

**FIRST AND SECOND
THESSALONIANS**

Dr. David R. Huskins

**First and Second Thessalonians
BIB374**

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Lesson Outline

1 Thessalonians and 2 Thessalonians

Dr. David Huskins-Instructor
Class 1

History and Outline: written in A.D. 51 or A.D. 52, first written of Paul's many epistles that we now have. The Church at Thessalonica was the second congregation Paul and his friends founded in Europe. Paul without doubt authored both 1 and 2 Thessalonians. The events surrounding the writing of these epistles are described in Acts Chapter 18 by Luke. In the first letter Paul reminisces about his earlier work in Thessalonica and encourages the Thessalonians to live holy lives. He also explains the destiny of the dead, giving us one of the most detailed discussions of the Christian hope in the New Testament. *Source: The Bible Almanac by Packer Tenney White published by Thomas Nelson publishers in 1980.*

Introduction 1:1.....Paul dictated this letter, yet he joins the names of Silas and Timothy, because they had been with him at Thessalonica, and were well known there. See Acts 17:4, 14. Silvanus was certainly the same as Silas, who was Paul's companion in all his journeys through Asia Minor and Greece; he joins Silas and Timothy with himself which shows this great apostle's humility, and how desirous he was to put honour upon the ministers of Christ who were of an inferior rank and standing. A good example this is to such ministers as are of greater abilities and reputation in the church than some others. He reveals who wrote it.

Unto the Church of the Thessalonians... who it is to: the converted Jews and Gentiles in Thessalonica; and it is observable that this church is said to be *in God the Father and in the Lord Jesus Christ*; 1 John 1:3, John 14:1.

Grace and peace...apostolic salutation. Grace and peace are always well joined together; grace brings peace. There is a need for apostolic salutations, it brings impartation.

1:2 (We) give thanks..... (See Philippians 1:3-4, and Colossians 1:3) He still is acknowledging the trio not just himself. He starts with thanksgiving to God for them and make mention of using their name in prayer. You cannot really be thankful for those you do not mention in prayer. He joined prayer and thanksgiving. Philippians 4:6.

1:3 (Your work of faith) their faith worked. (Your labour of love) their love laboured. (Your patient hope) their hope was patient. Faith worketh by love. Their faith worked, love laboured, and hope endured patiently. Remember these cardinal graces: FAITH, HOPE, AND LOVE. The work and love here is not based on legalism but love relationship. James 2:18, Romans 8:25, 1 Corinthians 13:13.

1:4 (Knowing their election) empowered them to flow in the cardinal graces previously mentioned. These previous rejects have now become elected to the favor

of God. Hallelujah. Ephesians 1:11. He identifies the fountain from which the graces flow. Namely, God's electing love.

1:5 (For our Gospel) again he includes the trio, the pattern of threes. Gospel is good news. (came not unto you in word only) it was not in simple teaching or preaching. It is not just our words that will produce change. (But also in power) *En* (NT: 1411). *Dunamei* (NT: 4136). With miraculous manifestations, to your eyes and to your hearts, this induced you to acknowledge that this Gospel was the power of God unto salvation. (And in the Holy Spirit) By his influence upon your hearts, in changing and renewing them; and by the testimony which ye received from him, that you were accepted through the Beloved, and become the adopted children of God with full rights and privileges. (And in much assurance) *En* (NT: 1722) *plerophoria* (NT: 4136) *pollee* (NT: 4183). The Spirit himself bearing witness with your spirit, that you are the sons and daughters of God Almighty. Threefold chord: power, Holy Spirit, much assurance. (What manner of men we were) How we preached, and how we lived; our doctrines and practices corresponded. We sustained difficulties, endured hardships, and were incessant in our labours.

1:6 (Ye became followers of us) still using term us instead of I, we instead of me. The word followers would best be translated imitators, *mimeetai* (NT: 3402), you mimed us or mimicked us. (Having received the word in much affliction) they paid a price for accepting the gospel as we learn from history and Acts 17:5-6. (With joy of the Holy Spirit) there is always more than a counterbalance to all of the afflictions that we suffer.

1:7 (From you sounded out) Thessalonica was conveniently situated for traffic, many merchants from the region traded through Macedonia, Achaia, and different parts of Greece. By these the fame of the Thessalonians was doubtless carried far and wide. It is time for the gospel to go to the marketplace. (So that we need not to speak any thing) they had walked so conscientiously before all that their adversaries could say nothing to their disgrace.

1:8 (How ye turned to God from idols) this could not be said of the Jews or devout persons but of the pagan Greeks; and of such it appears that the majority of the church was formed. (To serve the living and true God) in opposition to idols which were all false and/or dead.

1:9 (And to wait for His Son from heaven) they were looking for Jesus not idols. (Delivered us from the wrath to come) includes all punishment due to us for our sins, and from the destruction which was about to come to pass on the unbelieving and impenitent Jews. It came in A.D. 70. Now when we get to the fourth chapter don't forget Paul has already declared that we have been delivered (past tense) from the wrath to come.

2:1 (Our entrance in unto you) still placing Timothy and Silas equal with himself. He is stating that their original visit and caused many of them to be converted and now they are causing many to be converted.

2:2 (Shamefully entreated, as ye know, at Philippi) there Paul and Silas had been beaten with many stripes, shut up in the inner prison, and their feet made fast in the stocks. See Acts 16:23. (With much contention) *en* (NT: 1722) *polloo* (NT: 4183) *agooni* (NT: 73) not only signify, with intense labour and earnestness, but may here mean, exposed to the greatest danger at the peril of our lives. The Greek phrase quoted by Rosenmuller is to the point, *agoon* (NT: 73) *prophasin* (NT: 4392) *ouk* (NT: 3756) *anamenei*, in danger we must not delay-activity and run.

2:3 (Our exhortation) *parakleesis* (NT: 3874) has a very extensive meaning; it signifies not only exhortation and teaching in general but also encouragement and proclamation. He is still using our instead of my. (Not of deceit) (Nor of uncleanness) (Nor in Guile) pattern of three fold things. Nothing false about them.

2:4 (But as we were allowed of God) *kathoos* (NT: 2531) *dedokimasmetha* (NT: 1381). They did not seek to please men but God which tried our hearts not our words, God is after motives.

2:5 (Flattering Words) though we proclaimed the Gospel, yet we showed that without holiness none should see the Lord. (Ye know) we did not compromise truth. (Nor a cloak of covetousness) we were not in this for anything of personal gain.

2:6 (Nor of men sought we glory) we were not looking for applause; we had a good conscience and the approval of God. (When we might have been burdensome) we had a right to draw support but chose to ask for nothing. *En* (NT: 1722) *barei* (NT: 916) *einai* (NT: 1511), to be honourable; we sought no glory of you nor of others, though we were honourable as the apostles of Christ. *Kabowd* (OT: 3519), in Hebrew, to which the Greek *baros* (NT: 922) corresponds, signifies not only weight but glory; and in both these senses the apostles uses it, 2 Corinthians 4:17.

2:7 (But we were gentle among you) far from assuming the authority which we had, we acted toward you as a tender nurse or parent does to a delicate child. We fed, counseled, cherished, and bore with you; we taught you to walk, preserved you from stumbling, and led you in a right path. This is a pattern of how to respond to pagan unbelievers gentle as a parent or a nurse. He is still using we instead of me. The Living Bible declares, "As apostles of Christ we certainly had a right to make some demands of you, but we were as gentle among you as a mother feeding and caring for her own children. What a pattern.

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Class 2

Recap from last week briefly.

2:8 (Being affectionately desirous of you) We had such intense love for you that we were not only willing to preach the unsearchable riches of Christ to you, but also to give our own lives for your sake, because you were dear, **dioti (NT:1360) agapeetoi (NT:27) heemin (NT:2254)**, because you were beloved by us. The words are expressive of the strongest affection and attachment.

2:9 (Ye remember, brethren, our labour and travail) this speaks of a long continuance of a constantly exercised ministry among them interrupted only by manual labour for their own support...because *we* would not be chargeable to you. They had the right to receive support from them but chose not to so no one would say they took advantage of the business wealth of the Thessalonians. It also speaks of the process of child bearing; they had birthed these folks into the Kingdom of God. You cannot birth or be parents to those you do not labour and travail over and for. The Gospel is referred to as the Gospel of God.

2:10 (Ye are witnesses, and God also, how holily) pattern of threes again: holily, justly and unblameably. Holily in reference to God, justly in reference to men, and unblameably in reference to our spirit and conduct as ministers among the believers. He is so confident of his walk and behavior that he says both they and God could testify for them.

2:11 (How we exhorted) what pastoral care (And comforted) what pastoral concern (And charged) what apostolic command. The pattern of threes continues. **Marturoumenoi (NT:3143).** He now takes it up a notch in the relationship, originally he refers to himself as a mother nursing her young but now he has become A FATHER. The relationship matures he nurtured them until he could correct them. 2/3's of this verse is building up and 1/3 correction. Learn the pattern of correction: You cannot correct except to the level you have trained. Jesus in Revelation would brag on the 2/3 and then say 1/3 "yet I have somewhat against thee".

2:12 (That ye would walk worthy of God) See Ephesians 4:1; Philippians 1:27; Colossians 1:10. (His kingdom and glory) His church here is the Kingdom of God among men; and His glory hereafter is for the direction the church leads.

2:13 (Ye received the word of God) it was not viewed as a word from *us* but from God. He still is using the term *we* instead of *me*. He says it was received because it worked in you.

2:14 (Ye, brethren, became followers of the churches of God) He connects them to a new model of church, from Judea not Rome. **(Ye also have suffered like things of your own countrymen)** They had paid the same price as the earliest pioneers because of their faith.

2:15-16 (Who both killed the Lord Jesus and their own prophets) what a strong indictment on the Jews, but remember they were just caring it out it was all of us who killed Him with our sin. They carried it out but it was our sin. 1. They slew the Lord Jesus 2. They killed their own prophets 3. They persecuted the apostles 4. They did not seek to please God 5. They were contrary to all men 6. They forbade the apostles to preach to the Gentiles 7. They filled up their sins always. **(For the wrath is come upon them to the uttermost)** Their actions will bring immediate judgment upon them and it came to the uttermost in that generation. No future wrath can exceed that wrath because it was to the uttermost. Don't forget that when we get to the fourth chapter and the second book. AD 70 fulfilled that prophecy. About twenty years after this word was penned their city (the Jews) was destroyed, their temple burnt, more than a million of them destroyed, their civil polity utterly subverted, and what remained of the nation was scattered abroad. Yet our posture is to provoke them back to Christ by our love and mercy.

2:17 (Being taken from you for a short time) see Acts 17, he was obliged to leave Thessalonica, and yield to a storm that it would have been useless for him to have withstood. **(Being taken from you for a short time in presence, not in heart)** He has already referred to himself as a mother and a father he views them as his children. He said when I left you it was as if my children had been ripped from my arms.

Aporphanisthentes (NT:642) bereft of children, having them taken from you. **(Endeavoured the more abundantly)** the temporary separation did not weaken his feelings they intensified them. *My own experience with Michael. **(with great desire)** His affection is so deep and descriptive that much of western civilization cannot relate.

2:18 (Even I Paul) first mention of himself without them, he had already sent Timothy and Silas but wanted to come himself but had to wait for the storm that surrounded him to subside so as not to create a problem for the Thessalonians. He refers to the opposition as Satan. He can hinder but not stop.

2:19 (For what is our hope) here we go with threes again: hope, joy, or crown of rejoicing. He says the great hope is not the snatching away of the saints, but it is the seed we have raised at the coming of the Lord.

2:20 (For ye are our glory and joy.) Ye are the seal of our apostleship. The proof is in the pudding. What we have produced speaks more than our titles or ordinations.

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Class 3

3:1 (Wherefore when we) still using the term we instead of me. When he could not wait any longer to hear from them, he sent Timothy from Athens; choosing rather to be left alone than to continue to be uncertain of their state of being.

3:2 (Our brother, minister of God, and fellowlabourer) pattern of threes still in place. Paul identifies Timothy here as a brother, yet throughout the scripture he is identified as his son in the faith. You can be both a son and a peer. He was sent to establish and comfort them concerning their faith. First peek that their faith (belief system) was about to be adjusted. Paul is showing that he is concerned that they may be wavering. The word concerning in the Greek is *huper* (NT: 5228 in behalf of) the word comfort in the Greek is *parakalesai* (NT: 3870 to come along side of in time of distress) we get our English word for paralegal from this same root word.

3:3 (That no man should be moved) He is worried that they have been moved (by these afflictions) Tough times had come to them and he was afraid they wavered in tough times. (We are appointed thereunto) this is a most revealing verse now do not forget it when we get to chapter 4. Paul says we are appointed to some tough times. Do not be moved when tough times come. Why would he say you have got to go through some tough times in chapter three and be advocating escapism in chapter 4 that is not likely. The Latin's would say, "sic est sors nostra," "this is our lot." God is not appointing it but does permit it. The word moved would have best been translated shaken and is the Greek word *Sainesthai* (NT: 4525 as in dogs wagging the tail looking for affirmation when in trouble.) Paul is saying when you are going through don't wag your tail and look for affirmation just be strong and go on through it.

3:4 (That we should suffer tribulation) I prepared you for it, because I knew that it was according to nature for wicked men to persecute the followers of God. His chapter three philosophies or doctrine is you are going through some stuff. Get used to it.

3:5 (For this cause) Knowing that you would be persecuted, and knowing that your apostasy was possible, I sent to know your faith-whether you continued steadfast in the truth, lest you might have been tempted by satan to consult your present case, and abandon the Gospel, for which you suffered persecution.

3:6 (When Timothy came from you) (unto us) Timothy had been to visit get a first hand report and Paul is still using come unto us instead of me, when Timothy would have been a part of the us. He talks of their mutual love and desire to see each other. (Your faith and charity) Their faith and continued steadfast, they loved one

another, and lived in unity, and they were affectionately attached to the apostle and desired to see him.

3:7 (We were comforted) we not me, we were planning to strengthen you and comfort you and the word of your strength has strengthened us. They were going through and knowing that they had fruit that remained it gave them the courage to keep on keeping on.

3:8 (For now we live) the steadfastness of the people have given them a reason to live they know that their labour was not in vain.

3:9 (What thanks, for all the joy) your steadfast commitment has brought us such joy that we cannot give God enough thanks.

3:10 (Night and day praying to see you face to face) exceedingly is used to describe the intensity of their desire to be together and reminds me of Ephesians 3:20. He then says he might perfect or complete that which is lacking in your faith. Faith here is not their belief in God that has not wavered it is their faith about God that needs perfecting. Faith here is speaking of their belief system. That is what he does in the fourth chapter, is the starts correcting doctrine. Remember he has already told them that they must go through some tough times.

3:11 (God Himself) and our Lord Jesus Christ make it happen that we can be back together face to face.

3:12 (The Lord make you to increase and abound in love) one toward another, and toward all men. His desire is that they let love be the guiding force and sustaining force.

3:13 (At the coming of our Lord Jesus Christ with all His saints) he establishes your hearts unblameable in holiness. Coming in the Greek is the word Parousia (NT: 3952 personal presence). This is speaking of the physical literal return of the Lord and Paul says He is coming with His saints. If in chapter three Jesus comes with His saints why would He then return for His saints in chapter four? He would not the theme of chapter four has been established He is coming to His saints and with His saints not for His saints.

4:1 (Ye have received of us how you ought to walk) follow the instruction given as you face tough times. (If you please God you will abound more and more) God sets no bounds to the one who pleases Him.

4:2 (Ye know the commandments we gave you) by the Lord Jesus. Follow them now that things are tough and seem to be shaking.

4:3 (This is the will of God even your sanctification) live as you have been taught. (Abstain from fornication.) The word for fornication in the Greek is porneia (NT:

4202 deals with uncleanness) we get our English word pornography from here. This includes sexual activity but is speaking also of entering into relationship with Greek and pagan worship in general.

4:4 (How to possess his vessel) could mean his wife as corresponding to 1 Peter 3:7. I believe however, it is speaking of us having this treasure in earthen vessels according to 2 Corinthians 4:7. He was saying conduct yourselves in a way that brings honour to the Lord and is lived in sanctification.

4:5 (Not in the lusts even as Gentiles) which know not God. Don't follow the religious traditions of those who indeed practiced sexual perversions as a part of the daily routine.

4:6 (Do not defraud your brother.) Learn to stand together in tough times and don't turn on each other.

4:7 (Holiness is still a virtue.)

4:8 (They understand brotherly love.) He is building them up because he is about to perfect the things lacking in their faith.

4:10 (More and more love each other and increase toward one another.)

4:11 (Study to be quiet.) Do your own business; work with your own hands. Follow our example. Still speaks in terms of plural rather than individual.

4:12 (Your witness without should reflect your witness within) then you will lack nothing. The word honestly in the Greek is Euscheemoos (NT: 2156 meaning decently and respectably consistent with purity.)

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Class 4

1 Thessalonians 4:13-18...I do not believe Scofield's "any minute" rapture, but we do believe in the literal, physical, corporeal (bodily) COMING of the Lord Jesus back to this planet. I believe there will be a MEETING in the air!

The comings of the Lord are more than just a "second coming" at the end of the age. Jesus will come in spirit and in flesh. Acts 1:11. Revelation 19:11-16.

There is not one place in the Bible that mentions that Jesus will come "FOR" the saints. It does say that He will come "IN" the saints and He will come "with" the saints. Another interesting study is IN the clouds and WITH the clouds.

The issue of this passage is not eschatology it is Paul's answer to the question, "What happens to them which are asleep."

Remember 1 Thessalonians 3:4/13...You will go through some stuff but don't be moved. God will establish your hearts unblameable at HIS COMING WITH all His saints.

4:13...The Living Bible says "I want you to know what happens to a Christian when He dies. He will bring them WITH Him when He comes. Revelation 22:12. Acts 1:11. His ascension was not geographical there is no such direction in the universe as "UP," but His coming will be as His going up into the Heavenly realm.

Others which have no hope could refer to the Sadducees, who did not believe in the resurrection (Acts 23:8). The Greek word for sorrow indicates that the Thessalonians were distressed with a great sadness.

4:14...rose again (anistemi-to stand up again). The Living Bible declares, "When Jesus returns, God will bring back with him all the Christians who have died. Conybeares translation says that God will "bring back those who sleep." The word for bring is "ago" which means to lead. It is used in Romans 8:14, Galatians 5:18, and Hebrews 2:10.

4:15...The word for REMAIN used only here and in verse 17 is "perileipo" and it means to leave all around, survive. Thayer's adds, "to leave over, to remain over." The Revised Standard Version mentions those "who are alive and LEFT. I am glad to be left behind. Matthew 24:37-41. The righteous were left and the wicked were taken in judgment. Isaiah 43:3-4, Isaiah 26:20-21. Hebrews 12:25-29.

The word for COMING (notice no one is going only someone coming) is PAROUSIA it means to be near, an advent. Vine's adds, "An arrival and a consequent presence WITH." To be with is the root of this word.

Remember He will come again "in like manner" as He was taken. He did not GO into Heaven in two or three stages and neither will He come again in two or three stages.

The word for PREVENT is PHTHANO and means to be beforehand, anticipate, or to come sooner. The dead in Christ shall rise FIRST.

4:16...If He is coming secretly as a THIEF in the night, He's sure making a lot of noise! There is a SHOUT, a VOICE, and a TRUMPET!

The word for LORD is "kurios" and means one supreme in authority, and controller. DESCEND is to go down, not UP! Shout in the Greek, is used only here is "KELEUMA" it means a cry of incitement. It pictures the commander COMING to rally His troops.

Archangel is the transliteration of arch aggelos which means a chief angel. It refers to being first in political rank or power.

The word for TRUMP is "salpinx" and means to shake or make waves and to agitate and throw into a tremor. Throughout scripture trumps speak of a clear word from the Lord. Matthew 24:13, 1 Corinthians 15:52.

RISE is "anistemi" and means to stand up again. He again assures them that their dead loved ones would rise "first" or in place of order.

4:17...The Greek word for "Caught Up" is HARPAZO and it means to seize to take for oneself. As to be seized by the breath of God. Acts 8:39 Philip was CAUGHT UP but never left the planet. Paul was CAUGHT UP in 2 Corinthians 12:4 and never left the planet. Revelation 12:5 the man-child was CAUGHT UP and still ruled the nations. If the American Church and the Australian Church were simultaneously CAUGHT UP vertically, the Church would go flying off the planet in all directions! The emphasis here is that the saints, living and dead are caught up "TOGETHER". The word for together is "HAMA" and means at the same time. Vine's adds, "at once," and compares it elsewhere in Romans 3:12 and 1 Thessalonians 5:10.

Remember the Lord HAS come, IS ever coming, and SHALL come. That is not in question now nor has it ever been for me.

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Class 5

4:17...caught up together with them in the CLOUDS...the word for a cloud is “NEPHELE” and it is used most often in the New Testament in a metaphorical sense. It is evident that the mention of “clouds” in 1 Thessalonians is not literal. 1. The Cloud at Jesus’ transfiguration; 2. The Son of Man coming in the Clouds of Heaven; 3. The Cloud out of the west bringing showers. 4. The Cloud that received Jesus into the invisible realm at His ascension; 5. The glory Cloud of the Old Testament; 6. The great Cloud of witnesses who died in faith; 7. Clouds of wicked men.

Acts 1:9-11 in like manner. While men teach that Jesus will come out of the sky and stop on a cloud to meet the saints, the Bible declares that Jesus started from the apostles visible presence and disappeared from view in a cloud, ascending by that means into Heaven. Reverse the order, and we see Him appearing out of a cloud and descending back into the visible, where we can see Him and be with Him.

Stratocumulus clouds range from ground level to 6,500 feet high, a little over a mile. Altocumulus clouds go from 6,500 feet up to 23,000 feet just over 4 miles. The cirrus and cumulus clouds at highest range are just over 7 miles off the ground. That is not outer space, or “beyond the Milky Way.” When I am in an airplane I have thought, if there was a rapture like most folks believe, I would have to be caught down to meet the Lord.

4:17...to MEET the Lord... “For a welcome meeting with the Lord in the lower atmosphere...(Wuest). There will be a meeting in the air! The Greek word for MEET is “APANTESIS” and it means a friendly encounter. Vine’s says that “apantesis” was used with regard to a newly arriving magistrate. The idea of the word was the official welcome of a newly arriving dignitary. We are not going, Jesus is coming. It speaks of returning with Him as a part of the welcoming committee. The Church is not disappearing, Jesus is appearing. The meeting in the air is to welcome King Jesus back to this planet. APANTESIS is used only here and three other verses in the entire New Testament: Matthew 25:21, 25:26, Acts 28:15. The Hebrew equivalent is used in 2 Samuel 19:12 when it speaks of bringing back the King.

In Acts 28:15 where the same word is used the roman Christians walked 43 miles to “meet” and welcome Paul then escorted the apostle back into the city. In the Matthew account, the bride went out to welcome the bridegroom and return to the wedding feast. Why would 4:17 be any different?

4:17... “in the air”...We will meet the Lord in the “AIR,” the stuff we breathe-the higher you go, the thinner it gets. There is no air in outer space. The Greek word

for sky is “OURANOS” and it is not used here. The word used here is “AER,” and it means to breathe or to respire. Vine’s adds, “the atmosphere.” Thayer’s adds, “the air particularly the lower and denser air as distinguished from the higher and rarer air; the atmospheric region.”

4:17...and so shall we ever be with the Lord...Psalm 2:8; Matthew 5:5; 5:10. It matters not whether you believe that you will fly away any minute, be gone for seven years, three and one half years, seven seconds, or never leave the ground at all, He will return to the EARTH-so what’s the big deal?

4:18...Wherefore COMFORT (parakaleo) one another with these words. Therefore encourage each other with these words. (NIV). Remember his purpose for writing is to “comfort the saints about what happens to their dead loved ones” (1 Thess. 3:2,7; 4:1,10; 5:11,14; 2 Thess. 2:17; 3:12).

5:1-5...He is not coming as a thief in the night to those who are sons of light. Only the wicked will be surprised. The Old Testament Prophets reveal the Day of the Lord to be BOTH great and terrible, day AND night, light AND darkness-at the same time. The same flood that destroyed the wicked in Noah’s day lifted the righteous. The same plagues that judged Pharaoh and Egypt delivered Moses and the children of Israel from bondage. The same fiery furnace that destroyed the mighty men of Babylon brought the Hebrew children into a place of rulership. The same stormy wind that destroyed the ship made Paul a captain instead of an imprisoned tentmaker.

The term thief is used in the Bible to illustrate SUDDENNESS. As a thief springs suddenly on his unsuspecting victim, the Day of the Lord bursts with a startling appearing on the unprepared ungodly world.

1. The righteous – “ye, you, yourselves, us, brethren, children of light, and children of the day.”
2. The wicked – “they, them, of the night, of darkness, and others.”

5:6-8...The righteous are to be awake and to be sober. The wicked by contrast are asleep and drunk in the night. Adam is asleep, but Christ is awake! Christians in America stay drunk on the latest dose of dispensationalism and signs of the times. Paul does not teach but one escape and that is found in 1 Corinthians 1):13 and Colossians 3:1-3. Our Hiding Place is in Christ! Your safety is in your obedience.

5:9...appointed (tithemi) wrath (orge) salvation (deliverance) by (dia)...For God has not chosen to pour out his anger upon us, but to save us through our Lord Jesus Christ. (TLB). We do not obtain salvation by escaping. God brings us through. The wrath of God destroys the wicked, while tribulation (pressure) perfects the saints.

1 Corinthians 15:51...not all of us are to die... (MOFFATT). We shall not all die, but we shall be given new bodies! (TLB). When Jesus returns WITH the saints they

shall receive their bodies again, ascending or rising out of the state of death into a blessed state like His body of glory. Then those of us who are still dwelling in these mortal bodies shall be “caught up” into that same place. This mortal shall put on immortality. Death shall be swallowed up in victory!

The apostle wants us to see and know the truth concerning the resurrection. He wants to show in systematic discourse this mystery. We shall not all sleep (repose, decease), but shall be changed (to make different). Vine’s adds, to make other than it is; to transform, change.

NIV 1 Corinthians 15:52...in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

(AMP)...free and immune from decay, and we shall be changed (transformed).

...beyond the reach of corruption... (Phillips).

...all the Christians who have died will suddenly become alive, with new bodies that will never, never die; and then we who are still alive shall suddenly have new bodies too (TLB).

Job 14:14...KJV...if a man die, shall he live again? All the days of my appointed time will I wait, till my CHANGE come. Compare with Philippians 3:21.

IN A MOMENT (15:52) is the Greek “EN ATOMOS” and means our change will take place in the ATOMS! We are being changed day by day as we hear the clear trumpet sound and it will produce a final change.

AT THE LAST TRUMP...At is the Greek preposition “EN” which means in or during. This is more than one toot on the horn!

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Class 6

Revelation 10:7 and 11:15 both identify the “LAST” trump as the SEVENTH trump. The word for last means farthest, final, last, utmost, extreme and in the Greek the word is ESCHATOS in English it is ESCHATOLOGY. It begins to sound in 10:7 and continues right up to the middle of Scofield’s anticipated “tribulation period” (Revelation 4:19). If the last trump is the rapture trump, the pre-tribbers have a real problem.

Trumpets were used as an instrument that related God’s voice and authority to His people. John 5:28-28. 1 Corinthians 15:52. Trump will sound and the dead shall be raised. Raised is used twenty times in this chapter and the Greek word used for raised is EGEIRO, which means to waken, rouse from sleep, or figuratively rise from obscurity, inactivity, ruin, or nonexistence. Incorruptible is the word APHTHARTOS and it means to liable to decay or corruption; imperishable.

1 Corinthians 15:53-57. Putting on incorruption precedes putting on immortality. Victory in this verse is the Greek word NIKE which means to utterly vanquish; triumph, conquest.

The Lord’s coming is BOTH literal and spiritual, that He came the first time in FLESH and in SPIRIT that He will come IN the saints spiritually and WITH the saints literally.

5:10 is clear that the issue is not about the rapture but about the dead saints being WITH Him.

5:11 says as a result of what you now know encourage one another just as you are already doing.

5:12 He then begins to give them practical applications based on having removed their fears. Know them that labor among you and have charge over you.

5:13 Esteem them highly in love for their work sake and live in peace with one another.

5:14 Lift up the needy.

5:15-22 He continues his exhortation to good works and proper behavior.

5:23 He prays they would be complete with the Lord COMES, he makes no mention of their departure but rather the Lord’s COMING.

5:24 Faithful is HE who calls you and HE will perform it.

5:25-27 He asks for their prayers and commits himself again to them. He instructs them to have this letter read to all the brethren to put to rest their fears concerning the saints which sleep.

5:28 He concludes with an apostolic conclusion. The grace of our Lord Jesus Christ be with you.

2 Thessalonians 1:1-2 Paul again identifies the threefold chord of himself and the other brethren. He greets them with an apostolic salutation.

1:3-4 He declares that their love and faith has grown through the persecution they have gone through. He is certainly not teaching an escapist mentality.

1:5 He says God is proving that He counts them worthy and that their suffering is not because of sin but rather for the Kingdom of God.

1:6-9 He promises that when the Lord COMES again He will repay those who have done them wrong. He never mentions them leaving only the Lord COMING.

**1:10-12 when He shall COME to be glorified IN the saints, and to be admired IN all. His coming in the saints must happen BEFORE we MEET Him in the air!
Romans 8:19-23. Philippians 3:21.**

1 Corinthians 15:52 declares that it all happens AT THE LAST TRUMP...at in the Greek is the word EN and means in or during.

The seventh trump, the message of the Kingdom of God, the word of present truth, to mature and perfect the Church is sounding. Can you hear it? Do you want to hear it?

These three verses clearly declare that He is COMING to be glorified IN His saints, to be admired IN all the saints, in order that the name of the Lord may be glorified IN you.

That is good news. These books were not written to establish eschatology doctrines but rather to answer the questions of what happens to the dead in Christ at His coming.

1 Thessalonians and 2 Thessalonians
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Class 7

2 Thessalonians 2:1-12. Give historical and present day theories of the text.

2:1 COMING is parousia. Notice Jesus is still coming, the church is not going. The phrase GATHERED TOGETHER parallels our being “caught up together” it is the word EPISUNAGOGE.

2:2 if your mind starts shaking your spirit will get in trouble. That day is not at hand and has not occurred.

2:3-4 Paul warns us not to allow any man to deceive us, he uses the same word to show that the serpent wants to beguile us away from the simplicity that is in Christ. (2 Corinthians 11:3). THE falling away first is the Greek announcement “HE APOSTASIA” used only here and in Acts 21:21.

Apostasia historically was the rise of the Roman Catholic Church. Pragmatically/spiritually there is a present falling away from sound doctrine. Compare Acts 20:30-31, 1 Timothy 4:1-4, 2 Peter 2:1-2, Jude 1:4, Revelation 2:4-5.

2:3 MAN OF SIN be REVEALED the SON OF PERDITION...John 17:12. Sin is “hamartia” which means missing the mark. Revealed is apokalupto which means to unveil or uncover. Son is “huios” or mature son. Perdition means one doomed to ruin. Compare Revelation 17:8, 11.

2:4 Opposeth means to lie opposite to; to be adverse; set over against, withstand. Temple is “naos” which is the SPIRITUAL temple, Jesus and the Church. Two Greek words for temple: Heiron = physical temple in Jerusalem. Naos = spiritual temple. The word in Thessalonians is always Naos.

The man of sin is sinful man with his carnal mind, man in fullness (hence the number 666). He is Judas like, from the inner circle, the betrayer. He sits in the Naos, assuming authority as God.

2:5-6 The Greek word for WITHHOLDETH in verse 6 is KATCHEO and is translated as LETTETH in verse 7, and in both passages it means to hold down to restrain, to check a ship’s headway.

2:7 MYSTERY OF INIQUITY equals the sacred secret of lawlessness. 1 John 4:3 says that the spirit of it was already at work in his day. Taken in the Greek is GINOMAI and is used over 600 times in the New Testament and is only translated as taken here! It actually means to come into being. OUT OF THE WAY is the

Greek saying EK MESOS and means out of or out from the midst. So it really should read, “Until he come into the midst, and then shall that wicked be revealed.” Man himself is the real man of sin.

It takes a real stretch to find a future antichrist in this passage.

2:8-10 appearing in the midst, the lawless one shall be revealed. The Lord shall consume and destroy him with the spirit or breath of His mouth.

2:11-12 Strong delusion causes one to believe THE LIE.

If a temple is rebuilt in Jerusalem, it would only prove to be a strong delusion that men in their religious ignorance might believe a lie that becomes the lie.

1 Thessalonians and 2 Thessalonians
Dr. David Huskins-Instructor
Class 8

Brief Review

2 Thessalonians 2:8-10, KJV and NIV

...and paralyze with the forth shining of His Presence... (Rhm)
...and put a stop to his operations by His appearance and coming... (Williams)
...with all sorts of pretended miracles and signs and delusive marvels...And by unlimited seduction to evil...because they do not welcome the Truth... (AMP)
...because they did not open their minds to love the truth... (NEB)

The lawless one appears in the **MIDST** and is **REVEALED** or **UNVEILED** 2 Thess.2:3, 6. The Lord shall consume and destroy him with the **SPIRIT** or **BREATH** of His mouth. The consuming **FIRE** is the living Word of God in the mouth of his servants. Compare 2 Timothy 1:10 and Hebrews 2:14. Abolished and Destroy in these passages are both the Greek word **KATARGEO** and means to render entirely useless and to reduce to inactivity.

The man of sin is destroyed by the *brightness of His coming* (parousia) or His presence. The *Presence* of the Son of man within us swallows up the man of sin within us.

He (the man of sin) is destroyed by the *Spirit of His (Jesus) mouth* and *the brightness of His coming*.

2:11-12: THE LIE: that they all might be **DAMNED** (krino – judged condemned, and sentenced). Who believe not the **THE TRUTH**, but had pleasure in unrighteousness. The lie is that we believe we are damned. The truth is that we are righteous. ...the lie... (NEB) The Greek construction for “A LIE” in verse 112 is “**HO PSEUDOS**” and reads with the definite article **THE LIE**.

When Adam transgressed three forces of evil were passed on to us and Paul declared them to be: 1. “**HE HAMARTIA**” **THE SIN**

2. “**HO PSUEDOS**” **THE LIE**

3. “**HO THANATOS**” **THE DEATH**

The only remedy for these ruling principles are found in John 14:6, Jesus is the way, the truth and the life.

The Greek word for delusion is the word **PLANE** and it means “a straying from orthodoxy or piety; an imposter or misleader.

Adam is THE LIE and Christ is THE TRUTH. The lie is that satan is alive and well on planet earth and that the old man is still alive. The truth is that satan has been defeated and the old man has been crucified with all his affections and lusts.

Daniel 9:25 is a done deal because of Christ and His finished work at Calvary. When you replace the seventieth week of Daniel with a future antichrist you replace the reality of The Word made flesh and instead present satan made flesh. That is an atrocity. It is time to replace the mystery of iniquity with the mystery of godliness.

2:13-14 Paul reminds them that they are the first fruits of his ministry and he is thankful for them. He tells them they heard so they can go and tell others also.

2:15 Stick with these things no matter what even if you get a letter from us saying otherwise.

2:16-17 Take comfort and hope from these words not fear and pessimism.

3:1 Pray that the word may be as free everywhere as it was with them.

3:2 Some folks are unreasonable and have not THE FAITH.

3:3-4 He is confident in their steadfastness and willing to do the things they commanded of the Thessalonians.

3:5 He instructs them to patiently wait for Christ and never mentions them leaving but Christ COMING.

3:6 All tradition is not bad. He said to withdraw from those who do not hold to this tradition of what they had been taught.

3:7-9 We behaved ourselves properly before you and gave you an example and we were not for sell even when we could have asked for money we chose not to, so no one could say we were for sell.

3:10 Don't be slothful if you do not work you do not eat.

3:11 Some had abandon work to busybody about the return of the Lord.

3:12 He said let them be quiet and eat their own diet but you do not participate with them.

3:13 Do no be weary in well doing.

3:14 Do not entertain the theology that differs from the soundness you have been taught.

3:15 They can be a brother but just not a brother you listen to.

3:16 The Lord of peace be WITH you. He is not coming for you He is WITH you.

3:17 For the first time he (Paul) identifies himself as the writer of this book. He says that he attests to it by his own hand which is the token of every epistle that he wrote. That is why he said if you receive a letter as from us that says anything different do not believe it. He personally autographs all of his epistles.

3:18 He concludes with a closing of grace. What a way to conclude a letter, and a book, and perhaps a class. The grace of our Lord Jesus be with you all. AMEN.