

# The Thessalonians Church

## All Scripture is KJV: 1 Thessalonians 1:1-10

### INTRODUCTION: WHAT DOES THE BIBLE HAVE TO SAY

What stands out most about these 2 books is that it deals with bible prophecy, and just about every chapter deals with this fact.

The 2 books of Thessalonians are both very short passages of scripture that are both packed with insights into the future return of Jesus Christ our Lord, and contain many scriptures concerning his return.

I can assure you, that 1 and 2 Thessalonians is going to challenge what you have been told before, but now you are going to see the truth for yourself, and you will have to either accept it or reject it.

### What does the 2 books of Thessalonians tell us? – it teaches on

1. Jesus return, and his timing for his return?
2. How Jesus will return, and in what way or manner?
3. Who are the elect, and how can we know who the elect are?
4. To whom is this book written, and for what purpose?
5. How Thessalonians fit in with other scriptures on the return of Christ?

So these are just some of the questions and answers that these books will give us.

Now both these books deal with aspects of the return of Christ, for example it deals with the wrath of God being poured out on the unsaved, the tribulation, Jesus coming in the clouds, and the saved being with Christ.

- Over and over again these sayings keep coming up, and even in the most famous passages of which is dealing with the rapture as in the case of 1 Thessalonians Chapter four. This is when the trumpet sounds and Christ comes in the clouds, and then those that are alive and remain are caught up together with him, to be with him, to meet the Lord in the air, and so ever be with the Lord.
- Unfortunately that seems to be the only passage that ever gets quoted with regards to bible prophecy in Thessalonians, and the other scriptures tend to be ignored.
- When there is so much more in these books that explains and reveals the events of the end times and the coming of our Lord.
- ❖ In fact if you study 1 and 2 Thessalonians you will find out that it matches up exactly with what Jesus taught in Mathew 24, Mark 13, and Luke 21.

But unfortunately many people take Mathew chapter 24, out of context and twist it and give it a new interpretation which is outside of what the bible is teaching, to change the timing of the rapture.

1. Now as we go through 1 and 2 Thessalonians we will be able to get the context of what is happening in relation to bible prophecy instead of a superficial understanding where verses have been taken out of context in the past to express what people wanted it to say.

**1 Thessalonians 1:10**<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

- ✓ So straight away regarding end times prophecy, we read in verse 10 that they were to "wait for his Son from heaven". And that Jesus has "delivered us from the wrath to come"
- ✓ So in this scripture here we have a reference to the waiting of the second coming of Jesus Christ, and a deliverance from the wrath to come.
- ✓ Then a little later in chapter 3 verse 3 and 4 the bible talks about affliction with the return of Christ.

**1 Thessalonians 3:3-4**:<sup>3</sup> That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.<sup>4</sup> For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

1. So what we have here in Chapter 3 is that we are appointed to tribulation.
2. The bible says here in verse 3 that if we are a believer, then we have an appointment with affliction.
3. In fact the bible even here in verse 4 uses the word afflictions and tribulation interchangeably.

**Then in Chapter 5**, is the often quoted verse 9, which says.....<sup>9</sup> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

- ✓ So consistently what we see in Thessalonians is that we will be delivered from the wrath of God, and we will not suffer the wrath of Gods hand, but that we will suffer affliction or tribulation. We will go through tribulation.

Now go back to Chapter 1 and I want to show you again that the words affliction and tribulation are used interchangeably in the NT.

- ✚ This is one of the keys that you need to understand, and that the word affliction and tribulation are the same interchangeable words used. Like when Jesus taught in **Mark 13 in verses 19-23** he said the following.

<sup>19</sup> For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

<sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

<sup>21</sup> And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

<sup>22</sup> For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

<sup>23</sup> But take ye heed: behold, I have foretold you all things.

<sup>24</sup> **But in those days, after that tribulation**, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> And **then shall they see the Son of man coming in the clouds** with great power and glory.

- ✓ **And if you look at Matthew 24:21**, concerning that same verse as that of verse 19 of Mark 13, instead of it saying **affliction** it says.....**tribulation**.

**Matthew 24:** <sup>21</sup> **For then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. <sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

- ✓ So it's easy to see that from the words of Jesus in Mark 13:19 and Matthew 24:21 that when Jesus himself described this situation he used the words Tribulation and affliction interchangeably.
- ✓ That's why when we look back to 1 Thessalonians 3: in verses 3-4 we saw the words being used interchangeably. Look again.

**1 Thessalonians 3:3-4:** <sup>3</sup> That **no man should be moved by these afflictions**: for yourselves know that **we are appointed thereunto.** <sup>4</sup> **For verily, when we were with you, we told you before that we should suffer tribulation**; even as it came to pass, and ye know.

- ✓ **Even in 1 Thessalonians Chapter 1 in verse 6** this same word is brought up to describe the situation of those following Jesus.

<sup>6</sup> And ye became followers of us, and of the Lord, **having received the word in much affliction**, with joy of the Holy Ghost.

- ✚ **Now lets go to 2 Thessalonians:** And let's continue with the same theme as regards to bible prophecy.

**2 Thessalonians 1:4-9** <sup>4</sup> So that we ourselves glory in you in the churches of God **for your patience and faith in all your persecutions and tribulations that ye endure:**

**<sup>5</sup> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:**

**<sup>6</sup> Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;**

**<sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,**

<sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

<sup>9</sup> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

✚ We are not appointed to wrath, but we have this theme that we are appointed unto tribulation and affliction as we saw in 1 Thessalonians 3:3-4.

1. So we are going to be afflicted by man aren't we?
2. We are going to suffer tribulation at the hand of Man.
3. But we won't suffer the wrath of God.

The bible says, [2 Timothy 3:12](#) Yea, and all that will live godly in Christ Jesus **shall suffer persecution.**

✚ So he says, you going to go through tribulation, but you going to be spared the vengeance of God.

- ❖ This theme is spelled out over and over in both books of 1st and 2nd Thessalonians, and yet people still don't get it.
- ❖ People just want to go to the passage of 1 Thessalonians 4 which teaches on the rapture, and they just want to change the timing of the rapture to fall before the tribulation.

Question: But the question is where does it say that in the scripture? That the rapture is going to be before the tribulation? Huh.? In fact it says the opposite.

Answer: But instead in Matthew 24:29-31 it says that the rapture is after the tribulation.

**Matthew 24:28-29** <sup>29</sup> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

<sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

<sup>31</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (this is exactly what Rev 6/7/14 tells us).

1. People will try and say that this is speaking about the elect being the Jews? But even if it was speaking to the Jews it still would not change the timing of the rapture or the coming of the Lord. That great day of the Lord.
2. But how is it possible that it could be the Jews when the 1 Thessalonians 4 is speaking about the gentile rapture?
3. So how can Mathew 24 be the rapture of the Jews when 1 Thessalonians 4 is speaking about the rapture of the Gentiles? – it's the same scripture.

4. The books of Thessalonians is written to the gentiles in Greece. The Greeks.

Now another section of scripture that supports this is also found in 2 Thessalonians 1.

✓ 2 Thessalonians 2:1 also supports this coming in the clouds of Jesus in Matthew 24:28.

**2 Thessalonians 1:1-8** <sup>1</sup> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

<sup>2</sup> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

<sup>3</sup> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

<sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

<sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things?

<sup>6</sup> And now ye know what withholdeth that he might be revealed in his time.

<sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

1. So what he was saying is that don't let any man deceive you as if the day of Christ is at hand.
2. That you are not deceived by any man, who will say that Christ can come at any moment?

**No.....**that is not what the scriptures teach here in Thessalonians. It says that first there needs to come a falling away, and then that man of sin must be revealed.....who will set himself up in the temple of God.....and declaring himself to be God. Only then is the stage set for Jesus returning.

3. Only when that happens the scriptures say.....that Jesus will return.
4. So to say that Jesus can return at any minute or any second is not found in the scriptures, and it is not taught anywhere in the word of God.

✚ **So let me ask you a question:** Has that happened yet? Has the man of sin been revealed? Is he sitting in the temple here and now declaring himself to be God? Because if he was then Jesus would return swiftly as he said he would.

✚ **We don't see that antichrist sitting in the temple of God now.** We don't see that abomination of desolation spoken of by Daniel the prophet now as

Jesus referred to. Jesus said when you see these things then know that it is nigh even at the door. But that has not happened yet.

- ✓ So why is it that so many people are deceived, as to think that the day of Christ can happen in a moment?
  - ✚ That Christ is going to come before the antichrist and the abomination?
- ❖ It makes no sense, and does not line up with scriptures. It's simply because they don't know the books of 1<sup>st</sup> and 2<sup>nd</sup> Thessalonians that's why.
- ✓ God did not want us to be ignorant of his return and that's why he told us through the Apostle Paul that we should not sorrow but be ready.

### **1Thessalonians 4:13-18**

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

<sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

<sup>18</sup> Wherefore comfort one another with these words.

- ✓ Isn't it a comfort to know what the Lord said. That how we are to know when he is coming? And how that we are to be ready?
- ✓ Jesus gave us the sequence of events leading up to his return?

**Revelation 1:7** Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

- Therefore now that we know these things about what is being taught in the book of 1<sup>st</sup> and 2<sup>nd</sup> Thessalonians, we can now go into the book of 1<sup>st</sup> Thessalonians 1, and know what it is all about, and why it was written.
- And as we go through these books verse by verse we will see for ourselves the truths that God wants us to know, and not just things that people would have us to believe.

Therefore with all the introduction that is fresh in our minds about Jesus returning and the rapture, let us begin to examine and see what the book of 1 Thessalonians 1:1-10, tells us, and then we will be able to see for ourselves that these scriptures teach on our Lords second coming.

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## 1 Thessalonians 1:1-10

**1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians** which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

**2 We** give thanks to God always for you all, making mention of you in our prayers;

**3 Remembering without ceasing your work of faith**, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

**4 Knowing, brethren beloved, your election of God.**

- Now before we move onto verse 5, I would like to spend some time again and just recap on verse 4, on what is referred to here as the elect. **“Knowing, brethren beloved, your election of God”.**
- And the reason I want to explain this verse on election is that so many people get it wrong, and every reformed church or reformist will always get it wrong. And when it comes to end times prophecy it is extremely important to know who it is referring to when the bible uses the term elect.
  - ✚ So I am going to explain it again for those who may have forgotten or who have not heard it before being explained before.
  - ✚ I am going to explain the word election firstly from the view of what it is not, and then from the view of what it is.
  - ✚ And I will start off by the view held by the John Calvin teaching which has led to a religious movement call Calvinists name after the view of John Calvin.

### **Calvinists claim the unbiblical view of “Unconditional Election”.-**

1. Romans Chapter 9 is what they will use to teach Unconditional Election.
2. So when the Calvinists talk about Romans 9 they are talking about being the elect chosen by God. The “limited” elected people by God to salvation. That’s also where they get their limited atonement, that says Jesus did not die for all.
3. They say, that God chooses only those he wants to be saved, and that the person God saves has no choice in the matter. (unconditional).
4. **But - There is a condition to being saved, it is not unconditional like they say.**
5. Romans 10:9 proves that there is a condition placed upon salvation. That **if** thou shalt confess. So it uses the word **if** as a condition for salvation.

**Romans 10:**<sup>9</sup> That **if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.**

Read from [John 8:14](#) and onwards to the end of the chapter confirm what Jesus said about forgiveness of sin and eternal life. Notice what he says about the Jews present with him. (notice also the witness of two men in the OT.)

- Whilst I am on this subject of witness mentioned here. In the OT it was necessary to have at least two witnesses to testify of an event to be judged.
- For example here are some of the scriptures.

[Deuteronomy 17:6](#)

At the mouth of **two witnesses**, or three **witnesses**, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

[Deuteronomy 19:15](#)

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of **two witnesses**, or at the mouth of three **witnesses**, shall the matter be established.

[Matthew 18:16](#)

But if he will not hear thee, then take with thee one or **two** more, that in the mouth of **two** or three **witnesses** every word may be established.

1. So whenever a situation arose where evidence was to be given for judgment there had to be at least two witnesses whereby the truth could be established hopefully.
2. However there were times when false witnesses are brought together to try and lie about the situation under judgment. Case in point is Matthew 26:60 when they accused Jesus when he said that he was the Son of God.

**Matthew 26:60** But found none: yea, though many false **witnesses** came, yet found they none. At the last came **two** false **witnesses**,

3. But is not also interesting that in Jesus own defence he told the Jews and the high priests and Pharisees that they would one day see him coming in the clouds and sitting at the right hand of his father, as in the case of what Thessalonians confirms as well.

**Matthew 26:44**<sup>4</sup> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

[2 Corinthians 13:1](#) This is the third time I am coming to you. In the mouth of **two** or three **witnesses** shall every word be established.

[1 Timothy 5:19](#) Against an elder receive not an accusation, but before **two** or three **witnesses**.

[Hebrews 10:28](#) He that despised Moses' law died without mercy under **two** or three **witnesses**:

- But it is interesting that God is even going to use this same principle when it comes to preaching the truth in end times prophecy in the book of Revelation 11:3.
- Where God is going to send upon the earth two of his greatest truthful witnesses to proclaim his Gospel message to the unsaved still upon the earth.

[Revelation 11:3](#) And I will give power unto my **two witnesses**, and they shall prophesy a thousand **two** hundred and threescore days, clothed in sackcloth.

- Now as we get back to the teaching of election that God is referring to it is evident that the Lord wants people to embrace the truth, and an call upon his name for salvation.
  - When Jesus told the Jews in [John 8:17](#) <sup>17</sup> It is also written in your law, that the testimony of two men is true.
  - He was speaking about the fact that he was testifying of himself as one witness and that his father was testifying as the other witness that what Jesus was saying was true.
  - And one of the things that Jesus told the Jews in John 8 was this. <sup>24</sup> I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
  - Jesus told the Jews that if they did not believe on him they would die in their sins. Later on in this same chapter 8 at the end of the chapter Jesus tells them that because they did not believe in the correct way that he was greater than Abraham as Moses had told them, them and because they had called him a devil they would die in their sins.
  - Jesus returned the favour by saying to the Jews in verse 44, <sup>44</sup> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
  - Forgiveness would have been granted to them if all they did was to “believe” that Jesus was the Christ, the Messiah.
  - But instead they had some other believe, that Abraham was greater than Jesus. (don't the Muslims today believe like the Jews did, and that is that Abraham is greater than Jesus.?)
6. God does not just save you as the Calvinists teach that you have to be the elect for him to save you. **But the bible teaches that there is a condition to be saved. – and that condition is to “call upon the name of the Lord”**
- That's what Jesus Told the Jews to be saved they also needed to call upon the name of the Lord to be saved. They also needed to believe in him for salvation. There is no other way Jesus told them. Because if not they would die in this sins, and that is exactly what happened. They died in their sins without calling upon his name.
  - But oh.....no....Calvinists have some other method to try and get saved.....which is not from God.....neither does it carry salvation in it.

- Romans chapter 9 is the passage in scripture that the Calvinists HAVE to use to teach unconditional election in regard to salvation. They say that God chose you before the foundation of the world, and there is nothing you can do to change it.

**Romans 9:10-11** <sup>10</sup> And not only this; but when Rebecca also had conceived by one, even by our father Isaac; <sup>11</sup> (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

<sup>12</sup> It was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall we say then? Is there unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

✚ **Keep in Mind : the reason why we looking at this is to determine who is the Election of God as stated in 1 Thessalonians 1:4.**

1. But let us look more closely at this passage, and when we do we will find that this passage is not speaking about salvation whatsoever.
2. But when you look at it at first glance you might come to the conclusion that it is speaking of salvation and that it does look like the Calvinists are right.
3. But that is because you reading it without investigating what it really is speaking about.
4. So when you looking at this passage, when the Calvinists quote it you might think of it as speaking about salvation because that is what they have said and want you to believe.
5. **So I can easily see why you might be taking their view into consideration.** But I am here to tell you that they are wrong, and this passage is not speaking about salvation (according to election).

✚ **By the way - They base their doctrine strongly on these verses to prove their case.** But they are misled.

6. If you have that misguided view in your mind as they told you that it is talking about salvation, then you might want to agree with them because it says before they were yet even born?

✚ **Let me prove it to you that this passage is not speaking about salvation, and in fact this passage is not even about the persons or two brothers Jacob and Esau. It is speaking about their nations of them.**

- ❖ Let me prove it to you. Let's go back to the scriptures. Turn to Romans 9:10-11.

**Romans 9:10-11** <sup>10</sup> And not only this; but when Rebecca also had conceived by one, even by our father Isaac; <sup>11</sup> (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> It was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

✚ **Whenever the bible is quoting the OT, go and look it up**, that way you will know what the scripture is speaking about. And that is the case here, there are two quotes given from the OT.

- 1) **Verse 12 has a quote**. – the elder shall serve the younger.....then...
- 2) **Verse 13 has another quote**. – as it is written Jacob have I loved and Esau have I hated.

- Let's look up those two quotes in the OT, then Romans 9 will be crystal clear.

Let's turn to Genesis 25:22,...remember this is about Rebecca, she is pregnant with twins, she is pregnant with Jacob and Esau. And the children are still in the womb, and have not done any good or evil at this point – right?

**Genesis 25:**<sup>22</sup> And the children struggled together within her; and she said, **If it be so, why am I thus? And she went to enquire of the LORD.**

- So here we see Rebecca is pregnant with the twins Jacob and Esau, and they are struggling or fighting in her womb – in her stomach?
- So when Rebecca enquired of the LORD why am I thus? This is what the LORDS reply was to Rebecca. Verse 23.

**Genesis 25:**<sup>23</sup> And the LORD said unto her, **Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.**

1. Let me ask you this: Is this saying that the elder child shall serve the younger child?
2. Look it's saying that **there are two nations** – and that the **elder child's nation**, shall **serve the younger child's nation?**
3. Because he says it twice. **There are two nations in thy womb**, and **two manner of peoples** shall be separated from thy bowels? **And the one people shall be stronger than the other people**. And the elder shall serve the younger.
4. It does not say that the one son is going to be stronger than the other son, it says the one nation shall be stronger than the other nation.
5. Just to prove to you that this is not talking about the children, all you have to do is read the book of Genesis.
6. Nowhere do we ever see that Esau is serving Jacob or being inferior to Jacob.
7. Nowhere do we ever see Esau serving Jacob. In fact the opposite is true. There is a time when Jacob is bowing down to Esau and giving gifts to Esau. But never do we see Esau serving Jacob as a person.
8. So when God is telling us in this story that the elder shall serve the younger this never happened in these brother's lives, to these children. That never happened in these brothers personally in their lifetime.

**But what about these TWO NATIONS? –**

9. What was Esau's name changed to - Edom.
10. What was Jacobs name changed to – Israel?

## So what about the nations?

- Did Edom ever serve Israel – Yes they did.
  - Was Edom weaker than Israel – Yes it was.
- 1) So this prophecy came true about the Nations – about the people. It was not a prophecy about the children Esau and Jacob as children.
  - 2) But it was about the nations that would come from them.
- ❖ So now that we have looked at Romans 9:12 about the elder serving the younger.
  - ❖ Let's now go to Malachi Chapter 1 and let look at the other quote which comes from Romans 9:13.
  - ❖ But look at Malachi 1 this is a chapter that the Calvinists love to use to further prove their heretical doctrine. But we know that they are wrong as I am going to prove to you again from the bible.

**Malachi 1:** <sup>2</sup> I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

<sup>3</sup> And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

<sup>4</sup> Whereas Edom saith, We are impoverished (*destitute*), but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation (*righteous anger or fury*) for ever.

When the Calvinists read verse 2, in opening they say; you see I told you that God hated Esau. But hang on a second, finish reading the whole verse what does it say... and laid his mountains and his heritage waste for the dragons of the wilderness.

1. This is referring to the two Nations – Esau as a nation and Jacob as a nation.
2. Did God ever lay Esau the person foundations to waste. No. This did not happen to Esau personally in his life. Because it was speaking about the Nation of Esau (Edom) and not Esau the person.
3. So how can it be talking about Esau the person, the child, the man?
4. No - It's talking about the nation Edom.
5. It's saying that God shall throw down their buildings, its God who will judge the nation of Edom's wickedness.
6. It is Edom,- The people against whom the LORD hath indignation (*righteous anger or fury*) for ever.
7. God is angry with Edom. Not Esau because this did not even take place in Esau's life when he was alive.

- ❖ God did not hate Esau, but he hated the Nation of Esau; which was Edom.
- ❖ So who did God have indignation against? Was it the person Esau or was it the Nation of Esau which is Edom. God's indignation was against Edom. Not Esau.

1. So by looking up both quotations of **Romans 9:12 and Roman 9:13**, in both OT passages of **Genesis 25:23 and Malachi 1**; we can easily see that it was referring to the nations of the children and not to the individual children Jacob and Esau.

**✚ So does this have anything to do with Jacob's personal salvation or Esau's personal salvation? No it does not. The election was for the nations. God would chose the nation of Israel to serve him, not Edom.**

2. This passage of **Romans 9 has nothing to do with personal salvation.** This is not a passage to show who goes to heaven and who goes to hell. But if you go into this passage just assuming that it is then, I can see how you can come out a Calvinist.
3. But when you actually look up the OT quotes, that theory then goes out of the window.

**✚ Go to Romans 8. – And I will explain unconditional election.**

Romans 8 explains what is called **predestination**, and the Calvinists will say that God chooses a person to salvation, and that it's **unconditional election**, that we are **predestined** to be saved.

- ❖ But look at verse 29. **Which is the key to understanding this verse.**

**Romans 8:** <sup>29</sup> **For whom he did foreknow,** he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren.  
<sup>30</sup> **Moreover whom he did predestinate,** them **he also called:** and **whom he called,** them **he also justified:** and **whom he justified,** them **he also glorified.**

- ❖ It does not say what the Calvinists want it to say. **It does not say he Chose.**

1. **The word - Foreknowledge is not the same as choosing.**
2. Foreknowledge does not mean that you are controlling anything.
3. **It just means that you know or have knowledge of what is going to happen.**
4. Like watching a film that someone has already seen and they tell you what is going to happen next. **That's foreknowledge,** it is **not the same as making a choice, or to choose what is going to happen.**
5. No it just means that **you have the knowledge of what is going to happen.**
6. It is the same with God; **he foreknows what is going to happen.**
7. **It does not mean that he choose us to salvation** like the Calvinists try and make it out to say.

**When God uses the word Pre-destined** (*pre intended*), he always uses it in the sense of... how we are to glory or be holy before him. It is never used in the sense to choose. He uses it to be holy or to be conformed to the image of his son.

8. So the key to understand predestination is to understand the key of foreknowledge. **Which is - God knows ahead of time who will be saved,** but it does not mean that God chooses who is going to be saved. He just knows the outcome of our choice. That's what foreknowledge is.

- ✚ Now the reason why I took so much time again on the aspect of who the elect are, is because we are going to encounter this word again many many times when it comes to the second coming of Jesus Christ our Lord.

### **Now lets carry on in our text of 1 Thessalonians 1: Verse 5.**

**<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.**

- 1) Paul told the congregation that the words which he had given them, were not the words of mere men.
- 2) But that it was the words which God Himself, Jesus had given to the apostle Paul as words which came directly from God, and that he was merely the messenger of those words.
- 3) The gospel is the death, burial, and resurrection of Jesus.
- 4) Jesus who is the Word, had also come in the flesh. He was visible and not only in the words of the prophets of the OT.\
- 5) John 1:1, in the beginning was the word, and verse 14 he “flesh” and dwelt amongst us.
- 6) So the power of the gospel who is Jesus had come in the flesh.
- 7) And the assurance of verse 5 in 1 Thessalonians is speaking about the assurance of Jesus and his power.
- 8) For it is Jesus in John 1:13 who is able to give that power only as stated in john 1:13. As follows..

**John 1:13 <sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

- 9) It is very clear from verse 9 of John 1, that man has nothing to do with his salvation. And all man has to “do” is call upon the name of the Lord in faith to be saved. The assurance of God is to call upon his name.

**Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**

- 10) Paul said it was the word which had the power to salvation. Paul said it was not him who was able to change you, but the word of God which is the gospel that has the power to save unto salvation.
- 11) And that word of the gospel is Jesus Christ as **Mark 1:1** states. The beginning of the gospel of Jesus Christ, the Son of God;
- 12) The bible also states in the OT & NT that the Spirit of God is upon Jesus Christ our Lord.

### **Isaiah 61:1**

**The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;**

<sup>2</sup> To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

**Luke 4:17-21** <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

<sup>18</sup> **The Spirit of the Lord is upon me,** because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

<sup>19</sup> To preach the acceptable year of the Lord.

<sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

<sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears.

**Now having seen 1 Thessalonians and verse 5, lets move onto verse 6.**

<sup>6</sup> **And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.**

1. Paul's leadership was in the Lord. Paul also stated this in 1 Corinthians 1:11, where he said....Be ye followers of me, even as I also am of Christ.
2. This is the same sentiment for 1 Thessalonians. The same admonishment for the Thessalonians church to follow Jesus was the same admonishment he gave to the Corinthian church. They were to follow the "Word". Which is Jesus.
3. The bible says all who will live godly in Christ Jesus shall suffer persecution.

**2 Timothy 3:12** Yea, and all that will live godly in Christ Jesus shall suffer **persecution**.

4. So here was a church going through persecution, but they had the Joy of the Holy Ghost because they had Jesus as their savior.
  - ✚ The Apostle Paul praises the fact that even during being persecuted they stood up for what was right.
  - ✚ Because they stood their ground for Jesus, their example had spread thought Greece. The northern region being Macedonia and Achaia in the southern region of Greece.

<sup>7</sup> So that ye were ensamples to all that believe in Macedonia and Achaia. <sup>8</sup> **For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad;** so that we need not to speak any thing. <sup>9</sup> For they themselves shew of us what manner of entering in we had unto you, **and how ye turned to God from idols to serve the living and true God;**

<sup>10</sup> **And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.**

CLOSE IN PRAYER.....