relate him to Jesus Christ seated at the right hand of the Father, waiting for operation footstool. No believer had the baptism of the Spirit until then. And, of course, the baptism of the Spirit on its first occurrence was accompanied by a special warning to Israel. It occurred in Jerusalem and it was only fair that all believers in Jerusalem might begin to understand that Jerusalem was close to its destruction and to its loss. Therefore the first time the baptism of the Spirit occurred it occurred in Jerusalem accompanied by another special gift — tongues. The

purpose of tongues was to warn the unbeliever of the coming of the fifth cycle of discipline, it was not a part of the baptism of the Spirit. They occurred simultaneously on the first occasion but that is the only time, tongues is not a part of the baptism of the Spirit and later on Satan used it as a distortion of the baptism of the Spirit.

2. We know that the baptism of the Spirit did not occur until the day of Pentecost because it was prophesied by Jesus Christ. While Christ was on earth the baptism of the Spirit did not occur because He prophesied concerning it — John 14:20; Acts 1:5.
3. The mechanics of the baptism of the Spirit are given in 1Corinthians 12:13 — God the Holy Spirit enters every believer into union with Christ. He is identified with Christ in His death, burial, resurrection and ascension; he is identified with Christ as Christ was a part of the election and a part of the destiny of the divine decrees. Therefore because of positional truth every believer is predestined to live with God forever under perfect circumstances.
4. The unification of believers is achieved by the baptism of the Spirit — Ephesians 4:5.
 - a. There are a great many Baptist organizations and they all seem to have just one thing in common. Somewhere in the church is a picture of the Jordan River and below it, we read, One faith, one Spirit and one baptism.
 - b. That one baptism is not water baptism.
5. The implications of the baptism of the Spirit provide equality not existent in physical birth — Galatians 3:26-28.
6. The basis for retroactive positional truth is found in Romans 6:3,4; Colossians 2:12. Retroactive positional truth identifies us with Christ in His death and the significant thing with this part of the baptism of the Spirit is the fact that when Christ was bearing our sins, which came from the old sin nature, He was also rejecting human good and lust which come from the old sin nature. Lust is the motivator of life, human good is the carrying out of this motivation. Human good was rejected. The royal priesthood demands that we never be motivated by lust or jealousy or bitterness, and that furthermore we never in our lifetime as a royal priesthood perform human good.
7. The baptism of the Spirit is also related to current positional truth — Ephesians 1:3-6; Colossians 2:10. The implication of current positional truth: Jesus Christ is resurrected, He is seated at the right hand of the Father. We are in union with Him, therefore we share everything that He has. We share His heirship, we share His election, we share His destiny, we share His sonship, we share His righteousness, we share His eternal life. The very basis of strategic victory is now ours in toto. We have a total strategic victory and because we do it is imperative that we move to our tactical objective.
8. The baptism of the Spirit begins the Church Age — Matthew 16:18; Acts 1:5; 2:3 cf Acts 11:15-17.
9. The baptism of the Spirit is not an experience of any kind. It is not ecstasies, it is not speaking in tongues. The aorist tense of 1Corinthians 12:13 plus the subject of that

verb, “we all,” indicates that no one experiences this ministry of the Spirit at salvation.

10. The baptism of the Spirit occurs at the moment we believe in Jesus Christ — Colossians 2:12.

“and belief in the truth” — this gives us the entire picture, the picture that is so important to us right now, the picture of understanding that all of this occurs at the moment of faith in Christ. “Belief in the truth” means “belief in doctrine.” The word “belief” is a dative of advantage from *pistis* (πίστις) [pronounced *PIHS-tihs*]. This is how we are saved, this is when the moment of the baptism of the Holy Spirit occurs. And then we have the objective genitive of *alêtheia* (ἀλήθεια, ας, ἡ) [pronounced *ahl-Ā-thi-ah*] which means doctrine. The doctrine is gospel doctrine.

1973 2Thessalonians

Lesson #14

14 07/09/1973 2Thessalonians 2:13–17 Doctrine of supergrace

Bob reviews v. 13.

2Thessalonians 2:13 **But we ought to give thanks to God always concerning you, brothers beloved by the Lord, that God has chosen you from the beginning unto salvation in the sanctification of the Spirit, and by faith of the truth;...**

Our lives in the plan of God is contrasted with the life of the unbeliever in the cosmic system. We are personally a part of the divine decrees. God the Father is the Agent of election. Only the use of our own volition can make us deviate from the plan of God. *From the beginning* is an idiom for eternity past. God stepped in to take us from this point into forever and beyond. This is done by means of sanctification. Sanctification is one of the five ministries of God the Holy Spirit at salvation.

The moment that we believe in Christ, we are put into union with Christ, which is current positional truth. Every believer is related to strategic victory at salvation; and it is our assignment to move into tactical victory in the Angelic Conflict.

There is no place in the plan of God for human good. We live in a day when everyone is trying to push the jet. We cannot add to or help the plan of God. Between thinking and doing, miss the plan of God completely. Divine good is provided for you to do throughout the course of your life. We do not lack the opportunity; we lack the ability to follow through on an opportunity. The job of a pastor is to study and teach. The believers listens and the pastor teaches.

2Thessalonians 2:14 **...to this also He called you through our gospel to the obtaining of the glory of our Lord Jesus Christ.**

Verse 14 — the objective here is supergrace. The purpose of salvation and staying in this life is to reach the supergrace life. God delights in blessing you to the maximum in time, right under the devil's nose and in the devil's kingdom. "Whereunto" is literally "Into which." "he called" — the aorist active indicative of *kaleō* (καλέω) [pronounced *kal-EH-oh*]. This verb is generally used to relate salvation to the eternal decrees. The aorist tense is a constative aorist, which means that in eternity past God knew that you were going to believe and He provided everything for your life. So this entirety existed in eternity past. The active voice: God the Father produces the decrees in eternity past. His omniscience knew what we would need and what the situation would be at every moment in our lives. The indicative is the declarative indicative which views the action of the verb from the standpoint of reality.

The means by which in time we entered into God's plan designed for us in eternity past is now described — *dia* plus the genitive: "by our gospel" or "through our gospel." It is called "our gospel" because this is addressed to believers and it is our personal possession, we have passed the point of salvation.

"to" is the preposition *eis* (εἰς) [pronounced *ICE*] and it is followed by the accusative of *peripoiēsis* (περιποίησις) [pronounced *per-ee-POY-ay-sis*]. It is translated in the KJV "to the obtaining" and it means "acquiring" or "appropriation" — "with reference to the appropriation."

"of the glory of Christ" — the glory of Christ is the supergrace life. So in eternity past not only did God design for us salvation but in phase two the supergrace life. That is the glory of Christ.

The supergrace life is not way out there somewhere. With the concentrated teaching found at Berachah, it might take a year or two.

The Doctrine of the Supergrace Life

1. Definition. The supergrace life is the ultimate stage of Christian growth, the stage beyond the ECS. It is the area of reaping what God has sown in eternity past. That is the constative aorist of *kaleō* (καλέω) [pronounced *kal-EH-oh*]. It is characterized by occupation with Christ and the supergrace capacities. Supergrace capacities include capacity for freedom, for life, for love, for happiness, for prosperity, and even for adversity. Above all, whatever supergrace blessings were assigned to you in eternity past you have the capacity to enjoy them.
2. Characteristics. The supergrace life is related to the analogy of the sup running over in Psalm 23:5. The cup in the supergrace capacity is maximum blessing through capacity. The cup is made up of doctrine and God does not pour until you have a cup. God's pouring is related to the supergrace life.
3. A distinction, therefore, must be made. Supergrace is distinguished from other categories of God's grace.
 - a. We have salvation grace — Ephesians 2:8ff. The operation of that is a very simple one, it involves volition because salvation is a part of the angelic

conflict. Salvation takes up the slack for what in the garden amounted to “don’t eat of one tree.” The forbidding of one tree was a volitional test, and salvation is a volitional test to the human race. So the operation demands positive volition in a non-meritorious way, and that equals faith in Jesus Christ.

- b. The second category of grace is the grace that keeps you alive in phase two. This is everything that God does for you that keeps the believer alive and intact in the intensified stage of the angelic conflict. No volition is involved, this is a matter of the sovereignty of God.
 - c. There is a third category — supergrace. Volition is involved here. Positive volition is expressed toward the written Word instead of the living Word. The written Word is Bible doctrine. James 4:6 has the term *more grace, greater grace or supergrace*.
 - d. The fourth category in this distinction has to do with Ephesians 2:7 where you have “the exceeding riches of his grace.” But the Greek says, “surpassing grace.” Surpassing grace is phase three grace, and there is no volition involved. The angelic conflict is over, this is the place of ultimate sanctification, this depends upon the sovereignty of God and it lasts forever. These four graces must be distinguished.
4. The analogy. Supergrace is analogous to God resting on the seventh day. This is brought out in Hebrews 4:3, 10.
 5. The love problem related here. Because supergrace is different from reversionism believers under discipline of reversionism sometimes have the feeling that in reversionism God doesn’t love them any more. When a believer is carnal Christ still indwells him, it is only when he goes into reversionism that Christ goes outside the door and starts knocking — Revelation 3:20. The issue here is, does God love the reversionist? The answer is, God loves every believer with maximum love. The issue was settled at the cross through propitiation whereby God found a way to love every believer regardless of his status in time and not compromise His righteousness and His justice. So the believer’s love response varies according to the amount of doctrine in his soul. When a believer goes into reversionism, God steps outside and knocks on the door; and the believer either answers or not. God expresses His love in different ways, the means of expression is different. Expression to the supergrace believer is Romans 8:28 or God pouring. God loves all believers. The supergrace believer has the capacity to love God. Romans 8:28 applies to believers who love God. God loves the believer whom He disciplines; that believer may not love God very much.
 6. The key to supergrace begins with the happiness spectrum. It always begins with the acquiring of +H. Our +H runs all the way from tranquillity to ecstasies, it all depends on the situation. The key is sharing God’s happiness — Philippians 4:4; 1Thessalonians 5:16. This happiness is acquired through the intake of doctrine — 1John 1:4. Emotion for the believer is a prop. We have a spectrum of happiness when we are in supergrace. We can have tranquility, happiness, ecstasies. There is this spectrum of happiness.

7. The celebrityship of Christ. The supergrace believer has maximum love and appreciation for the Lord Jesus Christ — Lamentations 3:22-25; Hebrews 12:2; Colossians 3:1,2. The celebrityship of Christ has a constant test, the communion table is one of the issues. When believers reach supergrace communion has a meaning that it never had before.
8. The capacity factor is involved in supergrace. The supergrace believer has capacity in the following categories:
 - a. freedom — Galatians 5:1; James 1:25-2:12; Romans 8:21; 2Corinthians 3:17;
 - b. life — 1Samuel 17:47; 18:5, 14, 30;
 - c. love in all of its categories — category #1, Deuteronomy 6:6; 30:20; Joshua 23:10,11; 1John 2:5; 4:19; category #2, Song of Solomon 8:6,7; category #3, 2Samuel 1:26;
 - d. happiness — Psalm 9:1,2; 21:1; 31:7; 43:4; 97:12; John 17:13; 1John 1:4;
 - e. suffering — 2Corinthians 12:7-10.
9. The availability of supergrace — Isaiah 30:18, God is tapping His foot waiting for us to get there. This is an anthropomorphism of impatience.
10. The promotion of supergrace — Psalm 84; 1Samuel 17.

2Thessalonians 2:15 **So then, brothers, stand firm and hold fast to the traditions that you were taught, whether by word, or by letter from us.**

Verse 15 — “Therefore, brethren” — royal priests, members of the royal family of God.

The present active imperative of stêkô (στήκω) [pronounced *STAY-koh*] — “stand fast.” Here it means to stand firm under pressure. The present tense is the progressive present. As you continue to take in doctrine you continue to stand firm. The active voice: the royal priest produces the action under the control of the Holy Spirit and the utilization of doctrine. The imperative mood is a direct command. This verb means to be consistent.

“and hold” — the present active imperative of krateô (κρατέω) [pronounced *krat-EH-oh*] means to seize and to hang on to. To seize vigorously and hang on to means GAP.

The word “traditions” is incorrect. It is the accusative plural of parádosis (παράδοσις) [pronounced *par-AD-os-is*] which means the “categories.” You must cling tenaciously to the categories of doctrine. Parádosis (παράδοσις) [pronounced *par-AD-os-is*] comes from the word “delivering” or “handing over” but in the plural it means to hand over something that is categorically arranged.

“which you have been taught” — the relative pronoun refers to the categories of doctrine. The aorist passive indicative of didaskô (διδάσκω) [pronounced *did-AS-koh*] refers to someone teaching you who is qualified. In the royal priesthood the only surviving qualification is the gift of pastor-teacher. The aorist tense is important here because it follows the constative aorist with kaleô (καλέω) [pronounced *kal-EH-oh*]. Now we have the culminative aorist which recognizes the function of GAP, the recognition of the authority

of the right pastor, and being consistent in the intake of doctrine, so that the culminative aorist emphasises the results. The result is entrance into the supergrace life. You are taught until you reach that point. The passive voice: the subject receives the action of the verb. Didaskô (διδάσκω) [pronounced *did-AS-koh*] means to teach with authority. The believers must receive this teaching. The indicative mood: the action of the verb is viewed from the standpoint of reality. Therefore we have an absolute assertion, and this is accomplished through doctrine “by the word” — dia plus the genitive of logos (λόγος, ου, ό) [pronounced *LOHG-oss*].

The quickest way to get mixed up is not to put yourself under the authority of a pastor-teacher. Without that, your personal arrogance becomes key; you reject authority, and you will not grow.

“or our epistle” should be translated “even our epistle.” We have dia plus epistolê (ἐπιστολή) [pronounced *ep-is-tol-AY*] in the genitive which indicates that Paul knew that this was a part of the canon of scripture.

2Thessalonians 2:16 Now our Lord Jesus Christ Himself, and God our Father, the One having loved us and having given us eternal comfort and good hope by grace,...

Verse 16 — the problem with this verse is the word “hope.” It is used in a number of ways — elpís (ἐλπίς) [pronounced *el-PIS*] doesn’t mean hope, it means *expectation, anticipation*. The problem is to find out what in context is expected or anticipated. This time the expectation is in phase three. But remember that we have a dual expectation. Our expectation in time is supergrace and supergrace blessing, but in phase three it is absent from the body, face to face with the Lord, ultimately the resurrection body and living with Him forever.

“hath loved us” — the aorist active participle of agapaô (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] is an antecedent type action, they have loved us from eternity past. Their love from eternity past ends up ultimately in having everlasting life. The ultimate reflection of the love of God is the fact that you are going to live with Him forever is a perfect state in ideal conditions. So the aorist active participle should be translated “having loved us.” The aorist tense of the participle is a culminative aorist.

“and hath given us” — “given” is also translated like a finite verb but it is a participle with antecedent action. This one is a gnomic aorist. It is didômi (δίδωμι) [pronounced *dihd-OH-mee*]. The culminative aorist followed by the gnomic aorist sets up an absolute principle.

“everlasting” — aiônios (αἰώνιος) [pronounced *ah-ee-OH-nee-oss*] means eternal; “consolation,” parakhsij means the act of encouragement. So parakhsij simply refers to all scriptures dealing with phase three. Parakhsij means eternal encouragement, but the eternal encouragement is what we have now, what we know now about phase three.

“good hope” — the word agathos (ἀγαθός) [pronounced *ag-ath-OSS*] is an adjective that indicates absolute good or good of intrinsic value; elpís (ἐλπίς) [pronounced *el-PIS*] means phase three expectation.

“through grace” — e)n plus the instrumental is “by means of grace.” Charis (χάρις) [pronounced *KHAHR-ic*] is surpassing grace here.

2Thessalonians 2:17 ...**may He encourage your hearts and may He strengthen them in every good work and word.**

Verse 17 — the application. “Comfort your hearts [right lobes]” — aorist active optative of parakaleô (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] which has two antithetical meanings. Parakaleô (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] means to exhort or it means to comfort. Here it refers to comfort and doctrine is the comfort of the right lobe. “Comfort” is a culminative aorist and it relates this to the supergrace life. By GAPing and taking in all of this doctrine so that you know all of these categories you ultimately come to the existing results, and the result is supergrace blessing. So supergrace blessing is the ultimate comfort of the right lobe of the soul. The active voice: the believer must GAP it to supergrace for himself. The optative mood expresses a wish or a desire which at the moment does not occur, but this is Paul’s desire for these people.

“stablish” is the aorist active optative of stêrizô (στηρίζω) [pronounced *stay-RIHD-zoh*] and it means to stabilize. Again, the aorist tense is a culminative aorist. This is the stability that comes from supergrace. The active voice: the believer’s stability in supergrace is part of the tactical victory. The optative mood expresses the writer’s wish for these believers.

“in every good word and work” — .the preposition en plus the locative of sphere. The sphere is in “agathos (ἀγαθός) [pronounced *ag-ath-OSS*] word” which means that the supergrace believer does not spend his time running down other people. That is an intrusion upon their privacy.

“work” simply means the production of the entire life which is the overflow of the harvest of the vegetation as seen in Hebrews 6:7, good production.

1973 2Thessalonians

Lesson #15

15 07/30/1973 2Cor. 12:7–10 Doctrine of thorns

2Corinthians 12:7-10

2Corinthians 12:7 **and the surpassingness of the revelations. Therefore, that I should not become conceited, a thorn in my flesh was given to me, a messenger of Satan, that he might buffet me, so that I should not become conceited.**

Verse 7 — Twice in this passage we have the word “lest” which is hina (ἵνα) [pronounced *HEE-na*] plus the negative mh. It is correctly translated “lest” or “that not,” and introduces

a negative purpose clause. The apostle Paul has reached the supergrace life and the key to his supergrace blessings is the abundance of doctrine. No man ever knew more doctrine than Paul.

“I should be exalted” is a present passive subjunctive from the verb *huperaíromai* (ὑπεραίρομαι) [pronounced *hoop-er-AH-ee-rom-ahee*]. The word really means to be arrogant or to be elated. It meant originally to lift up or to carry, hence to raise up, to exalt one’s self, to be arrogant or to be elated. The present tense here has to do with the retroactive progressive present, which means “that I be not arrogant in the past with the result that this overflows into my life.” It also means over elation. The passive voice: Paul receives the action of being either exalted or over elated. The subjunctive mood is part of the syntax of the negative purpose clause also indicating that the over elation or arrogance is potential depending upon how well Paul handles his supergrace prosperity. Apparently Paul had a problem at some time and therefore he is going to suffer in a way designed for his blessing.

“the abundance of revelations” — the instrumental of *u(perbolh* meaning “by means of the abundance.” It means the key to his supergrace life. We have the genitive plural of revelations indicating that Paul personally possessed more doctrinal revelations than anyone in his time and probably than anyone who ever lived.

“there was given to me” — the aorist passive indicative of *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*]. Notice that this was a gift to a person who was not out of line, a person who was in supergrace. This introduces the principle of supergrace suffering or at least one purpose for it. The aorist tense is a constative aorist which gathers up into one entirety all of the time that Paul suffered from the thorn in the flesh. The thorn in the flesh is described so that there is no doubt as to what it is in Paul’s case.

“to me” is not only dative of advantage but dative of indirect object, which means that Paul was to benefit from the results of the verb. There are several words for “thorn” and the one here is *skólōps* (σκόλοψ) [pronounced *SKOL-ops*]. The thorn in the flesh is said to be a messenger from Satan himself or an angel from Satan.

The Doctrine of Thorns

1. Thorns are associated with the curse of both mankind and nature at the time of the fall — Genesis 3:18.
2. Thorns are used to designate divine punishment — Numbers 33:55; Judges 2:3.
3. Thorns are used to designate the fifth cycle of discipline to a nation — Isaiah 34:12.
4. Thorns are related to economic depression and recession under an agricultural society — Jeremiah 12:13.
5. Unconquered people in the land of Canaan were called a thorn to the nation Israel — Numbers 33:55; Joshua 23:13; Judges 2:3. All of the people in the land should have been conquered and this brings up the issue of a nation handling its minorities. If it doesn’t handle them properly they become a thorn to the nation.
6. Thorns are used for negative volition toward Bible doctrine — Proverbs 22:5; 26:9.

7. Thorns describe the various stages of reversionism — Hebrews 6:8.
8. Thorns are used for the details of life which cause negative volition toward doctrine — Matthew 13:7, 22.
9. Jesus Christ wore a crown of thorns which signified being made a curse for us on the cross — Matthew 27:29; 15:17; John 19:2 Cf Galatians 3:13.
10. The Millennial deliverance of nature from the curse of the fall is expressed by the removal of thorns — Isaiah 55:13; Ezekiel 28:24.

The apostle Paul has a thorn in the flesh. This means a type of suffering. The thorn in the flesh is described here in this verse for the apostle Paul. This suffering is unique because it only applies to those who are in supergrace. The word is really not “arrogance” but “elevation” — “Therefore that I be not elevated by means of the abundance of revelations.” This is not a punitive type suffering, this is a suffering so that he will not lose perspective in supergrace. Paul is elated about the revelations, and if there is anything that will slow down elation and excitement it is to have a thorn in the flesh.

Bob gives the example of Bobby coming home from Ranger training with cactus in his knee. He did not want to get busted out of Ranger school, so he would not take leave.

Who gets the thorn in the flesh for knowing a great deal of doctrine? Paul and not Peter or John.

When you teach dogmatically, you are going to be accused of pride. There are people who think that it is their job to keep other people humble.

If there is anything to balance out elation, it is a physical pain.

This was a very painful thing for Paul because he had VIP treatment from Satan’s “messenger” — an angel, *aggelos* (ἄγγελος) [pronounced *AHN-geh-loss*]. Then we have the ablative of *Satân* (Σατᾶν) [pronounced *sat-AHN*] — “an angel-demon from the source of Satan.” Here is a demon who cannot possess Paul but can disturb him, bother him. Paul is not influenced by demonism, he is not indwelt by a demon, but the demon apparently can pursue him and cause him trouble, and does.

“to buffet me” — the present active subjunctive of *kolaphízō* (κολαφίζω) [pronounced *kol-af-IHD-zo*]. This is a present tense of repeated action. It didn’t happen all the time, it happened occasionally.

Paul’s suffering is unique.

2Corinthians 12:7 **Therefore, that I be not over-elated from my abundance of revelations, there was given to me, for my benefit, a thorn in the flesh, an angel from the source of Satan that he might buffet (punch) me so that I should not be over-elated.**

“that I should not be over elated” — stated for the second time.

2Corinthians 12:8 **Three times I begged the Lord for this, that it might depart from me.**

Verse 8 — Paul does something about it, he starts to pray. he is going to pray about it because as a supergrace believer this has no precedent. There comes in the life of the supergrace believer only a type of suffering which has no precedent and does not fall into any of the categories which the Bible elucidates for all believers. This suffering is for supergrace blessing.

“I besought” — the aorist active indicative of *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], used here for a very fervent type of prayer. It means to exhort as well as to comfort, and here it means to intensify his prayer. The aorist tense is the ingressive aorist which means he began to do this. “On behalf of this thing I began to beg the Lord.”

“that it might depart” — *aphistēmi* (ἀφίστημι) [pronounced *af-IS-tay-mee*] means to sheer off, to stand off — “that the thorn demon might stand off from me.”

1Corinthians 12:8 **On behalf of this thing, I begged the Lord three times that it (the thorn) might stand off from me.**

2Corinthians 12:9 **And He said to me, “My grace suffices you, for the power is perfected in weakness.” Therefore will I boast rather most gladly in my weaknesses, so that the power of Christ may rest upon me.**

Verse 9 — the dynamics of supergrace. “And he said to me” — the perfect active indicative of *laleō* (λάλέω) [pronounced *lah-LEH-oh*]. It is an intensive perfect, he said it in the past with the result that it stands forever. The existing results mean the alleviation of the problem.

“my grace” — *hê charis* (χάρις) [pronounced *KHAHR-ic*] *μου*; “is sufficient” — *arkeō* (ἀρκέω) [pronounced *ar-KEH-oh*] in the present active indicative. The word means to be sufficient, as translated, it means to be contented, to be satisfied. It is not only a present active indicative but the present tense is a static present — “always my grace is designed to produce contentment for you.” Here is a principle. The intensity of the pain is emphasized in the Greek, and it is coming to a supergrace believer. The intensity of the pain is hooked up with supergrace to produce +H. +H is a spectrum that goes all the way from tranquillity to ecstasies. Ecstasies has been his problem and in time of pain +H takes us over the tranquillity side of the spectrum, so that we can have happiness on both sides. Ecstasies never prepare us for anything in life. That is not true of tranquillity; tranquillity carries the believer where ecstasies will not. The supergrace believer is always going to be on top of suffering. Grace makes the difference — “my grace produces contentment for you.”

Ecstasies never carry us anywhere in the spiritual life. But this is not true of tranquility. Tranquility carries the believer where ecstasies will not. We need something which carries us through every circumstance in life, so that there is no experience in life which destroys us.

Then we have the illitive use of *gar* to express the reason for this — “for”; “my strength” — *h*(*dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*], there is no possessive pronoun here, it is literally “the inherent power.” In supergrace God gets to express His omnipotence to the maximum. Just as God had the omnipotence to save Abraham’s sexual organs from death to life, to bring him to the point of supergrace sexual prosperity, so God has the power, the ability, for a supergrace believer to convert the greatest disasters of life into contentment. This only occurs under supergrace.

“is made perfect” — present passive indicative of *teleioō* (τελειώω) [pronounced *tehl-i-OH-oh*]. The static present means it is always true for a supergrace believer. The passive voice means to receive fulfillment or completion.

“in weakness” — *en* plus the instrumental of *asthénia* (ἀσθένεια) [pronounced *ahs-THEH-nigh-ah*] — “by means of weakness”; “the omnipotence of God is fulfilled by means of weakness.” The thorn in the flesh, the angel from Satan, is stronger than Paul and therefore Paul would have the disadvantage, but the advantage is his in supergrace provision.

Now the application. How does Paul respond to this? He uses a superlative adverb *hêdistá* (ἡδιστα) [pronounced *HAY-dis-tah*] which means “with the greatest pleasure,” not “most gladly.” “Gladly” is a comparative adverb of *mallon* (μᾶλλον) [pronounced *MAL-lon*] which means “to the highest degree.”

“I will glory” — the future active indicative of *kaucháomai* (καυχάομαι) [pronounced *kow-KHAH-om-ah-ee*] which means to boast — “I will boast.” This is not sinful, this is supergrace function — “with the greatest of pleasure, to the highest degree, I will boast.” This is a gnomic future which means “this is my *modus operandi*.”

“in my weaknesses” — *en* plus *asthénia* (ἀσθένεια) [pronounced *ahs-THEH-nigh-ah*], *e**n* plus the locative. He has discovered a new aspect of supergrace. Supergrace in its simplest form is capacity or the cup in the soul, and God pours. This overflows to others. There is another aspect. The first is all fun, blessing, happiness, things that people enjoy; but there is another set of circumstances which are circumstances of total suffering. God is glorified in the simplest concept because God does the pouring and God gets the glory. But supergrace capacity means not only capacity for blessing but it means capacity for suffering. It means that under conditions of suffering God can get more glory than He could have in any other way in the supergrace status. This is because the greater the suffering in supergrace the greater the glory to our only celebrity, the Lord Jesus Christ.

“that the power [omnipotence] of Christ” — we have *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*] again, and this time it is related to Christ; “may rest upon me” — the aorist active subjunctive of *episkēnōō* (ἐπισκηνόω) [pronounced *ep-ee-skay-NO-oh*] which really doesn’t mean to rest, it means to bivouac, it means to take up quarters, to pitch a tent — “that the omnipotence of Christ may bivouac with me.” It is easy for God to pour blessings, it is easy for God to pour. But when you have suffering in supergrace it always involves your volition, and when your volition under doctrine is responsive to Him — occupation with

Christ — then His omnipotence stands forth and He is glorified in a very special way. The omnipotence of God in pouring is no problem at all but when suffering comes into this picture then God gets a chance, as it were, to show us His omnipotence. Very few people get to see the omnipotence of God but a thorn in the flesh situation involving angels causing Paul great suffering gives God the opportunity to show His great power. And that isn't all — to let you see it. And how do you see it? It bivouacs with you. God pitches a tent with you right there.

2Corinthians 12:9 **And he had communicated to me [in the past with the result that I have it forever], My supergrace produces contentment for you: for the omnipotence is fulfilled [carried out] by means of weakness in supergrace. Therefore with the greatest of pleasure, to the highest degree, I will boast in the weakness, that the omnipotence of Christ may bivouac on me.**

2Corinthians 12:10 **Therefore I take pleasure in weaknesses, in insults, in hardships, in persecutions, and difficulties for Christ; for when I might be weak, then I am strong.**

Verse 10 — “Therefore” — conclusion — “I take pleasure” — present active indicative of *eudokeō* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*]. The present tense is a static present — always that way in supergrace. Active voice: Paul produces this happiness. The indicative mood: the verb is viewed from the viewpoint of reality.

Now he adds a series of five areas in which the supergrace believer will face the same type of suffering. The ere times when a supergrace believer will suffer with infirmities — *astheneia* (ἀσθένεια) [pronounced *ahs-THEH-nigh-ah*], meaning the problems of physical illness, loss of health. It is possible to be in supergrace and lose one's health. But the purpose is to give you a blessing you could never have in any other way in this life; “in reproaches” means literally, “in the sphere of insults” or “malignings”. In other words, in supergrace many believers will know the thorn in the flesh through being maligned, misunderstood, insulted; “in necessities” means that God provides for supergrace believers in time of national disaster, the pressure of needs, lack of the details of life; “persecutions” — persecution from religion, from legalism; “distresses” — anguishes from disappointment and frustration in human relationships.

“for Christ's sake” is literally “on behalf of Christ” — *hupér* (ὑπέρ) [pronounced *hoop-AIR*]; “for when” — literally, “on the occasion when”; “I am weak [helpless], at that time I am strong” — the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] plus the adjective *dunatoj* which means that the omnipotence of Christ has bivouacked in your life so that nothing can get to you.

This verse gives us the 5 things wherein we can have in pleasure.

2Corinthians 12:10 **Because of which [supergrace status] I take pleasure in weaknesses, in insults, in pressures, in needs, in persecutions, in anguishes on behalf of Christ: for on the occasion that I am helpless, at that time I keep on being strong.**

16 08/06/1973 2Thessalonians 3:1–3 Doctrine of faithfulness; doctrine of Satan's strategy toward the believer

Chapter 3

Outline: In the first five verses we have the tying up of some loose ends in Thessalonica. In verses 6-11 we have the attitude toward the reversionistic believer. In verses 12-16 we have an epilogue.

In tying up the loose ends we begin with a concluding prayer request to remind believers that the more doctrine they have, the closer they are to supergrace and in supergrace, the greater becomes the exploitation of those things which are commanded in the Word of God. Certain things are commanded but these commands cannot be fulfilled apart from Bible doctrine in the soul. The two most common are prayer and witnessing. While both are commanded to every believer it is a mistake to assume that just because you are saved and spend time at it that you are a great prayer warrior. You are not until you have the supergrace capacity through doctrine. Just as supergrace capacity works in the field of enjoying wealth, promotion, success, happiness, etc., it also works in the realm of the exploitation and the fulfillment of various commands to the Christian way of life.

Ludicrous concepts come from these various Christian organizations which teach that, one minute after you are saved, you are able to go out and sell Christianity. This is the last thing the average believer is able to do. They know very little about salvation.

Second area of confusion is the matter of prayer. The exploitation of prayer can be truly a phenomenal thing. But this demands maximum doctrine in your soul. So many abuses and misuses of prayer. There are people who address the Holy Spirit. The approach to the throne of grace is simple; and if you can't get that right, where else are you screwing it up? Effectiveness in prayer is dependent upon doctrine in the soul. The divine decrees are like someone putting a plane on auto pilot and then you work the instruments.

Pray for Us

2Thessalonians 3:1 **Finally, brothers, pray for us, that the word of the Lord may spread quickly and may be glorified, just as also with you,...**

Verse 1 — Since Paul asks for prayer from the Thessalonians, this means that they are capable of effective prayers.

To loipon (λοιπόν) [pronounced *loy-POHN*], the word “Finally” which is a part of the accusative of general reference. Loipos is the vocabulary form but it is in the accusative. As a part of the accusative of general reference it means “For the rest” or “For the remainder.” This is a perfect way to begin an epilogue, and the epilogue will tie up all of the loose ends of this epistle.

“brethren” indicates believers in the Lord Jesus Christ, members of the royal priesthood. Many of them have advanced doctrinally, even to supergrace, so that he can now command prayer.

“pray” is the present middle imperative of *proseúchomai* (προσεύχομαι) [pronounced *pros-YOU-khoh-maí*] which is one of the stronger words for prayer in the Bible. The present tense is a futuristic present which denotes an event which has not yet occurred but is regarded as so certain that it will come to pass. In this way Paul for the first time recognizes that there are many believers in Thessalonica who have reached supergrace or who have almost completed the ECS, and therefore this is a great compliment to ask them to pray. The middle voice is reflexive, which indicates that they themselves are going to do it. It also indicates something else: the clergy does not have a monopoly on prayer.

Two overused phrases, *pray for me* and *God bless you*. The highest compliment that Paul could give to any group is to ask for their prayers. He knows that their prayers will be effective. People ask a reverend to pray for them because they think that he has an *in* with God. Bob got an envelope with a dollar in it + a prayer request.

“that” — *hina* (ἵνα) [pronounced *HEE-na*] introduces the first purpose clause and indicates a direction in which they can pray without interfering with Paul’s privacy.

“the word of the Lord” — *ho logos* (λόγος, ου, ό) [pronounced *LOHG-oss*] refers to Bible doctrine; *tou kuriou* — genitive of possession. Bible doctrine belongs to the Lord. This is amplified in 1Corinthians 2:16 where Bible doctrine is called the mind of Christ. Here it is called “the word of the Lord.”

“may have free course” is a present active subjunctive of the verb for running, *trechô* (τρέχω) [pronounced *TREHK-oh*]. The present tense is an iterative present, which means that the action of the verb recurs at successive intervals. The active voice: Paul is asking them that he might produce the action. The subjunctive mood is potential. In other words, Paul is doing a lot of teaching of Bible doctrine. There is no change in the content, he has mastered the content. So the problem for which he is asking prayer is the presentation of what he knows, the communication of it. Many times a man has a message to teach that is vital to the recipients but because he is tied up in knots he can’t teach it properly. Paul asks that the Word of God might have free course, that it might run freely. This is an idiom. He has no problem with the content, his problem is to have freedom to teach effectively. Freedom to teach means that there must constantly be an elimination of those who are negative from the congregation.

It is the positive people who count. Bob has people who try to talk to him all the time before Bible class and getting him off his game.

Bob has found a time to come down Richmond and see the least number of people, so that he is relaxed when he arrives to teach.

“and may be glorified” is the present passive subjunctive of *doxazô* (δοξάζω) [pronounced *dox-AD-zo*]. The more relaxed the pastor-teacher is the more effective the communication, and therefore the Word is glorified. The present tense being iterative, the action recurs at successive intervals. The passive voice: the Word of God receives glorification in its presentation. The subjunctive mood: this is a potential subjunctive, it depends upon the condition of the pastor-teacher at the time that he stands up before the congregation.

Before teaching, so many pastors are all tied up. Long set of announcements; and asking for money, the choir. Over and over, there are things to bring the pastor-teacher down. Apparently the pastor before Bob fired the choir; and Bob made the mistake of starting it up again.

Paul is praying to be able to teach being relaxed before his congregation.

“even as it is with you” — to indicate that the Thessalonian believers were very positive to his ministry, and that he was very relaxed when he stood up in front of them because of their positive volition. Rapport between a pastor and a congregation comes from positive volition on the part of the congregation. The Thessalonians are an illustration of responsiveness to doctrine.

“with you” is *prós* (πρός) [pronounced *pross*] plus the accusative and it means “face to face with you.”

2Thessalonians 3:2 ...and that we may be delivered from perverse and evil men; for not all are of the faith.

Verse 2 — a second purpose clause. It begins with the conjunction *hina* (ἵνα) [pronounced *HEE-na*] plus the subjunctive, the primary way of introducing a purpose clause. “That we may be delivered.” The word for delivered is *r(uomai* which is stronger than simply delivering, it means to drag out of danger. This is a constative aorist which means that his life was often in danger. The passive voice means that he had to receive deliverance. The subjunctive mood: deliverance was always potential.

“from unreasonable” — *apó* (ἀπό) [pronounced *aw-PO*] is the preposition of ultimate source: “from the source of unreasonable men.” The object of the preposition here is *átōpos* (ἄτοπος) [pronounced *AT-op-oss*] which means harmful, perverted, and it refers to reversionists.

“and wicked” — means malignant, and this indicates the opposition of the unbeliever.— *ponhroj*. He has two sources of opposition: unreasonable or harmful, perverse, outrageous, refers to the believer. *Ponhroj* for wicked refers to the unbeliever, so he gets opposition from both believers and unbelievers.

“men” — *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] is a generic term referring to the human race in its category.

“for all men have not faith” — “have” is not found in the original. It simply says, “not the faith” — h(pistis (πίστις) [pronounced *PIHS-tihs*] here refers to two things. Pistis (πίστις) [pronounced *PIHS-tihs*] has basically three meanings. It means faith, which is its first meaning. Its second meaning is what is believed or doctrine. So pistis (πίστις) [pronounced *PIHS-tihs*] means both faith and doctrine. Both meanings apply here because we have two categories of homo sapien. We have the reversionistic believer who is described as harmful, perverse, or outrageous, and he lacks doctrine. The second category are those who lack faith in Jesus Christ. So both are true here. But the Lord’s faithfulness is now emphasized.

2Thessalonians 3:3 **But the Lord is faithful, who will strengthen you and will keep you from evil.**

Verse 3 — “But the Lord is faithful” — again we have kurios (κύριος) [pronounced *KOO-ree-oss*] which connotes lordship and deity. It describes here God the Father as the author of the plan; “is” is a present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. This is a static present which means that the Lord perpetually exists as a faithful God us. The word “faithful” is pistós (πιστός) [pronounced *pis-TOSS*], which is an adjective which goes with pistis (πίστις) [pronounced *PIHS-tihs*], the noun. The adjective means inspiring trust, dependable, and object of full confidence, faithful or reliable. All of the meanings here are pertinent with regard to God the Father.

The Doctrine of Faithfulness

1. God is faithful in rebound — 1John 1:9 This means He is always faithful to forgive us our known sins, the sins we confess, and at the same time to forgive us the sins we did not know were sins.
2. He is faithful to us under conditions of testing — 1Corinthians 10:13.
3. God is faithful in provision — 1Thessalonians 5:24.
4. God is also faithful in protecting us — 2Thessalonians 3:3.
5. God is faithful in the believer’s unfaithfulness — 2Timothy 2:13.
6. God is faithful in keeping His promises — Hebrews 10:23.
7. God is faithful in following His plan — 1Corinthians 1:9.

“who shall stablish you” — “who” is a relative pronoun referring to God the Father; “shall stablish” is a future active indicative of the verb stêrizô (στηρίζω) [pronounced *stay-RIHD-zoh*] which means to set is a certain position or direction. It also means to be mentally stabilized, to be firmly established, to be firmly supported by something. This is accomplished through Bible doctrine. The progressive future tense means that the action of the verb will be fulfilled progressively in future time. The active voice: the Lord produces through doctrine the action of the verb. The indicative mood is declarative which indicates that the action of the verb is viewed from the standpoint of its reality.

“keep” is also a future active indicative. The verb is phulassô (φυλάσσω) [pronounced *fo-LAHS-soh*] which means to guard or to preserve. The future tense this time, however, is not progressive, it is gnomic. The reason it is a gnomic future is because it goes with the

previous future tense. As you continue to GAP it in the future and take in more and more doctrine, then you come to the place of being preserved from evil. You are guarded by doctrine in the soul. The principle is the gnostic future is axiomatic. As you respond to doctrine and reach the supergrace life the more doctrine you have in your soul the more you are guarded from evil in life, and doctrine becomes the guard in your soul.

“from evil” — ponhroj, which this time means “the evil one .” This is Satan who rules the world. The greatest defense you have against Satan is Bible doctrine in the soul.

The Doctrine of Satan’s Strategy Toward the Believer

1. The general principle is established by 2Corinthians 2:11. Satan’s strategy is to accuse every believer — Zechariah 3:1,2; Job 1:6-11; Revelation 12:9,10. Satan is in the business of accusing every believer.
2. It is the strategy of Satan to persuade the believer to ignore the Word of God, to be negative toward it. This is done in three specific ways in the scripture.: To be disobedient to the Word and the authority involved in teaching it — Genesis 2:17; 3:4. To do this by worry and anxiety — 1Peter 5:7-9. By ignoring doctrine that you have learned — 1 Chronicles 21:1.
3. To entice the believer from the will of God: the operational will of God, the geographical will of God, and the mental will of God — 2Corinthians 2:11.
4. To destroy the believer’s focus. He does it in three ways: to get your eyes on self — 1Corinthians 1:10,11; 1Kings 19:10; Matthew 26:31-35; to get your eyes on other people — Genesis 19:28; 20:1; to get your eyes on things — Hebrews 13:5,6.
5. To frighten believers with regard to death. This is only counteracted by the whole principle of dying grace and all that is involved in it — Hebrews 2:14,15.
6. To infiltrate the believer’s right lobe with religion..
7. To involve believers in temporal solutions to man’s problems so that divine solutions are excluded or ignored — the social action concept, becoming involved, helping the downtrodden. This is a result of reversionism in the soul.

1973 2Thessalonians

Lesson #17

17 08/13/1973 2Thessalonians 3:4–9 Doctrine of separation

One thing that people need is confidence; and this is something that we can all have. The key is, this is doctrine; and it is the key to the Christian experience.

2Thessalonians 3:4 **And we are persuaded in the Lord as to you, that both you are doing and you will do the things that we command.**

Verse 4 — the principle of bona fide spiritual confidence in the Christian life.

“And we have confidence” — the perfect tense of the verb peithô (πείθω) [pronounced *PIE-thoh*]. Peithô (πείθω) [pronounced *PIE-thoh*] means everything from faith to believe, to obey; but in the perfect tense it means to have confidence. Furthermore, this is an

intensive perfect which means to have confidence in the past with the result that you keep on having confidence. Confidence comes from knowing what it is all about, orienting to the situation in life. This type of confidence comes from the supergrace life. Under the principle of the supergrace life the apostle Paul has confidence in every situation in life. He has doctrine in his soul and he knows how things should go in any situation.

The sphere of Paul's confidence — the preposition *e)n* plus the locative of *kurios* (κύριος) [pronounced *KOO-ree-oss*]. The sphere for Paul's confidence is a technical phrase because *e)n* plus the locative of *kurios* (κύριος) [pronounced *KOO-ree-oss*] refers to his position in Christ. So all confidence in the Christian life inevitably goes back to the start of Christianity. It all starts the same way, we enter into union with Christ. This keeps Christianity out of the religion class. Christianity is not a religion., it is a relationship, union with Christ.

“touching you” — the preposition *epi* [for *ἐπί* (ἐπί) [pronounced *eh-PEE*]] plus the personal pronoun here in the accusative case indicates “toward you.” *Επί* (ἐπί) [pronounced *eh-PEE*] plus the accusative is always directional. So literally, “We have confidence in the Lord toward you.” The confidence here is based upon the fact that Paul knows the Thessalonians are positive toward doctrine. Principle: When believers are positive toward doctrine and they are growing in grace, and when they are approaching or have actually reached the supergrace life, it is possible to have confidence toward them in the sense that their lives are consistent and are characterized by stability. So in this life there are people who can be counted on because of their relationship to the Lord in the royal priesthood.

“that” — the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] which used after *peithô* (πείθω) [pronounced *PIE-thoh*] has a special meaning. It is a clause introducing apostolic authority. Positive volition toward doctrine is characterized by accepting the authority of the communicator of doctrine.

“ye both do and will do the things which we command you.” The word “do” is a present active indicative of *poieô* (ποιέω) [pronounced *poi-EH-oh*]. This is a retroactive progressive present — you have been doing it in the past, you will continue to do it, you are doing it right now. The future tense is a prophetic future active indicative of the same verb *poieô* (ποιέω) [pronounced *poi-EH-oh*]. The present plus the future is the equivalent of a perfect tense. Why wasn't a perfect tense used? The reason for not using the perfect tense was to divide their attitude to doctrine now from the future concept of it and therefore two verbs give greater emphasis to what is going to happen to these people who are going to supergrace.

“will do” means that they will continue to be faithful in taking in the Word; “the things” refer to Bible doctrine, the teaching of doctrine in apostolic times.

“which we command you” — the present active indicative from the compound verb *paraggellô* (παραγγέλλω) [pronounced *par-ang-GEL-low*]. *Para* is the preposition of immediate source; *aggellô* means to announce, to notify, to communicate. It means to communicate from the immediate source of self and eventually it comes to mean to give

a command. But it means to give a command categorically. There are many words for giving a command but *paraggellô* (παραγγέλλω) [pronounced *par-ang-GEL-low*] indicates the idea of giving a detailed command (a five paragraph field order) . This is a detailed, categorical command. Paul is going to teach doctrine categorically and they are going to respond to it.

“you” is not found in the original.

2Thessalonians 3:5 **And may the Lord direct your hearts into the love of God and into the steadfastness of Christ.**

Verse 5 — some basic techniques for moving in the creation of supergrace. “And the Lord direct your hearts into the love of God.” “The Lord” refers here to God the Father. In the previous verse it refers to God the Son. God the Father is mentioned here in terms of His perfection.

“direct” is the aorist active optative of *kateuthunô* (κατευθύνω) [pronounced *kat-yoo-THOO-no*]. The word means to make straight according to norms or standards. In this case the norms and standards are God’s .The word “direct” is a good translation as long as you understand that the verb connotes direct according to an absolute standard. In other words, it is God’s objective to move you to a point, namely supergrace. With that in mind the previous command is doctrine moving you to that objective. “The Lord move you to the objective.” The aorist tense is an ingressive aorist which indicates to begin to move.

“of your hearts” — the heart is the mentality of the soul and is the objective for doctrine to reach supergrace.

“into the love of God” — the love of God here refers to occupation with the person of the Lord Jesus Christ. **We love Him because He first loved us**, is the experience of the supergrace believer. If we are going to respond to the love of God then we must have maximum doctrine which is in the supergrace status.

We cannot love God by having experiences. You cannot love God unless you know God. Loving God is supergrace status. God loves us at the point of salvation, regardless of what sort of believer that we are. We pass the point of propitiation and God loves us; but we do not love God.

“into patient waiting” — the supergrace life in its perspective toward circumstances in general. It is a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative of *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*] which means patient endurance, maximum faith-rest technique which comes under the supergrace life, maximum utilization or maximum exploitation of doctrine. This is done, as it says in the genitive here, for Christ.”

Warning Against Idleness

2Thessalonians 3:6 **Now we warn you, brothers, in the name of our Lord Jesus Christ, you are to withdraw from every brother walking idly and not according to the tradition that you received from us.**

Verse 6 — there are people in every local church who are negative toward doctrine. There are in Thessalonica lots of positives but there are also some negatives. What should be your attitude toward believers with negative volition?

You have heard a lot of stuff about loving the brothers.

“command” is the same paraggellô (παραγγέλλω) [pronounced *par-ang-GEL-low*] of the previous verse, and it means to give a direction. If you are going to move on to supergrace you are going to have to learn the principle of separation. No one reaches supergrace unless he separates from those who are negative.

An alert pastor gets rid of negative volition types. Some positive believers go negative because of the influence of negative believers.

Separation mainly applies to separation from other believers; not from unbelievers. The love which we are commanded to have is strict a mental attitude love. You should not hate, be jealous, implacable, etc. regarding any other believer.

Your approach other believers should be with caution. People in Berachah can be problematic and suck you into their own world.

The Doctrine of Separation

1. There are certain types of carnal believers from which we must separate, e.g. 1Corinthians 5:10,11 — from any believer involved in abnormal sex. Stay away from homosexuals. Nothing more abnormal than incest. That is as abnormal as bestiality. Greeks were a society of anything goes in sexuality. You watch with whom your children associate. You watch your boys who hang around boys all the time, and girls who hang around girls all the time. Separation means using your head. Right man or right woman cannot have abnormal sex. Anything that they do and to which they both agree.
2. Separation from reversionism. Reversionism is negative volition toward doctrine. All holy-rollers are reversionists — 2Thessalonians 3:6,14,15; 1Samuel 22:1.
3. Separate from believers who make emotion the criterion. They are going to enter into some system of pseudo spirituality — Romans 16:17,18.
4. Separation from the fast crowd — 1Peter 4:4; Proverbs 1:10=19.
5. Separation from superficial social life and apostate fun crowds — Jeremiah 15:17.
6. Separation from unbelievers where doctrine is compromised. (You don't separate yourself from all unbelievers) If you marry an unbeliever it is a compromise of doctrine — 2Corinthians 6:14; Hebrews 13:13.
7. Separation from human viewpoint worldliness — Romans 12:1–2. Worldliness is a mental attitude, not something people do. This is human viewpoint.

8. Separation from religion and apostasy — 2Corinthians 6:17; 2Peter 3:5.

“withdraw” — the present middle infinitive of the verb stéllō (στέλλω) [pronounced *STEHL-loh*] which means to separate or withdraw. This is a tendencial present which indicates something that is not occurring at the moment but will take place at some time. The middle voice is a direct middle, which is reflexive. Make sure that you yourself withdraw from them. The infinitive indicates purpose. It is God’s purpose for you to be separated.

“from” is the preposition of ultimate source, apó (ἀπό) [pronounced *aw-PO*]; “every brother” — the ablative of pas plus the ablative of adelphos (ἀδελφός) [pronounced *ad-el-FOSS*]. This is a command to separate from believers in reversionism. This does not conflict with commands to love the brethren, such as Romans 13:8; 1Peter 1:22; 2:17; 3:8; 1John 3:23; 4:12. Loving the brethren is a mental attitude only. Your mental attitude toward believers must be minus mental attitude sins. You can separate from these believers and still love them.

“that walketh” — the present active participle of peripateō (περιπατέω) [pronounced *per-ee-paht-EH-oh*] which means pattern of life. The retroactive progressive present means they have been walking that way in the past, long enough for you to observe their reversionism, and at the present time they are still walking that way. When you put this with the tendencial present of stéllō (στέλλω) [pronounced *STEHL-loh*] it indicates that so far the Thessalonians have not separated from these people because they are under the erroneous concept that love means that you must hang around them. The active voice: certain believers in Thessalonica are producing reversionism. The participle is circumstantial which indicates the condition of these people from whom they must withdraw.

“disorderly” — atáktōs (ἀτάκτως) [pronounced *at-AK-toce*], a military adverb which means to be out of ranks, to be insubordinate. Disorderly is a good translation, but it should be translated “insubordination.” They have rejected the authority of the pastor, Paul’s apostolic authority, the authority of Bible doctrine.

“not after the tradition” — the negative mē indicates that there is still hope for them that they might come back, but separation is still the order of the day. Then we have the prepositional phrase kata plus the accusative of parádosis (παράδοσις) [pronounced *par-AD-os-is*] — “not according to the tradition.” The tradition of the Church is the constant intake of Bible doctrine, advancing toward the tactical victory of the supergrace life. Parádosis (παράδοσις) [pronounced *par-AD-os-is*] also means, in addition to tradition, delivery or transmission. The delivery or transmission of the local church is the communication of Bible doctrine.

The negative ouk would mean that there was no hope for them, that the door is shut; but here we have the negative mh which means that they can recover from reversionism. But while they are in it separate from them.

“which he received of us” — paralambanō (παραλαμβάνω) [pronounced *pahr-al-am-BAHN-oh*] which means to receive through teaching here; not “of us” but “from us” — para plus the ablative means from the source of us. Paul has taught these people in the past.

2Thessalonians 3:7 For you yourselves know how it behooves you to imitate us, because we were not idle among you,...

Verse 7 — this verse is not what it appears on the surface.

“You yourselves know” is the perfect active indicative of oida (οἶδα) [pronounced *OY-da*] used as a present tense for knowledge they do have, something they do understand. Therefore oida (οἶδα) [pronounced *OY-da*] becomes a frame of reference at this particular point.

“how ye ought” — “ought” indicates obligation: the present active indicative of deī (δεῖ) [pronounced *digh*] is an idiom for obligation.

“to follow us” — present active infinitive of miméomai (μιμέομαι) [pronounced *mim-EH-ohm-ahēe*] which means to imitate. It is the basis for the English word “mimic.” The present tense in this particular case is a static present, which means this is a continuous thing. The active voice: believers are to do it. The infinitive indicates God’s purpose. The word miméomai (μιμέομαι) [pronounced *mim-EH-ohm-ahēe*] means here to respect the authority of. — “us,” Paul and his traveling seminary. And how are they to respect his authority? By following the thing that Paul has done. He has lived under authority and by authority before he exercised authority, and they are to do the same thing. “we have not behaved ourselves disorderly among you” — the aorist active indicative of ataktēō (ἀτακτέω) [pronounced *at-ak-TEH-oh*]. The adverb is based on this verb and it means to be insubordinate — “we have not been insubordinate.” The constantive aorist gathers up into one entirety the action of the verb. At no time has Paul been insubordinate.

2Thessalonians 3:7 For you yourselves know that it is necessary for you to imitate us: we have not been disorderly among you.

2Thessalonians 3:8 ...nor did we eat bread from anyone without payment, but in labor and toil, working night and day in order not to be burdensome to any of you,...

Verse 8 — “Neither did we eat any man’s bread for nothing.” “We did not eat” is the aorist active indicative of esthiō (ἐσθίω) [pronounced *es-THEE-oh*], and again it is the constantive aorist.

“for nought” is an adverb, dōreán (δωρεάν) [pronounced *do-reh-AHN*] — “as a gift.” There is no place for moochers in the ministry, there is no place for moochers in Christianity. So Paul goes from the principle of authority to the principle of people who come in in order to scrounge something.

“but wrought” — *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahēē*] here means to engage in business; “by means of hard work and travail” — wearisome labour.

“that we might not be chargeable to any of you” — or, “that we might not be a financial burden.”

2Thessalonians 3:9 ...not that we do not have the right, but that we may offer ourselves as an example to you for you to imitate us.

Verse 9 — “But that we might give ourselves to a pattern that you might imitate.”

“we have not power” — *exousia* (ἐξουσία) [pronounced *ex-oo-SEE-ah*], which means authority. In other words, Paul had the authority to come in and take an offering from them.

“but that we might give ourselves to you as a pattern” — the word “make ourselves” is *didōmi* (δίδωμι) [pronounced *dihd-OH-mēē*], aorist active subjunctive. It is a constative aorist. The active voice: Paul was trying to teach them a point they needed. The subjunctive mood is the potentiality of this thing, it isn’t followed everywhere.

“ensample” is *typos* (τύπος) [pronounced *TOO-poss*] for a pattern; “to follow us” or “to imitate us.”

They are to follow him in three things here: a) Verse 9 teaches the principle of taking advantage of; b) They did not scrounge; c) Authority: they respected authority. Principle: If you have respect for authority you have respect for the rights of others. When you have respect for the rights of others you have respect for the privacy of others.

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Lesson #18

18 08/20/1973 2Thessalonians 3:10–13 Routine of life

2Thessalonians 3:10 For even when we were with you, we were commanding you this, that “if anyone is not willing to work, neither let him eat.”

Verse 10 — the background for this passage was that someone had sold believers on the story that the Rapture was going to occur at any moment, and they quit their jobs. They decided that the rapture was so close that they should no longer enter into the routines of life and just quit their work.

Believers after WWII bought a Navy ship, and after a lot of caterwauling and prayer, they launch from southern California to the Philippines. The ship sank near Catalina Island.

There is nothing special that you ought to be doing at the rapture.

Another group in the late 1920's bought white sheets and stood on top of a mountain. When people first catch onto the rapture, they want to do something goofy. The idea is, do not hold back or plan to do something weirdo.

We have a reminder here: “For even when we were with you.” “We were” is the customary imperfect active indicative of eimi (εἶμι) [pronounced *eye-ME*]. The imperfect tense always connotes past time. Customarily in the past Paul has been with them for the purpose of face to face teaching. The active voice: Paul always says we, so it indicates Paul and those who accompanied him. The indicative mood is a declarative indicative for reality. This is not an editorial *we*, but he always had a traveling seminary going with him, of 3–10 men.

“with you” is “face to face with you” — *prós* (πρός) [pronounced *pross*] plus the accusative of *su*. It has to do with face to face teaching and it indicates the fact that face to face teaching is the order of the day for the Church Age.

“we commanded” — this time we have simply linear *aktionsart* in past time. This is equivalent to the progressive present tense and it means that this was a constant, repeated command. The word is *paragellō* (παραγγέλλω) [pronounced *par-ang-GEL-low*] and it means to give a command or to direct or to take charge. Here it has the idea of taking charge — “we took charge of you.” They kept on taking the responsibility for them, for teaching them spiritual things.

“that if any would not work, neither should he eat” — “if” is a first class condition; “if any believer would not” — present active indicative of *thélō* (θέλω) [pronounced *THEH-Ioh*] indicating the function of free will. Of their own free will they would not get a job, they would not work for a living. The present middle infinitive of *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahée*] connotes working as it then existed.

Bob ran into someone who quite his job and sat around the house doing nothing, because he was faith-resting it. From creation to the end of time, people will work.

“neither should he eat” is a present active imperative of *esthiō* (ἐσθίω) [pronounced *es-THEE-oh*]. This is a principle of economy and it is applied here to the local church because a lot of people have simply quit working under the excuse of the Rapture.

There is a place for charity but no place for welfare. Welfare encourages people to be lazy. These people were sitting around waiting for the rapture to happen.

When people have time on their hands, they become lazy, vicious people. Sins of the tongue are vicious. People just sitting around obviously will get into trouble.

2Thessalonians 3:11 **For we hear some among you are walking idly, not working at all, but being busybodies.**

Verse 11 — “we hear” is the iterative present active indicative of *akoúō* (ἀκούω) [pronounced *ah-KOO-oh*], which means from time to time we hear. The present tense doesn’t always mean linear aktionsart.

“some” — believers who do not understand doctrine and have misapplied and distorted the doctrine of the Rapture; “which walk disorderly” — present active participle of *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*]. *Peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] is used for a way of life. It is in the retroactive progressive present, which means these people who have distorted the Rapture are now doing something that they should not do. They have a manner of life which is contrary to the Word of God. The active voice indicates a segment of believers in reversionism doing this. This is a circumstantial participle to indicate something that is going on at that time. The adverb explains what is going on — “disorderly” is the adverb *atáktōs* (ἀτάκτως) [pronounced *at-AK-toce*], a military term meaning out of ranks, insubordinate, out of line. It refers in this case to a distortion of doctrine.

“working not at all” — the present active participle of *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahee*] plus the negative. This is a static present tense to indicate that this continues to be their status.

When people should be working and they are not working they get into trouble.

“but are busybodies” — a present active participle of *periergázomai* (περιεργάζομαι) [pronounced *per-ee-er-GAHD-zom-ahee*] which means to be doing something you shouldn’t be doing. *Peri* means around; *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahee*] means to work. Now they are going all around work. This also means to make a business of going around and intruding on the privacy of others. This is somewhat of a play on words; they are not working, but they are *working around*. You are not busy with your own business, but you are busy with the business of others.

All believers are members of the royal priesthood. We are all royal family. One principle is, privacy. The doctrine of privacy. This is why you come in Berachah and you do not fill in some card to put in the offering plate. You come as a believer priest, and you have privacy. The pastor-teacher teaches to a group of at least three. In this way, you have privacy in a public place. It is not the business of a pastor-teacher or anyone else to come and tell you how to live your life. The principle is live and let live. There will be some social life in the local church. People should simply gravitate to others on their own. No intrusion on the privacy of any individual.

People who try to tell you how to live your life; and they intrude upon your privacy. And they might even malign you if you ignore them. This was happening in the Thessalonian church. They might have been telling others, “Share your food with us, because we are waiting on the rapture.”

There are women who have nothing to do but to wander about the stir up trouble. The pastor of a church has the authority to throw people out.

2Thessalonians 3:12 **Now we command and exhort to such by our Lord Jesus Christ so that, working with quietness, they may eat their own bread.**

Verse 12 — referring to these who have quit their jobs, who are loafing, who are meddlers, trouble makers.

“such” is a dative of disadvantage; “we command” — present active indicative of *paragellō* (παραγγέλλω) [pronounced *par-ang-GEL-low*] again. This is an aoristic present. Here is a present tense using a point of time, like the aorist.

“exhort” means to take doctrine and show them the way out of their problem; “command” means orders to get under authority.

“that” introduces a purpose clause; “with quietness” — the preposition *meta* accompanied by the genitive singular of *hēsychía* (ἡσυχία) [pronounced *hay-soo-KHEE-ah*] and it means “accompanied by quietness.” This means that they need to learn some doctrine. Learning has to be associated with quietness. They have to, as it were, withdraw from every activity, good or bad, and go on a crash program to learn doctrine. Doctrine in their souls is the ultimate solution. They need to withdraw from their various busybody behavior.

Women keep quiet in church means, you cannot learn and be talking at the same time. This indicates that you have mental attitudes of hostility, anger, etc.

“they work” — *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahee*] in the present active participle. The present tense of this participle is a customary present, meaning that this should be a routine.

“and eat their own bread” — present active subjunctive of *esthiō* (ἐσθίω) [pronounced *es-THEE-oh*]. They should make their own living. This opposes socialism, communism and welfare. People need to have a job and to have a routine in life. Work is considered good by the Word of God. Having a job is considered to be very important by the Word of God. If you do not have something like this, you are going to get into trouble. You will get into a false system of action. Work is beneficial to the soul; and ordinarily, it is beneficial to the body.

2Thessalonians 3:13 **Now you, brothers, shall not grow weary in well-doing.**

Verse 13 — this is addressed to “brethren” which means believers in the Lord Jesus Christ. Secondly, it says “be not weary” and that is an aorist active subjunctive of *ekkakēō* (ἐκκακέω) [pronounced *ek-kak-EH-oh*]. This means “do not be discouraged or despondent by the routine of life.” It indicates the fact that to have a routine in life is good, not bad. God expects us to spend a good portion of our lives making a living. This is an ingressive aorist whereby when people start to loaf they start to become despondent. The mental attitude of despondency leads to other mental attitudes. The ingressive aorist says do not begin to get this way because when you do you get into this other pattern.

“in welldoing” is a present active participle kalopoiéō (καλοποιέω) [pronounced *kal-op-oy-EH-oh*]. Kalopoiéō (καλοποιέω) [pronounced *kal-op-oy-EH-oh*] means to be in the routine of life. Kalos (καλός) [pronounced *kal-OSS*] means noble, so it is noble doing. God regards what you do for a living as noble function — “stop being weary in noble function.” The royal priesthood is designed to work for a living. This is full-time Christian service. The fact that you do this as a royal priest lifts this up to the realm of noble service. The very principle of being bored means that you are like a bomb. Boredom is the basis for detonating the bomb.

Every time you find a dropout, you find someone who is a troublemaker; they wind up in prisons. Our prisons are filled with young people who were bored and dropped out. Your job is every bit as much as Christian service as a missionary. Every believer has to have routine. If a pastor does his job right, he has no time leftover to get into other people’s business. Routine is a great blessing; and doctrine is to challenge us to do the routine of our lives.

An excellent businessman that Bob met in the Virgin Islands had a very successful business, but his wife did not have enough to do. So she got involved in the business and ran it into the ground. She needed some routine and some work and she did not have it.

If you do not have much to do and you do not like exercise, you are the first time to be a troublemaker. If you have never been on a consistent exercise program when you have some free time, then you are likely to get into trouble. People who cannot stand exercise are people without any self-discipline. It would be very beneficial to exercise and they do not have it.

When you have time on your hands, it is very easy to see which way you will go. Can you entertain yourself? Can you find something to do? Can you sit down and read a book? Can you exercise? How do you handle the time when you are not working? If you find it very easy to become bored, then you are a potential monster.

People who become bored easily look for things to do, like find butterflies and remove their wings. God has designed life to be filled with many hours of routine. The next time you get into your routine, thank God for it. Your routine in life should be related to your royal priesthood. All life is designed for routine, and this is a command telling you to stay with the routines of your life.

As you advance in the Christian life, you will be able to handle your times alone very well. You will have a very full and wonderful life. If you can’t, you are potentially a troublemaker.

2Thessalonians 3:13 **Royal family [of God], Do not be discouraged in honorable function (or, in the routine of life).**

2Thessalonians 3:13 **Now you, brothers, shall not grow weary in well-doing.**

One of the occupational hazards on the way to supergrace is weariness. Weariness = routine + pressure, or weariness = normal living without anything unusual., or boring living + pressure. If you are going to dedicate yourself to reaching the tactical objective of the supergrace life there is going to have to be a lot of routine, a lot of things that you will not want to do and you will do them, and this is where the apostle takes the Thessalonian believers at the point of verse 13. He recognizes, first of all, that they are members of the same family that he is. He calls them brethren for that reason. They are members of the royal family and he tells them not to be weary. He has already warned them about the importance of taking in doctrine on a daily basis.

We have an ingressive aorist active subjunctive of *ekkakéō* (ἐκκακέω) [pronounced *ek-kak-EH-oh*] which means to be weary, to be despondent, discouraged, faint-hearted. The general connotation is discouragement. Many times we will be discouraged with the idea of going on. There seems to be, just before the believer reaches supergrace, a special test or pressure. You have to get through this pressure in order to make it, and this pressure can be any one of the reactor factors — disillusion, boredom, discouragement, overcome with self-pity, lonely and not able to handle it, the problem of frustration, mental attitude sins, or special pressure of some kind. These are all designed to give you that final sprint into supergrace, and this is a test that comes maybe once, maybe twice or three times on the road to supergrace. This is a specific warning about that, and the warning is given from the standpoint of the ingressive aorist to show that these things will occur when you are doing the right thing, when you are on the right track, when you are persistent and consistent in the intake of doctrine.

The words “well doing” have to do with moving into the supergrace life. The ingressive aorist means “do not begin even to get discouraged.” Don’t allow the test to overcome you., it will just slow you down in getting there. “Well doing” is *kalopoiéō* (καλοποιέω) [pronounced *kal-op-oy-EH-oh*] which means noble doing. Noble doing has to do with the supergrace life. The present tense is a static present indicating a situation which is regarded as being normal for the Christian way of life. The word *kalos* (καλός) [pronounced *kal-OSS*] should be honourable or noble. “Do not become discouraged in noble/honourable function.”

2Thessalonians 3:13 **Royal family [of God], Do not be discouraged in noble or honorable function (or, in the routine of life).**

When ever you become involved in one of the reactor factors the first move is generally toward the frantic search for happiness. Therefore the next verse is designed to cut you off from that.

2Thessalonians 3:14 **And if anyone does not obey our instruction through the letter, take note of this man, not to mix with him, so that he may be ashamed.**

Verse 14 — “And if any man obey not our word by this epistle.” These are the people who are on the road to reversionism and who are on the frantic search for happiness. “If” is a 1st class condition. The word “any man” is the impersonal *tij*, meaning “anyone.”

“obey not” — present active indicative of *hupakouô* (ὑπακούω) [pronounced *hoop-ak-OO-oh*], one of the two major verbs for authority. This is a military term as it means to be under the authority of someone who is over you as a commanding officer. In Paul’s time, those with spiritual authority included the Apostles and pastor-teachers. The ones who are on the frantic search for happiness always break out of the authority of the pastor-teacher, whoever their right pastor-teacher happens to be. In doing so they get onto emotional revolt. This opens up *mataiothj* and causes the infiltration of false doctrine into the heart or the right lobe. This is a warning against it, and it also indicates that often these people do hang around.

“our word” — note that the authority of the pastor-teacher is tied up not only in the spiritual gift but also in what he communicates. “Our word” is Bible doctrine. In the case of the apostle Paul it is written. With pastor-teachers in the 20th century it is spoken.

“by this epistle is *dia* plus the genitive which means “through this epistle” — part of the Word of God.

“note” — the present middle imperative of *sêmeíon* (σημεῖον) [pronounced *say-MY-on*]. *Sêmeíon* (σημεῖον) [pronounced *say-MY-on*] actually means several things: to put a tag on someone, to make a reconnaissance for the purpose of avoiding. When you get discouraged, when you have reactor factors in your life, the worst thing you can do is hook up with someone who is on a frantic search for happiness because you will follow them instead of *hupakouô* (ὑπακούω) [pronounced *hoop-ak-OO-oh*] with regard to the Word. It is the tendency of all who become involved in reactor factors to immediately gravitate to and accept the leadership of anyone they know who is on a frantic search for happiness. The iterative present indicates that this will happen from time to time. It doesn’t happen all the time but when it does mark out these people for avoidance. Principle: troublemakers must always be tagged in your mind and avoided.

“and have no company with him” — present middle infinitive of *sunanamígnumi* (συναναμίγνυμι) [pronounced *soon-an-am-IHG-noo-mee*]. When a word this long is used Paul usually has something very important in mind. This is a triple-compound verb: *sun* means with; *ana* means again; *mígnumi* means to mix. With the negative it means “do not with again mix with that person.” It means to mix again and again with. In other words, it indicates a very close relationship, it indicates a social life. It means to have your social life with those who are on the road to reversionism. Principle: You cannot have social life with born-again believers on the road to reversionism without getting on the same road. Either doctrine continues to be your criterion and therefore the authority of your right pastor-teacher or on the road to reversionism with someone on a frantic search for happiness.

The tendencial present tense of *sunanamígnumi* (συναναμίγνυμι) [pronounced *soon-an-am-IHG-noo-mee*] actually means the action is purposed but it hasn’t been taken. That is

what is wrong with the Thessalonians. This is an action which they should be following and definitely have not. The middle voice is a reflexive middle. They themselves have failed to do this. The infinitive means that it is God's purpose and so far they haven't come through. It is also a warning of social unfaithfulness to the Word of God. The negative *mê* is used for a command of separation. With the infinitive also indicates that people have already done so — that plus the 1st class condition.

“that” introduces a purpose clause; “he may be ashamed” — a constantive aorist passive subjunctive of *entrépō* (ἐντρέπω) [pronounced *en-TREP-oh*], and it doesn't mean to be ashamed. It means to receive guilt or shame. Ordinarily it means to receive guilt. If you cut yourself off from this one whom you have joined on the road to reversionism, then he faces the issue, he will have received shame or guilt. Shame is a better translation here for the simple reason that the nobility of the priesthood is on the road to supergrace and shame here is the antithesis of nobility. The constantive aorist gathers up into one ball of wax a new reaction which comes in to the person reacting against doctrine from the reactor factors. The frantic search for happiness starts to produce shame when this person finds himself cut off from someone whom he admires, whom he loves, and who is not going along for the ride in the frantic search for happiness but instead is going in the direction of doctrine. In other words, you subordinate yourself to the Word of God and leave him in the Lord's hands, and this is the way the Lord deals with that individual. Guilt or shame is one of the knocking factors. When the Lord stands at the door and knocks, knocking is through shame. The passive voice: the reversionistic believer receives the shame. The subjunctive mood: the reality of this is a potential.

2Thessalonians 3:15 **And yet do not esteem him as an enemy, but admonish him as a brother.**

Verse 15 — “Yet count him not as an enemy.” “Count not” is the present active imperative from *hêgeomai* (ἡγέομαι) [pronounced *hayg-EH-ohm-ahēe*]. Once you have wisdom [sofia] on the launching pad you make conclusions, so *hêgeomai* (ἡγέομαι) [pronounced *hayg-EH-ohm-ahēe*] means to make conclusions or to have doctrine on the launching pad. “Conclude” is a better word than “count” here. “Do not conclude that person an enemy.” The present tense is an aoristic present, punctiliar action in present time. When the situation arises, don't do this. Tag them for avoidance when it comes to any kind of social relationship but do not tag that person as an enemy. Why? Because if you as a believer separate yourself from just such a person your tendency is to react against them and your reaction against them produces mental attitude sins which are just as bad as hooking up with them in social infidelity to doctrine. So in other words, if you over react you put yourself in the mental attitude sin reaction bracket.

People react to you negatively or positively, meaning that they have some interest in you. When you are avoiding someone, but also reacting to them, you end up involved in mental attitude sins against them. If you regard them an enemy, you are not being indifferent to them.

“but” — conjunction of contrast; “admonish” — be careful because admonishing is a form of teaching. We learn that from the verb itself, the present active imperative of *nouthetēō* (νουθετέω) [pronounced *noo-thet-EH-oh*]. Notice: this is made up of *noús* (νοῦς) [pronounced *noose*] (left lobe) plus *tithēmi* (τίθημι) [pronounced *TIHTH-ā-mee*] (to place), to place in the *noús* (νοῦς) [pronounced *noose*]. In other words, you don’t go around and talk to these people and tell them they are all out of line, that they’re wrong, and so on. But if they solicit information from you the only thing you can do is to put some information in their *noús* (νοῦς) [pronounced *noose*], their left lobe. **It does not mean to admonish., it means to inject information into the left lobe.** The iterative present means that this will occur from time to time, it doesn’t occur all of the time. The active voice: you can only give information to the left lobe, you cannot force them into a course of action.

Youth pastors too often try to put young people into a mold.

This is generally accomplished by the pastor-teacher, not members of the local congregation. Do not regard as an enemy but provide information. The word “brother” means a member of a family, and a member of the family here means a member of the royal family. As a result of this a life of tranquillity emerges.

Benediction

2Thessalonians 3:16 **Now may the Lord of peace Himself give you peace through all, in every way. The Lord be with all of you.**

Verse 16 — “The Lord of peace,” *ho kurios* (κύριος) [pronounced *KOO-ree-oss*] refers to God the Father; *eirênê* (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*], descriptive genitive singular, and it means here “tranquillity.” Principle: **Before you have happiness you must first of all have tranquillity.** This is the title of God the Father to show that He does not provide something frantic to counter something frantic. A frantic search for happiness is a desperate person suddenly trying to get their kicks out of life. Therefore they are subjective in their attitude. They are reacting. A principle of doctrine that is very important: If you stay on the road to supergrace you will have tranquillity before you have the ecstatic type happiness. Tranquillity must precede any other type of happiness. It actually means that you are now qualified for happiness, you have the true basis for happiness. So He is called the Lord of tranquillity Himself. When we add the reflexive pronoun here it means that the Lord of tranquillity Himself has provided tranquillity as a basis for your supergrace happiness. He has provided in doctrine the basis of tranquillity. Tranquillity leads to a more pronounced type of happiness.

“give” — the aorist active optative of *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*]. The aorist tense is a culminative aorist. As a result of tranquillity in the soul through doctrine. Tranquillity = capacity, capacity through a maximum amount of doctrine. As a result of this tranquillity in the soul we have the culminative aorist which emphasises the results. As a result of taking in the Word, going through a test or two now and then, you come to the point of tranquillity. The active voice: God the Father gives you this. But remember that the aorist tense in its punctiliar concept is always punctiliar in past time, which means eternity

past. In eternity past God gave you these things. The optative is important, it expresses a personal desire for every believer. It is God's personal desire for you to have the capacity for blessing so that He can pour the blessing. God has a supergrace paragraph with your name on it.

"you" is a dative of advantage as well as the dative of indirect object. As the dative of indirect object the action of the verb is for the benefit of the individual involved — the believer priest.

"peace" — eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*], tranquillity or +H in the top floor of the ECS. This is the capacity for the happiness that God will provide.

"always" is literally, "through all" — dia plus the genitive singular of pas. That means through all your intake of doctrine, not "always."

"by all means" is a prepositional phrase, en plus the locative — "in all places" : "through all doctrine in all places." This indicates that once you reach +H then you can handle any circumstances in life.

"The Lord with you all" — this is the second use of kurios (κύριος) [pronounced *KOO-ree-oss*], it refers this time to Jesus Christ. Kurios (κύριος) [pronounced *KOO-ree-oss*] can be used for any member of the Trinity. "The Lord with you all" is, again, the importance of being on the road to supergrace because that is when you have the indwelling of Christ. You always have the indwelling of the Holy Spirit, you do not always have the indwelling of Christ. On the road to reversionism, you do not have the indwelling of Christ; he is outside the door of your soul knocking. Meta is a preposition of association.

2Thessalonians 3:17 **The greeting is in my own hand—Paul, which is my sign in every letter. In this manner I write.**

Verse 17 — the word aspasmus (ἄσπασμός) [pronounced *as-pas-MOSS*] is used for salutation. It is generally used in the concept of the one who has the authority passing on information or orders to those who are under his authority.

"mine own hand" indicates that Paul dictated it through an amanuensis, but it indicates he is signing it which means it is official. So this is another way of saying, "This is official and you are under the authority of what has been taught."

"which is the token" — present active indicative of eimi (εἶμι) [pronounced *eye-ME*], a retroactive progressive present which means "is and always was"; "a distinguishing mark" — an evidence or proof of authority. In other words, sêmeíon (σημεῖον) [pronounced *say-MY-on*] here refers to the sign of authority. Paul's signature is the sign of authority, the evidence of authority.

2Thessalonians 3:18 **The grace of our Lord Jesus Christ be with all of you.**

Verse 18 — the benediction is again a reminder of the objective in the Christian way of life: “the grace of our Lord Jesus Christ.” This is not just grace, it is supergrace. Charis (χάρις) [pronounced *KHAHR-ic*] is related to by a genitive of possession to the Lord Jesus Christ. It can be translated, “The grace that belongs to the Lord Jesus Christ.” Again we have meta, the preposition of association — “associated with you all.” That is the objective of the Christian way of life and that is the way that Paul closes out the epistle — by restating the objective.

2Thessalonians 3:18 **The grace belonging to our Lord Jesus Christ associated with you all. Amen.**

“Amen” — I believe it.

END OF SERIES

Beginning of the Document

End of the Document

1979 Strong Delusion Series

(2Thessalonians 2)

The notes which follow are not as detailed as previous notes, as I had a base set of notes to work from for other studies. I had no base set of notes to follow here.

The translation used below is the Berean Literal Bible (and Bob's corrected translation). Bob did not correct the translation of 1Thessalonians; he corrected a few verses here and there of 2Thessalonians; and he provided a complete corrected translation of 2Thessalonians 2 in the study below.

The section headings come from E-sword. The Berean Literal Bible was used throughout.

1979 Strong Delusion

Lesson #1

1 11/18/1979 2Thess. 2:1 Iwo Jima; U.S. degeneracy; positive volition to Bible doctrine; restraint of evil by the Holy Spirit in the pivot of the client nations

We finished Romans on Friday night, an end of an era.

The Road to Tokyo and Bob was struck with something there. This is a brand of testing for Bob, with great football; but he got in 11 hours of study.

We live in the Church Age, the dispensation of the church, when there will be one or more client nations to God, which is a part of the restraining ministry of the Holy Spirit. This is a very important factor. This allows for a pivot of mature believers to exist.

2Thessalonians 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.** (KJV)

This is related to a principle of human history. Related to 2Thessalonians 2:5–6 **Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time.**

In all of this restraint, Jesus Christ controls history and the Holy Spirit participates in this. In this year, we still happen to be a client nation. As long as we remain so, the basis for our Thanksgiving should be that we live in a time when client nations exist. In the Tribulation, there will be unrestrained gentile nations.

Bob was reading from this set. He has almost forgotten this thing. A Japanese soldier was known as the playboy sportsman. He kept a string of fast horses. He was seen with Hollywood film stars.

The apex of his career was the 1932 Olympics in Los Angeles. He avowed to avenge his nation's honor. He paid \$10,000 for a horse. People who grow up with dogs and horses always manage to reach adulthood with some form of sanity.

His superior officers in the cavalry did not like him and relegated him menial tasks, like getting horses. His death is mentioned.

Bob went back to examine the tactics of Iwo Jima. God the Holy Spirit is the Restrainer, as the teacher of Bible doctrine. He converts Bible doctrine in the left lobe to doctrine in the right lobe. The doctrine that we use in the second stage of the faith rest drill.

Being a Texan by choice, Bob has been interested in Texas' contribution to freedom.

Bob's father wanted him to be a golfer and his mother wanted him to be a tennis star. Bob chose football, because he liked running into people.

Bob begin reading about a Texas boy. 1st Lieutenant Jack Lumas sprinted ahead. He steps on a mine, and he stepped on a mine. Flew off his legs, and he still urged his troops to move forward. There is also a medal of honor reading for him. Men like him have provided the freedom that we enjoy this Thanksgiving.

These passages are going to have great meaning to us, under the concept that Jesus Christ controls history.

We are going to see a future time, when no client nation will exist. The Revived Roman empire will be the last client nation.

Jews will be evangelists, Moses and Elijah will be brought back, and even angels will evangelize. This is to take up the slack for there being no client nation in existence in the Tribulation.

Our nation is in jeopardy and this demands the study we are doing.

Eschatological disaster vv. 1–12
believer in historical disaster vv. 13–17

We have a slow-talking bird who needs a haircut talking to the people in Iran. The president is praised by the national council of churches of America, and they believe in total surrender to the communists. They are also supporters of the terrorists. They supply terrorists in Rhodesia. Those honorable Rhodesians have had to face terrorist tactics. Why do the terrorists have so much money to buy weapons? The National Council of Churches.

In all of this talk in television shows that we have lost the men like Jack Lumas and we have lost our strong military establishment. We do not have any muscle anymore.

Bob in his own lifetime has witnessed the degeneracy of the United States. There was a time when the United States flag was respected by the Iranians and the Kurds. When someone was trying to escape, they would go to a compound with an American flag.

Our hippies are anti-authority of all kinds; they are the antithesis of military authority. The solution is found in the passage that we are studying.

The Man of Lawlessness

2Thessalonians 2:1 **Now we implore you, brothers, by the coming of our Lord Jesus Christ and our gathering together unto Him,...**

The first point is found in vv. 1–2, the removal of the church. There will be no restraints. No client nations to God. With the absence of client nations to God, there will be unrestrained evil in the world.

This verse begins with a mention of the rapture of the church. Post positive, conjunctive particle *dé*, and there is no contrast with the previous verse, so it should be translated, *moreover*.

2Thessalonians 1:12 **In order that the name of our Lord Jesus Christ be glorified in you and you in Him, according to the grace of our God, even the Lord Jesus Christ.**

No matter when you live in history, you can have the opportunity to glorify God, no matter how bad things are. Only your negative volition keeps you from glorifying Him.

The length of your life is in the hands of the Lord. Like the guy in the back who is looking around whose hair is too long.

We do not have to sacrifice anything to glorify the Lord. Whatever blessings God brings to us, we will enjoy them to the maximum. Doctrine is the key to everything. People have associated marriage with happiness. Being married is a state of authority, not a state of happiness. If you ignore authority and the doctrine which gives you the capacity for happiness, then marriage will make you unhappy. Wealth is a state of authority as well, but if you lack the capacity, then you are not going to be happy.

People who have learned wealth over time in an honorable way, they can appreciate their wealth.

With capacities, you can enjoy a variety of circumstances. Many of you are miserable in church. You came here and you are looking a couple of Greek words and Bob talking for far too long.

You associate happiness with some event, some talent, something in your life changing. But that is not where happiness comes from.

There is no break from chapter to chapter. Some genius used a cross-reference number system, which makes us able to find this or that passage.

The present active indicative of the verb *erôtaô* (ἐρωτάω) [pronounced *air-o-TAW-oh*]. This means to make an urgent request based upon historical disaster; and this is just as important to us as it was to the Thessalonians. To urgently request, to demand.

Paul and the Holy Spirit are really the ones speaking here.

There are crises all over, and one thing after another will be a crisis. We are going to live in a state of crisis. Doctrine will either become meaningful, or you will fall apart.

Bob sees a variety of responses in the congregation. Some appear to have great interest. Here and there are signs of great resentment, of lack of poise, as a rejection of the whole matter. Some of you are going to have to learn the hard way; the time of disaster. Many times, you would like to bring this all back. You are going to fall in love and discover the whole thing is a flop; you are going to lose something; you are going to be hurt by life.

If someone forces you to get under doctrine. Parents are shocked who haul their kids to Berachah, and they find them doing all sorts of things. You can bring them, but you cannot turn them on to doctrine.

Some of you may suffer drug addiction, run ins with the law, or some other difficult circumstance; and that might spur you to come back to hear what is going on. People who are motivated by disaster. They suddenly become positive. Take away the disaster, and their volition reverts to negative. They are unstable.

Take the believer who is positive when things are good; they will be positive in all times. These are people who are happy, rich or poor, married or single, ostracized or the epitome of acceptability to society. This all comes from doctrine. You cannot and you must not coerce volition.

You can use your authority to bring your children or your wives; but it will do no good unless they are also positive towards the teaching.

Retroactive progressive present. Paul made a request to the Thessalonians A.D. 51 or so. But this is even more important to us today in our times of historical crisis. Cohortative indicative, which expresses a command, but accepts that you have free will to accept or reject.

Vocative plural of *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*], a reference to fellow members of the royal family of God. These are the only people who can help a client nation in the time of an historic disaster. This is calling to believers to step up, and these means to continue with positive volition towards doctrine. We are the only hope as the pivot of mature believers.

The personal pronoun *su*. Then *hupér* (ὑπέρ) [pronounced *hoop-AIR*] + the genitive. It means, *with reference to*. Then *parousía* (παρουσία) [pronounced *par-oo-SEE-ah*], which means, *presence, coming, advent*. Not manifestation. This connotes the rapture; but it can refer also the 2nd advent.

The rapture terminates the Church Age. The rapture precedes the 2nd advent of Christ by 7 years. There will be a revived Roman empire. The European common market is the first sign of such a union. A dictator will take over the European union, and this will be the last client nation of the gentiles. The Tribulation is a time of no client nations. This is a time of unrestrained evil; unrestrained degeneracy. The evil in this world could be much greater. Genghis Khan had constraints put on him, and he is famous for what he did. He had one very strong restraint. He did not persecute Christians. He would not bother believers or Mohammedans or any other religion. He called Islam the dumbest of all religions. Even though he did not like some of these groups, he protected them or let them be.

We live in the Church Age, in a time of restraint. Interlocking systems of arrogance. Some peoples and groups and disciplined by the Lord. There is restraint by the Holy Spirit, making it possible for believers to advance to maturity.

Kai continues then the possessive genitive plural of *egô*. Then *episunagôgê* (ἐπισυναγωγή) [pronounced *ep-ee-soon-ag-oh-GAY*]. This is the act of being assembled together, which is a reference to the rapture of the church. *Epi* + *autos*.

What is the purpose of making such a request?

2Thessalonians 2:1 **Moreover, brothers (royal family of God), with reference to the presence (the rapture) of the Lord Jesus Christ, we urgently request...**

1979 Strong Delusion

Lesson #2

2 11/18/1979 Principles of the Rapture: imminence; negative volition believers in adversity distort Bible doctrine; normal functions stabilize

William George Harold, who apparently dispatched 12 Japanese soldiers. Two accounts are given. This category of person is very difficult to find today.

In the resurrection of the church, there will be a complete change in the structure of history. Every client nation has within it a pivot. The first client nation is the Roman empire and the final one will be the Revived Roman Empire. After the rapture, their leader will remove all things related to the believers there.

With the restraints removed, the most awful period of history will take place. But this does not mean that a believer will be any less safe. Believers will still be able to advance as individuals, but there is no client nation relationship.

No believers on the earth after the rapture. There will be revolution throughout the world and there will be a series of dictators rise up. The Beast the dictator of the Revived Roman Empire. When all pivots are moved, that is the end of the Church Age.

The doctrine of the rapture below was taken from NB2. This required some supplementation.

The Principle of the Rapture

1. While the rapture is defined as the act of being transported or the state of being rapt, it is used in a technical theological sense, it refers to the completion of the royal family of God and its removal from the earth. It is the second phase of the resurrection of the church. Charley company at the end of the Tribulation and Delta company at the end of the Millennium.
2. Since the Church or royal family of God is the first spiritual building to be completed, it is resurrected after our Lord. It is the second phase of the first resurrection following the resurrection of Christ. The royal family is prepared as a bride during the Church Age. The church is called a bride and the Lord is the groom. We receive our efficiency rating at that time. The Lord preparing a place for us is for the royal family, not the Old Testament saints. As the King of Kings and Lord of Lords, no royal family existed until the day of Pentecost and the baptism of the Holy Spirit. Anticipating this, Jesus said, "If I go to prepare a place for you, then I will come again for you." Coming to pick up the bride is analogous to the rapture of the church.
3. Christ is resurrected, ascended, and seated at the right hand of the Father as part of the strategic victory of the angelic conflict.
4. This is known as our Lord's battlefield royalty. This is His only royalty with no family. Therefore, God interrupted the Jewish Age with the Church Age to call out and provide a royal family of God.
5. Once the royal family of God is completed, the Church is resurrected as the body of Christ to become the bride of Christ.
6. The Church Age is that period of human history when the royal family of God is being formed on earth, Eph 1:22-23, 2:16, 4:4-5; Col 1:18, 24, 2:19.
7. When the royal family of God is completed, then the Rapture occurs, 1 Thes 4:16-18; 1 Cor 15:51-58.
8. During the conclusion of the Jewish Age, the bride is prepared in heaven by receiving a resurrection body exactly like that of the Lord. Then comes the Big Genuflex and acknowledgment of Christ. Then comes the Judgment Seat of Christ, when all Church Age believers are evaluated and rewarded, 2 Cor 5:10.

Important to the Church Age is the imminency of the rapture of the church. The imminency of the rapture doctrine also taken from NB2. It may be much longer than the notes given here by Bob. This did not match up at all with that doctrine. The previous doctrine was a better match to the notes given during Bible class.

The Imminency of the Rapture

1. Imminency means impending, or threatening to occur immediately. It does not mean immediately.
2. Rapture is used technically for the fact that no prophecy has to be fulfilled before the Rapture occurs. The Rapture will occur when the last member of the body of Christ is saved. There are prophecy nuts who keep saying that the time must be close, because this or that is happening (like the combining of the European nations, or the regathering of people in Israel). No matter what you see in history, it has been seen before. Bob goes over the various people in CA and their predictions regarding who the Beast and the False Prophet are. The second advent of Jesus Christ is imminent; the rapture is.
3. The Church Age is the only dispensation in which there are historical trends and no prophecy. The Church Age began with an event prophesied—the baptism of the Spirit. Our Lord prophesied this in the Upper Room Discourse and just before He ascended. The Church Age terminates with the Rapture, which was also prophesied. There is no prophecy between these two events. This is the dispensation of the mystery doctrine. Titus 2:13 James 5:7–8
4. Thessalonian believers worried about those who died and that they would not participate in the rapture.
5. We have bodies of corruption now, but we will have bodies of incorruption when we are raptured. 1Corinthians 15:50–53
6. Philippians 3:20–21 We look toward heaven for Christ to come in the air, Who will change the body of our station on earth into a body like His.
7. 1John 3:1–2 The world does not recognize us because it does not recognize Him. If He should appear, we will be a copy of Him.
8. Cognizance of the rapture provides stability for us while we are still alive. 1Corinthians 15:58 Be stabilized.
9. The rapture takes the sting out of death. 1Corinthians 15:55 death is swallowed up in victory. Shakespear quotes from the Bible here. You may be a loser in time; you may neglect or reject Bible doctrine, or get into some form of degeneracy. But no matter how much of a loser you are in time, you will still be raptured.
10. This passage in 1Thessalonians provides comfort concerning bereavement.
11. Ephesians 5: confidence is a part of the picture. Philippians 1:6 1Peter 1:3 1John 3:3
12. The rapture also means a time of reward, the last part of the blessing in Philippians 2:16 we will be rewarded after the rapture.
13. The order of events are given.
14. No prophecy between the baptism of the Spirit and the Rapture means that the Rapture is imminent. It could occur at any time; no one knows the day or the hour.
15. The resurrection of the Church, like our dying, is completely out of our control. Just as we have no control over the time and manner of our death, so we have no control over the time and manner of the Rapture.

16. The resurrection of the Church is totally beyond our control because resurrection is the Lord's victory. 1Cor 15:57, "Thanks be to God who gives us the victory through our Lord Jesus Christ."
17. While the Rapture is imminent, the Second Advent is not. Before the Second Advent occurs, there are many prophecies which must occur, e.g., the Rapture, the Tribulation, the Judgment Seat of Christ, Rev 6-19.
18. The Rapture could have occurred at the time of James or Paul because no prophecy had to be fulfilled before the resurrection occurs.
19. Distortion of the imminency of the Rapture results in instability and foolish explanation or speculation about the time of the Rapture; hence, James gives us an admonition in Jam 5:7-8. "Therefore, brethren, have patience until the coming of the Lord [Rapture]. The farmer waits with anticipation for the valuable production of the soil, constantly being patient until it has received the early and the latter rains. Have patience! Furthermore, all of you become stabilized in your right lobes because the coming of the Lord [Rapture] has approached with the result that it is drawing nearer and nearer."
 - a. To have patience means to apply what you know. Patience is a system of thinking Bible doctrine, a system of concentration, the application of doctrine to experience. In effect, that application says, "As long as I'm alive, I have control over my life. I can, by positive volition, execute the protocol plan of God or, by negative volition, be a cosmic believer and be my own worst enemy."
 - b. The farmer invests by sowing seed. He must break up the soil and sow the seed, then he must wait. There's nothing he can do while waiting; the seed will either come up or not. Either he will have production or he will not. In the time of this writing, that depended upon the soil and the rains. The farmer did not have control over those elements.
 - c. Verse 8 goes on to tell us how to have patience. You cannot have patience without a stabilized mentality.
 - d. "Drawing nearer" means to be approaching. Every day in the Church Age, the Rapture draws closer. Every day that the Rapture approaches, you still have control over your life as long as you live. You have control in the sense that you can be a winner or a loser.
20. Because there was no unfulfilled prophecy before the Rapture could occur, the early Church anticipated the Rapture under the concept of imminency, 1 Cor 1:4-8. "I always thank my God concerning you for the grace of God which was given to you in Christ Jesus, that in everything you were enriched by Him by all the doctrine and all the knowledge, even as the testimony concerning you was confirmed among you. You were not lacking any of the spiritual gifts. You should be eagerly waiting for the revelation of our Lord Jesus Christ [Rapture], who will strengthen you to the end [of Church Age], blameless in the day of our Lord Jesus Christ."
 - a. The Corinthian church was made up of losers, yet Paul thanked God concerning them because they were the beneficiaries of phenomenal grace, were in union with Christ, and most of all, were "enriched by Him." Each had: a portfolio of invisible assets, his very own palace-the operational divine

dynasphere, the indwelling of the Father, Son, and Spirit, and the 100% available divine omnipotence of the Father, Son, and Spirit.

- b. Enrichment in the Christian life is not measured in terms of work and Christian service, but in terms of doctrine and knowledge. Yet most of the Corinthian believers rejected that doctrine.
 - c. To be "strengthened to the end" refers, not to the end of their lives, but to the end of the Church Age. Since they died before then, what does this mean? Every believer has equal privilege and equal opportunity to execute the protocol plan of God. But it cannot be executed in human power, dynamics, energy, works, or personality; it is executed in that knowledge of doctrine and in the omnipotence of God the Father, in the omnipotence of Jesus Christ, and in the omnipotence of God the Holy Spirit. The omnipotence of Jesus Christ personally preserves history and perpetuates it, and so guarantees that the Church Age will run its course.
 - d. In a resurrection body, you will be "blameless" forever.
21. So while the Rapture is imminent, no one really knows when it will occur. In the meantime, the royal family of God lives in this dispensation of historical trends, Rev 2-3.
22. Three times in Revelation is the phrase, "I am coming soon": Rev 22:7,12,20. Remember that, to the Lord, a day is a thousand years and a thousand years as a day. This statement was made in A.D. 96, and this is now A.D. 1990. Therefore, "soon" connotes imminency, not immediacy.
23. The Rapture of the Church is the next prophetic event to occur in history.
24. Tit 2:13, "Waiting with keen anticipation for that blessed hope [Rapture], even the appearance of the glory of our great God and Savior, Christ Jesus."
- a. How do you wait with keen anticipation? You wait through thinking; you wait with patience, which is the application of doctrine. You know the Rapture is coming. It may not occur in your lifetime, but you still know it's coming. In this way you apply doctrine, are occupied with the person of Jesus Christ, utilize +H, virtue-love, hope 2 and hope 3, so that you have a wonderful life and death.
 - b. The glory of this world passes away (SIC TRANSIT GLORIA MUNDI) because it is based on the achievement of man, on visible heroes. But we are called to become invisible heroes by advancing to spiritual maturity.
 - c. Jesus Christ is the glory, the resurrection, and the life.
25. The imminency of the Rapture is a doctrine for mature believers only. A mature believer is eager for the Rapture to occur. He is so occupied with Christ that he looks for the Rapture.
26. Only the Trinity knows when the Rapture is going to occur.

There will be some phenomenal things taking place in the Tribulation; but none of those things have to take place during the Church Age.

Long before Bathsheba, David was sending out for women. He was in sexual arrogance. He had 7 wives and 14 mistresses. Are you married to many wives, is sex with all of them legitimate? Can you be committing adultery with someone you are married to? You can see around Christmas, we will have a ball.

The Man of Lawlessness

2Thessalonians 2:1 **Now we implore you, brothers, by the coming of our Lord Jesus Christ and our gathering together unto Him,...**

Principles of this Verse—The Thessalonians Are Not in the Tribulation

1. Historical disaster caused some believers to assume that they were now in the Tribulation. They thought this was too horrible to occur during the Church Age.
2. Having rejected the truth of the Church Age doctrine, they now believed that the church would go through the Tribulation. False teachers could not explain pressures and pain by their teaching; so they claimed that the people were in the Tribulation. They were teaching this back in A.D. 51–52
3. False teachers who reject doctrine during times of prosperity, they distort during adversity.
4. Those believers who reject doctrine due to negative volition arrogance or due to reversionism, those believers always believe a lie when they are under pressure.
5. Here the lie is the false teaching that the church will go through the Tribulation.
6. Rejection of doctrine in normal times results in believing the lie during times of catastrophe. Paul is urging these people to get away from the fear/panic ploy.
7. The Thessalonians endured some disaster around A.D. 51.
8. The malfunction of stage 2 of the faith rest drill. Their faith rest drill went bad and they were mixed up. They expected they were in the Tribulation, and they gave away their businesses or sold them or neglected them. They allowed disaster to disrupt normal functions in life. Most of us have normal functions in life, like sleeping and eating, putting on clothes, etc. the things that carry each person each day are the normal functions of life. Contrary to general opinion today is the function of a normal life. Most people think they want to go on a 365 day per year vacation. People do not appreciate routine in life.
9. There was some hysteria where some believed that their loved ones who passed away would not participate in the rapture; and all 3 stages of the faith rest drill were messed up.

The Brits made tea a part of routine. When you do the routine things of life every day, you stabilize your life for that day. Some women do not realize that cleaning a house can provide great comfort and stability. If you saw your property being destroyed or robbed, you would appreciate that routine of cleaning. Routine of life is sanity. It is when your routine is disrupted that people become very disturbed and out of sorts. When you establish a discipline in life, you establish a basis even as an unbeliever of going from abnormal circumstances back to normal ones. Start with something normal and you work through the disaster.

2Thessalonians 2:1 Moreover, brothers (royal family of God), with reference to the presence (the rapture) of the Lord Jesus Christ (and our gathering together to Him), we urgently request you...

1979 Strong Delusion

Lesson #3

3 11/19/1979 2Thess. 2:2a Government vs. liberty; faith–rest drill: fear removal, malfunction through personality distraction

Teachers needed at Berachah prep school, with a missive that reads, Please say something forceful but endearing...

Article by Charley Reese.

If the price of gasoline is \$1, 12 cents is the tax. We are paying, in reality, tax and all of the rest, instead of listening to economic retards in Congress. Americans should wake up to the games being played in Washington. This is all related to the windfall profits tax. Politicians have no such right to take taxpayer money in order to get reelected.

Exxon with all of its resources, has no power over its products. They cannot force you to buy any of their products. They cannot take your house and put you in jail. The threat to the American people is from government, not from the oil industry. Our founders wanted all of the power to be retained by the people; and politicians want them to have all of the power. If we give government the power to rule corporations, we also give them the power to rule us.

So many people trust government and distrust businesses.

Our forefathers diversified the power of government so that no one had too much power. The power then really resided in the states. Once that was reversed, first with Lincoln and then culminating with FDR. The destruction of states' rights was the beginning of the end of our freedom.

Taxation in itself is not wrong; but they use these taxes to bribe us. All you have to do is tap the federal government for funds, and then they have a hold on you. You do not realize that your freedom is being taken from under you.

To urgently request is a command, which allows for volition to act.

2Thessalonians 2:1 Moreover, brothers (royal family of God), with reference to the presence (the rapture) of our Lord Jesus Christ (and our gathering together to Him), we urgently request you...

One word makes all the difference. Technically the day of Christ and the day of the Lord are different as day from night. The day of Christ is the rapture. The day of the Lord refers to the second advent.

2Thessalonians 2:2 ...for you not quickly to be shaken in mind, nor to be troubled, neither by spirit, nor by word, nor by letter as if by us, as that day of the Lord is present.

The false teacher was teaching that they were in the Tribulation. This is a false doctrine. The post-tribulational rapture. Someone was alleging that the day of the Lord was already here.

We begin with the formation of a purpose clause, eis + the accusative of the definition + a negative mê. We also have the accusative plural of general reference. This is su.

Next we have the adverb tachéōs (ταχέως) [pronounced *tahkh-EH-ocē*], which means, *quickly, at once, easily*.

Aorist passive infinitive of saleuō (σαλεύω) [pronounced *sal-YOO-oh*], means, *to be tossed by the seas, to be shaken up*. This means to be up and down in a crisis, to not be rational, to be upset. Personal or historical pressure.

The fear panic ploy—you cannot be shaken up in your life and apply the faith rest drill. Fear in your mind short circuits the applicant of Bible doctrine. A promise will stabilize your mind for thinking, but you do not get anywhere just holding onto a promise. Faith rest has additional stages. Faith reaches out and claims doctrine. Reverse concentration.

The essence of God rationale, plan of God rationale, logistical grace rationale. These can be applied as long as you reach out to do.

As goes the pivot of believers, so goes that nation. There is truth for everyone on earth. The gospel for unbelievers. Divine establishment truth for believers and unbelievers. Bible doctrine for believers.

Once all believers are removed from a nation, that nation is no longer a client nation. The Holy Spirit forms each pivot. The Holy Spirit is not removed from the world, but all believers are taken out. Today, believe it or not, there is restraint in the world.

Then there will be the rise of power politics and 5 dictators at least, one of them being a Satan-filled dictator. Satan possessed Judas Iscariot and this dictator. Joe Stalin and Adolf Hitler were both demon-possessed.

Why do we have to study the Tribulation? It is the classical illustration of disaster. We can apply from the disasters of the Tribulation.

We can claim a promise until doomsday, but we do that only until we can get into the muscle of faith. Sudden disaster often moves a believer into panic, and he cannot concentrate under pressure. Concentrate requires the ability to learn and to apply. One of the best illustrations of this is flying the old prop jobs. Stall recovery. Once you learn this, the apply the procedures (depending upon the type of stall, like a hammerhead stall).

Adversity, suffering and disaster has the ability to destroy concentration. ...that you be not easily shaken in mind...

Deuteronomy 31:6, 8 are applicable verses. Do not fear; do not be dismayed.

You learn doctrine to grow spiritually and to apply it to any situation in life and for capacities of life.

Isaiah 41:10 Fear comes from pressure and we lose the ability to concentrate.

Believers in all stages of spiritual growth can find themselves in a panic (loss of loved ones, loves of fortune, a terminal disease—personal problems and pressures). There are also national and collective problems.

Psalm 56:3 *In the day that I am afraid, I will trust in You.* Faith will have to reach out and claim a promise.

Today, fear or evil is all over in the time that we live.

1Corinthians 2:5 *that your faith should not stand in the wisdom of man but in the power from God.*

2Corinthians 5:7 *we walk by faith and not by sight.*

It is necessary to remove the fear/panic ploy.

When the faith rest drill malfunctions at stage I, you cannot move to stage II. Lack of Bible doctrine in the right lobe will cause the believer to fail in personal or historical disasters.

Negative disjunctive particle *mete* (μήτε) [pronounced *MAY-the*], which means, *neither ... nor, not so, not even*. With it, the present passive infinitive of *throéō* (θροέω) [pronounced *thro-EH-oh*], which means, *to cry out, to be disturbed, frightened*.

Romans tells us that the greatest asset is thought, Romans 12:3 *For I say...stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion, as God has assigned to us a standard of thinking.*

Mental attitude divine viewpoint is impossible without Bible doctrine. It is thought, Bible doctrine resident in the soul, is our wealth. What we think is what we really are. Lack of thought can define us as well. We think divine viewpoint and human viewpoint; and mental attitude sins can be sprinkled in as well. Divine viewpoint comes from being wealthy with Bible doctrine.

Isaiah 55:6–8 *Seek the Lord while He may be found [you cannot go back and pick up missing doctrines in the midst of a disaster] call on Him while He is near. Let the*

reversionist forsake his way and the unrighteous man his thoughts, therefore let him return to the Lord and He will have compassion on him. My thoughts are not your thoughts, neither are my ways your ways, says the Lord; for as the heavens are higher than the earth, so are My ways higher than you ways and My thoughts higher than your thoughts.

Philippians 2:5 **Keep on having the mental attitude in you that was also in Christ Jesus.**

The Lord Jesus Christ, through the Scriptures, has share His thoughts with us.

2Corinthians 10:4–6 **For the equipments of our warfare are not human attributes but the attributes of divine power through God, the destruction of fortifications, assaulting and demolishing cosmic thoughts (that's satanic doctrine) and every obstacle of pride which attacks against the objective (that objective being the knowledge of God), even making a prisoner of every human viewpoint system of thought. Therefore, holding in readiness to punish all deviation from obedience when you obedience has been fulfilled (the fulfilling of obedience is the accumulation of Bible doctrine resident in the soul).**

There are many ideas running through the world today.

What disturbs us? There are 3 negative copulas. This is the little particle *mêtê*, which means *neither...nor*. What follows is what produces mental instability.

Dia + the ablative of means of *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], *spirit, breath, personality, used for the Holy Spirit and also for demons*. The ablative of means is a strange bird. This denotes an attractive and scintillating personality teaching false doctrine. This is confirmed by the context.

Evil Personalities in Life

1. There will be many evil personalities of the Church Age, but they are not to be confused with the evil personalities of the Tribulation. There are many who concern us; personalities in Moscow, in Cuba; some in the Senate, some in Congress and some in the White House. You have been antagonistic to personalities in business and in social life. Bob saw a guy obviously shaken up in the parking lot, and he asked him what the problem was. He said, "It's that damn preacher in there." Some people cannot learn from a pastor if they cannot get past the personality, but the personality is not the issue. There are many distracting personalities like Nader and Jane Fonda, and if you get upset by them, you are not being objective.
2. History is filled with bad leaders, but they often reflect the people in that nation.
3. People often get what they demand and what they deserve.
4. Only the believer is protected from the evil leadership of a nation. He is protected under logistical grace under the wall of fire, which is a part of logistical grace.
5. There were 7000 mature believers in the northern kingdom. Because of this pivot the northern kingdom was protected and blessed.
6. The believer with doctrine resident in the soul is not disturbed by the evil personalities of contemporary history.

7. Evil leaders simply reflect the volition and thinking of the people that they represent.
8. Personality disturbance on a local, national and international level is a distraction to learning and the application of doctrine.
9. Personality disturbances results in the malfunction of the faith rest drill. They become vulnerable to the stages of reversionism.

The next one is *mêtê dia logou*. *logos* (λόγος, ου, ό) [pronounced *LOHG-oss*]. *Logos* has many meanings, including a false doctrine, an evil policy, by a bad motive. This is where the crusades of life become influences to the interlocking systems of arrogance.

Any of these three things can destroy your forward movement.

2Thessalonians 2:2 ...that you be not easily tossed around in your mind (or unstable of mind, or shaken, disturbed in your mind) nor disturbed, neither by a personality neither by a false doctrine (a bad motivation);...

1979 Strong Delusion

Lesson #4

4 11/20/1979 2Thess. 2:2b–3a Titanium and U.S. weakness; forged epistle; "Day" in Scripture and "Day of the Lord"; –V toward delusion

The big question is, *where is the word Thanksgiving in this passage?*

Since 1967, 260+ American diplomats have been killed in foreign countries.

The present crisis has smoked out 2 or 3 people who actually have it all together.

Titanium is extremely important. To get a B15 off the ground, we are going to need a lot of Titanium. Like Cobalt, its price has increased sharply this year. Soviet Union has stopped shipping it.

Nixon gave Russia the inertia guidance system.

Landry is a believer and he is authority-orientated. Landry fired Henderson. Landry met with Henderson on 13 occasions to tell him what was expected of him; and finally canned him.

Donald Morris: It is perhaps in Tehran that the citadel of our integrity was irrevocably cracked. We may never really know when the first crack occurred. First time an American president liked publically and was exposed almost immediately.

This is typical of a nation which has allowed our nation to go down. When people become frightened of war, this is merely another sign that they are frightened of life. The attitude that it was an adventure to go to war.

No matter how bad things get, God still has a plan for your life. God's plan does not change, no matter how bad the situation. The 5th largest army in the world is in North Korea.

Latin American countries are falling one after another to communism.

It is the American people who are to blame. They have put irresponsible people into the Senate, Congress and the White House. God can deal with these with a number of warnings.

Bob chose 2Thessalonians 2 to explain why the American people are to blame and why we are in trouble. There is a solution to the whole crisis.

The times of the gentiles began in A.D. 70 and will continue until the rapture of the church. The Tribulation is a period where there are no client nations.

Interlocking systems of arrogance can happen to any believer. Only negative volition arrogance relates to reversionism; but these are not gates related to reversionism. The interlocking systems of arrogance explains everything from Sodom and Gomorrah to what is wrong with the United States in 1979. David was in the interlocking systems of arrogance before Bathsheba. "The Baptists do not understand David and Bathsheba, but they tend to be all wet anyway."

Faith reaches out and seizes a promise, but that is only stage one of the faith-rest technique. Cowardice is the inability to think under pressure. It takes concentration to learn this doctrine and concentration in order to apply it.

2Thessalonians 2:2 ...for you not quickly to be shaken in mind, nor to be troubled, neither by spirit, nor by word, nor by letter as if by us, as that day of the Lord is present.

A negative plus dia plus epistolê (ἐπιστολή) [pronounced *ep-is-tol-AY*]. There were false epistles being circulated about.

Dia + the ablative of source of egô—hêmōn (ἡμῶν) [pronounced *hay-MOHN*],

These epistles forged Paul's name to the forged epistles. The Thessalonian believers heard about this and they were definitely shaken up.

Hos + hoti. = alleging that. Followed by *the day of the Lord*.

The perfect active indicative of (ἐνίστημι) [pronounced *en-is'-tay-mee*], which means, *has come, is here*.

False teachers came along and said, "The Day of the Lord has come." Confusion of suffering in the Church Age being the same as the Tribulation. Prophecy nuts do this all the time. As soon as things get bad, they assume that they are in the Tribulation.

2Thessalonians 2:2 ...that you be not easily tossed around in your mind (or unstable of mind, or shaken, disturbed in your mind) nor disturbed, neither by a personality nor by a false doctrine (an evil policy and/or a bad motivation); nor through a forged epistle as if from us, alleging that the day of the Lord has come (or *is now present*).

There is a vast difference between the day of the Lord and the day of Christ.

1. There are three ways that the word *day* is used:
 - a. The solar day of 24 hours. Also used for the 7th day of the week; and the Lord's day, which is the first day of the week.
 - b. Also used for less than 24 hours. 2Corinthians 6:2 (the day of salvation); the day of Christ (the moment of the rapture of the church).
 - c. Longer than 24 hours: the day of God (2Peter 3:12); day of redemption.
2. The day of the Lord is the 2nd advent of Christ and what happens before and after that time. It is most prominent in the book of Joel. Every time there is great suffering in the Church Age, people who are emotional think that they are in the Tribulation. This forged epistle claimed that the Tribulation was now taking place.
3. When the laws of divine establishment are rejected, believers and unbelievers tend to believe the lie. When the unbeliever rejects the gospel, he has rejected the truth. When the believer rejects doctrine, then he believes a lie. All of these lies belong to the ruler of this world.
4. Anytime you get into the interlocking systems of arrogance, you become vulnerable to all the other gates. When a client nation rejects the truth, we face pressure from God.

Paul has taught eschatology and they should know this information.

Paul will have to start out with an explanation:

2Thessalonians 2:3 **No one should deceive you in any way, because it is not until the apostasy shall have come first, and the man of lawlessness shall have been revealed—the son of destruction,...**

The indefinite particle *tis* is a privacy particle. It is an excellent objective way to deal with things. Bob remembers an eraser war. The goody types would not be involved. As soon as someone says, here's comes the teacher. Everyone sits down and looks back with an innocent expression. Then she would say, "Some of you have been doing something that you shouldn't." She knew who was at fault. This was her use of the indefinite pronoun. This separates out a group of people without getting personal.

How would you have liked it if Paul then listed 25 of the false teachers. Why mention them by name when all you have to do is categorize them.

The aorist active subjunctive of the verb *exapatáō* (ἐξαπατάω) [pronounced *ex-ap-at-AH-oh*], which means *to deceive or delude*. False teachers have gathered their hens together and they show this fake letter. This command has the same connotation as it did back

then. Sooner or later, you learn not to be deceived by every new thing which has come around. A chain letter in Berachah, and don't break the chain. You could only be a sucker for this if you just attended Christian schools.

Kata + mêdeis. Unless you keep up with your doctrine, then you get mixed up. You say, "I do not understand" and then going to "I do not believe it" (which is arrogance). Then tropos (τρόπος) [pronounced *TROP-oss*]. Do not let anyone deceive you in any way.

Personality, forged epistle and false doctrine.

Lonely people can be deceived. They are almost fishing for a connection. When you believe the lie, then you have had it. You have first rejected the truth.

2Thessalonians 2:3 **Do not let anyone deceive you in any way...**

1979 Strong Delusion

Lesson #5

5 11/21/1979 2Thess. 2:3b Wild hogs and Rome; departure of the Church before the revolution of the lawless dictator (8 titles)

This chapter will explain all that is wrong with America in all of its crises. We are not yet at a real crisis stage. Bob shudders to think what might happen when the balloon goes up.

Supergrace blessings imputed under 6 categories. 2 are blessing by association and historical impact. There are many writers analyzing the circumstances today.

Lawrence Reed writes about the fall of the Roman empire and its application to the United States. A group of hogs which were in Georgia which survived hunters, dogs, freezes, floods etc. A hunter comes into town, and he takes a couple sacks of corn. After two months, he came back and asked for help to get the hogs out, who were penned. He cleared out a field, put corn in it. I can pen any animal in the world if I can get them to depend upon me for a free handout.

Roman society was originally small farmers. It became urbanized in the 2nd century B.C. Free enterprise and a limited government and there were remarkable achievements in sanitation, public parks, low taxes and tariffs; etc. Center of the world.

But the 5th century A.D. it fell, The problem was ideas. Originally, each Roman looked to himself as his source of livelihood. But things started to go down when people saw the state as a place to get paid. They found out that they could tax and then award money to themselves. The legalized plunder of the Roman people.

Nothing but evil can come from a society based upon coercion and confiscation of property. Julius Ceasar trimmed the welfare rolls from 300,000 to 200,000 (but they went back up again).

Aurelian wanted cradle to grave benefits for Roman citizens. Welfare became automatic from parents to children.

Emperors were buying support from the people using their own money. They used their power to control public opinion. Control of a man's subsistence means control of that man. Civil wars broke out, faction against faction. High taxes and burdensome regulations were the order of the day. The state became the primary source of income for all people. The emperor was seen as the provider of all things. They suffered from inflation. Creation of new money. Roman coin was debased by one after another. Their coins had a lot of silver and later almost none (just like in the US).

The Christians were the last ones to be seduced by the welfare state. They finally, in 380, succumbed to Constantine, trading freedom in their religion for obedience.

Thursday, November 1, 1979

The Fall of Rome and Modern Parallels (Lawrence W. Reed)

There's an old story worth retelling about a band of wild hogs which lived along a river in a secluded area of Georgia. These hogs were a stubborn, ornery, and independent bunch. They had survived floods, fires, freezes, droughts, hunters, dogs, and everything else. No one thought they could ever be captured.

One day a stranger came into town not far from where the hogs lived and went into the general store. He asked the storekeeper, "Where can I find the hogs? I want to capture them." The storekeeper laughed at such a claim but pointed in the general direction. The stranger left with his one-horse wagon, an axe, and a few sacks of corn.

Two months later he returned, went back to the store and asked for help to bring the hogs out. He said he had them all penned up in the woods. People were amazed and came from miles around to hear him tell the story of how he did it.

"The first thing I did," the stranger said, "was to clear a small area of the woods with my axe. Then I put some corn in the center of the clearing. At first, none of the hogs would take the corn. Then after a few days, some of the young ones would come out, snatch some corn, and then scamper back into the underbrush. Then the older ones began taking the corn, probably figuring that if they didn't get it, some of the other ones would. Soon they were all eating the corn. They stopped grubbing for acorns, and roots on their own. About that time, I started building a fence around the clearing, a little higher each day. At the right moment, I built a trap door and sprung it. Naturally, they squealed and hollered when they knew I had them, but I can pen any animal on the face of the earth if I can first get him to depend on me for a free handout!"

Please keep that story in mind as I talk about Rome and draw some important parallels between Roman history and America's situation today.

The Fall of Rome and Modern Parallels (Lawrence W. Reed)

Roman civilization began many centuries ago. In those early days, Roman society was basically agricultural, made up of small farmers and shepherds. By the second century B.C., large-scale businesses made their appearance. Italy became urbanized. Immigration accelerated as people from many lands were attracted by the vibrant growth and great opportunities the Roman economy offered. The growing prosperity was made possible by a general climate of free enterprise, limited government, and respect for private property. Merchants and businessmen were admired and emulated. Commerce and trade flourished and large investments were commonplace.

Historians still talk today about the remarkable achievements Rome made in sanitation, public parks, banking, architecture, education, and administration. The city even had mass production of some consumer items and a stock market. With low taxes and tariffs, free trade and private property, Rome became the center of the world's wealth. All this disappeared, however, by the fifth century A.D., and when it was gone, the world was plunged into darkness and despair, slavery and poverty. There are lessons to be learned from this course of Roman history.

Why did Rome decline and fall? In my belief, Rome fell because of a fundamental change in ideas on the part of the Roman people—ideas which relate primarily to personal responsibility and the source of personal income. In the early days of greatness, Romans regarded themselves as their chief source of income. By that I mean each individual looked to himself—what he could acquire voluntarily in the marketplace—as the source of his livelihood. Rome's decline began when the people discovered another source of income: the political process—the State.

When Romans abandoned self-responsibility and self-reliance, and began to vote themselves benefits, to use government to rob Peter and pay Paul, to put their hands into other people's pockets, to envy and covet the productive and their wealth, their fate was sealed. As Dr. Howard E. Kershner puts it, "When a self-governing people confer upon their government the power to take from some and give to others, the process will not stop until the last bone of the last taxpayer is picked bare." The legalized plunder of the Roman Welfare State was undoubtedly sanctioned by people who wished to do good. But as Henry David Thoreau wrote, "If I knew for certain that a man was coming to my house to do me good, I would run for my life." Another person coined the phrase, "The road to hell is paved with good intentions." Nothing but evil can come from a society bent upon coercion, the confiscation of property, and the degradation of the productive.

In 49 B.C., Julius Caesar trimmed the sails of the Welfare State by cutting the welfare rolls from 320,000 to 200,000. But forty-five years later, the rolls were back up to well over 300,000. A real landmark in the course of events came in the year 274. Emperor Aurelian, wishing to provide cradle-to-grave care for the citizenry, declared the right to relief to be hereditary. Those whose parents received government benefits were entitled as a matter of right to benefits as well. And, Aurelian gave welfare recipients

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government-baked bread (instead of the old practice of giving them wheat and letting them bake their own bread) and added free salt, pork, and olive oil. Not surprisingly, the ranks of the unproductive grew fatter, and the ranks of the productive grew thinner.

I am sure that at this late date, there were many Romans who opposed the Welfare State and held fast to the old virtues of work, thrift, and self-reliance. But I am equally sure that some of these sturdy people gave in and began to drink at the public trough in the belief that if they didn't get it, somebody else would.

Someone once remarked that the Welfare State is so named because, in it, the politicians get well and you pay the fare! There is much truth in that statement. In Rome, the emperors were buying support with the people's own money. After all, government can give only what it first takes. The emperors, in dishing out all these goodies, were in a position to manipulate public opinion. Alexander Hamilton observed, "Control of a man's subsistence is control of a man's will." Few people will bite the hand that feeds them!

Civil wars and conflict of all sorts increased as faction fought against faction to get control of the huge State apparatus and all its public loot. Mass corruption, a huge bureaucracy, high taxes and burdensome regulations were the order of the day. Business enterprise was called upon to support the growing body of public parasites.

In time, the State became the prime source of income for most people. The high taxes needed to finance the State drove business into bankruptcy and then nationalization. Whole sectors of the economy came under government control in this manner. Priests and intellectuals extolled the virtues of the almighty emperor, the Provider of all things. The interests of the individual were considered a distant second to the interests of the emperor and his legions.

Rome also suffered from the bane of all welfare states, inflation. The massive demands on the government to spend for this and that created pressures for the creation of new money. The Roman coin, the denarius, was cheapened and debased by one emperor after another to pay for the expensive programs. Once 94% silver, the denarius, by 268 A.D., was little more than a piece of junk containing only .02% silver. Flooding the economy with all this new and cheapened money had predictable results: prices skyrocketed, savings were eroded, and the people became angry and frustrated. Businessmen were often blamed for the rising prices even as government continued its spendthrift ways.

In the year 301, Emperor Diocletian responded with his famous "Edict of 301." This law established a system of comprehensive wage and price controls, to be enforced by a penalty of death. The chaos that ensued inspired the historian Lactantius to write in 314 A.D.: "After the many oppressions which he put in practice had brought a general dearth upon the empire, he then set himself to regulate the prices of all vendible things. There

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was much bloodshed upon very slight and trifling accounts; and the people brought provisions no more to markets, since they could not get a reasonable price for them; and this increased the dearth so much that at last after many had died by it, the law itself was laid aside."

All this robbery and tyranny by the State was a reflection of the breakdown of moral law in Roman society. The people had lost all respect for private property. I am reminded of the New York City blackout of 1977, when all it took was for the lights to go out for hundreds to go on a shopping spree.

The Christians were the last to resist the tyranny of the Roman Welfare State. Until 313 A.D., they had been persecuted because of their unwillingness to worship the emperor. But in that year they struck a deal with Emperor Constantine, who granted them toleration in exchange for their acquiescence to his authority. In the year 380, a sadly-perverted Christianity became the official state religion under Emperor Theodosius. Rome's decline was like a falling rock from this point on.

In 410, Alaric the Goth and his primitive Germanic tribesmen assaulted the city and sacked its treasures. The once-proud Roman army, which had always repelled the barbarians before, now wilted in the face of opposition. Why risk life and limb to defend a corrupt and decaying society?

The end came, rather anti-climactically, in 476, when the German chieftain, Odovacer, pushed aside the Roman emperor and made himself the new authority. Some say that Rome fell because of the attack by these tribes. But such a claim overlooks what the Romans had done to themselves. When the Vandals, Goths, Huns and others reached Rome, many citizens actually welcomed them in the belief that anything was better than their own tax collectors and regulators. I think it is accurate to say that Rome committed suicide. First she lost her freedom, then she lost her life.

History does seem to have an uncanny knack of repeating itself. If there's one thing we can learn from history, it is that people never seem to learn from history! America is making some of the same mistakes today that Rome made centuries ago.

In many ways, the American Welfare State parallels the Roman Welfare State. We have our legions of beneficiaries, our confiscatory taxation, our burdensome regulation, and of course, our inflation. Let me talk specifically about inflation, which I regard as the single most dangerous feature of life today.

Everyone says he is against inflation. Every president has his war on it. Yet it rages on. Why? For two reasons. One, most people, especially those in high places, don't really know what it is. And two, an inflationary mentality pervades our society.

Defining inflation properly is critical to our understanding of it. The typical American

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thinks inflation is "rising prices." But the classical, dictionary definition of the term is "an increase in the quantity of money." In this discussion, changing the definition changes the responsibility! If you believe that "inflation" is "rising prices," and then ask, "Who raises prices?" you'll probably say that "Business raises prices, so business must be the culprit." But if you define "inflation" as "an increase in the quantity of money," and then ask, "Who increases the money supply?" you are left with only one answer: GOVERNMENT! Until we understand who does it, how can we ever stop it?

Why does government inflate the money supply? By far the main reason is that people are demanding more and more from government and don't want to pay for it. This causes government to run deficits, which are largely made up by the expansion of money. It follows, then, that inflation will not stop until the American people restore the old values of self-responsibility and respect for private property.

Let me show you how our Welfare State mentality has ballooned the federal budget. In 1928, the federal government spent a grand total of \$2.6 billion. In the current fiscal year, it will spend over \$530 billion. The accumulated red ink for the past five years is over \$200 billion.

I've cited on other occasions a welfare recipient's letter to her local welfare office: "This is my sixth kid. What are you going to do about it?" Implicit in that letter was the notion that the individual's problems are not really his at all. They're society's. And if society doesn't solve them, and solve them fast, there's going to be trouble. I submit that our economy can withstand a few thousand, or even a million people who think that way, but it cannot bear up under tens of millions practicing that destructive notion. Today, what business, what school, what union, what group of individuals is not either receiving some special favor, handout or subsidy from government or at least seeking one? There's no longer any reason to wonder why we have inflation.

According to Dr. Hans Sennholz of Grove City College, the development of the American Welfare State has come in two phases. In the first phase, roughly from the turn of the century to 1960, we relied mainly on ever-increasing tax rates to finance the expensive government programs. The top tax rate went from 24% to 65% under Herbert Hoover and to 92% under Franklin D. Roosevelt. The decade of the 1950s was one of stagnation under these oppressive, capital-confiscating rates. So we had to find a supplementary method to raise the needed revenue. The second phase of the Welfare State began in the 1960s, with a deliberate policy of massive, annual deficits in the federal budget and an addiction to the printing press. The demands to spend for this and spend for that, which I have mentioned above, have merely provided the fuel for these massive deficits.

America's dilemma is certainly of crisis proportions. We face collapse and dictatorship if inflation is not stopped and the growth of government is not checked. But Rome's fate need not be ours. Our problems stem from destructive ideas, and if those ideas are

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changed, we can reverse our course. A nation that can put a man on the moon can resolve to mold a better future. Let's reject the destructive notions of the Welfare State, and embrace the uplifting ideas of freedom, self-reliance, and respect for life and property.

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<http://fee.org/articles/the-fall-of-rome-and-modern-parallels/>

That is only a part of the article. You could appreciate what is happening to us. An excellent historical analysis and summary.

We blame Carter, we blame special interests, we blame various state departments, but it the American people who have supported this monster.

Why are we helpless during the Iranian process?

2Thessalonians 2:3 **No one should deceive you in any way, because it is not until the apostasy shall have come first, and the man of lawlessness shall have been revealed—the son of destruction,...**

Then we have a strange ellipsis. *Hoti* is followed by a clause, and ellipsis.

The ellipsis leaves it to the reader to fill in the missing blanks. Eon mê, giving us *since, unless*. An earlier phrase, *alleging that the day of the Lord has already come*.

Since [the day of the Lord cannot come] unless....

Then 4 words misunderstood and misinterpreted.

The subject is *apostasía* (ἀποστασία) [pronounced *ahp-os-tahs-EE-ah*] and the KJV translates this *a falling away*. That is not the correct translation at all. Most modern translations transliterate this *apostasy*. There is no reason for this.

Arndt and Gingrich did not properly evaluate this verb.

The word is formed from the verb *aphistêmi* (ἀφίστημι) [pronounced *af-IS-tay-mee*]. This means *to remove (from fellowship with a person); to seduce*; the intransitive use is *to fall away, to depart, to go away*. Even in the KJ, this verb has been translated *departed* in Luke 2:37 4:13 etc. So this is why the noun can mean, *departure*. The departure is the end of the Church Age, the rapture. Then the Tribulation, the day of the Lord, begins.

There is a restraint in history. There is the ministry of the Holy Spirit in restraining history. Once all living believers have been removed, there are no client nations. The Tribulation is a time when no client nation exists.

You cannot move forward in the Christian life if all you do is claim promises. That is only step 1 in the faith-rest technique. This is a means to an end. This brings you to thinking. Many people think marriage is happiness; marriage happiness, success happiness. Happiness is not a state of activity or circumstance in life; happiness is a mental attitude. The wealth of God is Bible doctrine. The application of this doctrine is being in control of the situation. Circumstances are not the issue.

The national council of churches has constantly been anti-military. This has gone on and on so that people are weaker.

You have heard that we have problems in Iran because we have no diplomats with whom we can negotiate. They say that the people on the other side are not organized yet. It never occurred to anyone to attack the American embassy if America is tough. They are not going to destroy the American flag, if there are consequences.

Our volunteer army is a mess. A lot of dropouts (at this period of time). These are people who have never been oriented to authority. They cannot get it in the army, because the muscle in training has been removed. Military policy is made by Congress, the Senate and in the White House. Eleanor Roosevelt started this backdoor system.

As the crisis continues, the American people move further from the solution. You do not remove some hostages. It is all hostages or none. Race is not an issue. For these people to allow themselves to be exploited is a mistake.

You always give your people guarding an embassy plenty of ammunition and you impress them with a great many dead bodies. When they withdraw, they are to lay down mines; then let the demonstrators walk forward. This new leader only understands violence. Barry Goldwater is the only person who has an idea what to do. We go in there and take their oil and destroy it.

Bob and Barry Goldwater organized the defenses at Luke Field.

We are not ready for any kind of war. We are worse off today than the War of 1812.

Don't be deceived...we need doctrine and more doctrine in order to keep from being deceived. The rapture of the church comes first and then the Tribulation.

The sequential use of kai.

“man of sin” — ho anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*] tês anomia (ἀνομία) [pronounced *an-om-EE-a*], “the man of the lawlessness.” is the proper translation of this phrase. Or, *the man who is lawless*. This is a man who is anti-establishment; he

is a tyrant who rejects establishment. He comes in through revolution. Once you come into power by revolution, you can never return to establishment.

Law enforcement and military are a part of establishment.

“the son of perdition” — huios (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*] followed by the Greek apôleia (ἀπώλεια) [pronounced *ap-OH-lie-a*] is the word for “perdition.” This word is used for only two people: Judas Iscariot and the beast. *The one doomed to destruction*. He is the dictator to be destroyed at the 2nd advent.

Bob used *son, sonny boy* as a vocative in order to start fights.

apokaluptô (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*], which means, *to be revealed*.

And the man who is lawless, the one to be destroyed, will be revealed.

The Roman empire was the first gentile client nation; the regathered Roman empire will to the last client nation to God. At the 2nd advent, Israel will be restored, as the first and last client nation.

The Jews had 40 years to regroup in Jerusalem. The gift of tongues were given to evangelize the Jews. The times of the gentiles began. Once the fifth cycle of discipline took place, only a gentile nation could be a client nation.

The Roman Empire, not the Roman Republic, was a client nation to God. Somehow in someway, the Roman Empire will be constituted.

Hitler is a case of demon possession. This dictator in the Tribulation is Satan-possessed, much more intensive. Anyone who is Satan-possessed is very attractive as a personality. Only two known Satan possessed people in history.

The 8 titles of the Man of Lawlessness

1. He is called the feet of the image in Daniel 2:31-45. This has to do with the rise of the Roman empire in the Tribulation. The mixture of iron and clay.
2. Secondly, he is called the little horn in Daniel 7:8,9, 19-26.
3. In Daniel 9:26,27 he is the prince that shall come.
4. He is called the prince of Tyrus [the Latin for Tyre] in Ezekiel 28:1-10, and in the same passage you have a description of Satan as the one who is behind this famous personality in the Tribulation. This is a prophetic description.
5. He is called the abomination of desolation in Matthew 24:15. This particular title emphasizes his religious activity. Abomination of desolation connotes a statue. The historical abomination of desolation was a statue of Antiochus Epiphanes in the temple at Jerusalem, but the prophetic abomination of desolation is a statue set

up in Rome. One is historical and deals with the Jewish wars, and one is prophetic dealing with the Tribulation.

6. For example, in Revelation 13:1-10 he is the beast out of the sea. Beastliness has to do with the fact that he is Satan's man and under the control of Satan he sets aside the laws of divine establishment and becomes unreasonable like an animal. When you walk away from the laws of establishment all you have left is the world "animal." All it takes is one old sin nature and one anti-establishment conscience and you have an animal.
7. He is also called the scarlet beast upon whom the whore rides in Revelation 17. In other words, ecumenical religion must use political power to gain ascendancy. Revelation 19:19-21 The false prophet is the dictator of Israel in the Tribulation. He is called the beast because he is the political power that brings ecumenical religion into its highest peak of power, verses 8-13.
8. Only two people in history, as far as we know, are called son of perdition. The first is Judas Iscariot in John 17:12. The second is the dictator of the Revived Roman Empire found here in 2Thessalonians 2:3.

2Thessalonians 2:3 Do not let anyone deceive you in any way since [the day of the Lord cannot come] unless the departure [= the end of the Church Age] has come first and the man who is lawless, the one doomed to destruction, is revealed.

1979 Strong Delusion

Lesson #6

6 11/22/1979 2Thess. 2:4a U.S. civilization receding; leadership reflects the attitude of the nation; interlocking systems of arrogance (1-5)

"We are studying this chapter to find out what is wrong with the American people and why are we experiencing client nation malfunction."

This is Thanksgiving Day, so Bob decided to acknowledge this. "We are bound to give thanks" (from a verse that we will study around Christmas). That was his devotional this morning.

A riot and no Marine is allowed to kill a national. They make it clear that if you kill a foreign national, they might get mad, and who knows what might happen?

Ramsey Clark tried to pass a law to abolish death. He is a different kind of Texan. We have a poor boy military. The Russians control the seas, including the Gulf of Mexico. There is a small spot off of Alaska that they do not control.

No significant information from the military every gets to the President.

American people and American property is not respected by anyone. The blame is with the American people.

Civilization Receding Throughout the world, civilization before our eyes is receding. (This is from the Wall Street Journal). They are describing the results of our decline of client nation status.

A sense of helplessness has allowed us to get to this place. When the mob took over, our first approach was not to deploy our military, we dispatched Ramsey Clark.

Are we prepared to defend our own embassy? The power of barbarism is not flexing its muscles there alone. The world that emerges as America declines appears to not be a very nice place at all.

Liberalism is insanity. It never works. History professors need to take the Wall Street Journal in order to understand history.

The Moslem world is impressed only by force.

There is no hope for this country apart from client nation function.

When the royal family is completed, the entire royal family will be removed from the earth. At the moment, all gentile client nations will cease to exist. Therefore, there will be revolutions all over the world. There will be a Revived Roman Empire. The feet of iron and clay, the beast out of the sea, the scarlet beast upon whom rides the whore, the abomination of desolation. There terrible things which will happen in the Tribulation. There will be sort of an international pivot.

Between A.D. 51–53, the Thessalonians were undergoing great pressure, and some false teachers came to them and said, “You are in the midst of the Tribulation.”

The faith-rest technique is more than just claiming promises. Claiming a promise is a means of removing the fear-panic ploy. Fear is lack of concentration under pressure. Doctrine is the muscle; without doctrine, you are a Marine with an unloaded weapon.

2Thessalonians 2:4 ...the one opposing and exalting himself above every so-called god or object of worship—so as for him to sit down in the temple of God, setting forth that he himself is God.

V. 4 tells us what this dictator is like. He is like the American people voting for irresponsible presidents, senators, congressmen and governors. They try to solve social problems trying to pass laws.

present active participle from *antíkeimai* (ἀντίκειμαι) [pronounced *an-TIHK-ī-mahoe*]; which means, *to oppose, to be hostile to, to be inhospitable towards, to be hostile toward*. This refers back to the Tribulation leader. Futuristic present. Deponent verb.

He is one of the two men called Satan-possessed. The one doomed to destruction. The revolution will bring this dictator into view. There can be no client nation without a pivot. He opposes the Lord Jesus Christ.

the present middle participle from *huperairōmai* (ὑπεραίρομαι) [pronounced *hoop-er-AH-ee-rom-ah-ee*]. *He exalts himself*. The basis for exalting himself, as a dictator, the people have not voted for him, but he represents the people nevertheless.

We must take a look at the principle. How does such a man represent the attitude of the people? The Prussia army code was a fine Christian code. They built up a great honor code based upon Bible doctrine; but they sold it out of Adolf Hitler. They sold out. They had arrogance.

The dictator is arrogant and he always represents the fact that arrogance is the basis for all degeneracy. The only way to explain this is to go back and look at interlocking systems of arrogance. We deserve Carter. We deserve the leadership that we get. When a nation is going to be destroyed, it stands in line to be destroyed. We have lined up to be destroyed. The majority of the people in the United States have voted in the kind of leadership that makes an ambassador out of Andrew Young. In order to resolve this problem, we must start without ourselves. We will never have an answer if the people listening continue to have arrogance. David's arrogance will destroy his capacity for love and life. None of us are immune to this most awful of spiritual conditions.

Arrogance characterizes Christian fundamentalism. This dictator is no different in his country from his citizens. No nation gets a dictator unless they first of all have an attitude. There are dictators in Palestine and Iran, and these are the people. The Sandistas are totally evil people. It is a communist conspiracy. The people overthrew the honorable man who ruled over them, so that their arrogance of the people could be manifested. This is a principle of history. Jesus Christ has perfect justice. No nation does not get where it is without their volition. Cambodia and Africa are demon possession centers. We can all look at a picture and our sympathy is aroused. That does not change the fact of history. The majority of people in this country, their attitude is similar to Carter. Fanaticism is the ability to concentrate on at least one idea; and they can win out over a person who does not concentrate. People get who they deserve, with the exception of a client nation with enough believers in it to tip the scales.

No matter how you enter into interlocking systems of arrogance, you are vulnerable to all the other forms of arrogance.

Environment is not the key to criminal behavior; criminal behavior is.

Interlocking Systems of Arrogance

1. The ways to enter. Pride. 14:12–14 Ezek. 28: Arrogance perpetuates nag thinking and actions. Arrogance distorts truth and ridicules truth. It never approaches it with objectivity. Arrogance causes the believer to believe a lie. Humility is authority-orientation. Self-effacement is not humility.

2. Negative volition arrogance which produces scar tissue of the soul. You combine self-pity with to get a guilt complex.
3. 3rd entrance is impulsive arrogance. The abuse of authority when the believer is involved in interlocking systems of arrogance. Also occurs when a believer has authority but cannot handle it.
4. Institutional arrogance; disorientation to live in any legitimate area of life. Authority of the professor and the administration is rejected. They reject authority, policy and purpose of an organization. One or more of these is rejected in institutional arrogance.
5. Blind arrogance. For the believer, God's standards for maturity are the same for every believer. Believer who claims to achieve spiritual maturity through some other means. Self-righteousness is the original of blind arrogance. A dominating personality in a church may have non-pastors who are confused and they lead rebellions. Taking away negative volition is a good thing. Bob faced this upon coming to Berachah.
6. Personality arrogance elevates personal opinion over all else.
7. Gate #6 is the mutual admiration society; and they set up a system to reject authority.

1979 Strong Delusion

Lesson #7

7 11/22/1979 2Thess. 2:4b Interlocking systems of arrogance (6–10); Revived Roman Empire dictator and ecumenism; Bible doctrine available before the disaster

Bum Philips wished everyone a happy thanksgiving, "Even if you are not from Texas."

Interlocking Systems of Arrogance

7. Anti-authority arrogance. A mutual admiration society is set up and they work against their enemy, authority. They develop a conspiracy against it. Conspiracy arrogance. In any institution, there is some form of authority. The mutual admiration society is usually composed of the arrogant and the inadequate. These are the two categories who form this conspiracy. The arrogant thinks that he is greater than the authority; and the inadequate thinks that his talent has been overlooked. A strong personality and a weak personality. Opposites attract when evil is involved. Psalm 12:2–4 *They [the mutual admiration society] speak conspiracy each one to the other [the arrogant to his friend the inadequate] vindicating themselves with a lip of flattery, they speak with a double standard [lit., they speak with a heart and a heart, which means the arrogant flatters the inadequate while both malign and slander the authority]. The Lord shall root out and destroy all faltering lips [the faltering lips refers to the mutual admiration society and their conspiracy], the tongue which speaks arrogant things; who have said, with our tongue we will prevail. Since our lips are with us, who is authority over us?*
8. The 7th entrance into the interlocking systems of arrogance criminal arrogance also finds its roots in institutional arrogance. The criminal is a pathological liar often with

a facade of hypocrisy. He has no problem with violence. He rejects all establishment authority. He finds himself in a big dilemma, making him the enemy of the client nation. The hope for him is conversion. That only will change him if he grows spiritually. He needs to accept the authority of whoever teaches doctrine, and this is his biggest problem. The conversion does not change the criminal unless he changes his authority-orientation. The average pastor should not even try to teach criminals. A good criminal can fake out almost any pastor or psychologist. The sociologist thinks criminals are thought to develop this in youth; but studies have shown this to be false.

9. Crusader righteous indignation arrogance. They always produce self-righteousness. This is the superimposition of one's standards and their achievements without their consent. He may take the law into his own hands. Many times crusaders become criminals in order to gain their reform. They encourage violence. Some taxers have even refused to pay taxes. Cheating on an income tax return leads to a dishonest relationship with government. That is not a part of the Royal Family Honor Code. The abused citizen. This must be distinguished from protecting your life, property or loved ones.
10. Psychological arrogance. In the normal person, emotion responds to thought in the right lobe. Imbalance, possibly a medical instability. We only deal with the spiritual side. The most basic cause for any form of psychotic or psychopathic personality. Self-centered arrogance that is completely divorced from reality. He cannot evaluate realistically things in his life or things that they are preoccupied with. Pseudo-love fanaticism. He resumes his false object with irrationality and unpredictability. You may run into a person with a preoccupation with you. They can only think of two things, themselves and another.
11. Sexual arrogance. Sex without love is ritual without reality. It is arrogance, self-centeredness. Where love is absent, there is an emphasis on sex and a preoccupation with yourself. Polygamy in the man and promiscuity in the woman. Polygamy was David's trap. The multiplicity of wives always legalizes sex with multiple women in the eyes of those who do this. When David entered into interlocking systems of arrogance, he became vulnerable to other things. Through sexual arrogance, David became an instant coward.

David apparently knew Bathsheba's father and grandfather. He didn't know Bathsheba; well, the Bible says that he knew her. David ended up killing one of his knights. Once you enter by one gate, you become vulnerable to all of the others.

Once a person becomes arrogant, they can be pulled into one of the other gates.

When arrogance comes, then comes dishonor (Proverbs 12:2). You can become a criminal, a revolutionary, psychotic, etc. It takes all 3 stages of the faith rest drill to get you out of this. You are only in control when you are walking away from the gate.

This doctrine explains how a person can be in a client nation to God and still end up being a monster.

When the pivot is removed at the rapture, there is no pivot and no client nation. This prince who shall come will revolt and take control.

Interlocking systems of arrogance creates its own vacuum. The dictator is Satan-possessed.

2Thessalonians 2:4 ...the one opposing and exalting himself above every so-called god or object of worship—so as for him to sit down in the temple of God, setting forth that he himself is God.

Epi + pas = over everything. The present passive participle of laléō (λαλέω) [pronounced *lah-LEH-oh*] here means designated or related to God; “or that is worshipped” — we now have a noun,

The disjunctive participle and sébasma (σέβασμα) [pronounced *SEHB-as-mah*], which means, *object of worship*, Then *with the result that*. Autos

Next the aorist active infinitive of kathizō (καθίζω) [pronounced *kath-EED-zoh*], which means *to sit down, to install*. He becomes the leader of a worldwide religion and there is a statue wherever he is worshiped. It will be installed in the Temple.

Present active participle of apodeíknumi (ἀποδείκνυμι) [pronounced *ap-od-IKE-noo-mee*], means *to display*. Proclaiming himself.

Hina = that + present active indicative of eimi + theos.

2Thessalonians 2:4 ...he opposes the Lord and he exalts himself over every so-called god (or object of worship), with the result that he is installed in the Temple of God proclaiming himself that he is god (or, proclaiming himself to be god).

In the sense that he proclaims himself to be god, he is following the Roman tradition of the Roman dictator as being god. Islam will be combined with the Roman Catholics and all of the others. The rapture has removed believers. The Tribulation begins with no believers. There are organizations with some remaining unbelievers. People will come in and take over the buildings and the money which belongs to these various empty churches.

The dictator will bring all religions under his control. Hindus, the unbelievers in Christian groups, Islam, and they will all be gathered together. Judaism is the last religion to hold out. They will be represented in Jerusalem. From Rome, they are told to come into line or else. The Jews accept this, as they did for Anticus Epiphanies.

We are explaining from eschatology what is wrong with the United States.

The trend of ancient Rome will be picked up against in the Revived Roman Empire.

The principle of doctrine before disaster. God never lowers the boom on the human race without first offering them a chance to avoid it. Pre-disaster presentation of truth.

Bob has read divine establishment principles presented all over the place as of late. Even in People Magazine. Everywhere you turn, there is truth being presented. This could be pre-disaster doctrinal teaching.

Establishment truth is being presented all over; Bible doctrine is being taught from pulpits; but America has rejected truth, and when you reject truth, you accept the lie. When you reject truth in any of its 3 forms, you believe the lie.

Bob does not know what some of you came from. "You have rejected truth a long time ago; you are not asleep, you are blind to the truth."

1979 Strong Delusion

Lesson #8

8 11/23/1979 2Thess. 2:5 Communist threat; USSR in the Middle East; the justice of God provides the necessary Bible doctrine before suffering or national disaster

A couple people came in yesterday who were here under some sort of a deal. After a couple of minutes, it was clear that they did not like the deal.

Bob particularly likes the magazine, *The Officer Review*; and he has never read a bad article in this magazine. There was an article by a clergyman.

The article was called *God's Game Plan*. In the Mayflower Compact, God was clearly a part of the founding of this nation. Who's game plan are we playing today? If we play the other man's game, we cannot win. Secularism, the attempt to improve man's situation without appealing to God. Atheism, Collectivism and Materialism are the 4 principles of those who want to do this apart from God. There is no difference whether a few people are killed or millions. The advancement of the party is international communism.

We are playing their game and if we do that, we are not going to win. The government has grown bigger and bigger; and there seems to be no leash. Government appears to be self-generating. We have been trapped in the welfare state. About \$7 billion was misplaced; no idea where it is. Annual fraud might be \$12 billion and perhaps as high as \$25 billion.

When the government through the courts can tell us the medical care which must be given to our children, they can tell us to do anything.

In 1975, those with the highest income paid the most taxes by far.

We are still playing the devil's game plan. He quotes from some psalms. Proverbs 3:5 is God's Game Plan. Our national disaster could be straightened out if we turned to the Lord. This gives us an idea what is happening to other pulpits in America. (I could not find this article on the internet).

2Thessalonians 2:5 Do you not remember that, being yet with you, I was saying these things to you?

Present active indicative of mnēmoneúō (μνημονεύω) [pronounced *mnay-mon-YOO-oh*]. This means to have something printed in the mind so that it might be remembered. Plus the negative. Present active indicative and the present active imperative are the same form; but the negative *ou* is why we know this to be the present active indicative. It is not a matter of guesswork. This should be rendered, *do you not remember?* Paul taught the whole realm of eschatology. He taught about the rise of the kings of the north and south; and of the east. The last time that we studied Armageddon, the Russians built super highways on which military equipment could be transported. Right down to Iran. The purpose is to gain control of Iran and extend this bridge into the Middle east. Iran is a better approach than through Turkey. Russia controls most of the waterways.

Paul taught them eschatology face to face; but they have ignored this and they have assumed that they are in the Tribulation. This is how they explain the personal and historical tragedies which are taking place.

Faith reaches out to claim a promise to remove the fear panic ploy. Then doctrine is applied to the circumstances. Those are the first two steps of the faith-rest technique.

Essence of God rationale; the plan of God rationale, and the logistical grace rationale.

Historical disaster is tailor-made for the second stage of the faith-rest technique. God wants us to be in control of the situation from the standpoint of divine viewpoint. In indicative of obligation. You cannot apply what you do not remember; and you cannot remember what you have not learned.

“Looking over some of you over the years has taken my sweetness and light...”

Why would anyone under negative volition want to spent 5 minutes in this ministry.

Bob saw today the perfect illustration of authority-orientation. Bob watched a game and saw a terrible call; and the coach was under control. It bounced and it was called an intercepted pass. The Florida coach never lost his poise. This turned the game.

Interrogative indicative. *Hoti* + and adverb of time, *eti*. present active participle of *eimi* (εἶμι) [pronounced *eye-ME*]. There is an adverb of time + a participle is translated *when*. In effect, Paul is pushing them against the wall and their heads are bouncing off the wall. The minds of these people are not with Paul. The occupational hazard of looking into the eyes and faces of those who are not interested in doctrine. There are so many churches in Houston where there are little sweet preachers who are filled with brotherly love and make you feel that you are wanted and the sermon will last 15 or 16 minutes.

Pros + the accusative plural of *su* = face to face with you [all].

Paul was there for perhaps 3 weeks; and they met every day and the messages lasted perhaps 3 or 4 hours. He taught them royal family doctrine and he taught them the terminous of the Church Age.

Imperfect active indicative of *laléô* (λαλέω) [pronounced *lah-LEH-oh*]; linear actonsarte in past time. Paul was teaching doctrine that they would need after he left. He taught in Thessalonika and then he went down to Corinth. But he got word there that Thessalonika was under tremendous pressure. God will never expose us to any personal suffering or adversity or to historical catastrophe without a chance to have the pertinent doctrine to have blessing, security, peace, whether personal or historical disasters strike. The people who face these things have already had the opportunity to hear the doctrines that they need. But they can then receive an intensification of punishment because of their negative volition. Bob has seen those who are negative towards doctrine and as soon as they had a problem, then they want you to give them all of the doctrines which they neglected. "I say to hell with it." People want you to change their diapers in time of trouble. They should have learned how to change their own diapers through the teaching of the word. The point is, you are hurting because you have neglected the doctrine. One way or another, these people were indifferent to doctrine, and now, under pressure, they are suffering.

Accusative plural direct object of *houtos*.

The Teaching of Doctrine Precedes Disaster

1. Doctrinal teaching from the standpoint of God's grace. All grace emanates from the justice of God.
2. This verse also indicates that God will never permit any suffering, collective or individual, without giving you the opportunity to be prepared for it through Bible doctrine. Grace precedes judgment. Doctrine precedes disaster. You are given the opportunity to deal with these pressures.
3. You can fail to remember the doctrine for two reasons. You were not there or you were there but not paying attention.
4. Perception and application of doctrine is the only solution to disaster and pressure; and therefore, the importance of pre-disaster Bible teaching. We have had 3 years taking a crack at this. Assyrian Crisis and several others.
5. Furthermore, doctrinal inculcation is vitally necessary for the faith rest drill in catastrophe.
6. Reverse concentration is necessary for facing disaster.
7. No believer is prepared for disaster apart from doctrine in the soul.
8. God never permits suffering for blessing without first providing the doctrinal teaching by reverse concentration.
9. God never punishes or destroys a client nation without giving them the opportunity to accept truth and to repent.
10. Grace always precedes disaster. Grace precedes discipline.
11. The Thessalonian believers had received the necessary doctrinal teaching. Several spiritual failures. Interlocking systems of arrogance or negative volition toward

doctrine. Whatever form it took, apathy, indifference or negative volition; the doctrine was always taught prior to the disaster.

12. Doctrinal teaching precedes historical disaster and personal testing.

John learned from a teaching angel. He fell at his feet and he was told to get up. Worship God because the testimony of God is the Spirit of Prophecy. Prophecy is about the uniqueness and the glory of the Lord Jesus Christ.

2Thessalonians 2:5 **Do you not remember that when I was still face to face with you [all] that I constantly taught you these things.**

1979 Strong Delusion

Lesson #9

9 11/24/1979 2Thess. 2:6a; 1Cor. 10:13 Education and welfare; time of the Rapture unknown; divine discipline cf. testing; ministry of Holy Spirit

“Some of you will be late for the rapture.”

People are becoming conscious of freedom as it appears to be slipping away.

Jerry Ahern talks about the principles of freedom and the taking of guns. Crime control is so complex, and shift the blame to gun owners. Gun control is a spurious issue. This is like Hitler blaming the Jews for all the economic woes of Germany. The people then attack the group, and the problem is left unattended.

Then this same article goes on to teaching, teachers and students. Then welfare, criminal activity, light sentences. We must take away the guns of law-abiding citizens so that they cannot be used against criminals.

There is accurate information coming at us from many directions at once.

A taper told Bob that he could pin down the rapture to a specific day. That is absolute nonsense, which has been heard since 1919, when the Jews were given some autonomy in the land of Palestine. These people are completely and totally out of line. We are commanded to watch and be alert, but no one knows the day or the hour. This taper was going to teach Bob something. Not only can they get out but stay out forever.

3 or 4 calls this morning says she is Diane Thieme, my wife, and she is calling from jail asking for Bob to get her out. She comes here all the time.

With a background like that, you can imagine how much I would appreciate rapture information from a dear brother.

Bob's toleration level for clucks, weirdos, morons, is minus zero. This ministry is to keep you sane. Louis Talbot of the Open Door Church, and he allowed the nuts to attend. He was a good Bible teacher, but he was too tolerant of the clucks.

The teaching of the Word of God undoubtedly helps weirdos and freaks. If you cannot bring yourself around to the reality of doctrine and stay with doctrine. It is amazing just how many people try to teach Bob. When pressure comes, these people fall apart, and the basic reason is, they are arrogant. To take this much time to deal with a cluck. You are looking at an arrogant weak person. Most people who dabble in prophecy know nothing about history.

This book that we are studying is all about people who are mixed up about the rapture.

2Thessalonians 2:5 *Do you not remember that when I was still face to face with you [all] that I constantly taught you these things.*

Doctrinal inculcation is necessary for reverse concentration. No believer is prepared for disaster apart from doctrine in the soul. God never punishes or destroys an individual or a client nation without giving them the opportunity to accept or reject truth.

The failure of the Thessalonians at this point. Doctrinal teaching always precedes personal and national disaster.

Divine discipline versus Testing. There are 10 reasons that we suffer for blessing and 10 reasons that we suffer for... Sin or negative volition towards doctrine. The issue in testing is always grace. Each has a function. The function is the same, but the material is different. The function where sin is involved is rebound. Rebound is a faith rest function. Faith reaches out and names a promise. Faith reaches out and uses the pertinent doctrine in reverse concentration. God is able to forgive these sins because they have already been judged; not because you feel badly about them. "I am cleansed, filled with the Spirit are the doctrinal conclusions of rebound."

How do you know when the suffering is for discipline or for blessing. Suffering you cannot bear, more than you can handle, that is for divine discipline. When it is testing, you can handle it; you can cope.

When you rebound, the suffering might be diminished so that you can handle it as suffering for blessing. Suppose that you cannot handle it? Then the suffering is removed entirely. You get a diminishing of suffering or it is removed entirely.

Do you not remember that I was with you that I constantly told you these things?

1Corinthians 10:13 *No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it. (ESV)*

The first word is peirasmos (πειρασμός) [pronounced pie-rahs-MOSS] with the object, which is translated, *testing you*.

The negative + the perfect active indicative of lambánō (λαμβάνω) [pronounced *lahm-BAHN-oh*]. The issue is grace in testing. No testing has caught up with you.

anthrōpinos (ἄνθρωπινος) [pronounced *anth-ROH-pee-noss*], which means, related to man, common to man, a human one, a human category. This refers to the fact that all testing is common to mankind. Your suffering is never unique. God protects us from non-human categories of suffering.

Moreover, the God is faithful.

The negative + eaō (ἐάω) [pronounced *eh-AH-oh*], which means, to permit. If it is more than we can bear, then we had the opportunity for the doctrine, but did not take it in.

Aorist passive infinitive of peirazō (πειράζω) [pronounced *pi-RAD-zoh*], which means, *to be tested, suffering and pressure designed for blessing*. More than you can bear means that it is discipline. *What* followed by *dunamai*, which means, *to have ability, to have strength*.

Alla + sun + peirasmos (πειρασμός) [pronounced *pie-rahs-MOSS*] + future active indicative of poieō (ποιέω) [pronounced *poi-EH-oh*] (which means, *to do, to make, to perform*). Masculine singular, accusative case of ékbasis (ἐκβάσις) [pronounced *EHK-bas-iç*] which means, *a way of escape*.

So that you can, + aorist active indicative of hupophérō (ὑποφέρω) [pronounced *hoop-of-EHR-oh*] which means, *to carry the pressure*. This is the third stage of the faith-rest technique.

God will not permit the test unless He has first given you the doctrine.

People become stupid when they are negative towards doctrine.

Paul is not expressing animosity. This is a legitimate *I told you so*.

No counseling to come out of T&P any more. The pertinent topics that they wanted could be found on the tapes, and those tapes are recommended. Imperfect tense; I constantly taught you these things.

1Corinthians 10:13 **No testing has caught up to you except the human kind; moreover, the God is faithful, Who will not permit you to be tested beyond what you are able, but with the testing, he will also provide a way of escape that you can carry the pressure.**

The restraining ministry of the Holy Spirit.

2Thessalonians 2:6 **And now you know that which is restraining for his being revealed in his time.**

A connective kai, *and so*. Adverb of time, nun. Used for present time.

Perfect tense form of oida, but used as a present active indicative.

Articular present active participle of katechô (κατέχω) [pronounced *kaht-EH-khoh*], which is the word the translator messed up. *To prevent, to restrain*. The accusative case; neuter gender because the One Who restrains is called *Spirit*, a neuter word.

You are seeing too many movies where there are only two people left on this earth. We cannot destroy the human race. The closest this will come to occur is during the Tribulation.

Americans are no longer safe anywhere, in the United States or outside of it.

The convicting ministry of the Holy Spirit. We present the gospel to the unbeliever. He has a body and a soul; but no spirit. The Holy Spirit acts as the human spirit to make the gospel real to him. The Holy Spirit also filters out all of the nonsense.

The inhale is called common grace. The exhale is efficacious grace. This is not a ministry where the Holy Spirit points out of our sins. Grace is the policy of the justice of God, imputing righteousness through the grace pipeline.

2Thessalonians 2:6 *And so you know the One Who now restrains...*

1979 Strong Delusion

Lesson #10

10 11/24/1979 2Thess. 2:6b–7 Holy Spirit, pivot restraint of lawlessness (strong delusion) mystery in the Church Age cf. unrestraint in the Tribulation

1. In this context, we see the Holy Spirit's restraint on history. The existence of the church in any nation acts as a restraint upon evil through the ministry of God the Holy Spirit. The Holy Spirit is the teacher of Bible doctrine. The Holy Spirit gives concentration and reverse concentration. The restraint is related to the size of the pivot in the client nation.
2. The function of the laws of divine establishment act as a restraining force on sin, human good and evil and interlocking systems of arrogance; it is the ministry of the Holy Spirit in restraining. The Holy Spirit acts as a restraint on gentile client nations.

2Thessalonians 2:6 *And now you know that which is restraining for his being revealed in his time.*

apokaluptô (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*], which means *to reveal*. Daniel, Revelation and other books on him. Aorist infinitive.

En + locative of kairos (καιρός) [pronounced *kī-ROSS*], the Tribulation is being looked at rather than the Church Age. + autos, which means, *his own*. This man does not belong

to the Church Age. The dictator is not revealed until after the rapture. Gentile client nations with a large pivot constitute a great restraint on the human race. He will become known the revolution, coupdetat. At the rapture, every believer is removed. At the moment of the rapture, no client nation exists on the earth. No client nation on the earth until the Millennium. The Tribulation is that part of the time of the gentiles when there is no client nation functioning.

The Restraining Ministry of the Holy Spirit in the Church Age

1. The Tribulation or the 70th week of Daniel is the closing part of the dispensation of Israel. This dispensation of Israel was interrupted by the Church Age. It was necessary to form a royal family for the Lord's battlefield royalty. The Church Age is intercalated into history.
2. The Church Age was intercalated into the Age of Israel.
3. One the royal family of God is completed, the resurrection of the church occurs; the church is removed from the earth. No man knows the day or the hour.
4. Then the time clock for the Age of Israel begins (or resumes).
5. The dispensation of Israel is terminated by the second advent of Christ. The fifth cycle of discipline is removed from the Jews. Romans 9–11
6. The client nation of Israel will continue through the Millennium and into the eternal state. Israel has a contract with God, called covenants. Israel will be a part of the new earth. The end of the Millennium will end with the creation of a new heavens and a new earth. Israel will include a massive portion of the middle east. The Jews will have the land of the Hittites, which is Turkey.
7. The covenants to Israel will be fulfilled at the second advent in total. The laws of divine establishment will function under perfect environment.
8. None of these things could happen apart from the restraining ministry of the Holy Spirit. Otherwise, apostasy , arrogance and reversionism would get out of control, resulting in total historical disaster. There will not be a time in the Tribulation when the human race will be destroyed. The human race will never be destroyed. Even though there have been great disasters in the past, they came nowhere close to destroying the human race.
9. The human race will never be destroyed in history for Jesus Christ controls history and the Holy Spirit restrains the self-destructive tendencies of mankind.
10. This does not mean that evil does not exist in the Church Age or in the Tribulation. Evil exists even under the restraining ministry of God the Holy Spirit. Man has free will.
11. The Holy Spirit restrained lawlessness in the formation of a pivot during the Church Age.
12. When the rapture occurs, there will be no pivot and no client nation.

2Thessalonians 2:6 **And so you know the One that restrains (the Holy Spirit) so that he (the Roman dictator) may be revealed in his own dispensation (or era).**

2Thessalonians 2:7 For the mystery of lawlessness is working already; there is only the one at present restraining it, until he might be gone out of the midst.

Explanatory use of the postpositive particle gar.

mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*], mostly transliterated. Doctrine hidden from the Old Testament writers which is now revealed in the Church Age.

anomia (ἀνομία) [pronounced *an-om-EE-a*] the absence of law; a rejection of law and also a rejection of the gospels. Believers reject Bible doctrine to get to this state. 3 categories of truth, when rejected, result in lawlessness; reversionism.

When the Roman dictator comes to power, he will destroy that nation (Rome or Israel?). He will be established as one of the 4 great political powers. There will be many believers, and many believers reaching maturity; but there will be no client nation to God.

Client Nations Ended at the Rapture

1. Today lawlessness is restricted by client nations to God.
2. The time is coming that there will be no gentile client nation.
3. There will exist maximum historical disaster, especially in the last half of the Tribulation.
4. The 144,000 Jews will conducted evangelism and welswhere throughout the World.
5. Just before the second advent, angels will evangelize with the everlasting gospel.
6. The mystery refers to the Church Age doctrine. Not known to the Old Testament writers, but now revealed to the Church Age.
7. The Church Age is the mystery dispensation.
8. The existence of the gentile client nations to God in the Church Age means that there is a restraint upon lawlessness.
9. The Holy Spirit as a restrainer functions through Its indwelling; which makes possible the pivot in cerain client nations.
10. Lawlessness existed in the Church Age, but it is restrained because of pivots of mature believers in client nations. It does not appear that there are restraints in human history, but it can be much worse.
11. The restraint in the Church Age is accomplished by a pivot.

The rapture will remove all pivots and no nation will be a client nation. That means a complete removal of restraint.

There will be at least one gentile client nation operating in any period of time, perpetuated by mature believers in that nation. They determine blessing, security and restraint. Believers must be persistent when it comes to the perception of Bible doctrine.

The adverb of time êdê (ἤδη) [pronounced *AY-day*], correctly translated, *already*.

Present middle indicative of *energéō* (ἐνεργέω) [pronounced *en-erg-EH-oh*], which means, *to be at work, to be effective, to be operational*.

A strong pivot of believers is necessary for a client nation. The mystery is concurrent with client nations in history.

The population rejecting the laws of divine establishment, the unbeliever rejects the gospel, and the believer rejects Bible doctrine. So they fall into interlocking systems of arrogance and reversionism. They fail to fulfill the glorification of Jesus Christ in time.

Strong Delusion/mystery of Lawlessness

1. Lawlessness anticipates the strong delusion in v. 11. Strong delusion of the Tribulation.
2. Lawlessness is a synonym for strong delusion. We do not have lawlessness today; we have the mystery of lawlessness. No restraint in the Tribulation.
3. There is a restraint today on lawlessness. But this disappear.
4. In the meantime, the mystery of lawlessness is operational.
5. In anticipation of the next phrase, there is a restraint on lawlessness in the ha which will be removed at the rapture.
6. That is the subject of the last half of this verse.

There will not be enough time in the Tribulation to form a client nation.

The adverb *monon* (μόνον) [pronounced *MOHN-on*] acts as a limitation upon the verb. This limits the lawlessness in the Church Age. Lawlessness was limited even when Ghengis Khan was running loose. The French and Russian revolutions had restraints even during these times. We have no experience by which we can compare.

Articular present participle of *katechō* (κατέχω) [pronounced *kaht-EH-khoh*]. The restrain upon history by the existence of client nations throughout history.

The adverb of present time, *árti* (ἄρτι) [pronounced *AR-tee*], which means *now*.

The teaching of God the Holy Spirit makes Bible doctrine real to the believer. Several passages on the teaching ministry of the Holy Spirit. 1Corinthians 2:13 **Which things (spiritual information) we also communicate by categories, not by teaching from the source of man's wisdom but by teaching from the source of the Holy Spirit, combining to teach spiritual information (spiritual phenomena) by spiritual apparatus.** The spiritual apparatus is the indwelling of the Holy Spirit, receiving that doctrine and writing it on the heart of the believer. Converting it from *γνώσις* to *ἐπίγνωσις*.

The temporal conjunction denoting the end of a period of time. *heōs* (ἕως) [pronounced *HEH-occe*], which is translated *until*. The Church Age which terminates with the rapture.

Aorist middle subjunctive of the verb *gínomai* (*vínomai*) [pronounced *GIN-oh-my*], which generally means, *to become, to come to be*. Here it is a substitute for *eimi*, and it means, *to come to be*.

Ek + mesos (*μέσος*) [pronounced *MEH-soss*], which is an idiom out of the way, out from the middle.

The Restraining Ministry of the Holy Spirit Is Removed

1. Lawlessness or the rejection of the truth is operational during the Church Age.
2. The ministry of God the Holy Spirit restrains the full function of lawlessness until the Church Age is terminated by the rapture.
3. After the rapture, client nation function ends dramatically. This brings the beast or the man of lawlessness into power.
4. No pivot means there will be no restraint in the world.
5. With the removal of all restraint, Satan will have his day in court.
6. Satan will put into operation every system of deception in evil in the realm of politics and religion.
7. This will be Satan's last attempt to ward off the coming of Christ and his last chance to destroy the Jews. If He destroys the Jews, there is no one to restore.
8. The removal of the church + client nation function means the removal of the restraint of the Holy Spirit.
9. Once the restraint is removed, Satan's leaders are manifest, and the false prophet, the dictator of the nation of Israel, in Palestine, the two beasts.
10. When the rapture occurs, there are no pivots remaining and no client nations remaining. This will lead to the time of the great dictators.

No good student of history would be stupid enough to blame the world's problems on the Jews. When people are so ignorant of history to blame the Jews as Hitler did. Any conservative magazine with antisemitism is tainted by that. Get far away from such an approach to life.

2Thessalonians 2:7 **For the mystery of lawlessness is already operational. Only He Who now restrains will continue this ministry of restraint until He is (taken) out of the way.**

Ecumenical religion will suddenly flourish in the Tribulation, which is Satan's plan. Supergrace blessings work just as well in the Tribulation as it does elsewhere. It will be very difficult to advance to maturity during this period of time. Jesus Christ controls history continues, but the characteristics of history are quite different.

1979 Strong Delusion

Lesson #11

11 11/24/1979 2Thess. 2:8–9a Tribulation characteristics: mark of the beast, modus operandi of the man of sin, profile and strategy of Satan; ended by Jesus Christ

Military Communion: This service begins with the military communion. Each service is represented by uniform in serving at the communion table. The uniforms represent freedom through military victory. Many men have fought and died on battlefields throughout the world. We have the option to daily choose for Bible doctrine rather than choose human viewpoint thinking. This freedom comes through the function of the military establishment. 3 sets of truth: laws of divine establishment, the gospel and teaching of Bible doctrine. The communion service is a test to apply whatever doctrine a believer has learned in order to concentrate on Who Christ is. [truncated]

This is apparently movie night.

2Thessalonians 2:8 **And then the lawless one will be revealed, whom the Lord Jesus will consume with the breath of His mouth and will annul by the appearing of His coming,...**

The Holy Spirit is taken out of the way at the rapture. That will end all client nations.

Connective use of kai + tote = *at that time*.

Nominative subject ho anomos (ἄνομος) [pronounced *AHN-om-oss*] — “the lawless one.” One of the client nations is the Revived Roman Empire. There are some signs of this possibly in the United Europe. Feet of iron and clay; iron are the nations once in the Roman empire; and clay are the nations not in the Roman Empire, but heavily influenced by the Roman empire.

Future passive indicative of apokaluptô (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*]. It means *to be revealed*. The predictive future. The Roman dictator will receive the action of the verb. Eschatological certainty.

When the rapture occurs, all pivots in all client nations are removed; and this removes the restrain of the Holy Spirit. It will be Satan’s time to try to halt to plan of God. With no believers in the world at that moment, there will be the 144,000 witnesses, Moses and Elijah, and gospel angels.

Relative pronoun hos, a reference to the lawless one. Followed by the Lord Jesus.

Future active indicative of analiskô (ἀναλίσκω) [pronounced *ann-al-IHS-koh*] which means *to take away, to do away with, to destroy*. Just as the rapture terminates the Church Age, so the 2nd advent terminates the Tribulation.

Revelation. 19:15, 20 is the destruction of the Beast and the False prophet (the Jewish dictator). Demon possession of the false prophet; Satan-possession of the Beast. People who accept miracle working as truth, then you have no ability to think. They observe what may or may not be a miracle; and then they accept as truth whatever the person says.

When people deserted the Roman army and permitted to live. In time of war, you would be killed; but during the time of peace, you have a big mark on your forehead.

The mark of the Beast is a mark of the walking dead. Religion is walking death. In Christianity, there is the relationship with God through Christ. In religion, you have man by man's efforts trying to reach out to God. Christianity is truth.

Any cluck who hears someone babble and he babbles; he is a moron, whether a Christian or not. The gift of tongues was a temporary spiritual gift.

The first sign of the Tribulation is the sudden rise of religion; followed by a rise of tyranny.

Bob worked on a ranch in the summer, and for entertainment, since there was no tv or electricity. There was a country church where Bob observed phenomenal hoochie coochie dancing; and speaking in tongues. We thought it was ridiculous but good entertainment (this is probably Bob early on in his Christian life).

The neuter singular, instrumental of pneuma (πνεῦμα) [pronounced *PNYOO-mah*] it means *spirit, life, breath*.

stoma (στόμα) [pronounced *STOHM-ah*] Revelation 19:15 from His mouth comes a sharp sword. He rules with a rod of iron; and he treads the winepress. The perfect environment, the no-war situation, is all based upon a magnificent slaughter where it will take 3 months to bury the dead. Great slaughter, killing people all over the place.

Future active indicative of katargeō (καταργέω) [pronounced *kaht-ahrg-EH-oh*] which means, *to neutralize, to render powerless, to wipe out*.

epiphaneia (ἐπιφάνεια) [pronounced *ehp-if-AHN-ī-ah*] means, *by the appearance*.
parousía (παρουσία) [pronounced *par-oo-SEE-ah*] which means, *advent, being near*.

2Thessalonians 2:8 **At that time (the Tribulation) the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of His mouth. In fact, he will neutralize him by the appearance of His coming (the second advent of Christ).**

Several manifestations of the integrity of God. Integrity is included in the faithfulness of Jesus delivering believers. Integrity is manifest by the judgment of Tribulation unbelievers. It is the basis for all blessing, discipline and judgment. The guarantee of the holiness or the justice of God is just as lucid on the judgment side as it is on the blessing side.

2Thessalonians 2:9 **...whose coming is according to the working of Satan, in every power, and in signs, and in wonders of falsehood,...**

The fault does not lie with our leaders but with the American people in the United States today.

Genitive singular of the relative pronoun hos. Nominative subject parousía (παρουσία) [pronounced *par-oo-SEE-ah*], which means, *presence*. Present active indicative of eimi.

We are dealing with the Roman dictator. Preposition kata + enérgeia (ἐνέργεια) [pronounced *en-ERG-i-ah*], operation, working, action, modus vivendi, activity.

If this man is going to operate according to the modus operandi of Satan, we must emphasize the fact that we can glean certain facets of the Angelic Conflict. Tribulation will be a time of great confusion. Miracles will be seen, and this will intensify the confusion of people all over the world.

A profile of Satan. The devil is the highest of all angelic creatures, the ruler of the fallen angels; he is the greatest creature to come from the hand of God. He is a prehistoric creature. There are the 3 falls of Satan, described in Isaiah 14 Ezekiel 28 Revelation.

2 advents of Satan. 1st advent was when he tempted the man and the woman. The real appeal to the woman was to break down the authority in marriage. It is the failure of the woman to be authority-orientated. There must be authority in life; and authority-orientation is necessary in order for a marriage to work. People think that marriage is good because they can have legalized sex. They assume that they will be happy.

The woman thinks she is going to be happy, and she is surprised when his sin nature comes out. He calls out about the burnt toast and throws it on the ground. "It never occurred to her that they needed to eat; and she wanted to live on romance; and she looks better when she does."

Bob never saw a hen-pecking type in marriage or out of marriage who was happy.

Satan broke into the marriage and disoriented the woman with regards to authority. Without authority orientation, the person has no capacity for love, no capacity for life. Bob learned this from Ireland. No matter what England gives them, they rebel.

Satan's advents occur during a time of perfect environment. First for Adam and the woman; second for the Millennium. A third of the people on earth follow Satan in the Millennium join with him in revolution. The environment is not the true issue.

The devil is a murderer from the beginning. He is said to have a voice like a pipe organ. He is attractive, charming, with a great personality. With all of these things, he will be the greatest criminal of all time. He is an opponent to Bible doctrine. Enemy of the church. The devil is the ruler of this world. Adam was the ruler and he was superseded by Satan.

Freedom is defined in terms of privacy, property and free enterprise. Taxation should be a fixed percentage, as was done in the Old Testament.

Satan rules this world. He is the chief opponent of the laws of divine establishment; and he seeks to break down the laws of divine establishment. He maligns law and order. Police and the military are opposed from all sides; and they are the great people in our society, providing us the law and order.

The prosperity of this country depends upon free enterprise and the people being able to risk and reward.

Russian never honors its treaties. The great tragedy of the military today. Sometimes, orders need to be given in two languages. The terrorist groups who attack Rhodesia get arms from the national council of churches.

Pretty much all that Bob is teaching about Satan matches up with the following doctrine:

The Doctrine of the Devil

1. The person of the devil.
 - a. The devil is the highest of all angelic creatures - Matthew 8:28; 9:34; 12:26; Luke 11:8,19.
 - b. The devil is the prehistoric super creature - Isaiah 14:12-17; Ezekiel 28:11-19.
 - c. The devil has three falls - Isaiah 14; Ezekiel 28; Revelation 12 and Revelation 20. His first fall was his revolt; he led the angelic revolt. His second fall is when he loses rulership of the world, and his third fall is when he is cast into the lake of fire forever.
 - d. The devil also has two advent. In his first advent he came into the garden, found man in perfect environment and led him astray. The second advent of the devil: again he comes in perfect environment at the end of the Millennial reign of Christ and he leads another revolution. These two advents are related to two revolts against God.
 - e. The devil is the central antagonist of the angelic conflict. He is the enemy; all demons are enemies; all unbelievers are the enemies of God; all reversionists are the enemies of God; but the devil is the enemy - Hebrews chapters 1 & 2; Genesis 6; 1Peter 3:18-22.
 - f. The devil has an organisation - Ephesians 6:10-12.
 - g. The devil is a murderer - John 8:44.
 - h. The devil is the opponent to Bible doctrine - Matthew 13:9,39.
 - i. The devil is the enemy of the Church, the royal family of God - Revelation 2:9,13,24.
2. The principle that the devil is the ruler of this world - Luke 4:5-7; John 12:31; 14:30; 16:11; 2 Corinthians 4:4; Ephesians 2:2. He took over the rulership at the fall of man and will continue to rule until the second advent.
3. Therefore the devil has a strategy regarding the nations of the world - Revelation 12:9; 20:3,8. The strategy generally makes him the opponent of doctrine and the opponent of establishment. He either tries to duplicate in a pseudo way what God has accomplished or he is directly opposed to what God has given.
4. Therefore the devil has a strategy regarding unbelievers in the world. This is stated in many passages - 2Corinthians 4:4, to blind the unbeliever to the true principles of the gospel. This is illustrated in 2Peter 2. His strategy regarding the unbeliever is found also in Luke 8:12; 2Thessalonians 2:7-10; Colossians 2:8; the entire 17th

chapter of Revelation. Religion is the devil's ace trump. It isn't his only system, every system of evil is a part of Satan's strategy in blinding the unbeliever but the ace trump of all and the worst thing that ever happened to this world is religion.

5. Therefore the devil has strategy regarding the believer as well. We are a challenge to Satan in this Church Age. We are the royal family of God, we are the ambassadors of Jesus Christ. Therefore he has a sevenfold strategy:
 - a. To accuse us - 2Corinthians 2:11; Job 1:6-11; Zechariah 3:1,2; Revelation 12:9,10; 1 John 2:1,2.
 - b. He is the sponsorer of reversionism - 1Corinthians 10:19-21; 2Corinthians 11:3,13-15.
 - c. To frustrate the will of God under 3 categories. He frustrates the mental will of God by means of the influence of evil in one's life - Ephesians 4:14; he frustrates the geographical will of God - 1Thessalonians 2:18; he frustrates the operational will of God - James 4:7,8.
 - d. To neutralise doctrinal application, especially in the field of worry and anxiety - 1Peter 5:7-9.
 - e. To destroy the believer's focus as a believer, to destroy the believer's perspective - Jeremiah 17:5, getting eyes on people; 1Kings 19:10,14, getting eyes on self; Hebrews 13:5,6, getting eyes on things.
 - f. To get the believer to become involved in some form of evil, especially the improvement of the devil's world. The believer under the influence of evil becomes humanistic, occupied with temporal solutions to life, altruistic, advocating systems to improve man's environment, he becomes socialistic, becomes involved in social action, and becomes a bleeding heart. Satan tries to get us involved in the whitewashing of the devil's world.
 - g. The inculcation of fear regarding physical death - Hebrews 2:14,15. This only works with the reversionist and/or the believer under the influence of evil. Many people are motivated by fear of death.
6. Religion is a part of the devil's strategy. Basically religion has been created by the devil to counterfeit the plan of God. Christianity is not a religion; Christianity is a relationship with God through faith in Jesus Christ. It is always a grace relationship, a relationship by which the believer enters the royal family of God forever through the baptism of the Spirit. Religion, by way of contrast, is man seeking to gain the approbation of God through his own plans, his works, his merits, his systems, his deeds. While religion as a principle represents the evil genius of Satan it is viewed here from the standpoint of its many counterfeits. Religion has a counterfeit gospel - 2Corinthians 4:3,4; it has a counterfeit system of ministers [clergy] - 2Corinthians 11:13-15; it has counterfeit doctrines - 2Timothy 4:1; it has a counterfeit communion table - 2Corinthians 10:19-21; it has a system of counterfeit spirituality - Galatians 3:2,3; it has a counterfeit righteousness - Matthew 19:16-28; it has a counterfeit modus vivendi - Matthew 23:13-26; it has a counterfeit power, dynamics [tongues] - 2Thessalonians 2:8-10; it has counterfeit gods - 2Thessalonians 2:3,4.

7. False teachers are a part of the devil's strategy. Most of the clergy today are false teachers.
- a. False teachers always have a phoney and hypocritical facade. You will never meet a false teacher but what he will give you the impression that you are the most important person in the world. He'll make you feel wanted, he will stimulate your ego to the point where you will be arrogant until you will think he is the nicest man! But he does that to all of the people and you are just one of the many victims of his con-artistry. Matthew 7:15; Romans 16:18.
 - b. False teachers use human public relations systems and legalistic flirtations to court believers - "I never do it that way, I think that's wrong." In this way they always court the legalistic. "You know Reverend, you're right," and they form a mutual admiration society; and they're both full of hot air.
 - c. False teachers appeal to human pride - 2Corinthians 10:12.
 - d. False teachers promote idolatry as a part of the devil's communion table - Habakkuk 2:18,19.
 - e. False teachers promote legalism and self-righteousness - 1Timothy 1:7,8.
 - f. False teachers continue throughout the intensive period of the angelic conflict, which is the Church Age - 1John 4:1.

Bob taught much of that information; roughly in that order, but without teaching it point-by-point.

Bob always appreciated Dr. Chafer, who was a very brilliant man; and Satanology was one of his best fields.

Louis Sperry Chafer, Systematic Theology, Vol. II, p. 100: "Next to the lie itself, the greatest delusion Satan imposes-reaching to all unsaved and to a large proportion of Christians-is the supposition that only such things as society considers evil could originate with the devil-if, indeed, there be any devil to originate anything. It is not the reason of man, but the revelation of God, which points out that governments, morals, education, art, commercialism, vast enterprises and organizations, and much of religious activity are included in the cosmos diabolicus. That is, the system which Satan has constructed includes all the good which he can incorporate into it and be consistent in the thing he aims to accomplish. A serious question arises whether the presence of gross evil in the world is due to Satan's intention to have it so, or whether it indicates Satan's inability to execute all he has designed. The probability is great that Satan's ambition has led him to undertake more than any creature could ever administer. Revelation declares that the whole cosmos-system must be annihilated-not its evil alone, but all that is in it, both good and bad. God will incorporate nothing of Satan's failure into that kingdom which He will set up in the earth."

<https://www.divineviewpoint.com/sane/dbm/setup/James/James71.htm>

This link also features similar points on Satan.

2Thessalonians 2:9 ...whose presence in history will be in accordance with the modus operandi of Satan

1979 Strong Delusion

Lesson #12

12 11/25/1979 2Thess. 2:9b–10a Satan counterfeits and miracles; consequences of the rejection of truth; assassinations and demonstrations

No nation survives the erroneous thinking of the people. Many times, people will be thinking straight, and they have a bad ruler, and the bad ruler is removed. This is true in the opposite.. Iran had a very good ruler; Nicaragua had a good ruler, and we took part in removing them. Both were removed. Rhodesia and South Africa have both had good rulers. The state department reflects the thinking of the national council of churches. If every peon does not have some sort of say, then they view a government as being bad.

True wealth in the human race is not property, wealth, etc.; but it is having the mind of Christ resident in the soul. The more doctrine in your soul, the better application to life.

When JFK was authorizing the Bay of Pigs, he was authorizing a dream of people who had not yet grown up. It was a terrible comic opera and even Kennedy wondered after how he got talked into such a scheme. We blame him and Carter and Nixon, despite what text those men did. The Russians after pressing the button they might land a bomb within 500 miles of where they want it to be. But Nixon gave them the inertia guidance system, so that they can drop a bomb anywhere that they want to. But the fault is not Nixon; it is the thinking of the people of this country.

We are headed for a crisis and an historical disaster, unless there is a change. The real problem in this country is the people.

The client nation is responsible for the balance between authority and freedom. It is to provide the ability for us to evangelize and teach Bible doctrine; it provides a haven for the Jews.

The actual client nation Judæa terminated in A.D. 70. The Roman Empire rose up as the first gentile client nation to God. When believer or unbeliever reject the truth, then they believe the lie.

The times of the gentiles runs through the Church Age into the Tribulation. Client nations for gentiles began in A.D. 70. Under the function of the gift of tongues, Jews began to hear the gospel message delivered to them in gentile languages. This began in Acts 2 and continues throughout the book of Acts. When Jerusalem fell, the gift of tongues was ceased. No legitimate function of tongues since that time.

The Roman Republic is totally inferior to the Roman Empire. Only the confused professor in college would think different. The time is coming when the church will be removed from the earth. This will terminate the Church Age. The day that happens is, there will be no more gentile client nation remaining.

The first gentile client nation is the Roman Empire; and the last gentile client nation will be the Revived Roman Empire. Many experts had 1941 as the date of the rapture; and they revised this to 1942 after Pearl Harbor was bombed. Once you remove the church, no client nation can exist.

The Restrainer is removed, which is God the Holy Spirit. Then Satan has his time on earth to do what he wants. The Tribulation is unrestrained history.

Here we are, a client nation to God, about to be removed, because our pivot is apparently shrinking. We are losing out in our foreign policy. The Congress, Senate and the President are all confused and making bad decisions; and acting as if insane.

The faith-rest technique teaches out and grabs the doctrine in your soul, the plan of God rationale and the logistical grace rationale (divine support for simple minded believers) so that reverse concentration is necessary. The third stage of the drill is doctrinal conclusions being made.

If you face some difficulty, that means that God gave you the opportunity in the past to learn the doctrine necessary to deal with that problem. Whether you did or not is up to you.

The word *mystery* refers to Greek fraternities with specific doctrines not known outside of the fraternity. A reference to Church Age doctrine.

What restrains history is the existence of Bible doctrine and other forms of truth in a client nation; and the Holy Spirit there able to make this truth real to us. It is the presence of these client nations in the world which preserves the world. This is the restraining ministry.

There are limitations placed upon Satan. There is demonism, but there are specific limits on demonism. Lack of thought in terms of Bible doctrine.

Satanic doctrines, any sort of socialistic concepts of demon doctrines. So many people agree that if we improve man's environment will improve his life and happiness.

The rise of big government in the United States. Big government, small people. The government provides but, at the same time, takes away. If the courts can rule and force people to give your children medical attention, then the courts can force you to do anything.

We have been disarmed as a nation.

Illustration of Joe Stalin and Adolf Hitler. Both of these men were exactly the same. They both believed in socialism. In principle, they followed the same concept of using violence to enforce lawlessness.

Bob is amazed how people come into the church who really do not want to be there. The Word of God demands a hearing under the best possible conditions.

2Thessalonians 2:9 ...whose coming is according to the working of Satan, in every power, and in signs, and in wonders of falsehood,...

En + pas + dunamis = with all power. This man will have the dynamics of socialism, of the redistribution of wealth; he will lead an ecumenical system of religion, like the World Council of Churches. He will be a pleasing personality. There are many types of demon possession, and not all of them exhibit crazy characteristics.

sêmeion (σημείον) [pronounced *say-MY-on*] which refers to miracles. There will be a variety of miracles in the Tribulation.

téras (τέρας) [pronounced *TEHR-as*] + pseûdos (ψεῦδος) [pronounced *PSYOO-doss*]; these are wonder miracles of the lie.

When people reject truth, they always believe the lie; often the lie is explained to them in terms of things that they do not understand. People are impressed with what they do not understand.

People are impressed by the power of nuclear energy. There was no danger in the 3 mile island thing. It is much safer than any other form of energy than we have ever used. This is easily subject to propaganda. They do not understand nuclear energy and they are frightened. The same is true of nuclear weapons. What you do not understand always impresses you.

Only false political propaganda deludes the negative believer or unbeliever.

The first 9 verses bring us to the problem stated in v. 10.

We go now to the actual subject of the problem, which is strong delusion. The man of lawlessness is called the son of destruction or the man who is doomed to destruction. He is a great dictator in the Tribulation, but he comes after the rapture of the church. He has many names and descriptions. He is also a subject of application for any dispensation.

We as believers in the Church Age, the dispensation of the royal family of God. We can make applications from the Tribulation. This is because we have been set up in this passage, where it reads, *the mystery of lawlessness is already at work*. There are many attempts to explain our situation, like why are we so helpless in this Iranian crisis? The Khomanie has stated that we are not strong enough to do anything, and he has hostages.

Iran has been one of the greatest areas of intrigue. It has been the center of communist and western world cloak and dagger functions. It is an area for collecting intelligence.

The state dept is concerned for the results of their own ludicrous policies. They want all intelligence taken out of the hands of the military and place in the hands of the CIA. Today, there is practically no intelligence in the armed forces. The Navy reads magazines and that is where they get their intelligence. The Korean army is the 5th largest army in the world. If American shipping is shipped off the seas, people are going to wonder why. Every young man in Germany is a potential hostage. People have seen our weaknesses and our soft side and they have seen and will take advantage of it. We are weak and led by cowards. There is not courage in high places. These true issues are obscured by National Council of Churches' propaganda. The result is, we are being destroyed right in front of our eyes.

2Thessalonians 2:9 ...whose presence in history will be in accordance with the modus operandi of Satan with all power by means of wonder miracles of the lie.

Now to v. 10: they received not the love of the truth, which is what has happened to the American people.

2Thessalonians 2:10 ...and in every deception of wickedness unto those perishing, in return for which they did not receive the love of the truth in order for them to be saved.

The only solution is the acceptance of truth.

The connective kai. En + pas + apátē (ἀπάτη) [pronounced *ap-AT-ay*], *by means of all deception*. Deception is not possible where people accept truth. It cannot be done when truth is in the souls of the people. The unbeliever accepts divine establishment truth; the believer accepts the truth of Bible doctrine. The laws of divine establishment, the gospel and Bible doctrine. The 3 categories of truth.

In any client nation, there are believers and unbelievers. The unbelievers are protected by the laws of divine establishment. Both have the chance to accept or reject truth in the client nation. The unbeliever can accept or reject the gospel. The believer after salvation can accept or reject Bible doctrine. The Bible is the basic textbook. The laws of divine establishment are found in codex 1 & 3 in the Mosaic Law. We can accept or reject any statement at any time. When people reject truth, they build scar tissue on the soul. When you say *no* to any truth, you build up scar tissue on your soul. When you do this, arrogance can be intensified. This arrogance can manifest itself as self righteous in times of prosperity. In difficult times, this can be self-pity. Any time truth is presented, and you say, *no*, scar tissue is increased. Once you enter into the interlocking systems of arrogance, you are vulnerable to all of the systems of arrogance. The rejection of truth leads to the cycles of reversionism. The interlocking systems of arrogance is degeneracy. Degeneracy is not immorality, although that is a manifestation of degeneracy. But degeneracy is a mental attitude.

In a client nation, the people can destroy themselves by rejecting truth.

Adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*] can refer to unjust acts or unrighteous thinking. It is related here to the man of lawlessness. The solution is never violence or revolution. The solution is in the mentality of the people. You cannot solve any problem with violence or assassination. You cannot solve problems by revolution. You never solve the problems of life by demonstrating. A group cannot think as a group and they become emotional and they become thoughtless. They shout slogans. The Iranian crisis began with students shouting out slogans in front of our embassy. You never solve problems by demonstrating. Problems are solved by thought, not by emotion.

Respect for authority; respect for law and order. The antithesis of violence. Thought is always thinking. Bob went through his early life solving problems with violence until he settled the issue. But it did not solve any issue. Bob's closest friends are those he whipped in high school or college. Thought is the answer, not muscle. Our problem is a mental one.

2Thessalonians 2:10 *...by means of all deception...*

1979 Strong Delusion

Lesson #13

13 11/25/1979 2Thess. 2:10b What's wrong with the U.S.? Interlocking systems of arrogance (illustration), rejection of the laws of divine establishment and truth, believer lies and invites destruction; gambling

Degeneracy and apostasy overlap and destroy a nation and a people.

The restraining ministry of the Holy Spirit is related to the pivot. When the rapture occurs, all believers are taken up. When we are raptured, that will end the Church Age and this will be the end of all client nations in history. No pivots remain; no client nation remains. All the restraints are gone.

2Thessalonians 2:10 *...and in every deception of wickedness unto those perishing, in return for which they did not receive the love of the truth in order for them to be saved.*

The present passive participle of the verb *apollumi* (ἀπόλλυμι) [pronounced *ap-OL'-loo-mee*], which refers to destruction. Being led astray destroys client nation status. The believer can be led astray. Being destroyed, being ruined, being led astray, being deprived are meanings for this word. Futuristic present. This event has not yet occurred, but it is so certain as to be considered to have come to pass.

For Church Age believers, we can learn from history, as long as we have the correct interpretation of history. Wrong understanding, the racial interpretation of history; and the economic interpretation.

Client nation USA, believer and unbeliever, receive the action of the verb is the first stage of historical disaster. They are deprived of truth. The entire system of graduated intensity of punishment.

What is wrong with this country? The interlocking systems of arrogance. We have become arrogant and this destroys people. When a nation becomes arrogant, it no longer has its former characteristics.

Israel would become arrogant, deprived of doctrine by their own volition, led astray by believing the lie, ruined, and at least 3x historically in the past, they were destroyed.

More and more arrogance in the United States, and they like to relate their arrogance to prosperity. The real scum of life have just as much arrogance as those who are wealthy. Your scum come right out of your gutters. They are some of the most snobbish people in the world. Criminal arrogance; psychotic arrogance; conspiratorial arrogance. Anyone who wants something for nothing is arrogant. Anyone who does not want to follow the laws of divine establishment in working for it and earning it is in a state of arrogance. When you put a massive number of people on welfare, you have a massive amount of arrogance.

In the second place, the people have rejected establishment and they have elected those who also lack establishment concepts. When you put those into office, who reject the constitution, then you have total irresponsibility. Bob predicts that if our attitude toward doctrine is not changed, we will have apolumi in 4 stages. Deprives of truth; being led astray, ruin and destruction. The United States could disappear from history in the next five years. Leadership in this county, instead of following the laws of divine establishment, instead of standing by principles of freedom, they substitute the tyranny of the socialistic order and the welfare state to be superimposed by evil men. If the government can force medical care, then they can go to court and take other freedoms away as well. You will discover that you have no control over your children. The end is all children belong to the state. When you destroy parental authority, you destroy the most basic authority in life.

Bob talked to some young kids over some things that were broken. He taught them some lessons. That is as far as anything had to go. No one was hurt; a few were scared. The exercise of authority over children is done for training; for preparation for life. It won't be long before big government will remove any opportunity to train the little ones. This is their orientation to life.

Bob does not gamble. Anytime you win something, you have already lost it. Even if the house loses, they will get it back. Life was not designed to accidentally become wealthy. The true wealth is the thought in your soul.

Windfall taxes destroys production.

Illustrations of Deceptions of Unrighteousness

1. Self righteous attitude toward Rhodesia and South Africa.

2. The giving away of the Panama Canal to an evil, irresponsible government. It is given away to those who will use it against us.
3. Assisting the communist governments in taking over various countries.
4. Our wrong attitude toward our friends, like the Shah of Iran. We created him to have an intelligence center on the edge of the iron curtain. Taiwan and Cuba and Nicaragua destroyed by being connected to us. We destroy our friends.
5. The national council of churches supporting terrorist organizations.
6. Submitting to the bullying of petty nations like Afghanistan (they murdered our ambassador). The UN is where the concentration of evil is great.
7. The deliberate destruction of our military establishment. This should not happen to an American anywhere.
8. The breakdown of our courts.
9. The federal government attacks on free enterprise and big business.

Bob would rather have a large medical bill rather than having to make payment.

Closing Points.

1. The people of a client nation to God have free will and they must take responsibility for God.
2. No nation ever goes down under the fifth cycle of discipline without complicity of the people from that nation. Hitler controlled through the violence of the SS.
3. National leadership is what the people are willing to believe.
4. In a republic that has degenerated into a democracy, no one can attach full blame to leadership, as the will of the people.
5. When people reject truth in one of its 3 forms, they reject the lie. They elect to power those who will promote the lie.
6. There is a lie that has gone around for almost 3000 years, expressed by the Romans, the voice of the people; a voice and nothing more.

2Thessalonians 2:10 ...and by means of all deception of unrighteous (or wrongdoing) to those who are being deprived (destroyed, led astray) ...

1979 Strong Delusion

Lesson #14

14 11/26/1979 2Thess. 2:10c Necessity for love of the truth (laws of divine establishment, Gospel, Bible doctrine) for salvation and deliverance of the client nation; four steps to national destruction

American women were interviewed on the news and they agreed with those taking the hostages. How can people say these things? You simply reject the truth and then you will believe the lie.

Example of arrogance in the Parade Magazine. Magnificent Obsession, written by a psychiatrist. Are you #1 in your own thoughts, or most of them. He believes that self-preoccupation is destroying America. Dr. Stainbrook. His proposed solution is not much, but he recognizes the problem.

The three areas of truth: laws of divine establishment; the gospel and Bible doctrine. When these are rejected, those doing the rejection turn to the lie. Believers and unbelievers both can reject truth; and believers and unbelievers who can believe the lie. Believers who reject the truth often get involved in social action (today, this would be politics).

2Thessalonians 2:10 ...and in every deception of wickedness unto those perishing, in return for which they did not receive the love of the truth in order for them to be saved.

For them to be saved, the solution for the resuscitation of a client nation is coming back to the truth. Bob assumes that we understand these three calories of truth.

The final phrase is a purpose clause. Eis + to (accusative) + autos + an infinitive. sôzô (σώζω) [pronounced *SOHD-zoh*]

You must have both freedom and authority. Freedom without authority is anarchy; and authority without freedom is tyranny.

No partial rapture. In a moment of time, all believers will be in resurrection bodies. There will be no client nation when the pivot is gone.

There will also be a massive ecumenical religious system set up by the Beast. The restraint is gone and the dictator comes out of the woods.

People cannot be saved unless they have, somewhere in their background, a love for truth, which involves authority-orientation. Truth, in its basic form, are the laws of divine establishment. If parents do not orient their children to authority, they diminish the chances of those children to accept the gospel. It seems to be that parents who do not train their children to understand authority have diminished their chances to believe in Christ Jesus.

In Sweden, they have outlawed spanking. This is one of the totally socialist states. There are more drunks in Sweden than anywhere else in the world. Alcoholism and socialism go together.

2Thessalonians 2:10 ...and by means of all deception of unrighteous (or wrongdoing) to those who are being led astray (deprived, ruined, destroyed) because they have not received the love of the truth in order that they might be saved (or delivered).

Summation Points on 2thessalonians 2:10

1. Salvation and deliverance are both in view. This illustration is taken from the Tribulation but applying this to trends in the Church Age. There is restraint in the Church Age; but no restraint in the Tribulation.
2. Unsaved gentiles of the Revived Roman Empire of the Tribulation and the entire world during the Tribulation just have a love of the truth; a love of the gospel in order to be saved. There is no client nation to present the gospel. An international pivot will rise up, the Jewish evangelists. But there are no client nations.
3. A second great wave of evangelism by Moses and Elijah in Israel.
4. A third wave of evangelism from the angels.
5. Saying no under some unusual circumstances. This is the most unusual evangelism in human history. Because people have said no to the truth, they will believe the Lie.
6. By application to the United States today, believers of gentile client nations in the Church Age must have a love of the truth in 4 categories in order for there to be deliverance in the time of historical disaster. The believer makes application by believing the laws of divine establishment.
7. The 3 categories of truth: the laws of divine establishment, the gospel of the Lord Jesus Christ, and the whole realm of doctrine.
8. The verb, *apollumi*, means, *to be led astray, to be deprived, to be ruined, to be destroyed*.
 - a. Being led astray is the status of cycles of discipline for a client nation. Having rejected the truth, they have believed a lie.
 - b. To be deprived. This is the status of those people of a client nation who have rejected truth and now they believe a lie. Once they believe the lie, they are deprived of the truth. They do this to themselves. It isn't that truth is not available. Bob reads Charley Reese. Solshenizkin spoke at a graduation and he was booed by students and their parents alike. They believed the lie, and so they booed the truth. You deprive yourself of the truth by believing the lie. Truth is all around you and you reject it. Authority is thus broken down.
 - c. It means *to be ruined*, which is historical disaster which is related to the first four cycles of discipline. The fifth cycle of discipline is being destroyed.

The scarlet beast is the dictator of the Revived Roman Empire; the whore represents ecumenical religion. There is no love or pseudo love in religion. Emotion is a substitute for true love. The whore is riding on the scarlet beast; believe on the whore and you will be damned.

One of Bob's early friends became an ace pilot. But he says, he would not go to Vietnam if he was a young man today. He was making an honest statement, but he had believed the lie. He believed in redistribution of wealth. Between war II and 1977, he had rejected truth and believed the lie. People do not join the military for one or two reasons. They reject the truth; or they are cowards.

1979 Strong Delusion

Lesson #15

15 11/27/1979 2Thess. 2:11 Un-American gloom; military logistics; function of delusion and availability of truth; G2 and conspiracy

The rejection of truth leads to the believing of the lie. In the Houston Chronicle. A teacher has refused to accept overdue papers in Chicago, and would not accept 4 papers. This is a teacher who believes and a lack of authority resulted in her being in trouble.

From London, "A Taste of Gloom" he shares the view of Sherlock Holmes, that it is always a joy to meet an American. He journeyed across the United States and the thinking of America. Many Americans unable to accept the defeat in Vietnam. The damage done to the presidency. Inflation is overwhelming their chief topic of economic discussion. It is not as bad as in Great Britain, but they are not used to these kinds of things.

America grew up in the 19th century, self-sufficient and self-absorbed. For a brief moment, Camelot was being built on the Potomac. Not powered humbled but innocence frustrated. A surprising amount of socialism interjected into American life. The government granting and withholding funds in order to make its will done.

The divisions in Britain go deeper.

A third article. From the Louisville Journal, an article written by George Will. "The Next Time American is Held Hostage." We allowed selective releases, which was a mistake. Blacks and women were used cynically by an enemy of their nation. Low expectations breed low behavior. Their thinking is not the result of two weeks captivity, but of liberal propaganda. Vital national interests sometimes requires for lives to be placed at risk.

These articles state problems which exist and they state solutions, some better than others. One major problem for us, is logistical support, which makes the use of our military useless. We have neglected our military offensive for the past 25 years. We cannot go on offense without logistic.

We believers are sitting in church because of God's logistics on our behalf. Our safety, security depends upon logistical grace. We sent men into Korea without weapons; with the wrong kind of ammo for the weapons there. Why we built up, the Chicoms built up. If Truman allowed, we could have destroyed China's military equipment in very short order.

We failed logistically in Korea; but we had the logistics in Vietnam, and left our stuff behind as a part of our surrender. We have allowed OSHA and other bureaucracies to destroy our foundries. This has been turned over to Japan, France and Germany. We do not have enough of a Navy to support logistics anywhere.

We lost the war in Vietnam here in the United States, and not in Vietnam. Our tactical and strategic bombing was always off because of Lyndon Johnson, a disgrace to the American military. We are in such bad shape that Bob cannot believe it.

We had a labor force willing to go into action in War II, as well as incredible people in uniform. Bob provided the whole story, over and over again, about what is happening in the world.

We are in bad shape except for one thing, our attitude towards the Word of God. A sporadic response to doctrine from those who used to be faithful. We need to advance to maturity. We should be destroyed, but we have grace before destruction. We know where the solution lies.

We have no buildup of our military. We are down to the place where it all depends upon believers' attitude toward doctrine.

This is an eschatological illustration. Paul looks forward to the man of sin during the dispensation. When the rapture occurs, the pivot goes. There is no restraint remaining, and the man of sin will revolt and take over.

This is a crisis in the Tribulation; and that is used to illustrate the crisis of the present time.

Apollumi was translated in four different ways. Three categories of truth. Believers and unbelievers can reject the truth, which means that they will believe the lie.

Being ruined is the 4 cycles of discipline. Being destroyed is the 5th cycle of discipline.

2Thessalonians 2:11 **And because of this, God will send to them a working of delusion, for them to believe what is false,...**

The connective conjunction kai. Dia + the accusative neuter singular of houtos. It means, *because of this, for this reason*. The subject is *the God*.

Present active indicative of pempō (πέμπω) [pronounced *PEHM-poh*], which means, *to send*. The futuristic present is found here. The divine judgment. The ecumenical religious system; they believe the lie. Client nations go into historical disaster because truth is rejected. Autos.

enérgeia (ἐνέργεια) [pronounced *en-ERG-i-ah*] which means "operational." It means the active energy;

The word "delusion" is a descriptive genitive plánē (πλάνη) [pronounced *PLAHN-ay*]

Nations Destroyed or Preserved by the Justice of God

1. No nation is destroyed by the justice of God apart from a maximum rejection of the truth. Establishment truth, the gospel and Bible doctrine. A nation must be given a saturation of truth; a period of grace before judgment.
2. Jesus Christ controls history and the justice of God is directly responsible for the fall of any gentile client nation. No nation ever goes down until the Lord permits it. Satan cannot remove you from this life. You will not be removed until the Lord

permits it. Neither will any nation be removed without being given a grace period of time for recovery. In the past month or so, there has been an amazing amount of truth coming from the fourth estate. Bob has seen it on television, Time magazine and in certain newspapers. When there is so much truth being published by the anti-truth liberals, this could be the grace truth before judgment. At the same time, the conservative publish their lies, blaming the Jews. Bob would not be associated with anything that is antisemitic. Conservatives are getting stupider every single day.

3. Which of us can argue with the justice of God? God puts a wall of fire around the nation which accepts the truth, just as He places a wall of fire around a believer as logistical grace. God disciplines and destroys the nation whose modus operandi is delusion and error. There will be a perpetuation of history, no matter how great the perpetuation of discipline. We could be in for such radical surgery. We must understand the importance of taking in doctrine daily.
4. In this way, God protects the human race from self-destruction.
5. Those of us who are history buffs have often wept over the fall of great nations or empires. But those nations could not fall if God did not permit it.
6. As long as there was not the deluding influence, the nation continues as a client nation to God. The rejection of the 3 categories of truth means the destruction of that nation.
7. The modus vivendi of delusion leads to the function of error. Every nation destroys itself internally long before the fifth cycle of discipline occurs. The nation has to destroy itself from within.
8. The four cycles of discipline are put into operation in order to warn us that we are in trouble.
9. The fifth cycle of discipline is the result of rejecting the previous four cycles.

Bob witnessed disco dancing and it is nothing. Ballroom dancing was a wonderful thing, no matter what the Baptists say. This showed some orientation to life. This is lack of capacity for life and lack of orientation to life. We are born with orientation to authority. What causes us not to not orient to authority? Satan's original sin of arrogance.

The communists control the seas around the Cape of Good Hope. For a long time, the Russians have been in Africa. They are there as so-called technical advisors. The Russian army is there.

Embassies are information/intelligence centers. It is a spy center; an intelligence network. That is one of the functions of the various embassies. They are all intelligence centers. And every nation which accepts an embassy recognizes that in that embassy is a certain number of intelligence types. But no nation in the world has accepted a master spy system except for the United States. We, in our total imbecility, have accepted the UN, which is the greatest master spy organization in the world today.

Once you lose out in the soul, we become the straw blown in the wind.

Result clause of the infinitive and this is usually a purpose clause, but this is a result clause. *So that, with the result that.*

Aorist active infinitive of *πιστεύω* (πιστεύω) [pronounced *pis-TOO-oh*]. This is the actual result. If people believe the lie, they will face discipline. *ψεῦδος* (ψεῦδος) [pronounced *PSYOO-doss*].

2Thessalonians 2:11 *And so, for this reasons, God sends to them the modus operandi the function of delusion with the result that they believe the lie...*

1979 Strong Delusion

Lesson #16

16 11/28/1979 2Thess. 2:12 Mountbatten; teen evangelism; rejection of truth toward believing lies; interlocking systems of arrogance and reversionism; signs of degeneration; changing thought

An article in tv guide about Lord Mountbatten. Talking about the different time and the end of an era. A great deal of background given. The age of public opinion had just began. When the British left India, 2 million were slaughtered between Hindus and Moslems.

The least qualified people to determine who should rule or not is the public. Usually 100% wrong, but sometimes only 98%.

He is called contemptuous of bureaucracy (Bob liked that).

There are some unique features in this translation, which he has taken great pains to substantiate

The lie contains many false solutions to life. That perfect environment will make things all better. Some of the technical words for communism and socialism have been changed, but the basic philosophy is still there.

People are not changed for the better by believing the lie. They may have a different manifestation of hypocrisy. The only change that can come into anyone is through believing in truth instead of rejecting truth.

No one every remembers the victim in crime.

Once you believe the lie, your IQ goes from whatever it is to about 20.

Gary Horton and Rick Hughes both are able to reach young people to evangelize them. .

2Thessalonians 2:12 *...in order that all those not having believed the truth but having delighted in unrighteousness should be judged.*

Hina + the subjunctive introduces a purpose clause. Then the nominative plural of pas. Nominative plural of the definite article. *In order that they all*. This refers to believers and unbelievers in the Church Age. The issue to unbelievers is the gospel; and the issue to us as believers is Bible doctrine.

Aorist passive subjunctive of krinô (κρίνω) [pronounced *KREE-no*].

Participle of pisteúô (πιστεύω) [pronounced *pis-TOO-oh*] + the negative mê. The unbeliever and the believer both face the issue of truth. A causal participle followed by alêtheia (ἀλήθεια, ας, ἡ) [pronounced *ahl-Ā-thi-ah*].

Rejection of the Truth

1. Rejection of the truth can have personal and national results.
2. For the unbeliever who rejects Jesus Christ as Savior is liable for the Lake of Fire. For the unbeliever who rejects the laws of divine establishment, it means national degeneracy and being enmeshed in the interlocking systems of arrogance. Or national reversionism.
3. The national consequence. A nation can fall into national crisis and face up to the first 4 cycles of discipline. This can mean historical disaster when God puts the fifth cycle of discipline upon them.

The adversative conjunction allla, setting up a contrast. Then the aorist active participle of eudokeô (εὐδοκέω) [pronounced *yoo-dok-EH-oh*]. This means, *to take delight in something, to approve of*. Our emotion is related to what we think. *We take pleasure in something*. This is the reversionist who has rejected the truth and he believes the lie.

Dative singular definite article + the noun adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*]. Two systems of unrighteousness. The interlocking systems of arrogance and the second is reversionism or rejection of truth, which is national apostasy. Individual wrongdoing related to good or to evil. These are systems of evil. When you believe a lie, you enter into a system of wrongdoing. Interlocking systems of arrogance results in degeneracy, which can include many kinds of abnormal sexual activities. These are syndromes of degeneration. Homosexuality is, itself, is not degeneracy, but a syndrome of degeneration. It is the arrogance of the homosexuals today which brings them out into the open. What they do is merely an expression of their degeneracy.

Negative volition overlaps with reversionism.

Rejecting the Truth; Believing the Lie

1. Those who believe the lie take pleasure in unrighteousness. They are motivated to find pleasure in unrighteousness. All standards are based upon what you believe. Scum is not a state of birth or environment. It is a state of mind. Cutting off the person's hair will not change his mind. You have to get into the soul to change anything. Cutting a person's hair solves nothing and changes nothing. You can present truth, but you cannot change them. You can even put pressure on

people but even that does not change their souls. You cannot make people change. They must choose to change inside their own souls.

2. Believing the lie takes away capacities for life, love, etc. The results are not individual sins; they are systems of thinking. Take away their pleasures and what remains? They still retain their negative volition. They still believe the lie. You can win debates, but that does not change what they believe. **You shall know the truth and the truth will make you free.** You dumb husbands who think that you can push the wife around. You get submission, but you do not have love. Interlocking systems of arrogance is the horse's ass of a husband who beats a wife down. At some point, you will recognize that everyone has a soul. The only way that people change is when they come to believe truth. You can torture them, beat them up; but you cannot change them. Only truth changes anyone.
3. Those who believe the lie destroy all possibility of happiness and prosperity. You build your pleasure upon a lie. With doctrine, this might be the first Christmas that you don't have the blues.
4. You can only have prosperity and capacity from believing the truth.
5. Truth in the soul is the secret to life. Doctrine in the soul, which cannot be forced in, it must come from the volition of the soul. You can only present truth to the best of your ability.
6. There can be no blessing in life apart from God's wealth. Wealth is measured by positive volition in the soul.
7. Rejecting God's wealth.
8. Rejecting God's wealth means having pleasure in unrighteousness.
9. When you take pleasure in unrighteousness, you are guaranteed a lifetime of misery. It is important what you believe. Your life and your country depend upon it.

Hosea 4:1–2 Hear the word of the LORD, O children (citizens) of Israel, for the LORD has a controversy (case, lawsuit) with the inhabitants of the land. There is no truth or grace, and no knowledge of God in the land; there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.

Hosea 4:3 Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field and the birds of the heavens, and even the fish of the sea are taken away.

Hosea 4:4 Yet let no one contend, and let none accuse, for with you is my contention, O priest.

Hosea 4:5 You shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your mother.

Stumbling in day means that the truth is there, but you reject it.

Hosea 4:6 My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.

Hosea 4:7 The more they increased, the more they sinned against me; I will change their glory into shame.

Hoses 4:8 They feed on the sin of my people; they are greedy for their iniquity.

Hosea 4:9 And it shall be like people, like priest; I will punish them for their ways and repay them for their deeds.

Hosea 4:10–11 They shall eat, but not be satisfied; they shall play the whore, but not multiply, because they have forsaken the LORD to cherish whoredom, wine, and new wine, which take away the understanding.

2Thessalonians 2:12 In order that they might all be condemned because they have not believed the truth because they have taken pleasure in (or approve of) unrighteousness.

1979 Strong Delusion

Lesson #17

17 11/29/1979 2Thess. 2:13a Violation of privacy by religion; thank God for the pivot; love: divine attribute, anthropopathism, and human

People are very stupid when it comes to the protection of their own privacy. One problem here has been religion, which has intruded into the lives of people and has destroyed their freedom. Ecumenical religion has come in here. The priests here hear their sins. Mixed marriages, between Catholics and non-Catholics, involves counseling and revealing information that should be kept private.

There has never been a collection of churches which do not intrude upon your privacy and attack your freedom. Religion has always been the enemy of freedom. Standards of righteousness are set up by some hierarchy or someone who just wants to impose these standards upon you. This means a loss of freedom. Whatever the form, the very fact that they band together in a religious group, is an attack upon individual freedom.

Some demand to know your income, your assets, in order to determine how much should be given to the church.

In the name of government, our privacy and freedom are under attack. The amount of money that you make should not be the business of the government. One of the greatest issues of history is, how much property do you own and how much money to you make. Neither government nor religion needs to know these things.

What is taking place today is even made worse in the Tribulation. No true privacy and freedom during the Tribulation. The Revived Roman Empire is not just political, but it is a religious entity as well. Having a social security number today is a violation of your privacy and freedom. Millions of law-abiding citizens are completely computerized in government centers today. But there is restraint because there is client nation function in the world. Privacy allows us to say yes or not to the gospel; yes or no to various issues of life.

Our founding fathers saw government as the servant of the people, a correct concept. They emphasized the right of the individual state to be over the right of the federal government. This is the concept of states' rights. All forms of taxation are to benefit that particular state. Free enterprise was to come into undeveloped states and to develop them. Abraham Lincoln destroyed this concept. He sent taxpayer funds to Indiana to keep Indiana in the union. FDR picked this up and used it as well.

In recent times, the only person to say anything about states' rights has been the governor of Teas. The governor of Indiana has spoken of states' rights.

There will be no states' right in any sphere of influence during the Tribulation, as all restraints will be removed. Only an international pivot will be able to make inroads at the beginning.

Bible doctrine tells us that the local church is to be autonomous. The final authority of a local church is the pastor-teacher. An acceleration of tyranny in the Tribulation.

We have the right to express our positive volition in gospel hearing; and to believe in Christ without persecution. We also have the right to refuse the gospel as well.

There are restraints on our freedom today. Persecutions and executions are to be expected wherever people believe in Christ Jesus. This occurs always where there is Islam. Charles Martel stood up the Islam. There are some very radical Islamic groups in this country. Many missionaries to these people have been martyred.

Islam, in the Middle Ages, almost conquered the world. Liberalism used to mean toleration. In the Tribulation, there will be a holy war as has not been seen in modern times. There have been terrible persecutions of others by religion.

Things in the future will be much worse than they are now.

This study gives us some future events which can be applied today.

V. 13 is the solution given us by Paul.

Stand Firm

2Thessalonians 2:13 **But we ought to give thanks to God always concerning you, brothers beloved by the Lord, that God has chosen you from the beginning unto salvation in the sanctification of the Spirit, and by faith of the truth;...**

We start a new paragraph, the royal family in historical crisis. How the problem is solved in vv. 13–17. This is the significant of the royal family being selected for privilege. We are here as the solution to the problem.

De+egô + the present active indicative of the verb *opheilô/opheileô* (ὀφείλω/ὀφειλέω) [pronounced *of-ī-low, of-ī-LEH-oh*]. We have an obligation to the human race. We are not involved in improving things and getting a better environment for more people.

our historical impact comes from blessing by association.

Present active infinitive of *eucharisteô* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*]. Every time, a believer cracks the maturity barrier, the nation is grateful. We should thank God for anyone who advances to the pivot.

Infinitive of perceived result. + the dative singular, indirect object *theos*. Adverb of time, *pántote* (πάντοτε) [pronounced *PAHN-toht-eh*]. *Peri + su*. This is a category; not to all people.

In the client nation, those who have advance to maturity, they are known to God. Freedom is preserved and their privacy is preserved. We are thanking God for people that we do not know and could not pick out of a crowd. Every day is thanksgiving in the United States, because we continue as a nation of freedom, despite the total mess which is involved at the top.

The Importance of the Pivot

1. Since thanksgiving demands capacity for life, and since that is based upon doctrine resident in the soul, those who express their thanks in prayer are generally mature enough to recognize others.
2. Paul is thankful for mature believers who perpetuate the client nation. Without them, there is no privacy or any other benefit.
3. We are still a nation, despite all of our mistakes. Jesus Christ controls history and we survive because we have a pivot. We thank God for those who have done the most for their country in persisting to spiritual maturity.
4. Under the principle that Jesus Christ preserves history, there are three factors involved. Freedom and authority-orientation by means of believing truth in the realm of the laws of divine establishment. A local church has freedom, privacy. In Berachah Church, you have never been asked what you make or told how much you should give. The pastor-teacher protects believers from gimmicks and sales pitches, etc. "I'm a believer; trust me, buy this soap." Your privacy is protected. If you become a gossip, a maligner or a spiritual bully, and then you are removed. You have never been asked for money; you have never been asked to fill in a visitor's card. You can come to Berachah year after year and be totally anonymous. Even as friends, you do not go past a certain point in privacy. Married couples must respect the privacy of their opposite number. The protection of privacy in Berachah Church gives you maximum freedom. Certain establishment principles are followed in Berachah Church. We do not ask what is your phone number; how can we reach you, etc. Those who do not like this can move on. That is their right under freedom.
5. There is the existence of a pivot who advance the nation by Bible doctrine in their souls.

6. The restraining ministry of God the Holy Spirit within the pivot.
7. Consequently, the Tribulation is a time of no client nations. There are no nations with pivots and no restraint of the Holy Spirit.
8. Alert believers give thanks to God for other believers that they do not know by name, but they know by privilege.

Perfect passive participle of agapaō (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]. All believers are loved by God; they are loved by the divine attribute of love. This is the result of imputed righteousness to us at salvation. This establishes the grace pipeline between the justice of God and the righteousness of God. Where the righteousness of God dwells, the love of God must follow.

God's Love; the Attribute and the Anthropopathism

1. Like all divine attributes, love belongs to the essence of God.
2. God is love, always has been love; and this means that God does not fall in love. His love does not increase, decrease or diminish. His love has two directions. Objectively to the members of the Trinity and subjectively to His Own justice and righteousness.
3. In contrast to human love, God's love does not have to be sustained by emotion, by physical attractiveness or by physical attractiveness or its perpetuation.
4. Human love is originated from four categories of life's functions. Thinking. Love involves thinking from the soul. Love involves appreciation of standards in the soul. Between a man and a woman, love involves sex; a physical expression, hopefully related to the soul. Spiritual category. Capacity for love and the fulfillment by another of one's norms and standards.
5. Mankind distorts the love of God by superimposing human standards onto God's love.
6. For example, in time of historical disaster, a believer will say, *how can a loving God do this to me? How can a loving God let this happen to me?* This assumes that our point of contact with God is love, but it is not; our point of contact with God is justice.
7. The malfunction of Christian thinking is caused by confusing the divine attribute of love and the anthropopathism of love. This can help to explain divine motivation; but it is unrelated to the divine attribute of love.
8. God loves a cheerful giver; but God does not love you because you give or you do not give. Cheerful is grace motivation. Giving without succumbing to pressure; giving apart from a desire for human recognition.
9. Romans where He says I love Jacob and I hate Esau. This is the Anthropopathic use of love.

What we are studying is the divine attribute of love.

The integrity of God is composed of His righteous and justice. All blessing, logistical grace support is all granted to the justice of God within us.

At the cross, the love of God was superceded by the justice of God. This is because all of our sins are imputed to Jesus Christ on the cross and the justice of God judges those sins. That means that justice is the frame of reference for the human race.

The integrity of God has always existed. Total incorruptibility. God cannot change the integrity of God. We cannot flatter or bribe the justice of God. Creatures gain from our relationship to the integrity of God. Man cannot change or improve the righteousness of God. His righteousness is the guardian of His justice. His justice is the guardian of all of His divine attributes.

God does not need our help; we need His help.

The possession of divine righteousness is the reason why He loves us.

2Thessalonians 2:13 **But we are always obligated to give thanks to God for you, royal family, having been loved by the Lord, ..**

1979 Strong Delusion

Lesson #18

18 11/30/1979 2Thess. 2 Divine integrity over love; +R in the believer, not self –R, = the target of love 1, logistical grace, discipline and supergrace blessings

It is the high school crowd of today is going to have to carry the ball in the future. Undoubtedly, we will find ourselves in a war. The kids today will be the backbone of our military services. Gary Horton is working, but Bob would like to turn this into a supported ministry.

We have been taking some time out to see what it means to be loved by the Lord.

Like all attributes, God has always been love. His love is constant. It never changes. His love is objective, towards the other members of the Trinity; and subjective, towards His Own righteousness and justice.

Human love is quite different. When your norms and standards are fulfilled by another person in life, that is RM/RW.

Distortion of questioning God's love based upon some terrible circumstances. This is because they think that our contact with God is His love. The love of God as an anthropathism is confused with His divine attribute.

The source of blessing and testing and discipline from God is God's justice. Man cannot destroy or change the integrity of God. Most people want to change God's integrity into some form of bribery. They see their self-righteousness as being attractive to God. The integrity of God gains nothing from the function of any creature. Creatures gain from their proper relationship with God. God's righteousness stands totally apart from any human

sponsorship. So many people are trying to promote God with their own human arrogance. The essence of God stands without the help of angels or man.

The possession of divine righteousness is the key to God's love. God loves His righteousness; and when we possess His righteousness through imputation, we are loved by the Lord.

Bob leaves this doctrine, then comes back to it, and then he does some reorganization as well.

God's Integrity and His Love

1. The integrity of God and the love of God are not maintained by His will or sovereignty. They are a part of His immutable essence.
2. God's integrity or love are not maintained by our actions. Not by our self-righteousness or talent or works.
3. It is blasphemous to assume that self-righteousness or unrighteousness maintains the integrity of God or elicits God's love.
4. The integrity of God detects and judges man's self-righteousness. The love of God continues in the direction of imputed +R. +R does not change. When we sin and discipline rolls our way, +R does not change. The system of logistical grace might change, but logistical grace does not. We are still alive. We are still here; but we may have some discipline on top of that. David is king; but he is a miserable king. He is a great soldier, but he is hiding in Jerusalem. He is a wealthy man and a chaser, but his wealth does not make him happy. Capacity for life is gone. The integrity of God is not the mere absence of human good and evil.
5. The presence of the righteousness of God in the believer demands love, apart from works on our part.
6. The essence of God includes His love and integrity. They stand without any help from mankind. God's attributes do not need out help or love.
7. We need His help and His love.
8. God does not need our righteousness; but we need His righteousness. The key to everything is the righteousness of God which we studied in Romans.
9. Life has no meaning apart from the imputer righteousness of God. This is the key to us being loved by God.
10. God cannot accept anything less than perfect righteousness. He cannot love anything less than perfect righteousness.
11. The imputation of the righteousness of God is why we enjoy the love of God. They are never separated. They always go together.
12. God loves His Own perfect righteousness. There has never been a time when He did not love. God does not require an object to love. For God to love us, we must be perfect. When we express our sin nature, God cannot love us. The love in John 3:16 is an anthropathism. God's love requires a perfect object. Then He loves the righteousness of God the Son. He loves the righteousness of God the Holy Spirit.

13. We as believers in Christ possess the righteousness of God at the moment of salvation.
14. Since we possess the righteousness of God, God's love has an object of love compatible with His Person and essence.
15. Remember that God's integrity takes precedence over God's love.
 - a. At the cross, all of our personal sins were gathered and imputed to God the Son. God the Father loves His Son, but He nevertheless placed our sins on Him. His integrity takes precedence over love.
 - b. Hebrews 12:6 Whom the Lord loves he chastens and He skins alive with the whip every son whom He receives.
 - c. You can handle suffering for blessing; but you cannot handle suffering for divine discipline. As soon as you rebound, the suffering is diminished so that you can bear it. The justice of God always takes precedence over the love of God.
16. That same divine righteousness also demands punishment from the justice of God. When it is time to punish us, the justice of God takes precedence over the love of God. Grace is the policy of the justice of God in imputing blessing to the justice of God. Blessing comes from the justice of God.
17. In righteousness, divine love for holiness is revealed; and His hatred for human good and evil is revealed.
18. The consistency of divine love; the failure of certain ones in the human race does not abrogate the integrity of God. Because our failures estrange us from the love of God, but the justice of God kicks in. We do not lose our salvation when it is necessary for God to discipline us.
19. God's integrity is not cancelled because some people reject Christ as Savior.
20. God's integrity is not cancelled because some believers reject Bible doctrine. Lack of integrity among believers does not cancel the integrity of God.
21. The integrity of God is infinite, absolute and eternal. Part of God's perfect essence includes divine love.
22. The integrity of God is the sum total of His perfection, including love so that the love of God and the integrity of God stand together. They are always coordinated. The attributes of God are coordinated; they are never in conflict. This does not mean that God will let up on discipline when we deserve it. And God's love is not cut off even while we are being punished. We are subject to divine discipline, but we are not cut off from logistical grace. Divine discipline does not cancel logistical grace. They both move down the same pipeline from the same source. The love of God remains constant when both are being imputed. The only exception is the believer who dies the sin unto death. Then logistical grace is withdrawn. Logistical grace continues all of the time, even when we are under discipline.
23. Supergrace blessing moves down the pipeline simultaneous with divine discipline. David committed all kinds of sins, but he remained king. He received discipline like you cannot imagine. This is why one son raping a daughter; and another son murdering that son; and that son starting a revolution. This is what happens when

you do not keep short accounts with God. None of us get away with anything. Only our enemies think that they are.

When we believe in Jesus Christ, His righteousness is imputed to us; and we are placed into union with Christ. Abraham believed in the Lord and it was credited to his account for righteousness. But in the Church Age, we receive a double righteousness. God the Father loves His Own righteousness. We possess that righteousness; and He loves us. We possess the righteousness of Jesus Christ; and God loves His Son's righteousness as well. So He loves us double. This is the only reason that the attribute of God can be directed toward us. God does not love us because we are cheerful givers. That is an anthropopathism.

The jackass who says, *why did God allow this to happen to me*, he thinks that his point of contact with God is love, but it is God's justice.

David will be placed under great suffering to bring him out of his reversionism and arrogance.

If you ever want to see a nation that is hipped on love, it is happening in the United States. The whole world loves a lover; everyone needs someone to love. But there is very little love in the United States, because love is based here on emotion and lust, but not upon integrity. Love is no good unless it depends upon integrity.

The same pipeline that sends us blessing also sends us discipline. People are confused by all of this, because they try to bring love into this.

We have the best of all attributes, as our point of reference is justice.

At some point, Bob seems to have left that doctrine. He goes back to it.

God's love does not every leave us because of failure. David was an ultra-supergrace believer; but he sinned greatly against God. When you are under discipline like David was, having all of those supergrace blessings is no fun at all. Discipline takes all the fun out of life. It is designed to do so. It temporarily cancels capacity for life and capacity for happiness. The Baptists go up the wall when you tell them that David was still king after being disciplined.

You cut off the divine discipline by rebound. Then you can handle the pressure which continues. The justice of God takes precedence of the love of God when dealing with the human race.

Stand Firm

2Thessalonians 2:13 **But we ought to give thanks to God always concerning you, brothers beloved by the Lord, that God has chosen you from the beginning unto salvation in the sanctification of the Spirit, and by faith of the truth;...**

2Thessalonians 2:13 **But we are always obligated to give thanks to God for you, royal family, having been loved by the Lord, ..**

1979 Strong Delusion

Lesson #19

19 12/02/1979 2Thess. 2:13b Oil company profits; doctrine of election (revised): re client nation function and the omniscience of God

Column by Jerry Constantino *for your information* column. A person on LSD stabs his friend 66 times. He receives social security payments. 60,000 prisoners are drawing social security benefits. The right of such payment goes way back, but only recently have prisoners begun to collect SS payments.

This reveals some of the sloppy thinking in our country.

Bible doctrine produces divine viewpoint. We are a client nation to God. The laws of divine establishment are presented in the Word of God; and they are the first category of truth. They are for believers and unbelievers. The second category of truth is the gospel and the third is Bible doctrine. When truth is rejected, then people believe the lie. When you reject any sort of thinking, you then believe the lie. Truth is vital during this point in the Angelic Conflict. This is the basis for all of our foreign policy problems. North Korea has the 5th largest army in the world. The Russian Navy controls the seas. They can cut off any export at any time.

In a war, the Japanese would be on the side of Russia, as their seas are controlled by Russia. The taxation of any of our oil countries is ludicrous. The University of Wisconsin never struck Bob as being conservative. Their student paper had an article by the paper editor. The alliteration is typical of student writers. Simplistic thinking when it comes to oil companies and their profits. The profits are always given as percentage increases over a previous year. This can be very misleading. Comparisons made to the cost of cocacola in Germany and elsewhere. Only a tiny percentage of the oil profits are spent on diversification. Thus despite the railings of some, the oil companies provide us with a good product and a low price.

When you accept any truth, this can expand to greater understanding.

The corrected translation of 2Thessalonians 2 is read.

The presence of God's righteousness in the soul of the believer allows God to love us. He loves His righteousness in us.

Stand Firm

2Thessalonians 2:13 **But we ought to give thanks to God always concerning you, brothers beloved by the Lord, that God has chosen you from the beginning unto salvation in the sanctification of the Spirit, and by faith of the truth;...**

Causal use of hoti, correctly translated *because*.

Aorist middle indicative of hairéomai (αἰρέομαι) [pronounced *hahee-REH-om-ahee*]. *To take, to win, to receive; to elect. Because He has elected you to privilege.*

The Church Age began around A.D. 30; the times of the gentiles began A.D. 70, where the client nation Judæa was no longer a client nation. Only gentile client nations since then.

The first gentile client nation was the Roman Empire. Various nations after, like the Frankish nations. In our present era, the United States is a client nation to God.

God the Father is the Author and the Agent of election. God has elected us to privilege. This is the basis for our client nation. We are reduced to total dependence upon the believer in the United States.

We can get our troops into Iran but we have no basis for supporting them there. We have no support for our troops on foreign soil.

The subject is ho theos, a reference to God the Father. Apo + archê (ἀρχή) [pronounced *ar-KHAY*], which means, *from the beginning*; but is an idiom for *from eternity past*.

There are two elections to privilege.

2Thessalonians 2:13 *But we are always obligated to give thanks to God for you, royal family, having been loved by the Lord, because God has elected you to privilege from eternity past (from the beginning) ..*

We need to understand many doctrines. The knowledge of God. He has self-knowledge. His omniscience reality in dealing with thought. It is the print out these decrees. The print out of foreknowledge. God understood all of these things. Predestination, which is the print out of the decrees from eternity past. That is predestination as a print out of the divine decrees.

We are in the client nation USA with a remarkable of 200 years. There are failures and short-sightedness. There is also evangelism, which we do not find in history books. Yale, Harvard and Dartmouth were designed for missionaries and for other studies related to the ministry.

There were great revivals in our country. There were many revivals after various wars. The rise of the Moody era of revival. These great waves of revival have had great influence on our society.

Election is a major factor of consideration. Half of divine integrity. Glorification, which is advance in the plan of God.

This is a brand new doctrine of Election. Portions of this doctrine were taken from the Doctrine of Divine Knowledge.

The Doctrine of Election (Revised)

1. Omniscience and election. God's attributes are found in all Members of the Trinity. God is said to be One from the standpoint of His attributes. God is One in essence; and three in personality. We must first sort out God's omniscience before moving forward in the doctrine of election.
 - a. God has self-knowledge, omniscience and foreknowledge. These are important in defining the doctrine of election.
 - b. God is eternal, His knowledge is eternal.
 - c. God is infinite; therefore His knowledge is without boundary or limitation, consequently, absolute and eternal knowledge, whether directed toward Himself or creatures, whether related to time or space. Since this absolute and eternal knowledge existed in eternity past it means that God invented certain things in order to resolve the prehistoric angelic conflict. For example, He invented the volition of your soul.
 - d. God's knowledge precede time and space, so it is not subject to time and space.
 - e. God knows all of His plans and policies. His self knowledge is related to Himself and to the other two Members of the Trinity. Each Member has a perfect subjective knowledge of Himself and perfect objective knowledge of the Others.
 - f. God's omniscience relates to creatures. The creatures here would be those with volition. He knows the actual and the possible. There are things which will occur because of our thinking and actions. There are options or possibilities. Only what does happen goes into the decrees. Omniscience sees the free as free, the necessary as necessary,...
 - g. Foreknowledge relates to the decrees. Foreknowledge acknowledges what is in the decrees; it does not know all of the possibilities. The foreknowledge is a printout. Psalm 139:1-6 God entered all of reality, only what we thought, did and were motivated. Probabilities were not entered into this printout.
2. The definition and description of election. We should be thankful for those believers who have grown to spiritual maturity. Such ones preserve the nation.
 - a. Election is the recording of divine control of history.
 - b. Predestination is the doctrine of the divine plan in human history.
 - c. Justification is how the plan is administered to believers (and this takes us back to Romans). The integrity of God is made up of justice and righteousness. His righteousness is imputed to us at salvation. God can only impute blessing to us based upon righteousness. Righteousness is the guardian of the justice of God. There can be no compromise of divine essence.

- d. The imputation of divine righteousness provides the basis for divine support and blessing to the believer in time without jeopardizing or compromising the essence of God.
 - e. Glorification is the purpose and the result of God's plan in the homo sapien stage of the Angelic Conflict. The creation and fall of angels; the creation of man to resolve the Angelic Conflict; and a resolved circumstances with men and angels.
 - f. A specific reading from the printout.
 - g. Election is the divine control of history.
3. Three elections in history:
- a. The specific election of Jesus Christ. Jesus is different from God, in that He is perfect humanity; and different from man, in that He is God. As a result of the first advent, Jesus Christ controls history. All history centers around Jesus Christ. The election of Christ, mentioned in Isaiah 42:1 and 1 Peter 2:4,6, occurs as a part of the doctrine of divine decrees - John 15:16; Ephesians 1:4-6; 2 Thessalonians 2:13; 1 Peter 1:2.
 - b. The election of privilege. The election of believers in the Church Age. The election of the royal family believer. Since election is sharing the destiny of Christ, and since Christ was elected in eternity past, and since every believer is in union with Christ through the baptism of the Spirit, every believer is said to be called or elected - 1 Corinthians 1:2,30; Romans 8:28-32; Ephesians 1:4. This election occurred at the moment of faith in Christ - 1 Thessalonians 1:4; 2 Thessalonians 2:13; 2 Timothy 1:9. Election, then, is the present as well as the future possession of every believer - John 15:16; Colossians 3:12.
 - c. There is also an election of Jewish believers in the previous dispensation. When a Jew in the Age of Israel believed in Christ he had an election on the plan of God. But it is not a royal election, he is not in union with Christ; this is for the Church Age only. He is in the Age of Israel but instead he is entered into the Abrahamic, Palestinian, Davidic, and New covenants to Israel. So his election is related to the unconditional covenants of the dispensation of Israel. This is summarised as a doctrine in Romans 11:1-7.

Some additional information was copied and pasted from other doctrines of election.

Election Addendum

1. There is the unique election, the election of Jesus Christ.
2. There is Israel as a client nation, the first election to privilege.
3. The church is the second election of privilege.
4. Believers in Israel determined the status quo of that client nation in Old Testament times. We have studied this in the Assyrian crisis and the Elijah crisis.
5. Only the believer in Israel is elected to privilege and can become a part of that election to privilege. Around this pivot the client nation revolves.

6. In the previous dispensation of Israel, there were four Jewish client nations.
 - a. The United Kingdom of Israel 1440–926 B.C.
 - b. The Northern Kingdom, called Ephraim. The key is the revolutionary Jeroboam. 926–721 B.C.
 - c. The Southern kingdom of Israel. 926–586 B.C. The fifth cycle of discipline; and there was an interval of 70 years. The restoration begins with the completion of the Temple.
 - d. Judæa 516 B.C. to A.D. 70. The Roman armies break through the walls of Jerusalem and they ended client nation Judæa.
7. This begins the times of the gentiles. When the rapture occurs, there will be no client nations at all.
8. The client nation function of the Church Age is related to the doctrine of the times of the gentiles, beginning A.D. 70.
9. Only gentile nations can function as client nations during the times of the gentiles.
10. The Tribulation ends all pivots and all client nations.
11. Client nation function in the times of the gentiles ends with the rapture.
12. Our passage, 2Thessalonians 2:13 emphasizes that only those who are saved are elected to privilege.
13. The client nation USA does not depend upon all the things that are wrong. It depends upon our attitude towards Bible doctrine. There are irresponsible people in government; and irresponsible people in Berachah Church.

Psalm 139:1 O LORD, you have searched me and known me!

God has known everything about us from eternity past. Omniscience deals with creatures. God's foreknowledge deals with the decrees.

Psalm 139:2 You know when I sit down and when I rise up; you discern my thoughts from afar.

Your postures and changes of attitudes are known to God from eternity past.

Standing at attention is a response to authority.

God knew our thoughts from eternity past.

Psalm 139:3 You have computed my path and my lying down and are completely acquainted with all my ways.

Psalm 139:4 Even before a word is on my tongue, behold, O LORD, you know it altogether.

Psalm 139:5 You hem me in, behind and before, and lay your hand upon me.

Psalm 139:6 Such knowledge is too wonderful for me; it is high; I cannot attain it.

God has all of this knowledge, and the psalmist recognizes that he does not. Every minute detail of thought and action was perfectly understood by God in eternity past.

Bob speaks to the pitiful attendance of some in Bible class. Your failure means the inevitable destruction of the United States of America. The Berachah ministry is day by day. We are moving into historical crisis which means the first four cycles of discipline. Historical disaster could mean the total destruction of client nation USA. God does not depend upon us; we depend upon God.

Iran is weak and cowardly. The Shah was a great leader and they rejected him. He was the greatest ruler since Cyrus. They talk big in demonstrations.

Bob challenges his congregation. Get with it or get out. Too many great doctrines, too many breakthroughs, to fool around with people who need to be brought up to date. He is not going to keep on reviewing. "Get with it or get out." Some of you want something which is occasional so it does not interfere with your life.

1979 Strong Delusion

Lesson #20

20 12/02/1979 2Thess. 2 Doctrine of election (2–5): definition and description, election of Jesus Christ, Israel, and the Church; importance of military logistics

The corrected translation back to v. 7.

Our problem is, believer and unbeliever alike have rejected truth.

Election is the doctrine of divine control of human history. Predestination is the divine plan of the believer in history. Justification is how the plan is administered. Imputation is how the plan is executed without violating the essence of God.

There are two elections to privilege: Israel and the church.

The Doctrine of Election (Continued)

2. Definition and description. Election must be related to key concepts, such as the doctrine of client nations and what they are. Foreknowledge and predestination and glorification.
 - a. The Jews of the Old Testament had the only client nation to God in the past dispensation.
 - b. It was Jewish privilege to live under the laws of divine establishment.
 - c. Jewish believers had the privilege of perception of doctrine and advance to the pivot. No client nation can prosper beyond its pivot. At the rapture, there are no more client nations. There will be an international pivot.
 - d. Gentile client nations in the Church Age depend upon the royal family of God.

- e. As goes the believer in the client nation, so goes the client nation function, whether freedom, evangelism, advance to maturity.
 - f. Therefore, election is defined as the believer's privilege to influence history by his advance in history. This election is one of the mechanics by which Jesus Christ controls history. The believer advancing to spiritual maturity. The election in the Church Age depends upon the election of Jesus Christ.
3. The unique election of history is that of Jesus Christ.
- a. In eternity past, the election of divine decrees the omniscience of the Father programed the divine decrees. In the computer of divine decrees, there are 3 categories of information. Information about Jesus Christ, about the believer, and the Hypostatic Union of the Lord.
 - b. Christ then was elected in eternity past. All of the things about what He did on the cross is known here.
 - c. The Lord Jesus Christ controls history. No nation will ever rise or fall unless the Lord permits it. We must be able to apply the rationale. This includes the fact of establishment principles. It takes free will for a nation to succeed or fail. There is volitional involvement. There must be a pivot and there must be a vigorous presentation of Bible doctrine. John the Baptizer said, "I am a voice of one crying out in the desert-wilderness." There has been some publicity recently going on regarding our church. These writeups do not advance Berachah Church. Bob refuses interviews; he is not interested in the media, a fair or unfair presentation. The media cannot promote is harm Bob's ministry. If the media is too pro, we get a lot of nuts. If it is too negative, we lose some weak sisters. Bob dislikes media. People are always looking for an angle. If the Lord does not open a door, then there is no open door. The ministry is based upon Who the Lord is and Bob beats his brains out studying. We are over the 500 mark of those who have gone out of Berachah into the ministry. But Bob can count on his hands and feet for those who understand their ministry.
4. The election of Christ is the foundation for the other two elections in history.
- a. If Jesus Christ does not back your ministry, then you have no ministry. The United Council of Churches is as corrupt as Islam. There is not other way to be saved.
 - b. There is election to privilege only for those who have believed in Jesus Christ.
 - c. Furthermore, without the ascension and session, there would be no pivot.
 - d. All history focuses on the Person of Jesus Christ. Isaiah 42:1 Behold My Servant Whom I sustain. Logistics is one of the most important functions. So many people have said, "Why don't we send this or that group into Iran." The problem is, they have no support. Whatever ammo that they carry and whatever food they carry, this is all that they have. You cannot put combat arms into the field without logistical support any more than we could survive in the devil's world without logistical support from God. We have invaded the devil's world. No matter how good or bad you are as a believer, we are all

supported by logistical grace. No combat arms has ever succeeded without logistical support. Custer at Little Big Horn is a good example of this. Better example of 150 B & C company and they were logistics and they were attacked by thousands of Zulus. You cannot do anything without logistic. The combat arms always gets the glory. But the key is logistics. Patton set up a system called the Red ball express, which was a fast moving supply line. Isaiah 42:1 **Behold My servant in whom I sustain....** That is logistics. One of Napoleon's greatest mistake was putting troops in Spain to move along and live off the land. He had the greatest losses in Spain, more than in Russia. Combat arms are no better than their logistics. Living in the devil's world, we are no better than our logistics. Napoleon entered Moscow with 50,000 men, but his supply line was stretched out too thin. We are kept in this world and sustained logistically. We are kept alive by logistics. We have freedom and opportunity to learn doctrine until we advance to the pivot. Election is not an academic topic, but it is the key to the survival of the client nation United States. Isa 42:1 **Behold My Servant, Whom I uphold, My chosen, in whom My soul delights; I have put my Spirit upon Him; He will bring forth justice to the nations.** Acts 2:23 **...this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.** Jesus was being kept alive, moment by moment, during the time that He bore our sins. 1Peter2:4, 6 Election is always connected to logistical grace. If you take out the unique election of Jesus Christ, we are saved; and our nation is protected.

5. The election of Israel:
 - a. Israel is the first client nation in history after the Exodus.
 - b. The key to any client nation is the status quo of its believers. The client nation cannot exist without a pivot of mature believers.
 - c. The function, prosperity and perpetuation always depended upon the size of the pivot. The 7000 who had not bowed the knee to Baal.
 - d. In the dispensation of Israel, the Tribulation and Millennium also have an election of born again Jews. Isaiah 45:4 **For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.**
 - e. Isaiah 65:9 **I will bring forth offspring from Jacob, and from Judah possessors of my mountains; my chosen shall possess it, and my servants shall dwell there.**
 - f. Romans 9:4–5 **They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.**
 - g. If the pivot is small and the spin off is large, there will be no preservation.
6. The election of the church.
 - a. A.D. 30–70 is the beginning of the Church Age; but Judæa is still a client nation. The Jews were evangelized in gentile languages.

- b. The royal family of God would be a pivot after that time, and only a gentile nation would be a client nation to God.
- c. We are in the times of the gentiles; and there is no Jewish client nation. Gentile nations only.
- d. 3 relationships that we must understand. Our relationship to God as defined by certain doctrines; our relationship to men, defined by certain doctrines; and relationship to history.
- e. 1Thessalonians 1:4 Colossians 3:12 2Timothy 1:9 our works as related to social action have no eternal consequence. Romans 8:23 Ephesians 1 5:21

The United States of America has been spending billions of dollars trying to buy friends. Bob has seen many wealthy men buying a smile from a woman. When the money stopped, the response stopped. A friend you can buy is not a friend at all.

The United States of America is very wealthy, but we cannot buy friends. The only reason to have a state dept is to protect missionaries throughout the world. And ours has failed totally and miserably throughout the world.

In 1980, a great falling away of believers due to the national election.

If we have believed in Jesus Christ, we have been elected, and we have the privilege of delivering our nation.

1979 Strong Delusion

Lesson #21

21 12/03/1979 2Thess. 2:13c Islam, American degeneration and crises; Swiss strength; doctrine of sanctification (review)

Berachah is short of prep school teachers, forcing some to miss more than one class. The young people ages 3–12 need the opportunity to learn Bible doctrine. This counters what they learn in school and provides them with information about the United States of America.

Paul has always liked the number 13.

Ramsey Clark has stated that he wants to sue the Shah for violating the rights of citizens. This shows that we have a problem here at home. A bus load of sailors attacked in the Caribbean. Communists are infiltrating there as they have in Latin America. One of the biggest population explosions in the world is taking place and they may outpace China. This is a well-known fact to our enemies. Mexico City is the home of the largest Russian embassy. Another attack on an embassy, this time in Libya. Our Africa policy is in shambles.

Our policies are imbecilic in Africa; possibly satanic. The National Council of Churches are supplying those in Africa with weapons.

The Shah brought the Iranians out of the stone age. You can take the Iranians out of the stone age, but you cannot take the stone age out of their souls. Islam is one of the most aggressive religions. One of their teachings, if you kill a Christian, that will give you a beautiful wife in heaven. 2 Christians, 2 wives. They consider all Americans to be Christian; and it is open season on Americans for 200 years. When Yankee schooners picked up African slaves is about the only time we have a good relationship with Islam. They were the slave traders.

There has been a lot of practice of assault by our helicopters. This could have been handled prior to this even becoming news. We could have done the same thing in Afghanistan. We can go in for quick raids. We have people who are capable of doing this, but our military has been muzzled. We need to bring all Americans home until we have the muscle to protect them abroad.

It is not if we fight, but when we fight. We were not united in Vietnam; and once we were in it, we should have supported it completely. We cannot survive by supporting some wars and not others. That is a problem.

Bob reads the corrected translation beginning at v. 7.

Churchill was the last realistic person when it came to world affairs. We cannot castigate our leadership because this is the thinking of our nation. In principle, we are a republic, which is a good form of government. In practice, we are a democracy teetering on the verge of anarchy. In a democracy, irresponsible people cancel out the votes of responsible people.

The welfare system, socialism and communism are examples of human viewpoint thinking. Redistribution of wealth. Or the idea that the government owes us a living, that is the lie. If we go back to 1928 there are pronouncements of the National Council of Churches which are aligned with the goals of communism. There is truth everywhere.

Our problem is not because we have poor leadership, but it is because we do not have a love of the truth that we be delivered. People are unaware of how the Shah brought them out of the dark ages. He is anti-communist; he is one of the reasons that gas has not gone over \$1 a gallon.

There is a tremendous establishment principles in Switzerland. It is the only nation where they have universal military training, ages 18–47. Small officer corps; and everyone else does part time training. They can resist any enemy. Every Swiss home has guns and they know how to use them. They have one of the smallest murder rates in the world. There is a lot of evangelism and doctrine happening there.

It was Helvicia back in the old days as a part of the Roman empire. You cannot count England out yet. If we were realistic, we would have a heli-pad on every embassy. Instead of coming in and finding a lot of citizens, they would find a battalion of well-trained soldiers.

We are on the verge of anarchy in Houston, and what stops this is, the citizens here are generally armed. What restrains crime is, no one wants to break into a home and get a shotgun blast in the face.

Grace demands that the more mature that you are, the greater your discipline is. There are great doctrines coming up.

Stand Firm

2Thessalonians 2:13 **But we ought to give thanks to God always concerning you, brothers beloved by the Lord, that God has chosen you from the beginning unto salvation in the sanctification of the Spirit, and by faith of the truth;...**

Everywhere you turn, people believe the lie. We see in our leadership a reflection of this struggle between truth and lies. You cannot have this where the people believe the truth.

In any area, where you reject the truth, you will believe a lie in that same area. This is why so many fundamentalists have become eclectic.

Bob has given us a whole system of theology where every part agrees with every other part. Some of you agree with it and some do not. Some portions you may reject because of your thinking in the past.

Jesus is on His throne and we are His slaves, his minions. Bob is beginning to think that many believers fail because of familiarity.

Campbell is one young man who shows tremendous poise. He get a touchdown and he simply lays the football down.

We are loved by the Lord because of election to privilege. We have God's righteousness in our souls. If the pivot is too small, the nation will go down in judgment.

The rest of this verse explains the mechanics.

eis + the accusative of sôtêria (σωτηρία) [pronounced *soh-tay-REE-ah*].

the preposition en plus the instrumental of hagioσmos (ἁγιασμός) [pronounced *hag-ee-as-MOSS*]. *Sanctification* is a good translation. Ablative of source from pneuma (πνεῦμα) [pronounced *PNYOO-mah*].

The Doctrine of Sanctification (Review)

Each stage of the plan of God has an objective for our life for the 3 phases of the plan of God. Salvation, the believer in time and the believer in eternity. This means that we are under a grace contract forever. When we are saved, we are given 36 things. We begin phase II at salvation.

Sanctification is a technical term to describe God's plan from the beginning and into eternity. Jesus Christ was given the title King of Kings and Lord of Lords. Sanctification means that God has a plan for every believer, from salvation to eternity.

One of the best kept secrets of theology: Texas is the Garden of Eden. It is no accident that you are here in Texas. We will be the means of perpetuating this wonderful thing which we have. This can only be accomplished by salvation followed by spiritual growth.

Jesus Christ is the agent of salvation. "I have arrived to accomplish Your plan," Jesus said as a baby in the cradle.

We are in union with Christ and He is perfect.

In time, God the Holy Spirit is one of the agents of sanctification. The baptism of the Holy Spirit, which places us in Jesus Christ.

There is the sanctification of Bible doctrine. Ephesians 5:26 1Corinthians 1:30

The second stage of sanctification. The first stage we are placed by God the Holy Spirit into Jesus Christ.

There is an ultimate stage of sanctification, when we receive a resurrection body.

Kai + pistis (πίστις) [pronounced *PIHS-tihs*]. And then we have the objective genitive of alêtheia (ἀλήθεια, ας, ή) [pronounced *ahl-Ā-thi-ah*]. Truth in 3 categories: divine establishment thinking + salvation + Bible doctrine.

When you have a nation that believes the lie, then you are given the chance to see and believe the truth. It is the pivot of mature believers which keeps our nation going.

2Thessalonians 2:13 **But we are always obligated to give thanks to God for you (pivot of believers in the client nation), royal family, having been loved by the Lord, to salvation by means of sanctification by the Spirit.**

This is the outline of the solution without giving the details of the solution.

22 12/04/1979 2Thess. 2:14–15a From gospel to glory; formation and dynamics of pivot politics; stand firm

Berachah is being invaded by a variety of cultists; and when people believe the lie, they try to get others to believe the lie as well. They have been tracts and announcements in the parking lot; and some have even come inside the building. Apparently, there have been many news articles and magazine articles on Berachah.

Having been the pastor of a church, Bob has found out that you cannot be sweet. Bob has even considered going into a ministry of just writing and speaking from time to time when being asked. Bob has to chew people out; it is tragic, but it has to be done.

If Americans continue to believe the lie, we will have Constitutional challenges, day in and day out. More bureaucratic decisions are being made against the Constitution. The election next year could result in the worst leadership in all of our history. This is because people believe the lie. What we are about to endure as a country has existed many times in history. You start with a pivot and you work backwards to freedom in a nation.

We are on the verge of a major scandal in the government of Houston. It is easy to get excited, disturbed and to fall apart. We must remain with a purpose and objective for why we are here.

Demonstrations are mobs; thoughtless and useless mobs. They are controlled by people who want power. Many those who attend, it is a matter of blind arrogance all the way. Whenever pressure comes from any kind of a mob, this becomes an evil thing.

We need to be thankful for the pivot that holds the country together, which is v. 1.

2Thessalonians 2:14 ...to this also He called you through our gospel to the obtaining of the glory of our Lord Jesus Christ.

Eis + hos = [*in doctrine*] toward which. + kai, meaning *also*. Aorist active indicative of kaleō (καλέω) [pronounced *kal-EH-oh*], which means, *election to privilege*. The 7000 who did not bow the knee to Baal were positive toward doctrine. They fulfilled election to privilege; and they delivered the nation. Dramatic aorist tense is a present reality stated with the certitude of a present event. The result is, salvation includes election to privilege. Every believer in client nation USA has been elected to privilege. It is the pivot of mature believers which perpetuated and preserve a client nation; and there is great blessing which comes into a nation because of them. This is the greatest impact during the Angelic Conflict. A dogmatic statement of Bible doctrine.

Accusative plural of su, which refers to everyone in Berachah tonight. At this stage in our history, we are the only hope that remains. Towards which doctrine, He has elected us to privilege.

Dia + euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*], which means, *by means of our gospel*. The ablative of means is used when original is expressed or implied.

Evangelism is presentation of the gospel inside the client nation. Evangelism and missionary activity are necessary from a client nation. Paul was the greatest missionary because SPQR had the greatest army known. Julius Cæsar had pirates who attacked them; and he put together communication and various other things, so that he destroyed those pirates.

Missionaries are protected by the army. The British sent out missionaries all over. Two missionaries were seized and jailed. The Brits came in, bombed the jailed, and they warned those in the palace, do not touch these British subjects. A client nation needs to have a strong army to back up missionary activity all over the world.

Eis + accusative of peripoiêsis (περιποίησις) [pronounced *per-ee-POY-ay-sis*], which means, *preserving, obtaining*.

Objective singular of doxa + Jesus Christ.

We are believers elected to privilege. We add God's righteousness imputed to us at salvation. This is the basis for the imputation of all blessing. This + doctrine brings us to the second hope, that we glorify God.

Z radical is where the believer glorifies God. + the imputation of blessing in time which equals the third hope, the absolute confidence that, at the Judgment Seat of Christ, there will be the eternal blessing which glorifies God.

2Thessalonians 2:14 **Towards which doctrine, He has elected us to privilege by means of the gospel from us for the purpose of obtaining the glory of the Lord Jesus Christ.**

The Pivot and the Spinoff of a Client Nation

1. Obtaining the glory represents the advance to spiritual maturity through the persistent perception of Bible doctrine.
2. Γνώσις must be converted into ἐπίγνωσις. Spiritual growth + it provides the rationale for the second stage of the faith rest drill. Ammunition for reverse concentration in our daily lives.
3. Both functions are necessary from the individual believer in the client nation in the dispensation.
4. The believer's daily attitude towards Bible doctrine is key.
5. Only through consistent perception of doctrine and the inculcation of mind of Christ can advance to believer towards maturity and the all-important pivot.
6. Only mature believers and those close can enter into the pivot.
7. As goes the pivot, so goes the client nation to God.
8. The pivot is composed of believers in the client nation who have attain supergrace A, supergrace B, or ultra super grace.

9. The spinoff is composed of believers and unbelievers who have rejected truth in 3 categories: laws of divine establishment (our attitude toward authority; toward the police officer, the military, etc.); the gospel; Bible doctrine. Believer and unbeliever who have rejected one or more categories of Bible doctrine.
10. If there is a large spinoff of believer and unbeliever, and the pivot is small, there is first historical crisis, the first four cycles of discipline, followed by the fifth cycle of discipline if there is no response to the previous cycles.
11. God never punishes or destroys a client nation without giving them a chance to accept truth and to change their minds. Grace always precedes judgment.

Pivot Politics

1. Many believers do not obtain the glory of our Lord Jesus Christ because of two occupational hazards: the interlocking systems of arrogance, which is degeneracy; and the rejection of Bible doctrine (reversionism or apostasy).
2. Generally speaking, interlocking systems of arrogance is a distraction apart from negative volition.
3. The reversionism category is distraction from doctrine by means of negative volition in eight stages.
4. If the pivot of mature believers is large enough, the nation is secure, prosperous and functional as a priest nation to God.
5. In an historical crisis, the size of the pivot determines the outcome of the catastrophe.
6. If the pivot is large enough and the client nation is delivered, the fact of doctrine has been fulfilled. Jesus Christ controls history, and in this case, by the pivot.
7. If the pivot is too small and the spinoff is too large, the nation is destroyed by the fifth cycle of discipline. If the pivot is strong enough, the attack of an outside power is thwarted.
8. When a nation is destroyed by the fifth cycle of discipline; the pivot of mature believers are preserved. Example of France in WWII 1940. There are those who survive the disaster and turn the tide. Freedom through military victory is often fulfilled as a result. Jeremiah and the remnant pivot of 586 B.C. The pivot is formed on the basis of doctrinal teaching which precedes disaster. Intense doctrinal teaching before judgment.

Pivot Politics Third Principle

1. Only the believer is qualified to attain the glory.
2. Until a person has believed in the Lord Jesus Christ, he is not qualified to advance to maturity and become a part of the pivot.
3. Advance to spiritual maturity is the only way to attain the objective of glory.
4. In the Church Age and in the times of the gentiles, when only gentile nations can possess client nation status,...
5. Historical disaster often acts as a catharsis, a nation is humbled, and the degenerates are destroyed. There can be recovery of a general population.

Believers come to realize through adversity the importance of doctrine. A national recovery involves establishment and spiritual factors.

6. The purpose of the believer in time, whether prosperity or discipline, the believer is to crack the maturity barrier.
7. It is the solemn duty of every believer to follow the colors to spiritual maturity.
8. A person must first believe in Jesus Christ.
9. After salvation, the major issue is the believer's attitude towards doctrine.
10. Rejection or apathy towards doctrine shrinks the pivot and puts the nation in danger.

The dynamics of pivot politics:

2Thessalonians 2:15 **So then, brothers, stand firm and hold fast to the traditions that you were taught, whether by word, or by letter from us.**

Double inferential. Ara followed by oun, which means, *therefore, therefore*; a double inferential. We are elected to privilege; we are able to stand in the gap. These concepts are pulled together with the intensive inferential. We can render this, *so then*, which is the correct and best translation. Also *consequently therefore*.

Addressed to adelphos (ἀδελφός) [pronounced *ad-el-FOSS*], brothers.

Then there is an order, the present active imperative of stêkô (στήκω) [pronounced *STAY-koe*], which means to stand fast under pressure. You are able to do this is you have reached maturity or are coming close to that. The urgency of a request. An appeal to your volition; an appeal related to the volition. The rational of your soul that you stand firm under pressure. Imperative of entreaty.

Application of the Faith Rest Drill = Standing Firm under Pressure

1. Basically, standing firm under pressure requires using the faith rest drill like a weapon. That weapon requires ammunition. This is the function of the three stages of the faith rest drill.
2. Standing firm under pressure emphasizes reverse concentration, the second stage of the faith rest drill. Bible doctrine is applied to the crisis.
3. This dramatizes the fulfillment of election to privilege in the pivot to the client nation.
4. During the time of Ahab and Jezebel, there were 7000 mature believers in the pivot.
5. They are qualified to stand firm under pressure.
6. Under the ministry of the Lord Jesus Christ, the client nation is delivered by thought.
7. The content of thought must be Bible doctrine applied by those who are qualified, mature believers in the pivot.
8. Standing firm under pressure is standing strong in adversity.
9. Jesus Christ controls history through the pivot of mature believers.
10. The pivot is formed through the ministry of God the Holy Spirit through Bible teaching or doctrinal communication. Since the Church Age is the time of restraint

through the pivot of a client nation. This is the result of the believer applying doctrine from his own free will.

2Thessalonians 2:15 **So then, royal family, stand firm under pressure.**

1979 Strong Delusion

Lesson #23

23 12/05/1979 2Thess. 2:15b Logistical grace through the Holy Spirit provides Bible doctrine to the pastor–teacher through study of Scripture and to the congregation through the pastor–teacher

There are a lot of new things on the David front.

2Thessalonians 2:15 **So then, brothers, stand firm and hold fast to the traditions that you were taught, whether by word, or by letter from us.**

Now we find how to stand fast under pressure. the present active imperative of *krateō* (κρατέω) [pronounced *krat-EH-oh*] means to seize and to hang on to.

the accusative plural of *parádosis* (παράδοσις) [pronounced *par-AD-os-is*] which means the “doctrinal transmission, doctrinal traditions, orthodoxy, categories.”

Hos + aorist passive indicative of *didaskō* (διδάσκω) [pronounced *did-AS-koh*] we have studied the doctrine of grace perception. We should not the principle that the teaching of Bible doctrine involves volition. God makes the decisions without checking with us. He supports and sustains us. We wake and and there we are. Our volition is not engaged for many things. But Bible doctrine allows for our volition to work.

There will be a tremendous number of new doctrines from the David series. It is very easy to slough off during the Christmas season. Bob does not get to many parties. His capacity for parties is better now than when he would go to 4 or 5 parties a week. This can be a very attractive time; and so many say, I'll just get it on the tape.

Bob was told that after he was in the ministry fro 20 years, he could coast for awhile. But Bob spent 24 hours for one verse in David. Bob is 61.

Marriage is a state of authority, not a state of happiness. You can be unhappy even married to the right person.

Bob can only give us the information. We have to, from our own scale of values, take in the doctrine. David made a decision to murder a man; and violence never left his line after that.

Bob saw a movie with Robert Taylor, a very handsome man, but he made some really poor decisions. The last movie he made, the Glass Sphinx. Bob could see in every line of his

face the decisions which were bad. The source of grace is also the source of our discipline.

No matter how far we advance in the Christian life, when we lose the keen edge of fear and respect, then you make a total ass out of yourself. When you catch a punt, you run straight ahead at least 10 yards, then you can look for your corridor. This parallels spiritual growth.

If you get into interlocking systems of arrogance, you will parlay sins into evil. Once you take personal sins and parlay them into evil, you receive discipline and this will go down in your family for generations.

Integrity restrains; but love does not. It is stupid to pay the piper when you should be enjoying your life. Sometimes you run into something that you are not ready for something, and the reason is, there was time to hear a doctrine but you ignored it, rejected it or did not show up. You could have been prepared for the crisis, but you did not take that doctrine in. If you can't handle it, then you missed some doctrine that you should have heard.

Doctrine is communicated to the congregation. But it is communicated right now by Bob. Bob got this doctrine by sitting down and beating his brains out. It is his life, but he enjoys it. He always has to meet a deadline. Bob gets it from the page of the Word.

Two disjunctive particles. We translate them together, *either...or...* These are the alternatives for the reception of Bible doctrine.

The commentary that Bob reads on this is two sentences long. Occasionally, someone in the past has something which is very helpful to Bob. No matter how much help someone else is, Bob must depend upon the Holy Spirit. This is a dependence because he has prepared himself academically.

dia + the ablative of means of logos (λόγος, ου, ό) [pronounced *LOHG-oss*]; this is the oral teaching which the believers receive from him. Then dia + epistolê (ἐπιστολή) [pronounced *ep-is-tol-AY*]. These are the epistles circulating at this time. He gets it from the writings; and his congregation gets it from his oral teaching.

There are a lot of organizations saying that you can learn it on your own by opening up your own Bible and reading it. Only the gift of the pastor-teacher can sit down with the Bible. There must be a human being presenting it to you.

Bob memorized the book of Romans in the KJV. It was good academic discipline but he learned absolutely nothing. You must learn from someone who has the gift. You might even learn from someone who speaks over the radio. Reading is rarely the way that you learn. It can be one of many modern conveniences.

It is a piece of arrogance. Bill Bright is a devout person and he reads a lot. He has ingored that refuses to submit to the teaching of someone else. This does not take anything away from Campus Crusade.

When it comes to communicating to a congregation, that most of these men who are brilliant in the language. It took one man half of his lifetime to find out the true meaning of the disjunctives; and Bob threw it out in one sentence. Quite trying to read the Bible in order to grow up.

When there is an exception, is where there are no options to learn from a pastor-teacher. Behind the iron curtain, there is isolation; and there is not church that one can go to.

We stand firm by the second and third phrases of the faith rest drill.

2Thessalonians 2:15 **So then, royal family, stand firm under pressure And keep on holding the doctrinal which you have been taught, whether by oral teaching of doctrine or by our epistles.**

1979 Strong Delusion

Lesson #24

24 12/06/1979 2Thess. 2:16–17 Volition, spiritual maturity, pivot and U.S. survival; perfect plan of God; optative mood

Review of translation.

Vv. 16–17 end this chapter

2Thessalonians 2:16 **Now our Lord Jesus Christ Himself, and God our Father, the One having loved us and having given us eternal comfort and good hope by grace,...**

Autos is an intensive pronoun; but it is mostly used as the simple pronoun in the Koine Greek. This is a genuine intensive use of the pronoun, from attic Greek. So, it is *Jesus Christ Himself*. We might say that Paul is waxing eloquent to close out this chapter.

The main verb is found in v. 27. Aorist active optative of *parakaleô* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*]. The *may* in this verse comes from the optative in the next verse.

The use of the personal pronouns mean that you cannot advance to the pivot and help your nation until you have first believed in the Lord Jesus Christ, making God our Father.

The purpose of claiming these promises is removing the fear that cancels out any thought. Once you have claimed that promise where the fear is removed, then you can take a promise or Bible doctrine which you can grab and use as a rationale. Logistical grace rationale, plan of God rationale, etc.

The most basic function of the client nation is the availability of evangelism. There are many ways to evangelize, where there are more opportunities for evangelization which is not available to the average pastor-teacher.

Aorist participle of agapaō (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], which means, which means, *to love*. God cannot bless us because we witness or work around the church. God can only send blessing to His Own righteousness which indwells us.

The Father is brought in, as He is the Author of the plan.

Aorist active participle of didōmi (δίδωμι) [pronounced *dihd-OH-mee*], which means, *to give*. The culminative aorist looks at the use of the verb from the view of its results.

The fear of death is removed by Bible doctrine.

Once we die, the soul and the spirit leave the body. The real you departs to be with the Lord. It is knowing about what happens after death is very important.

Understanding every principle related to dying takes the sting out of death.

We have temporary encouragement, which is the plan of God. We have eternal encouragement, the plan of God for eternity.

The plan of God is X + Y + Z. [X] is the unbeliever and life is imputed to the divinely prepared home, the human soul. The sin nature is also imputed to the person at birth. We are condemned at birth by this imputation. This is the first potential.

David recognized that his 3 month old son was with the Lord. We must be condemned before we can have salvation.

[X] + the gospel = the first hope, which is confidence about the future. The first hope is the confidence that, when we believe in the Lord Jesus Christ, we become possessors of eternal life. Our personal sins do not condemn us. Our sins were imputed to Jesus Christ on the cross; and they were judged. That second judicial imputation is the second potential to equal the first one.

Bible doctrine is added, to give us the second hope. The third hope is the glory after death.

Human life was imputed to us at birth. Human life being imputed to the soul is a real imputation. There is nothing which can remove life from the soul. In hell, Hitler and Stalin will still have life. There is no sin that we can commit that removes human life from the soul. So, eternal life can never be separated from the human spirit.

There is nothing which can remove eternal life from our human spirit. The body can be ravaged or destroyed, but no one, including ourselves, can remove spiritual life from the human spirit.

Kai + agathis + elpís (ἐλπίς) [pronounced *el-PIS*], which means, *hope, confidence* + charis (χάρις) [pronounced *KHAHR-ic*], which means, *grace*. Logistical grace support for all believers; and supergrace blessing for mature believers only.

2Thessalonians 2:16 **Now may our Lord Jesus Christ Himself and God our Father, Who has loved us, and has given us eternal encouragement (comfort, consolation) and good hope by means of grace...**

Summary Points

1. God is perfect; His plan is perfect.
2. A perfect plan can only originate from a perfect origin. Only from a perfect God.
3. This means that the perfect plan provides for imperfect people. We are not perfect in this life. In a resurrection body, we will be perfect forever. But, right now, the sin nature produces sin, evil and human good. If man can do anything meritorious in the plan of God, then the plan depends upon man's production.
4. A plan is no stronger than its weakest link. So all human merit is excluded. All talent and all production is excluded. Grace provides our blessing and our restraint.
5. There is no place in the plan of God for human good or evil.
6. Grace is the policy of the plan of God for excluding human good and evil.
7. God is able to impute righteousness to us because He has forgiven us.
8. Righteousness is imputed to every believer at salvation.
9. The indwelling righteousness of God makes logistical grace support and supergrace blessing.
10. Both categories are imputed from the justice of God to the righteousness of God. Imputed from half of divine integrity to the other half.
11. Hope is confidence about the future. Hope demands reverse concentration. Without that, there is no possibility of having confidence about the future. Lamentations 3:29 **therefore I have, the Lord's gracious functions never cease for His compassions never fail; they are new every morning. The Lord is good to those who trust in Him.**

2Thessalonians 2:17 **...may He encourage your hearts and may He strengthen them in every good work and word.**

This sentence is continued and completed in v. 17. We come to our main verb. The aorist active optative of parakaleô (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*]. It means, *to call to one's side, to summon for help, to appeal, to exhort, to console; to encourage*. There is a motivation connotation. The aorist gathers our lives into one event. In the Sanscrit the optative replaced the subjunctive.

Su + accusative case plural of kardia, which is the right lobe of the soul. That information which we hear that is true, is not useful until we believe it.

Aorist active optative of stêrizô (στηρίζω) [pronounced *stay-RIHD-zoh*], which means, *to stabilize, to support*. This verb is found extensively in the Dead Sea Scrolls.

Crisis is the 4th cycle of discipline;

There is nothing anti-establishment being encouraged here. There is a hue and cry to demonstrate publically. If it takes force to resolve the crisis, leave it to those who are trained to do this. Using violence against Iranians in this country will not solve anything. It is Bible doctrine in the souls of believers which will deliver this country. Jesus Christ controls history; and He will deliver this country through its pivot of mature believers. You cannot apply what you do not know.

The optative means that believers must choose the right action and motivation themselves.

En + locative + the locative singular pas + ergon (ἔργον) [pronounced *EHR-gon*], in all accomplishment, in all production.

Logos + agathis = good doctrine. It is only doctrine that advances you in the plan of God.

2Thessalonians 2:17 ...encourages your hearts and strengthen (or support or stabilize) you in all production and in all good doctrine.

Summary Points

1. Logistical grace support, which is good doctrine, is the basis for production in phase II. This is the deliverance of the United States as a client nation to God. This is the only way to deliver our country. We will not be delivered by election. Only by the Lord Jesus Christ. This deliverance demands advancing to maturity.
2. Advancing to maturity through doctrine resident in the soul.
3. Unless the believer is motivated to learn doctrine every day, there is no hope for client nation USA. As goes the believer's attitude towards doctrine will determine the direction of our country.
4. Any national recovery depends upon our attitude toward Bible doctrine on a daily basis.

1979 Strong Delusion

Lesson #25

25 12/07/1979 Rev. 16:12 Background of the Tribulation power politics; Islam; satanic interpretation of history; elimination of strategic barrier

We never invite people to come down the aisles to the front; but we do invite people to leave through the aisles to the exits.

If you are familiar with the Middle East, it was a place of conflict long before oil was found. Ghengis Khan made one of the greatest sweeps in the northern portion of the Middle East.

That place is Uzbek. It was one of the wealthiest places in the world when Khan went into the area. He attacked from behind, crossing over the desert with a half million horsemen.

Palestine means the land of the Philistines. Ancient Egypt is still occupied but not by those descended from Egyptians. They are a mixture of people.

Iran was once Persia; Iraq was once Chaldea. The famous movements of the Caucasian peoples across the north. Long before oil and the industrial revolution, there was the importance of peoples occupying these areas. Hurrians, Hyksos, the Lydians, the Chadians, the Trojans, the people of Arzawa, the Sea peoples, the Hittites.

Even the fall of the great Roman empire can be related in part from that famous bridge. When the Roman discovered winds or something, they discovered many ancient peoples to trade with. The people of China or India. Roman gold had to be used rather than Roman credit. They exhausted their gold supply; then they went off the gold standard. Then they began to use play money. They collapsed from interlocking systems of arrogance and from a weak economy. People who were not Romans moved into Rome in order to have work, since many Romans were on welfare. The Celts came in; various Germanic groups and even others. There was a race and a minority problem. The minorities became a majority and Romans almost disappeared.

Germany always looking for workers. Yugoslavians coming into Germany for work. There is a Turkish portion in Germany, so they hired Turks to police them. Germans objected. We are having more people in Central America than even China. And we have many of them coming into the United States for work. Movement of Vietnamese people and Africans.

Since Genesis 10, people have been on the move. They figure there is better environment elsewhere. The middle east is crowded of people with many many views. They are held together by Islam, but Islam is divided into many opinions. Most religious groups have many views about many things. Religion has a hard time holding things together unless they have a holy war. No revolution can succeed unless they...

The middle east is a point of movement and excitement for many millennia. A place where people travels by strange trails in strange ways. There is no security except by establishing strong friendships; and it is important to remain in a state of strong alertness. There is a saying, "You will never surprise an Arab in a bathtub."

Time Magazine can get a great deal of truth. Dec.10th, a number of Yankees have been quoted. A letter for Aurora, NY. Arthur Belazoni Jr. The people of Iran have deposed a bad regime and installed a much worst regime. Joe: when the pot boiled in Iran last winter, the spoils came to the top. Another, "Kohmani does not want the Shah executed, because he would then have to focus on the problems in Iran."

Iraq, Saudi Arabia, Turkey. It is important that we understand future trends that we might understand past trends in order to understand present trends.

Bob selected this passage because it gives us an interpretation of history not found elsewhere. This is the Satan-interpretation of history.

3 categories of truth: laws of divine establishment, the gospel, and Bible doctrine. Truth can be accepted or rejected. The problem of those who believe the lie.

Satan rules the world, but he is unable to control the world.

Revelation 1 recognizes the Lord Jesus Christ; Revelation 2-3 church trends. 4-5 the church in heaven. What follows in 6 is the Tribulation on earth. 7 God counters with truth. 12-19 the vials, the view of the Tribulation from the Jews. 20-21 is the millennial rule. The eternal state at the end of 21.

Our passage, which describes the demonic activity of the Armageddon campaign. This is the 6th vial. Because there are no client nations, the world will be divided into spheres of influence. Power blocks. Military defense is so expensive that small nations cannot afford it.

The King of the West, the United States of Western Europe. This is also called the Revived Roman Empire. In Daniel 2, it is said to be a nation, a power block; states which are connected and related to the ancient states.

There will be a coup d'état and a revolution. Little horn, man of sin, beast out of the sea, the beast who carries the scarlet woman, the abomination of desolation. He is the dictator of a sphere of influence. On the eastern bend of the Mediterranean is the land of Palestine where a Jewish nation will exist in the Tribulation (not a client nation).

Bob names the nations in the north.

The king of the south, the king of the east also. The king of the south would be south of Palestine. Yemen, Saudi Arabia, and perhaps going slightly east. Basically a pan-Arabic block.

The king of the north is the Russian communist bloc, as it has already controlled the northern regions north of Palestine. Iran will be next, if the Russians have their way. The super highways in Russia come down to Iran or Turkey.

We have lost our control of the seas.

The Russians control the southern tip of Africa because this is a hot spot. Many natural resources in South Africa but they are vulnerable by the sea. Rhodesia and South Africa have been messed up. Believers in South Africa are wonderful people. The South African is a wonderful person with strong doctrinal application in their government.

Arab league is the king of the south. Kings of the East would be comparable to a Chinese communist bloc. These can all change. We destroyed the Japanese empire. Our firebombs in Tokyo did much more damage and killed far more people than did our nukes.

As a result today, the communists of China would be the kings of the East. Fortunately, the Japs do not like the Chinese. They believe the Chinese to be untrustworthy.

China is still a sleeping giant. China, as of yet, has never been harnessed. An author said the greatest peril in the future was the yellow peril. His books always portrayed a villain as a genius Chinese guy.

Many times, the Navy has been practicing with very sophisticated equipment, Russian trawlers picked it up. They have their way on the seas. We have done very little on the Persian gulf because the Russians have told us to stay out. Under the Shah, the Russians could not fly over Iranian space. Russians have set up aircraft carriers in the Persian Gulf.

Not only have the Russians gone ahead and caused Carter to back off on the B1, but they have begun to build their own version of that. They have great equipment and they outnumber us. When McNamara cut off training in our air force, we have not caught up since then.

There will be a Jewish state in existence during the Tribulation. They face a serious problem. The King of the North threatens, the King of the East is about to attack. To survive, they must make an alliance. The Jews, having the finest heritage the world has ever known, with the greatest system of law. Hammurabi looks like a second grade jackass. His laws our pitiful by comparison.

Russian history is quite dull. Outside of two composers, they have nothing happening in music. Great ballerinas.

The Jews will decide to go with the King of the West. This will begin the Armageddon campaign. Palestine is important strategically. It is the bridge to many continents. Two continents, Africa and Asia, are joined by the Middle East bridge.

Nations in the Tribulation will look to destroy the Jewish state. Russia attempted to extend their influence, after WWII, to Afghanistan and Egypt. They centered many activities in Libya.

Degual made many courageous post-WWII decisions. Well armed and well organized communists underground army. He knew that he had to pull out of North Africa. He gave up on the North African war in order to protect France from communism.

Another factor is Islam, as it is centered in Saudi Arabia. Communism does not appear to mix any better with Islam than it does with Christianity. Russia wants the middle east. They want to control all of those seas. The Russian Black Sea Fleet is now a training fleet.

Russians control all strategic seas. This makes the supply of our forces difficult or impossible. At this time, Bob says our logistical support is completely broken down.

Daniel 11 will be studied at a later time.

Revelation 16:12 **And the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings of the East.**

Aorist active indicative of ekchéō (ἐκξέω) [pronounced *ek-KHEH-oh*]. The angel involved represents the Lord Jesus Christ. This is a momentary action in the Tribulation. Indicative mood; declarative.

Vial is phiálē (φιάλη) [pronounced *fee-AL-ay*] this is a bowl. The Euphrates River will be one of the future border for Israel. The land today is occupied by Syria and Iraq. The Euphrates was a great border between the Roman and Parthian empires (the latter is a neo-Persian empire). It is related by land to the Iranian country today. There is a principle of barrier here.

The Lord Jesus Christ removes a strategic restraint, which allows for an invasion from the east.

Aorist passive indicative of hetoimazō (ἑτοιμάζω) [pronounced *het-oy-MAHD-zoh*], which is a military preparation which is taking place.

Sometimes nations do not attack when another nation is vulnerable because Jesus Christ controls history. No nation is destroyed as a client nation unless it is given the truth to accept or to reject. This allows a nation to accept establishment principles.

This Christian season, we are able to attend church and to learn Bible doctrine. Jesus Christ has put a restraint on the powers of this world. There is a pivot of mature believers.

This is the introduction to the first phase of the Armageddon campaign.

1979 Strong Delusion

Lesson #26

26 12/09/1979 Rev. 16:13–14 Rapture type conditions in past history; false prophet of Israel; NATO; doctrine of demonism

This study is to clarify some of the things we studied in Thessalonians. The various kings are identified with existing powers at this point in time. These groups can change radically. If we living between 1191 and 1192, this would have been presented in a much different way. We would have to start all over again for these kings. Saladin, not an Arab, the famous opponent of Richard the Lionhearted in the 3rd crusade. His name was Salahuden with some other names. He is one of the most famous Kurds in history. Various offshoots of the Kurdish tribes. When the empire of the Medes fell, they were absorbed by the Kurds or by another group. The peak of the Kurdish power appears to be uner Saladin. He

conquered empires in Egypt and of the Turks. He conquered everything north of Palestine. So he would have been the king of the north.

The Mongolians, the Kitai-goti people. I guess these would have been the kings of the south.

The west would have included Frederick Barbarosa, Philip of France and Richard the Lionhearted.

Ramond, Count of Toulus, would have been ruling in Palestine.

King of the North would have been the Canons. It all depends upon where you live in history. People would have said, "The Lord is going to occur in A.D. 1200." You could always, in any period of time, say that things are so bad, the Lord must be ready to return. But the rapture did not take place back then. No man knows the day or the hour. Therefore, when you teach eschatology, there must be some relationship to history in the time that we live.

Ghengis Khan crossing over the Red Rock desert, coming in behind the Oxys River. Kruistand, Valuchistan, and the region which is Iran today.

If the Lord tarries for 1000 years, someone will stand in a pulpit and talk about the power holders during that time. During WWII, there was an easy identification and the Lord was going to come in 1943.

Revelation 16:12 **And the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings of the East.**

The Euphrates River divided the Roman empire from the Persian empire, called the Parthians. Whenever either group crossed over the Euphrates to conquer the other side, they generally lost. The Euphrates throughout history is a strategic principle.

What should be real in the Armageddon campaign is not the sophisticated weaponry post WWII.

Revelation 16:13 **And I saw three unclean spirits that looked like frogs coming out of the mouths of the dragon, the beast, and the false prophet.**

V. 13 is how Satan seeks to control certain lands. Aorist tense of horaô. There are 3 uncleaned spirits. They are called kosmocrator describes them in Ephesians. 6:12; also in Daniel. These are the demons with extreme power. They want to possess and control world rulers. Adolf Hitler would be an example of someone controlled by such people. Hitler was not a genius. The people of Germany had rejected truth and they were ready to believe a lie, and they did. They fall into the category of those who believe the lie.

Hitler understood the importance of certain types of land in warfare. Hitler knew that this was the way to cross the maginal line (?). In concept, this was a brilliant idea for a massive attack. The fall of France in 90 days. Hitler understood nothing about Russia, but neither did Napoleon. Russia can only be conquered from the east and not from the west.

Adolf Hitler is an example of one possessed by a kosmokratuer.

The frog reference here refers to the 2nd plague of Egypt. The frogs were in great numbers and the frogs were heaped up and Egypt had an horrendous smell. This is what is meant here in Revelation.

Out of the mouth of the dragon refers to the eloquence of Satan. Revelation 12:9 has the dragon being thrown down, who deceives the entire world.

Out of the mouth of the beast, ek + therion. This is the man of lawlessness in 2Thessalonians 2. Revelation 13:1–10 he is the beast, the little horn in Daniel 7; and we studied him as the man of lawlessness back in 2Thessalonians.

Part of the old Roman empire will be a part of the Revived Roman Empire.

No such thing as a client nation after the rapture of the church.

Those who control under Satan are eloquent speakers. The false prophet is the apostate Jew leader and he is demon-possessed. He is called Dan the Serpent. 144,000 Jews who will be an international pivot, the tribe of Dan is left out. Willful king.

Revelation 16:13 **And I saw the mouth of the dragon, and from the eloquent speech of the beast and from the eloquent speech of the false prophet, three unclear spirits, like frogs, came forth.**

It is easy to identify the king of the west. He must rule over a united group of European nations. You can go from the Balkins to the Atlantic. You can cross the Atlantic for the clay nations (such as the US). The concept of working together.

NATO is a paper tiger and they have no control of any nukes. Some president could be stupid enough to hand over our nuclear weapons to a NATO ruler.

The Dutch army wears hairnets. The Belgians have a tough good army, but very small. The French army has fallen apart since DeGall. Only the west German army is strong. We are in great jeopardy in western Europe. The hostage situation is easy by comparison.

We could go after the hostages. You destroy the Iranian air force and the establish an air head, sending helicopters to the necessary places. We could get the people out, and some would die. The problems of getting the hostages out is simple.

If the balloon goes up on Wednesday, the NATO troops are toast. There are maybe a quarter of a million dependants there. Those people are hostages. The Russians could kill them easily. We have never solved the problem of those hostages. Who controls the hostages? Not the Iranians but the Russians, who know how to exploit these hostages.

In the Tribulation, there will be a strong power bloc, the Beast over that. He will pass himself off as the Messiah.

This takes us to the Jewish nation ruled by the false prophet. There will be a strong relationship between Palestine and western Europe. There will be a tie-in so strong that it will alert the rest of the world.

The Shiites were originally influenced by the dualistic Zorasters in Persia? Original liberals; but they are no longer that.

Revelation 16:14 **These are demonic spirits that perform signs and go out to all the kings of the earth, to assemble them for battle on the great day of God the Almighty.**

Explanatory use of gar. We have demon thought and demon possession. When people reject the truth, they believe the lie. The believer cannot be demon-possessed; but he can be demon obsessed. Where the Holy Spirit indwells us, the demons cannot.

They are and always will be pneuma + dimonion. Spirits of demons, working miracles. Present active participle of poieō + semeion. This is exactly what impresses people. People are impressed by what they cannot explain. Believers who reject doctrine will accept the miraculous acts of demons.

Before we see the assembling of these power blocs, we need to examine Satan, the ruler of demons.

Demonism

1. Demons are under the control of Satan. The demons who seek to control world rulers in Ephesians 6:10 Our warfare which is against evil spirits. The demons are extremely well organized.
2. Demons are described in the Old Testament. The word goat. The people even sacrifice their sons and daughter so demons. This explains the demonism in Greece, in Cambodia, in India. This explains what has happened to much of southeast Asia.
3. Demon possession is entering into the body and controlling that body. Idolatry is one way that people surrender to demons. The worship of Kali in India. The Thug organization which came out from that. Drug addiction comes from there. Any drug that destroys the mind and the soul. Hashish is famous for contact with demons. Any drug that cannot be removed from the body is a basis for demon possession.
4. Working through mediums instead of God.

5. The operation of the phallic cult is another way. Mary Magdalene was a famous prostitute of her day, indwelt by seven demons.
6. Demon influence and many systems by which Satan does this. The principle of reversionism as related to this. People become bored, frustrated, filled with loneliness. Once you react to life, you seek happiness, an obsession. They react to life and they will never find happiness. Frantic search for happiness does not solve any problem, but creates new ones. The emotional revolt of the soul.
7. Two systems of demon possession. This is the actual demon indwelling the body. The performing of miracles and speaking in tongues. The first is the unlawful isolation of dormant faculties. The body is under the control of Satan and the soul is given over to Satan. The sending of the soul into space. We call it mental telepathy or ESP. One thing is missing, authority-orientation. This is impossible with the laws of divine establishment functioning properly. Whatever orients you to authority makes this unauthorized by seances. One mind can take control of another. The mind of one person can control or hypnotize another. The second system is the most commonly understood. The passive submission to demons. It can be done by taking drugs. Sometimes the tongues movement, the phallic cult, emotional revolt of the soul. Various ways of passive submission to demons. Some system of religion must be involved here. It was easy to recognize in the Old Testament. The Jews were warned not to sacrifice to demons. Not to be influenced by heathen nations. Capital punishment was applied to those involved with demons. The greatest defense against demonism is the truth of doctrine resident in your soul. That is insulation against demon obsession.
8. Demons cannot change the direction of history.
9. Demon possession is always related to judgment. Deuteronomy 18
10. Saul died for his trespasses and the Word of God he did not keep and he inquired of a woman who was demon involved.
11. Demonism brings discipline to a nation.
12. Satan wanted to discipline Peter, but Jesus would not permit it.
13. Satan can blind with religion, he can blind those are you, he can take away death. Satan killed Job's children; he motivated the murder of Abel by Cain.
14. Some diseases are caused by demons. Mental illness, epilepsy, abnormal strength, raving and foaming at the mouth, tearing off one's clothes. Living among corpses.
15. The gift of tongues was legitimate; but it was fulfilled in the first 40 years of the Church Age and then discontinued.

Sunago means to gather as a group, to gather together. The function of the gathering of all the spheres of influence. The purpose is to destroy Israel. The infinitive of absolute result.

Eis + Palimos, which means *campaign, war, battle*. Here, it is the final war of history.

The day the great one for the war of the great day.

Revelation 16:13 **And I saw the mouth of the dragon, and from the eloquent speech of the beast and from the eloquent speech of the false prophet, three unclear spirits, like frogs, came forth...**

Revelation 16:14 **...for they are the spirits of demons performing miracles who go out as satanic ambassadors to the kings of the entire earth to assemble them for the final war of the great day, of that God, Jesus Christ the omnipotent one.**

A promise in v. 15.

1979 Strong Delusion

Lesson #27

27 12/09/1979 Rev. 16:15–16 Gen. Haig: Iran; sleeping sentry cf. alertness from Bible doctrine in the soul towards divine deliverance

Alexander Haig recently resigned. An article about why he resigned in the Army Times. He retired because his deputy air force general was sent to Iran to encourage the overthrow of the Shah. It is amazing to me that the American people have accepted Carter as some sort of a great man where he has created the mess that we are in.

We have been put into a state, which created the entire crisis that we are in now. Twice, in v. 13, we have the eloquent speech of the dictator.

Bob reads the corrected translation going back to v. 12.

Throughout history, there have been many invasions coming out of the east. The Mongolian group called the Turkomen. This went into Turkey, Iran, Syria.

The Mongols of Gheghis Khan, and they came in many waves in many forms. They came all the way to Hungary until they were stopped.

There is only one way to be alert today. It will be 25–50 years to get an objective explanation as to what has taken place. We cannot break through the facade of lies and deceit.

We are going to go down as a nation. We should not be surprised that we keep backing the wrong people, who are evil. We accept good as evil and evil as good.

Regarding Hair, there may be a book coming out. He is not MacArthur and no Patton, but he is a decent man. The state department dictates national policy. The president often does not even consult his military about what is the best policy.

The army times has scooped the entire country. It tells us why Haig resigned. We are not surprised because the government of the United States is producing evil more quickly than the news can report it.

As a client nation, the United States cannot be an island to itself. Isolationism has been a policy many times in our history. In the frontier days, this was a good policy. But today, there is no way that isolationism is a good policy. We are interfering with the governments of other nations, which is not what we should be doing.

It is our responsibility to send out missionaries. Not our job to interfere with any kind of government that the people may have. South Africa has one of the most solid and stable governments in the world. Rhodesia was fair to everyone but criminals and terrorists. We are the opposite. This is what happens when liberals are in the saddle.

The rise of great spheres of power in the Tribulation. The power politics of the dictator. We are given so much information in the Bible about the Tribulation is to provide for believers during the time of the Tribulation. It gives them motivation to carry on in the plan of God during that time period.

We are not in the Tribulation. We will never see the Tribulation. We will be resurrected at the end of the Church Age. We learn these things so that we have a concept of Christian manifest destiny. We have an impact that even Christian presidents will understand. Our situation can be easily resolved in the Supreme Court of Heaven.

Christmas is good when it comes to atmosphere. Bob does not mind getting all the cars off the street and come to church in sleighs. Bob is a man of great atmosphere. He likes the gigantic fireplace, surrounded by friends, good beverage and good conversation.

There is a Christmas that combines the two. Can we be happy in Christmas day, if we are in the midst of a war; or if we are 3 days into a depression.

Bob read the last Christmas of the German generals about a month or so before being executed. A fine Lutheran pastor taught them. He presented the gospel and some of the generals believed.

Alertness is the major issue in v. 15. As we get into our passage. Our life goes right on, no matter how difficult things are historically.

Bob remembers during the depression. They always went to his grandmother's home for Christmas. The church, the village, all set up on a table. It set in his mind as a little boy of what Christmas ought to be, in the terms of atmosphere.

Bob liked going to his grandmother's, but there was the family brawl before dessert. Bob's father had his own say, which was always a rip-snorter. He has known the best and the worst of Christmas. There is no atmosphere in the world that can replace the doctrine in your soul during a time of historical disaster.

A command to alertness. The Tribulation is divided into two halves. Then an image is set up in the middle of the Tribulation. The second half is shortened up.

Believers in the first half will be able to advance to maturity. How will they advance. In the first crisis, alertness is flexibility; and in the second crisis, the alertness is inflexibility. You must be able to place yourself doctrinally, historically, in the place of the moment. It is spelled out in the future in great detail. In the present, it can be more obscure. We will develop guidance for ourselves from this study.

Revelation 16:15 "Behold, I am coming like a thief. Blessed is the one who remains awake and clothed, so that he will not go naked and let his shame be exposed."

Particle *idou* (ἰδοῦ) [pronounced *ih-DOO*], translated *behold*; this is the aorist middle imperative of *horaô*, which means *to see*. This is a command which means, *be alert*.

Alertness comes by doctrine in the soul. We have many intrigues going on outside the United States. Classified as top secret. Some of these things are not known to Bob or anyone around here. We cannot be given this information. Those in the military must keep their mouths shut. Even known these things, we could not be any more alert, even if we knew everything about what was going on in Washington. We know more from understanding and reading Bible doctrine. It is Bible doctrine which gives us alertness. We do not have to be the recipient of classified information. It is imperative that we become alert through divine viewpoint.

The promise to those in the Tribulation is much different from the promises which we receive today. The promise is, I come.

Present active indicative of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*]. Futuristic present tense, which denotes an event which has not yet occurred, even though it is certain to occur. The faith rest drill. Those who live in that time will claim our promises and they can claim the promise, *I am coming*. The Lord Jesus Christ produces the action of the verb. This promise is given to the believers of the first half of the Tribulation, who are in the mountains. They are waiting in isolation for the second advent. The second group will hold their ground and fight. Jesus will deliver those fighting with their backs to the wall; and for those hiding in the mountains. Those who get it wrong, will be dead. There will be a lot of dead believers in the Tribulation. They lost their alertness; they did not make the correct application.

Hos + *kleptês* (κλέπτης) [pronounced *KLEHP-tace*]. How does this work in prophecy? Bob can make the simple observation about thieves in the Galleria.

This is an analogy for the future. The *modus operandi* was to move in quietly. This can also refer to moving suddenly. Happiness is available in time of historical disaster as it is available in times of prosperity.

Nominative singular of *makarios* (μακάριος) [pronounced *mahk-AHR-ee-oss*]. Happiness is an imputation of blessing from the justice of God to the righteousness of God. In a time of great historical disaster, the intake of Bible doctrine means blessing who crack the maturity barrier in the first or second halves of the Tribulation. The international pivot

preserves the world during this great time of disaster. True happiness does not depend upon approbation, being successful, going to a lot of parties. Everyone has an idea what this is. Happiness of doctrine resident in the soul. In the Christmas season that is approaching, we can have happiness.

The present active participle of grêgoreuô (γρηγορεύω) [pronounced *gray-gor-YOO-oh*] and it means, *to be alert, on guard, being super alert*. Sentry duty means security which is provided for those inside. Those outside are alert; those inside are not alert, but they can relax. A sentry connotation. Our alertness today is the security of the United States.

Present active participle of têtêô (τηρέω) [pronounced *tay-REH-oh*], which means, *to keep, to watch, to guard (from loss or injury)*. Followed by himatia (ἱμάτια) [pronounced *heem-AHT-ee-ah*], which is the reference to the appropriate garments. This ought to be uniform and equipment.

The sergeant of arms would make a tour of those on guard. They would look over the guards. They would find a soldier who is asleep. They would take the torch and light his tunic and this avoided a court marshal. This is a violent, sudden, horrible death. This is what happens to the believer without doctrine. The last phrase they would give is "Guard your tunic." This is an idiom of the ancient world.

Present active subjunctive peripateô (περιπατέω) [pronounced *per-ee-paht-EH-oh*], which means, *to march; to walk around*. The word naked is gumnôs (γυμνός) [pronounced *goom-NOSS*], from which we derive the word *gym*, as they would work out in the ancient world without clothes, lest he march naked.

Present active subjunctive of blepô, which means *to glance*. Two words which mean, *to see, to look at*.

aschêmosunê (ἀσχημοσύνη) [pronounced *as-kay-mos-OO-nay*], and it means, *disgrace*. The sentry would run, burning, near his post. They would have a march-by the dead sentry and they made sure that everyone looked at him. "This is what happens when you lose your alertness."

Some of you are here that I have never seen before. Some of you here will have a more difficult time in historical disaster. Some of you are here on a trade-out.

Revelation 16:15 **Be alert. I am coming as a thief. Happiness to the one who is alert and preserves his uniform tunic, lest he march naked and they see his disgrace.**

Revelation 16:16 **And they assembled the kings in the place that in Hebrew is called Armageddon [= hill of Mageddo].**

It will take over 7 months to bury the dead. When to be flexible and when to be inflexible. You can have great happiness and great blessing. It comes from doctrine in the soul.

Being alert is not instantaneous; it takes time.

3 days while Bob is in the valley.

1979 Strong Delusion

Lesson #28

28 12/10/1979 Dan. 11:36–37 Gen. 49:16–18 U.S. Government vs. the Shah and freedom; Antichrist from Dan; genetic arrogance

Bob says that we will be fighting the war of Armageddon for a few more days, but this marks the final lesson in the Strong Delusion series.

Two more articles. One from the Chronicle where the US wanted the Shah to step down.

Only we hold the solution for the mess we are in. The American people have not a clue as to where we are. Problems all over, including in free enterprise.

Writing bills to prevent an increase of millionaires and other dangers to society. Although the word *idiot* has degenerated, it still fits these people. When the lights start to go out across the land, perhaps they will believe him. Interesting article. Might want to find it.

There is truth being found in all sorts of journals and magazines.

Bob saw blank stares. Lawless who? A review of eschatology before going back to David. There appears to be a missing few days (12/11-15/1979). Maybe this was not preserved or maybe this was when Bob was out of town? He apparently is going to the valley to teach; so that would explain the missing days. We will dig in to a very pertinent doctrine in the study of David. What is revolution, what is violence?

The Berean Literal Bible has not yet been done for the Old Testament; so the Berean Study Bible is used below instead:

Daniel 11:36 [Then the king will do as he pleases and will exalt and magnify himself above every god, and he will speak monstrous things against the God of gods. He will be successful until the time of wrath is completed, for what has been decreed must be accomplished.](#)

The king simply refers to a one-man rulership in government. Here, it is a reference to the dictator. We have noticed the rise of spheres of influence and power politics as related to the Tribulation. We can use various countries today to illustrate the Tribulation. However, as the times change, the countries change.

The Kurds are coming into prominence today and they appear to be rejecting Khomani. A great famous Kurd, Saladin. It is very easy, at any given time, to pick out various nations and leaders to fit into the kings mentioned in the Tribulation.

There is one who passes himself off as Christ, but he instead of Christ (a meaning of antichrist). When the rapture occurs, there will be no believers left behind, not in Palestine or anywhere else. There will be many there who believe the lie.

Thousands of people have said, "I am Napoleon" or "I am Christ." This man is from the tribe of Dan, and he is a genius. He will know how to pass for a Messiah. So, even if the Messiah should come from the tribe of Judah, this man is from Dan. He will be accepted, because of you reject the truth, then you must accept the truth.

Some of the greatest governments have been those of one man. The Jacobin mentality, the rule of mobs and demonstrations.

This man will manufacture power for himself. There is a great power lust which exceeds any other lust in life. It one of the most awful of the lust patterns. We are a part of the wealthy part of the world. So, power is less well-defined. We live like kings in this country, far better than other parts of the world. We belong to a system of the greatest prosperity that the world has ever known.

Africa has potential for great prosperity and they are not yet controlled by the Russians. The Russians would have starved long ago, had it not been for us sending food to them. So they don't spend money on food but on armaments to destroy us.

No other country could stand up with our system of welfare and social security. About 15% of our country is supporting everyone else. This system could not survive in any other country. The goose that keeps laying these golden eggs...one of these days. We could not have this in this country because we have God-given prosperity and the prosperity of divine establishment values.

Everyone wants a slice of our prosperity and the communists want to beat them to it. Because power is up for grabs, all kinds of demagogues are confusing everyone. Many unthinking people cannot understand the charges and countercharges.

The demonstrators in Iran seem to look pretty healthy to Bob.

When the rapture occurs, all believers are taken up; and there will be a great power grab taking place, as the power of the Holy Spirit is taken up.

The Mongolians came out of the east. Russia has never been conquered from the west; but it can be conquered from the east (as it has occurred on many occasions). Russias locates its best troops in the east.

This is a Jewish person who saw what was taking place and he knew exactly what he needed to do to take power. Bob is working out genetical arrogance. One goes back to ancestors. You apply their success to yourself. Or, frustration in your own success, so you try to manufacture it in your children.

Napoleon had two sons, one legitimate and one a bastard. One tried to live up to his father's image and he died by age 22. The bastard son and the bastard son grew up in Russia; and he went to England and France. When he was about to be drafted in the army, he went into the French army instead. He was his own man and fought in Algeria. He went into journalism. He was not trying to show the world that he was his father. He did not compete with his father. He even became a part of the French Senate. He was his own man. Two sons; one tried to be like his father and had a nervous breakdown and died. The other did not try to turn the world upside down.

Arrogance can destroy you in so many ways. If arrogance does not destroy you, then you will destroy everything around you.

Daniel 11:36 [And the king will manufacture out of the situation according to his own will absolute power. He will both exalt and glorify himself over every god. Furthermore, he will speak blasphemous things against the God of gods. He will have success until the tribulation has been accomplished. For what has been decreed will be accomplished in time.](#) (R. B. Thieme, Jr.'s Corrected Translation)

The people will rise up. This ruler will survive to the second advent.

The adulation of people is just a vapor. Success is just a vanity. Unless these things are related to Bible doctrine, they mean nothing. This will be a miserable person while he lives.

We are kept alive by God's logistical grace. We will have true prosperity next to this dictators false prosperity. We are linked to the One who controls history. When things get hot, we must remember that we are permanently related to the Lord Jesus Christ. And the doctrines that we have learned, we will be able to apply in various categories of rationales. We will be able to use other categories; the divine decree rationale. We will be able to glorify the Lord when everyone is falling apart.

This dictator has had a change to believe in Christ; but he has rejected the gospel and he has rejected establishment. God allows him to live and to utter these blasphemies. They are designed as a test for believers, who must remain cool and apply doctrine at any given moment.

Daniel 11:37 [He will show no regard for the gods of his fathers, nor for the one desired by women, nor for any other god, because he will magnify himself above them all.](#)

The negative + bin. Being filled with evil, he will fail to understand the implications of the time in which he lives. It is believing the lie where people go along with the idea that the Shah should be tried for his crimes. He was the greatest ruler there since Cyrus the Great. Who believes he should be tried? Those who have rejected the truth.

There is a prophecy which describes this man.

Genesis 49:16 [Dan shall provide justice for his people as one of the tribes of Israel.](#)

This is about this future ruler. The one time that someone from the tribe of Dan will rule.

Genesis 49:17 He will be a snake by the road, a viper in the path that bites the horse's heels so that its rider tumbles backward.

Genesis 49:18 I await Your salvation, O LORD.

Two groups of people who will survive; those in the mountains and those who are fighting.

This man in the future will have no desire of women. This is a part of his degeneracy. Also he has no regard for any god. He is atheistic. He does not recognize any god/God. He will say anything at anytime; a very clever politician. He will glorify himself above all.

V. 38 will explain how the Armageddon gets started; and how one believer with doctrine can move the needle.

There was another lesson given the next night, but this is not found in this or in any other series. The series was ended right here.

END OF SERIES

Beginning of the Document

End of the Document

Addendum

No corrected translation is provided for any verse in 1Thessalonians.

2Thessalonians translation by R. B. Thieme, Jr. (quite obviously, he did not give a corrected translation of every verse).

2Thessalonians 1:10 On the occasion of his coming to receive glory by his saints, and to be adored in all of those having believed [in the Tribulation] in that day [the Millennium].

2Thessalonians 1:12 In order that the name of our Lord Jesus Christ be glorified in you and you in Him, according to the grace of our God, even the Lord Jesus Christ.

2Thessalonians 2:1 Moreover, brothers (royal family of God), with reference to the presence (the rapture) of our Lord Jesus Christ and our gathering together to Him, we urgently request you...

2Thessalonians 2:2 ...that you be not easily tossed around in your mind (or unstable of mind, or shaken, disturbed in your mind) nor disturbed, neither by a personality nor by a

false doctrine (an evil policy and/or a bad motivation); nor through a forged epistle as if from us, alleging that the day of the Lord has come (or *is now present*).

2Thessalonians 2:3 Do not let anyone deceive (or delude) you in any way since the day of the Lord cannot come unless the departure [= the end of the Church Age] has come first and the man who is lawless, the one doomed to destruction, shall be revealed.

2Thessalonians 2:4 He opposes the Lord and he exalts himself over every so-called god (or object of worship), with the result that he is installed in the Temple of God proclaiming himself that he is god (or, proclaiming himself to be god).

2Thessalonians 2:5 Do you not remember that when I was still face to face with you [all] that I constantly taught you these things.

2Thessalonians 2:6 And so you know the One that restrains (the Holy Spirit) so that he (the Revived Roman Empire dictator) may be revealed in his own dispensation (or, period of history, historical era).

2Thessalonians 2:7 For the mystery of lawlessness is already operational. Only He Who now restrains will continue this ministry of restraint until He is (taken) out of the way.

2Thessalonians 2:8 At that time (the Tribulation) the lawless one (the Roman dictator) will be revealed, whom the Lord Jesus will destroy with the breath of His mouth. In fact, He will neutralize Him by the appearance of His coming (the second advent of Christ),...

2Thessalonians 2:9 ...whose presence in history will be in accordance with the modus operandi of Satan with all power by means of miracles, even wonder miracles of the lie.

2Thessalonians 2:10 ...and by means of all deception of unrighteous (or wrongdoing) to those who are being led astray (deprived, ruined, destroyed) because they have not received the love of the truth in order that they might be saved (or delivered).

2Thessalonians 2:11 And so, for this reason, God sends to them the modus operandi (the function) of delusion with the result that they believe the lie...

2Thessalonians 2:12 In order that they might all be condemned because they have not believed the truth because they have taken pleasure in (or approve of) unrighteousness.

2Thessalonians 2:13 But we are always obligated to give thanks to God for you (pivot of believers in the client nation), royal family, having been loved by the Lord, to salvation by means of sanctification by means of sanctification of the Spirit .

2Thessalonians 2:14 Towards which doctrine, He has elected us to privilege by means of the gospel from us for the purpose of obtaining the glory of the Lord Jesus Christ.

2Thessalonians 2:15 So then, royal family, stand firm under pressure And keep on holding the doctrines which you have been taught, whether by oral teaching of doctrine or by our epistles.

2Thessalonians 2:16 Now may our Lord Jesus Christ Himself and God our Father, Who has loved us, and has given us eternal encouragement (comfort, consolation) and good hope by means of grace,...

2Thessalonians 2:17 ...encourages your hearts and strengthen (or support or stabilize) you in all production and in all good doctrine.

2Thessalonians 3:7 For you yourselves know that it is necessary for you to imitate us: we have not been disorderly among you.

2Thessalonians 3:13 Royal family [of God], Do not be discouraged in noble or honorable function (or, in the routine of life).

2Thessalonians 3:18 The grace belonging to our Lord Jesus Christ associated with you all. Amen.

Corrected Translations from the Old Testament:

Psalms 12:2–4 They [the mutual admiration society] speak conspiracy each one to the other [the arrogant to his friend the inadequate] vindicating themselves with a lip of flattery, they speak with a double standard [lit., *they speak with a heart and a heart*, which means the arrogant flatters the inadequate while both malign and slander the authority]. The Lord shall root out and destroy all faltering lips [the faltering lips refers to the mutual admiration society and their conspiracy], the tongue which speaks arrogant things; who have said, with our tongue we will prevail. Since our lips are with us, who is authority over us?

Isaiah 55:6–8 Seek the Lord while He may be found [you cannot go back and pick up missing doctrines in the midst of a disaster] call on Him while He is near. Let the reversionist forsake his way and the unrighteous man his thoughts, therefore let him return to the Lord and He will have compassion on him. My thoughts are not your thoughts, neither are my ways your ways, says the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts higher than your thoughts.

Daniel 11:36 And the king will manufacture out of the situation according to his own will absolute power. He will both exalt and glorify himself over every god. Furthermore, he will speak blasphemous things against the God of gods. He will have success until the

tribulation has been accomplished. For what has been decreed will be accomplished in time. (R. B. Thieme, Jr.'s Corrected Translation)

Corrected Translations from the New Testament:

1Corinthians 2:13 Which things (spiritual information) we also communicate by categories, not by teaching from the source of man's wisdom but by teaching from the source of the Holy Spirit, combining to teach spiritual information (spiritual phenomena) by spiritual apparatus.

1Corinthians 10:13 No testing has caught up to you except the human kind; moreover, the God is faithful, Who will not permit you to be tested beyond what you are able, but with the testing, he will also provide a way of escape that you can carry the pressure.

2Corinthians 10:4–6 For the equipments of our warfare are not human attributes but the attributes of divine power through God, the destruction of fortifications, assaulting and demolishing cosmic thoughts (that's satanic doctrine) and every obstacle of pride which attacks against the objective (that objective being the knowledge of God), even making a prisoner of every human viewpoint system of thought. Therefore, holding in readiness to punish all deviation from obedience when you obedience has been fulfilled (the fulfilling of obedience is the accumulation of Bible doctrine resident in the soul).

2Corinthians 12:7 Therefore, that I be not over-elated from my abundance of revelations, there was given to me, for my benefit, a thorn in the flesh, an angel from the source of Satan that he might buffet (punch) me so that I should not be over-elated.

2Corinthians 12:8 On behalf of this thing, I begged the Lord three times that it (the thorn) might stand off from me.

2Corinthians 12:9 And he had communicated to me [in the past with the result that I have it forever], My supergrace produces contentment for you: for the omnipotence is fulfilled [carried out] by means of weakness in supergrace. Therefore with the greatest of pleasure, to the highest degree, I will boast in the weakness, that the omnipotence of Christ may bivouac on me.

2Corinthians 12:10 Because of which [supergrace status] I take pleasure in weaknesses, in insults, in pressures, in needs, in persecutions, in anguishes on behalf of Christ: for on the occasion that I am helpless, at that time I keep on being strong.

Philippians 2:5 Keep on having the mental attitude in you that was also in Christ Jesus.

Revelation 16:12 And the sixth angel poured out his bowl on the Euphrates River that the advance from the kings of the east might be prepared.

Revelation 16:13 **And I saw the mouth of the dragon, and from the eloquent speech of the beast [dictator of the Revived Roman Empire] and from the eloquent speech of the false prophet [dictator of the Jewish nation], three unclear spirits, like frogs, came forth.**

Revelation 16:14 **...for they are the spirits of demons performing miracles who go out as satanic ambassadors to the kings of the entire earth to assemble them for the final war of the great day, of that God, Jesus Christ that same omnipotent one.**

Revelation 16:15 **Be alert. I am coming as a thief. Happiness to the one who is alert and preserves his uniform tunic, lest he march naked and they see his disgrace.**

Revelation 16:16 **And they assembled the kings in the place that in Hebrew is called Armageddon [= hill of Mageddo].**

What Are Enhanced Notes?

1. There are a set of electronic notes of R. B. Thieme, Jr. floating about. These formed the basis for these enhanced notes.
2. These *enhanced notes* have the full Greek words where they are mentioned (included is the English transliteration, the Greek word itself, and the pronunciation, as taken from Strong's).
3. The doctrines taught in any lesson are set aside by formatting (they are in yellow boxes). These doctrines are often not included in the original electronic notes.
4. These doctrines are listed at the beginning of the document, alphabetically arranged and hyperlinked.
5. Sometimes a doctrine is transferred over from one of the two doctrinal notebooks, if the points are similar enough. Although this is not always a word-for-word transcription, it is generally very close to the notes given by Bob in whatever this study.
6. The link to those doctrines is **here**.
7. The lesson summaries are given after the doctrine links and they are also hyperlinked to the lessons themselves.
8. The link to the **listing of the lessons**, which includes the lesson #'s, a brief description of the lesson and the verses which are covered. This comes from the descriptions found for these lessons on the tape boxes and in the lesson summaries, which are collected here: (**HTML**) (**PDF**) (**WPD**) (**MS Word DOC**). On occasion, these lesson summaries are corrected.
9. If Bob offers a corrected translation, that is also included. If the entire book or entire chapters are corrected, then that corrected translation will also be found in the index and at the end of the notes. Bob tends not to offer a lengthy corrected translation for books covered early in his ministry or for narratives (like the book of Acts). However, over the years, he developed some very excellent translations—particularly for the epistles.

10. Although Bob almost always refers back to the KJV, I have inserted a different, more up-to-date translation.

For the initial translation, I will use the Berean Literal Bible. This is what they say about their own Bible.

Berean Literal Bible (information)

The Berean Bible is a completely new translation of the Holy Bible, based on the best available manuscripts and sources. Each word is connected back to the Greek or Hebrew text, resulting in a transparent and honest text that can be studied for its root meanings.

The Berean Study Bible text is the result of a meticulous translation and styling process to maintain core meanings and produce an English text of high literary quality, effective for public reading, study, memorization, and evangelism.

Additionally, we believe that the Scriptures are meant to be studied and shared freely. Just as Paul encouraged the churches to pass on his letters, we are developing digital resources that will be free to access and free to share in websites, apps and software

The Berean Bible incorporates four main components:

1. An interlinear Bible to directly follow the Greek and Hebrew texts.
2. A literal translation to take the reader to the core of the Greek and Hebrew meanings.
3. A modern English translation, effective for public reading, memorization, and evangelism.
4. An emphasized translation to bring out the full meaning and intensity of the original texts.

Berean Literal Bible

The second step in the translation process was the development of a word for word English word order text with the following features:

1. Parts of speech match as closely as possible in translation from Greek to English.
2. Tense, mood, and voice of verbs are maintained as closely as possible.
3. All tags from the interlinear are maintained so that the word for word translation can be connected back to each element of the original text.
4. Gender is translated to be consistent with the original sources (This is also maintained in the Interlinear, Study, and Emphasized Bibles).
5. Pronouns that represent Deity are capitalized for clearer study of difficult passages (This format is maintained from the Interlinear through to the Study and Emphasized Bibles).
6. Sentence structure is maintained so that, in general, the flow of the longer Greek sentences is not interrupted in the translation to the literal version.

This information comes from their Bible information for their e-sword module.

More information can be found here: <https://berean.bible/>

Document Links		
Doctrines Taught in the Study of Thessalonians	Doctrines Taught in the Study of 2Thessalonians	Doctrines Taught in the Strong Delusion Series
1961 1Thessalonians Lesson Index	1973 2Thessalonians Lesson Index	1979 Strong Delusion (2Thessalonians 2) Lesson Index
First Lesson in 1Thessalonians	First Lesson in 2Thessalonians	1979 Strong Delusion (2Thessalonians 2) First Lesson
	Addendum	
Corrected Translation of 2Thessalonians	Corrected Translation of Old Testament Passages	Corrected Translation of New Testament passages
This is most of chapter 2 and a few passages from chapter 3	Psalm 12:2–4 Isaiah 55:6–8 Daniel 11:36	1Corinthians 2:13 10:13 10:4–10 Philippians 2:5 Revelation 16:12–16
What Are Enhanced Notes?		Berean Literal Bible (information)

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