

# 1 Thessalonians

## Chapter 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 from God our Father and the Lord Jesus Christ.

2- We always give thanks to God for you remembering the things concerning all of you in our prayers.

3- Constantly thinking of your works of faith and labor of love and the persistent expectation of our Lord Jesus Christ before God and our Father.

4- Knowing brethren cherished by God your election.

5- Because our gospel did not come to you in word only but also in power and in the Holy Spirit and in full assurance as you also know what we did among you for you.

6- And you became imitators of us and of the Lord having received the word in much distress and joy of the Holy Spirit (4:9; 2 Thessalonians 3:7,9; Philippians 3:17; 1 Cor 4:16; 11:1).

7- So that you became examples of all those who believe in Macedonia and Achaia.

8- For from you the word of the Lord rang out not only in Macedonia and in Achaia but also in every place your faith towards God went out so that we have no need to speak of it.

9- For they report to us what sort of entrance we had among you and how you turned to God from idols to serve the living and true God.

10- And to wait for his Son from heaven whom He raised from the dead Jesus who rescues us from the wrath that is coming<sup>1</sup>.

## Chapter 2

1- For you yourselves know brethren that our coming to you was not in vain.

2- Though we suffered and were mistreated as you also know in Philippi we had boldness in our God declaring to you the gospel of God in great opposition.

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<sup>1</sup> One thing that everyone may be certain of is that the wrath of God is coming. The Lord hates the sin and iniquity that has polluted His world, and He has given everyone a space of time to repent; but then His wrath will be poured out (Colossians 3:6; Ephesians 5:6; Romans 2:5,8). How long that space of time will continue for all of mankind - only Father knows. However, that span of time is on average about 70 years for each individual and then comes the judgment. Someone may say, "Oh I have plenty of time to get right," yet, no one knows when each person's life will come to an end. Do not store up wrath for yourself through the wages of sin (Romans 1:18; 2:8; 6:23; Galatians 6:8).

Those of us who have been born of God wait for the Son from heaven, and believe that we will not be subject to the wrath; because Jesus has already rescued us from it (1 Thessalonians 5:9; Romans 5:9; Luke 21:36). It is our belief that the wrath of God will not be poured out until after the church is caught up into heaven to be with the Lord. We do not wait for the wrath of God we wait for the Lord Jesus Christ who will come to us from heaven and receive us unto Himself that where he is we might also be with Him (John 14:3; 1 Thessalonians 4:17). The order of events will be: first the Son will come from heaven to receive His church unto himself; and then the wrath of God will be poured out upon a wicked God denying world, as is revealed in the book of Revelation - beginning in chapter four, which describes the events immediately after the New Testament church age (Revelation 1:19; Revelation 4:1). We do not know when Christ Jesus will come, but we are commanded to continually watch and be ready (1 Thessalonians 5:6; 1 Peter 4:7; Luke 12:36-37; Revelation 3:3).

- 3- For our exhortation was not out of deceit or of impure motives neither in trickery.
- 4- Rather as we have also been approved by God to be entrusted with the gospel even so we speak not to please men but God who examines our hearts.
- 5- For neither with flattering words did we come as you also know nor with motives of greed- God is witness.
- 6- Neither did we seek praises from men nor from you nor from other though we might have made demands as the apostles of Christ.
- 7- Rather we were in your midst gentle like a nurse cherishing her own children.
- 8- Having great affection for you taking delight imparting to you not only the gospel of God but also our own lives because you have become dear to us.
- 9- For remembering brethren our labor and toil for night and day worked so that we would not be a burden to you while we proclaimed the gospel of God to you.
- 10- You are witnesses and God how devoted and upright and blameless we were to you who believe.
- 11- As you know like a father with a child with each one of you encouraging and admonishing you.
- 12- And pleading with you to behave worthy of God who has called you to his own kingdom and glory<sup>2</sup>.
- 13- Because of this also we give thanks to God continually that when you received the word you heard from us you received it not as the word of men but as it is in truth the word of God, which also works mightily in you that believe<sup>3</sup>.

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<sup>2</sup> The kind of behavior that we should have is that which proves that we are being lead by the Spirit of Holiness. The behavior that is worthy of God is the life and conduct of the Lord Jesus Christ whose example we are to follow, and whose life we are to live (1 Peter 2:21-22; John 13:15; 2 Corinthians 5:14-15). We are to bear the good fruits of a life that has the dependent kind of relationship and dependency upon the Lord Jesus (John 15:1-5,16; Colossians 1:10; 1 Thessalonians 4:1,7; 2 Thessalonians 2:14; Romans 13:13; Revelation 22:11) God has put forth a general call to all mankind giving us all the blessed opportunity to walk in His kingdom and glory but then there is the response of obedience that each individual must have to such a glorious privilege. The proper response and conduct that the saints should have is outlined in great detail throughout the New Testament (ex: 1 Thess 4:1-12; 2 Peter 1:3-11; Ephesians 4:1-6,17; 5:3-5 1 Timothy 6:11,13-14; Titus 2:12; Romans 6:19; Gal 5:16; 3 John 11; Philippians 3:20; 1 Peter 2:12). Any inconsistencies in our lives reflects shamefully on the Lord Jesus Christ and causes the name of God to be blasphemed among the nations. (Romans 2:24; 1 Timothy 4:12; 5:14; 6:1,5; 2 Thess 3:6-7, 14; 1 Corinthians 5:4-5, 11-13; Matthew 18:7,17; Romans 16:17; 2 Timothy 3:5; Hebrews 10:29; 12:15; Titus 2:5). If we know that the judgment of God is coming upon all who do iniquity then we should live godly and holy lives (Ephesians 5:6; Romans 1:18; 2:5; Colossians 3:6; 2 Peter 3:11).

<sup>3</sup> Everything that we know about the will of God and the authority that He has given us is revealed through His word - which was delivered to us as the Bible. If we fail to believe the word of God, we are left powerless and faithless. God has given us the authority of His word to speak; and then from that word of faith to have signs, wonders, and miracles take place. Some people choose only to believe parts of the word of God, but if we will believe everything that God has said in His word, all that He has promised will be ours! The seed of God's word has been planted in us, and will bring forth its fruit if there is an obedient and yielded heart to what God has said. So many people fail to yield, instead they stand around all of their lives questioning instead of acting. When the word of God comes into our lives, it produces the miracle of salvation that transforms our lives. The miracle of God's word produces a new heart and a new spirit and makes us one with God. Can there be any greater miracle than a transformed life? Can there be any greater faith than to believe that we should be raised from the dead to life eternal? Why then would we fail to believe for those things necessary for preaching the gospel and representing the power of Christ Jesus right now?

14- For you brethren became imitators of the churches of God which are in Christ Jesus in Judea because you had the same suffering also from your own countrymen as they also did from the Jews.

15- Who both killed the Lord Jesus and their own prophets and drove us out they also do not please God and oppose all men.

16- hindering us from speaking to the Gentiles so that they may be saved thus continually filling up of their sins now the wrath has finally come down on them.

17- But for us brothers being separated from you for a short time in presences not heart longing to see your face with much eagerness.

18- For we wanted to come to you certainly I Paul again and again but Satan hindered us.

19- For what is our expectation or joy or crown of boasting is it not also you before the Lord our Jesus at His coming.

20- Oh for you are our glory and joy.

### Chapter 3

1 Wherefore being no longer able to endure we were happy to be left alone in Athens.

2 And we sent Timothy our brother and minister of God and our fellow worker in the gospel of Christ to establish and encourage you concerning your faith.

3 That no one be disturbed by these tribulations

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12 And the Lord make you to increase in love one unto another and unto all as also we to you.

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If you will believe, then the same miracle-working power of God's word will be in your heart and in your mouth to declare those things which God has commanded; and demons will have to flee. When the word of God is spoken with the authority that He has given - the crippled will walk, the blind will see, and the dead will be raised to life again. God's word is working mightily in you, just step out and start doing that which seems impossible. God's word is so verifiable that we can risk everything believing it, for all the authority of God is contained within in it. It can never pass away, it is spirit and life, it is powerful and living - now start to speak. We may have to confront many things that would oppose the word of God, but if we stand we will surely see its works.

The word of God produces within us the 'erga tou Theo' (the works of God). The word of God produces more than just those works that the natural man can do; it produces the mighty works that only the power of God can bring to pass (Acts 6:8; 1 Thessalonians 1:5; 1 Corinthians 2:4,9-19,14). If we think as mere men, then we will never step beyond the boundaries and limits of a natural world and the confines of what we as men can do (1 Corinthians 3:3; Luke 24:45; Mark 8:17-21). The word of God will not be of any profit to us for the healing of our bodies if we fail to agree with it and then allow faith to work through it (Hebrews 4:2; Romans 10:17). It will never be the word of authority in our mouth that commands demons to go and deliverance to come (Luke 4:32,36; Mark 1:26). Mountains will not be moved, storms will not be calmed, and the dead will not be raised to life again. The fruits of "whatsoever we ask" will never be witnessed through our lives, and the will of God will not be accomplished (John 15:16; Matthew 21:22; 1 John 3:22). Joshua spoke with the word of authority - and the sun and moon stood still. Jesus spoke and the wind and the waves obeyed. Paul spoke and commanded the crippled man to walk, and he stood upright on His feet. We have believed and we also speak; for Christ Jesus has given us His word of authority to do His works (2 Corinthians 4:13).

13 Unto the strengthening of your hearts blameless in holiness<sup>4</sup> before God and our Father in the coming of Jesus<sup>5</sup> our Lord with all His holy ones<sup>6</sup>.

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<sup>4</sup> A gospel lacking love is a heresy. The life of the redeemed is characterized first by a love for God that is defined by obedience (John 14:15,21; 15:10). Secondly, there is a love for the brethren that is proven by ones willingness to lay down their lives for the community of the church (1 Thessalonians 4:9; John 13:34; 15:12; 1 John 4:21). Committing ourselves to the love of God is committing ourselves to holiness. Equally, true spiritual maturity is observed by an ever increasing expression this kind of love. We are to remain in this love so that we can remain in a yielded state to the Holy Ghost who will strengthen us in our inner being so that we might walk in holiness. Being blameless before God is a result of walking in holiness. We must recognize that we are called to all holiness and godliness and without holiness we will not see God (1 Peter 1:15; 2 Peter 3:11; Hebrews 12:14).

God's saints (holy-ones), are those who have been cleansed and consecrated to God by the blood of Jesus and transformed by the new birth. We are those who have been brought out of darkness and slavery to sin so that we can live a life of obedience to the ways of God. The holiness that we have been gifted with and are strengthened to walk in is the Holiness of God. The Holiness of God is a description of His values and character, which is likened unto a river of pure living water untainted by any immorality or spiritual impurity. The Greek phrase presented here is "blameless in holiness" (amemptous en hagiosune) which would be an equivalent to perfect in holiness. Similarly Paul told the church at Corinth that they were to perfect holiness in the fear of God (2 Corinthians 7:1). The way that holiness is perfected in our lives is that we commit ourselves to obeying God and walking in spiritual purity thus abstaining from sin, which Paul characterizes as the filthiness of the flesh and spirit. Paul actually uses a ceremonial phrase of cleansing or washing characteristic of the ritual performed by the priest before entering into the presence of God. The Lord disciplines us so that we may share in His holiness (Hebrews 12:10). We correct our children so that they will learn to walk in obedience to our will and what we have come to know as good and right. How much more will our heavenly Father correct us who is devoted to our salvation and eternal inheritance. We will either be condemned with the world or we will be chastened by the Lord so that we may share in His Holiness (1 Corinthians 11:32; Hebrews 12:10). God is devoted to helping us learn the ways of His life that will last forever all we have to do is respond.

<sup>5</sup> When the scripture refers to the coming of the Lord Jesus it is important to recognize that there are four separate events that are referred to. The first time that Jesus came was when He was incarnated and born of the virgin to live, die and resurrect for all mankind. The second time that Jesus comes is when He comes to manifest himself to the believers (John 14:18, 23). In fact, every time that two or three are gathered together in His name He is there. The third time that Jesus will come is at the time of the "catching away" or "rapture of the church." This takes place at the end of the church age, which is also the end of God calling the nations to salvation rather God will come to fight against the nations on behalf of Israel. God will only be calling the nation of Israel to repentance during the seven years of the Tribulation. The church age ends just prior to the beginning of the Tribulation or the chronology of events that begin in the fourth chapter of Revelation (1 Thessalonians 4:15-17; 1 Corinthians 15:51-52; John 14:3; James 5:7-8; Revelation 1:19; 4:1). The fourth time that Jesus will come is when He comes with all of His saints and will set up God's Kingdom on earth for 1000 years. This event is pictured in Revelation 19:11-20:6; 2 Thessalonians 2:8 and Matthew 24:3-31; Jude 1:14-15). There are several Greek words that are used for the coming of the Lord. One of these Greek words is 'parousia' which is the Greek word used in this verse. Another is 'apokalupsis' which means revealing or revelation. This particular word was used by the Apostle Peter in 1 Peter 1:7 and also used by Paul in 2 Thessalonians 1:7. The Greek word 'parousia' is used seven times in First and Second Thessalonians. It is used of the coming of the Lord Jesus when He came 2000 years ago as well of His future coming (2 Peter 1:16). It is used of the catching away when Jesus meets His saints in the air (1 Thessalonians 4:15-17). It is also used of the time when Jesus returns with His saints to fight in the Battle of Armageddon (2 Thessalonians 2:8). And finally it is used of the coming of God when the New Heavens and the New Earth will be created at the end of the 1000year reign of Christ Jesus and His saints (2 Peter 3:12). When the scripture addresses the 'parousia' of Jesus to the saints it is always referring to His coming at the time of the catching away (1 Thessalonians 4:15; 1 John 2:28; 1 Thessalonians 2:19; 3:13). In summary Jesus came to redeem, He comes to reveal Himself to His church, He will come to receive His church unto Himself, He will come with His saints to destroy the armies of the antichrist and set up his eternal Kingdom.

## Chapter 4

- 3- for this is the will of God your sanctification that you abstain from fornication (all extramarital sex)
- 4- That each of you know how to control his own vessel in holiness and honor.
- 5- Not with lustful passions like the Gentiles who do not know God.
- 6- That no one wrong and exploit his brother in this matter
- 7- For God did not call us to moral impurity<sup>7</sup> but to holiness.

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<sup>6</sup> In the New Testament Gods people are called saints 63 times (Mt 27:52; Acts 9:13,32,41; 26:10; Romans 1:7; 8:27; 12:13; 15:25,26,31; 16:2,15; 1 Cor 1:2; 6:1,2; 14:33; 16:1,15; 2 Cor 1:1; 8:4; 9:1,12; 13:12; Eph 1:1, 15,18; 2:19; 3:8,18; 4:12; 5:3; 6:18; Phil 1:1; 4:21,22; Col 1:2,4,12,26; 1 Thess 3:13; 2 Thess 1:10; 1 Tim 5:10; Philem 5,7; Hebrews 6:10; 13:24; Jude 3; Rev 5:8,9; 8:3,4; 11:18; 13:7,10; 14:12; 16:6; 17:6; 18:20,24; 19:8; 20:9; 22:21). In the Old Testament the holiness (kadosh) is paired with purity (tahar). The same is true in the New Testament the saints (hagios) are those who are pure (katharos). Where did we get this holiness and purity? Did we acquire it through our own works of righteousness? No; it was given to us when the life of God was imparted to us through the blood of Jesus and the Holy Spirit thereby created a new man. When God created us anew in Christ Jesus He made all things pure and holy. The blood of Jesus has not only purified our hearts but continues to purify us if we fail and stumble in the way (Hebrews 9:14; 1 Timothy 1:5; 2 Timothy 2:22; 1 Peter 1:22; Revelation 1:5; 1 John 1:7,9; 2:1). Now all we need to do is to be willing to be trained in holiness and purity. God is devoted to fulfilling all of the good pleasure of His will in us and we must be devoted to learning.

The opposite of holiness is an impure state (hakaharsia) in which people live in immoral and ungodly practices (Romans 1:24; 6:19; Ephesians 5:5; Matthew 23:27). Those of us who have accepted the redemption that is in Christ Jesus received the most purifying work of grace possible, the Holy and Pure life of God flowed into us through the blood of Jesus that was poured out on the cross. The only power that purifies is the blood of Jesus and the blood of Jesus alone. His blood has made us blameless and it is up to us to believe that it is true! I caution everyone, do not credit anything else to a means of purification other than the blood. There is nothing either in the Old Testament or in the New Testament that is given to us by God to purify our hearts other than the blood of Jesus. There are those who may refer to the coals of fire from off the altar but we must remember that the altar is where the blood of purification had been poured out. When the coals of fire touched the lips of Isaiah the power of holiness and purity that came from the altar of sacrifice purged his sin and removed His iniquity (Isaiah 6:6). We have even a better altar today and that is the altar where Jesus was slaughtered for our sins, the cross.

God who makes our way perfect is both willing and doing of His good pleasure in us (2 Samuel 22:33; Psalms 18:32; Philippians 2:13). He is strengthening us by His Spirit in our inner man so that we can walk in the same moral strength and integrity that He has (Ephesians 3:16; 4:11-13; Colossians 1:11). He has given to us the privilege of being fellow heirs together with Christ. So much so that when we put on immortality in the resurrection we will be like Him. Knowing that God has opened the door to such a glorious opportunity we should give ourselves to the same purity that He has (1 John 3:1-3). Knowing that the Holy Spirit is the one leading us and strengthening us to do so how can we fail if we will only trust Him.

<sup>7</sup> The opposite of holiness (agiasmos) is uncleanness (akatharsia). Uncleanness is moral impurity, whereas holiness is moral purity. Without holiness, which is a state absent of all immorality, no man can see God (Hebrews 12:10,14; 2 Corinthians 6:17). We are to be perfect in holiness (1 Peter 1:15-16; 1 Thessalonians 3:13; 2 Corinthians 7:1; Romans 6:22). Paul makes it very clear that all moral impurity is a function of demon spirits; and of that which is condemned by God. He commands that such actions not be named one time among us who are the holy ones of God (Ephesians 5:3; Romans 6:19). Furthermore, Paul identifies such deeds as both the actions of the reprobate (those influenced by the power of the devil), and of those who do not have any inheritance in the kingdom of Christ and of God (Romans 1:24; Ephesians 4:19; Galatians 5:19).

Those who believe that they can practice immorality and be right with God, and on their way to living eternally in His Holy of Holies, have been deceived; and all who hear them likewise are deceived by their iniquity (1 Corinthians 6:9; Galatians 6:7; 1 John 1:6, 1 John 3:7-8; Ephesians 5:6; Romans 16:17-18; 2 Timothy 4:3; 2 Thessalonians 3:13; 2 Peter 2:19-20; 2 Peter 3:3). Those things that are immoral defile the

8- Therefore, whoever rejects this rejects not man but God who also has given to us His Holy Spirit

The opposite of holiness (agiasthos) is uncleanness (akatharsia)

## Chapter 5

5You are all sons of light and sons of day; we are not of night, nor of darkness.

6So then, we should not sleep, as the rest also do, but we should watch and be sober<sup>8</sup>.

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whole body, which is the temple of God; and God has promised to destroy those who defile His temple (1 Corinthians 3:17; 1 Corinthians 6:9-20; James 1:15-16; James 3:6; Mark 9:43-45; Romans 6:16,23; Revelation 22:10-15).

<sup>8</sup> God's people are called to be sober not intoxicated. We are the sons of light and the sons of the day. If we are intoxicated with alcohol then by association we are sons of darkness and of the night. Sobriety is another way of communicating that we are walking in the light and in the truth of God's word rather than been blind and deceived as those who are intoxicated with alcohol. God's people who are sober are under the control of the Holy Spirit whereas the unbelievers are even as those who are intoxicated being controlled by evil spirits. It would be impossible at any level to say that a person who has consumed any amount of alcohol was sober. As intoxication is synonymous with debauchery and sensuality sobriety is synonymous with chastity and holiness. The word of God is very black and white there are no grey areas. When we create grey areas we depart from the absolutism of the word of God and run the risk of putting good for evil and evil for good as a result of the deceiving effects of intoxication which makes all ways upright (Proverbs 23:21). God's word makes everything either truth or a lie, good or evil, light or darkness, of God or of Satan.

Although, it is somewhat of an undertone in this message Paul was addressing the coming of the Lord Jesus and the preparedness of His people to be ready. If God's people are carried away with the deception of drinking and intoxication then they will miss out on the coming of the Lord Jesus even as our Lord warned (Matthew 24:49). Paul's point is that knowing Christ may return at any moment should motivate us to live morally pure lives and so be ready for Him. We must be willing to recognize that there is more to intoxication that can be explained by the bodies physiological response to ethanol. The drinking of alcohol opens the spirit of man to demonic influences and as a result of ones abdication of control there is an overthrow of moral and godly restraints. It was for this reason that alcohol was used in ancient cultic rituals to worship demons and deities to see visions, predict the future and cast spells.

There are many people who are not spiritually awake to the things of the Spirit of God. They do not know how to receive from the Holy Spirit and move in the realms of glory that have been provided for us in Christ Jesus. This spiritual state of deception and sleep are equated to the same effect that is produced by alcohol. Those who are intoxicated by alcohol are in like fashion asleep and blind to the things of the Spirit of God. One of the primary reasons that the church has not impacted the world is because it has been lured into a lethargic and insensitive spiritual state like intoxicated people. It is no wonder that those who have become barren and estranged from the Spirit of God find themselves given to and outward manifestation of their inward spiritual state.

Many people point out that the Bible does not specifically condemn drinking wine but the Bible does specifically condemn being intoxicated with wine or ale (beer). While this is true we have to consider the fact that the playing field is very different today than it was in Bible days. The alcohol content of wine in Israel was not anywhere near the alcohol content of modern wine. The Israelites did not use sugar and yeast to make their wine, which could have limited the alcohol content to less than 2%. In addition, as we have pointed out, the practice among Jews was to further dilute it with water to avoid becoming intoxicated. In conclusion because we are sons of light we are sober and are of the day. Conversely, because we are sober we are sons of light and of the day ready for the coming of the Lord Jesus (1 Peter 1:13; 4:7; 5:8). If we are those who are intoxicated then we are asleep and those who are of the night and the sons of darkness. The allegory underscores that the saints are sober and the unbelievers are intoxicated. Therefore

7 For those sleeping sleep by night, and those having been drunk are drunk by night.  
8 But we being of the day should be sober, having put on the breastplate<sup>9</sup> of faith and love, and the expectation of salvation as a helmet.  
16 Rejoice always<sup>10</sup>  
17 Pray without ceasing<sup>11</sup>

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those who demand their right to drink wine must question whether they are of sons of darkness or the sons of light.

<sup>9</sup> The Bible uses a breastplate (coat of mail) as a metaphor for both faith and righteousness (Ephesians 6:14). The metaphor of putting righteousness on as a breastplate was first used by the prophet Isaiah (Isaiah 59:17). When Isaiah described the armor that God would put on when He came to bring salvation he said, "For he put on righteousness as a breastplate and a helmet of salvation upon his head (Isaiah 59:17a). Paul draws on this same military might (that God has given to us) to successfully stand against all of the wiles of the devil (Ephesians 6:10-18). He tells us to be strong in the strength of the Lord and the power of his might and then turns our attention to the armor that God wears. God's armor that Paul describes in Ephesians likens faith to a shield instead of a breastplate (Ephesians 6:19). The first time that a shield is mentioned in the Bible is in Genesis 15:1 when God told Abraham, "Fear not, Abram, I am your shield..." Moses also used a similar metaphor to describe God's protections for His people calling God, the shield of your help, and the sword of your Excellency" (Deuteronomy 33:29b). Those who have faith do not need to put on a protective coat of armor that runs from the neck all the way to the thighs on both the front and back. Faith is far superior for protection than a literal coat of mail. When David went out against Goliath he had nothing in his hand but a sling and a few stones. Goliath on the other hand had weapons as well as all of the protective armor, which included a coat of mail that weight 5000 shekels of 60 kg (1 Samuel 17:15). Goliath's breastplate was no doubt magnificent but it was useless against David's faith. Perhaps in recollection of this event David sang in worship to the Lord, "But you, O Lord, are a shield for me, my glory and the lifter of my head;" You have given me the shield of your salvation: and your right hand has held me up, and your gentleness has made me great;" "The Lord is my strength and my shield. David described God as a shield to his people 17 times in the Psalms (Psalms 3:3;5:12; 18:35; 28:7; 33:20; 35:2; 47:9; 59:11; 76:3; 84:9,11; 91:4; 115:9,10,11; 119:114). Faith and righteousness both flow out from God to us through the relationship that we have been given in Christ Jesus. God describes His love for us in His word and then further reveals that love to us in a very personal way by the Holy Spirit (Romans 5:5). We must recognize that every word of God is pure and respond to those things that He says concerning the way that He wants us to live. If we will simply believe what God says in His word then we will discover, that he is a shield unto them that put their trust in him (Proverbs 30:5). In this love relationship with God we will discover that nothing is impossible for us. As we abide in His love we find ourselves both empowered for greatness and protected against all of the snares of our enemy (1 John 4:16; Galatians 5:6).

<sup>10</sup> There is nothing ambiguous about this verse of scripture. The command is direct and essential for the wellbeing and spiritual growth of the saints of God. The Greek word for rejoice (chairō) shares a relationship with the word for grace (charis). The grace of God that is brought to us by the Holy Spirit fills us with joy and rejoicing if we will yield to Him (Titus 2:11; Galatians 5:22; Romans 14:17; Colossians 1:11; 1 Thessalonians 1:6; 1 Peter 1:8). There is a constant need for this infilling and divine inspiration so that we might continually enjoy this glorious fellowship as well as shine as a light to a lost and sad world (Ephesians 5:18-20; John 7:38-39). As we yield to the joyful inspirations of the Holy Spirit we will discover the acts of His grace (charismata) being revealed in us and through us (1 Corinthians 12:4-11).

<sup>11</sup> There is a realm of being yielded to the Holy Spirit that will only come to the people of God if they are willing to give themselves to prayer and praise. A prayer that goes beyond a greeting and a superficial accounting of all the things that you are expecting God to do for you but one that goes deep into your being. God desires that we pray in the Spirit and that we pray in the understanding (1 Corinthians 14:15). He wants us to continually be filled with the spirit speaking to ourselves in songs and hymns and spiritual songs singing and making melody in our hearts (Ephesians 5:19-20). He wants us to be instant in prayer (Romans 12:12). He wants us to pray with all prayer and supplication in the Spirit (Ephesians 6:18). God want us to pray about everything and offer up praise to Him out of relationship, knowing that He is there and He hears us and will help us (Philippians 4:6; Colossians 4:2; 1 Thessalonians 5:17). If the circumstances are going to change and if your life is going to find a deeper realm of yielding to the Holy Spirit then you must give yourself to prayer and praise (James 5:17-18; Hebrews 13:18). This is not a

19- Do not quench<sup>12</sup> the Spirit.

23- And the God of peace Himself makes you holy in every way and shall preserve your entire spirit and soul and body blameless in the coming of our Lord Jesus Christ<sup>13</sup>.

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religious duty but a relationship. It is the realm in which the Spirit of the Son cries out from our heart "Abba Father" It is the realm where the Spirit makes groanings of intercession that cannot be uttered (Romans 8:26-27). This is a place that we discover God the Holy Spirit praying through us and not our own imaginations and thinking. It is here that we leave the human strains and move into the sound of the divine. In the depths of this kind of prayer the inspiration of the Holy Spirit flows like rivers of living water and the sounds of heaven can be heard.

<sup>12</sup> When the church was anointed with the Holy Spirit, tongues of fire came and rested upon each one of them (Acts 2:3-4). The tongues of fire then began to be expressed through their words as their hearts were set on fire by God. It was this fire that was the first expression of the Holy Spirit baptism: the fire of God that filled the passions, emotions, and words of those whom the Holy Spirit had come to lead and guide. In the Greek language, the word that was translated "quenched" refers to putting out this fire (Ephesians 6:16; Hebrews 11:34; Matthew 12:20; Mark 9:44,46,48). If the fire of the Holy Spirit is extinguished, none of the other expressions of the Holy Spirit will be realized. All of the Holy Spirit's fruits, from rejoicing evermore to the giving of thanks, cannot be a reality of the heart without His fire. The Holy Spirit is the one that fills us with the glory of heaven, and trains us to function in the divine nature. We must allow the Holy Spirit to remain in control of our lives at all times. Our sensitivity and yieldness to the Holy Spirit must remain the most important thing to us.

The tongues of fire that came by the endowment of power from on high are very important to the church - and to the individual believer. This activity of the Spirit was so important to Paul that he boasted that he spoke in tongues more than anyone (1 Corinthians 14:18). It was one of the signs given to the believer that would be used to evangelize the world, as they spoke with new tongues: tongues that had never existed before (Mark 16:17; 1 Corinthians 14:21-22). It is a power of prayer that results in the saints of God being built up and strengthened to function in every supernatural realm of the Spirit (1 Corinthians 14:2,14-15; Jude 1:20; Ephesians 6:18). To the first century church, the tongues of fire were the evidence that a person had been baptized by Jesus in the Holy Spirit and fire (Acts 10:45-47; 11:15-18; 19:2,6). The tongues of fire are the only manifestation of the Spirit that is associated with the fire of God in the New Testament (Matthew 3:11; Luke 3:16; Acts 2:3). The tongues of fire are both the first gift to the church, and the gift specifically representing its endowment of power from on high (John 7:38-39; Luke 24:49; Acts 1:5,8; Acts 2:33).

<sup>13</sup> When Christ Jesus appears we will be found holy and without blame; unproveable and unrebukable (Colossians 1:22; 1 Thessalonians 3:13). Our faith will be found unto praise honor and glory as there will be no impurity at all because our entire confidence is in Christ alone (1 Peter 1:7; Ephesians 1:12; 1 Corinthians 6:20). We are ready to be revealed that through the redemption that is in Christ Jesus we are without spot or any spiritual imperfection (1 Timothy 6:14; Revelation 1:5; 1 Peter 1:5). If this is to be a reality then people must be taught to find themselves in Christ Jesus and to find Christ Jesus in them (John 17:19-23; Philippians 1:21; Galatians 2:20; Romans 6:4-8). Therefore, we warn every man and teach every man that we may present every man perfect in Christ Jesus (Colossians 1:28-29; 2:10). We reprove and correct and instruct each person so that every person's entire life will be consecrated unto the Lord Jesus trusting Him and Him alone for everything and in this way we may be found perfect and thoroughly furnished unto every good work (2 Timothy 3:15-17). As the ministers of righteousness we are to severely correct those who would err in the doctrine of Jesus Christ. If you do not see Jesus as your only means for wisdom, righteousness, sanctification and deliverance then you have turned away from the faith and His blood is of no effect for you (1 Corinthians 1:31; Romans 8:29-30; Philippians 1:11; Galatians 3:1; 5:2, 4).

There are too many people who after having received the liberation of Christ Jesus listen to the lies and slander of Satan who condemns and accuses. The church has even instituted man made deliverance programs through which they hope to deliver those who have not found rest and deliverance in Christ Jesus. These programs only teach those who participate to trust in men and never provide freedom but rather a means to mitigate a defiled conscience and the acceptance of a sinful state. God's people must turn away from every voice and influence that would in any way reduce the effects of the redemption that is in Christ Jesus and confess the things that God has declared you to be! You will never be free until you accept



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His freedom. You will never be washed from all of your sins until you accept and confess His cleansing. You will never be righteous until you believe it in your heart (Romans 10:6-17). Having been washed and cleansed by the blood of Jesus and made a new creation we are nothing less than saints, the sons and daughters of the Most High (Titus 3:4-8; Ephesians 2:4-10; Galatians 2:16-21). We are those who look to no other source than to Christ Jesus alone to supply all that we have need of (John 15:3-5; Philippians 4:19). It was through the power of God that you were given eternal life and it is through His power that you are able to experience abundant life now. It was through His power that you were made a new creation and it is through His power that you live in all the benefits and blessings of one who is born of God. We did not make ourselves righteous and holy and we cannot keep ourselves that way for God is our keeper and He Himself will both will and do of His good pleasure within us if we will only believe.