

## I Thessalonians 1:6–10

*I Thessalonians 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*

**A**ND ye became followers of us, and of the Lord. The Greek word for *followers* is #3402 *mimētēs*. HELPS Word-studies defines it as “one who imitates, emulates.” From *mimētēs* we have the English word *mimic*. What separated the Thessalonians from the Corinthians is that they became followers of those who brought them the Word and did not seek to divide God’s messengers in an attempt to prove their own self-righteousness.

It is one thing to follow those in the faith who have gone before us, as God’s Word clearly instructs saints to do,<sup>1</sup> and quite another thing for men to use godly names and ministries only to cause division in the church.<sup>2</sup> Also, no man can be a true follower of God and not follow the Son of God when they hear His voice.<sup>3</sup> My

*sheep hear my voice, and I know them, and they follow me* (John 10:27). When men are true followers of the Lord, they will follow those heavenly ministries sent by Him. It is God Who sets and appoints ministries within the church and the spiritual rank they are to hold,<sup>4</sup> and it is the Son of God Who inspires these ministries for the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ.<sup>5</sup> The divine reason that these heavenly ministries are sent is so men are brought into a proper understanding and belief in the Son of God<sup>6</sup> and as such are grown up in the faith, thus prevented from being tossed to and fro and carried about with every wind of doctrine.<sup>7</sup> This is also why not until believers are truly instructed in the Son of God will they be able to discern all false doctrines purposed to lead people away from Him. It is Christ Whom the devil has blinded men’s eyes to,<sup>8</sup> and this is often accomplished by introducing doctrines and religious movements

1 Heb. 6:12 *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

2 I Cor. 3:4 *For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*

3 Matt. 4:19–22 *And he saith unto them, Follow me, and I will make you fishers of men.* <sup>20</sup>*And they straightway left their nets, and followed him.* <sup>21</sup>*And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.* <sup>22</sup>*And they immediately left the ship and their father, and followed him.*

4 I Cor. 12:28 *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

5 Eph. 4:12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

6 Eph. 4:13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

7 Eph. 4:14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

8 II Cor. 4:3–4 *But if our gospel be hid, it is hid to them that are lost: <sup>4</sup>In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

## The Dead Shall Rise

that lead people away from the simplicity that is in Christ.<sup>9</sup>

*Having received the word in much affliction, with joy of the Holy Ghost.* An illustration of this affliction and persecution is revealed in Acts 17:5–8.<sup>10</sup> Jesus had instructed His disciples that they would be hated of all men for His sake.<sup>11</sup> Servants are not above their masters; thus, all Christians must and will suffer for their Christian faith, just as Christ did in saving them. Yet neither persecution nor affliction can stop true belief of the

gospel. History has proven that when Christians are persecuted for believing the truth, it only inspires them to cling to it even more. Hence, for true followers of the Lord Jesus Christ, affliction will do no more than draw them closer to the Lord. This was true of David, whose persecution only inspired greater affection for God,<sup>12</sup> and it will be true of us as well.

The Thessalonians possessed that *joy of the Lord* found in all whom Jesus baptizes with the Holy Spirit. *These things have I spoken unto you, that my joy might re-*

<sup>9</sup> II Cor. 11:3 *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

<sup>10</sup> Acts 17:5–8 *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. <sup>6</sup>And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; <sup>7</sup>Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. <sup>8</sup>And they troubled the people and the rulers of the city, when they heard these things.*

<sup>11</sup> Luke 21:17 *And ye shall be hated of all men for my name's sake.*

*Matt. 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. Matt. 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.*

*John 15:20–21 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. <sup>21</sup>But all these things will they do unto you for my name's sake, because they know not him that sent me.*

<sup>12</sup> Ps. 56:1–13 *Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. <sup>2</sup>Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. <sup>3</sup>What time I am afraid, I will trust in thee. <sup>4</sup>In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me. <sup>5</sup>Every day they wrest my words: all their thoughts are against me for evil. <sup>6</sup>They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. <sup>7</sup>Shall they escape by iniquity? in thine anger cast down the people, O God. <sup>8</sup>Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? <sup>9</sup>When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. <sup>10</sup>In God will I praise his word: in the LORD will I praise his word. <sup>11</sup>In God have I put my trust: I will not be afraid what man can do unto me. <sup>12</sup>Thy vows are upon me, O God: I will render praises unto thee. <sup>13</sup>For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?*

*Ps. 59:1–17 Deliver me from mine enemies, O my God: defend me from them that rise up against me. <sup>2</sup>Deliver me from the workers of iniquity, and save me from bloody men. <sup>3</sup>For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD. <sup>4</sup>They run and prepare themselves without my fault: awake to help me, and behold. <sup>5</sup>Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. <sup>6</sup>They return at evening: they make a noise like a dog, and go round about the city. <sup>7</sup>Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? <sup>8</sup>But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision. <sup>9</sup>Because of his strength will I wait upon thee: for God is my defence. <sup>10</sup>The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies. <sup>11</sup>Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield. <sup>12</sup>For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak. <sup>13</sup>Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. <sup>14</sup>And at evening let them return; and let them make a noise like a dog, and go round about the city. <sup>15</sup>Let them wander up and down for meat, and grudge if they be not satisfied. <sup>16</sup>But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. <sup>17</sup>Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.*

main in you, and that your joy might be full (John 15:11). True joy, like peace, is a fruit of the Spirit, which has its origin in He Who imparts the Spirit. One of the proofs that God is a living God is evidenced by the spiritual joy and peace He imparts to His people. Hence, though the faith of these early believers was tested by an evil world on the outside, Christ strengthened their resolve to remain faithful to God on the inside by imparting to them His own spiritual joy.

No man who is not a believer in the Lord Jesus Christ can know or possess the spiritual joy that Christ imparts to those who have believed.<sup>13</sup> *And the disciples were filled with joy, and with the Holy Ghost (Acts 13:52).* Through God imparting joy into His people, they are internally strengthened for the lives He has called them to live.<sup>14</sup> When men love and believe in the Father through the Son, they are filled with the unspeakable joy of heaven.<sup>15</sup> What the Father and Son are they can give, and joy is an element of Their own holy and encouraging Spirit.<sup>16</sup> This is why whenever men walk in true fellowship with the Lord, they simultaneously experience spiritual joy in their hearts, confirming also that wherever Christ truly is, His people will be filled with His joy. The fruit of true fellowship with the Father and Son is consequently the experience of being filled with spiritual joy. *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our*

*fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full (I John 1:3–4).* Because God is the source of His Word, when men through faith are exposed to it, rejoicing in the heart will be produced. *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts (Jer. 15:16).* It is also a characteristic of those called by God to rejoice in that Word of God sent to reconcile them back to God.

(Barnes' Notes on the Bible, Jer. 15:16) This eating of the divine words expresses also the close union between that which came from God and the prophet's own being.

How individuals receive or do not receive the Word of God gives great insight into their true character. The Jews often resisted the Word,<sup>17</sup> revealing their rejection of God's sovereignty and their unwillingness to yield to divine government. Essentially, those who reject the Word of truth spiritually demonstrate resistance to divine rule.

***I Thessalonians 1:7 So that ye were ensamples to all that believe in Macedonia and Achaia.***

The Greek word for *ensamples* in Greek is #5179 *tupos*. Strong's Concordance defines it as "the mark of a blow, then a stamp struck by a die." The word is used in con-

13 Rom. 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 Neh. 8:10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

15 I Pet. 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

16 Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

17 Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

II Tim. 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

## The Dead Shall Rise

nection to the nails in Christ's hand,<sup>18</sup> the example of God's judgment upon sinners,<sup>19</sup> and the pattern that the temple on earth is purposed in reflecting the real temple of God in heaven.<sup>20</sup> The force and importance of where *tupos* is used in Scripture reveals the great and lasting impression that the Thessalonians' example of faith had on the surrounding areas where Christ had also been received. That which caused the Thessalonians to be such an example of faith to those around them include the following:

1. They imitated and followed the same subjection to Christ that the apostles who had brought them the gospel of Christ possessed. The apostles were single-minded and totally devoted to the Son of God, and so were the Thessalonians, who believed their message concerning Christ as the Messiah.

2. The Thessalonians recognized that Paul, Silvanus, and Timothy were servants of the Son of God. By recognizing this, they yielded their lives to Christ's authority over them.

3. The Thessalonians received the Word brought to them as the Word of God and not merely as the word of men.<sup>21</sup> Ultimately they received the gospel as the *Word of the Lord* simply because they could detect the Lord's own divine nature in it.

4. By perceiving the gospel's true source as being the Father, the Thessalonians pursued the godly and spiritual qualities of faith, love, and hope, which are themselves characteristics of Him.

5. The joy of the Holy Spirit<sup>22</sup> in the Thessalonians' hearts proved their genuine and sincere relationship with the Son of God, Whose joy they reflected.

*(Barnes' Notes on the Bible, I Thess. 1:6) With joy of the Holy Ghost—With happiness produced by the Holy Ghost. Though they were much afflicted and persecuted, yet there was joy. There was joy in their conversion—in the evidence of pardoned sin—in the hope of heaven; see the notes, Acts 8:8.<sup>23</sup> However great may be the trials and persecutions experienced in receiving the gospel, or however numerous and long the sufferings of the subsequent life in consequence of having embraced it, there is a joy in religion that more than overbalances all, and that makes religion the richest of all blessings.*

***I Thessalonians 1:8 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.***

*(Barnes' Notes on the Bible, I Thess. 1:8) For from you sounded out the word of the Lord—The truths of religion were thus spread abroad. The word rendered "sound-*

<sup>18</sup> John 20:25 *The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

<sup>19</sup> I Cor. 10:11 *Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.*

<sup>20</sup> I Cor. 10:6 *Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

<sup>21</sup> Heb. 8:5 *Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

<sup>22</sup> I Thess. 2:13 *For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*

<sup>23</sup> I Thess. 1:6 *And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*

<sup>24</sup> Acts 8:8 *And there was great joy in that city.*

ed out” —εξήχηται *exēchētai*—refers to the sounding of a trumpet (Bloomfield), and the idea is, that the gospel was proclaimed like the sonorous voice of a trumpet echoing from place to place; compare Isaiah 58:1; Revelation 1:10.<sup>24</sup> Their influence had an effect in diffusing the gospel in other places, as if the sound of a trumpet echoed and re-echoed among the hills and along the vales of the classic land of Greece.

When men truly believe the gospel, as the Thessalonians first evidenced, they will seek to spread the gospel. They will herald and proclaim the gospel as one sounding a trumpet would do in order to signify a great event to come. This teaches us that any church, if the Spirit of Christ truly leads it, will be evangelical. Out of the abundance of the heart men speak,<sup>25</sup> so if God’s holy and fiery nature permeates a man’s soul, God’s Word must be spoken. Jeremiah is a wonderful example of how God’s Spirit living within a person compels him to speak in God’s name. So great, then, is the Spirit’s presence in the saved that they cannot help speaking of the holy God Who lives within them. Failing to do so is practically impossible. For where the Holy Spirit truly abides, the Word of God will flow out as a natural spring.<sup>26</sup> *Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay* (Jer. 20:9).

(Matthew Poole’s Commentary, Jer. 20:9)  
*Then I said, I will not make mention of him, nor speak any more in his name:* this daily

scorn and reproach which the prophet saw himself exposed unto, for preaching against the sin and wickedness of the people, was a sore temptation upon him to lay down his employment as a prophet. He did not speak this openly, but he spoke it in his heart, he had (as he confesseth) many such thoughts in his breast. But he saith he was not able to do what he thought to do, he found in his heart a constraint to go on, that when a revelation came at any time from God unto him, it was like a fire in his bones, which he must quench by uttering what God had revealed to him.

The Thessalonians preached and sought to bring others into an awareness of the *Word of the Lord* because they first had realized Its ultimate authority. The Greek word for *Lord* is #2962 *kýrios*, defined in *HELPS Word-studies* as “a person exercising absolute ownership rights” or “an owner (master) exercising full rights.” To the Thessalonians, Jesus Christ was not simply their healer, deliverer, or even simply their Savior. Instead, Jesus held the grand title of *Lord* in their hearts. Because of their faith in the Son of God, the Thessalonians yielded complete sovereignty to Him. Their lives were no longer their own, and they happily presented them to the Father as living sacrifices.<sup>27</sup> It was not merely religious duty that prompted this spiritual surrendering but faith in the reality of the power and authority God has given to the Son. When the Old Testament scriptures reference the *Word of the Lord*, it is primarily in reference to the One God had said will rule the world. The *Word of the Lord*, therefore, is specifical-

24 Isa. 58:1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Rev. 1:10 I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet,

25 Matt. 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

26 John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

27 Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

## The Dead Shall Rise

ly refers to Israel's Messiah, the One Daniel prophesied would be given dominion over all kindred, races, and people. Because the Thessalonians heralded forth this *Word of the Lord*, the spiritual understanding they possessed—that Jesus was the Messiah, the One prophesied to rule the world, He Who would also be given a kingdom, glory, and dominion where-by all would serve Him—was revealed.

**Daniel 7:13–14** *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

<sup>14</sup>*And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

(Benson Commentary, Dan. 7:13–14) *I saw in the night visions, &c.*—Here is described by what means these changes were to be brought about; *behold, one like the Son of man came with the clouds of heaven*—One in the shape and likeness of a man, but clothed with such ensigns of majesty and honour, (signified here by the clouds of heaven,) as showed him to be an extraordinary person, (compare Revelation 1:13; Revelation 14:14)<sup>28</sup> indeed no less than the Messiah, as the following description of him declares. As the two foregoing verses declare why the fourth beast was destroyed, this part of the vision shows by whom it was done; setting Christ forth in his judicial capacity, and describing him by that title, which, in allusion to this place, he often gave himself, namely,

*the Son of man.* He particularly alludes to this text, Matthew 26:64,<sup>29</sup> where he speaks of his *coming in the clouds of heaven*; by which expression he acknowledged himself to be the true Messiah here described, and gave a direct answer to the question there proposed to him...

*There was given him dominion, &c.*—“All these kingdoms shall in their turns be destroyed, but the kingdom of the Messiah shall stand for ever. It was in allusion to this prophecy that the angel said of Jesus, before he was conceived in the womb, Luke 1:33, *He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*”

The Thessalonians knew Jesus Christ to be the long-awaited Messiah of Israel—He Who would usher in a kingdom with no end, which God alone would rule. In this kingdom the Lord's people would both serve and worship the Son of God.

(*Ellicott's Commentary for English Readers*, Dan. 7:14) *Serve him.*—In Biblical Chaldee this word is only used of rendering Divine service or worship. The “Son of man” is therefore here spoken of as God.

Barnes' commentary also describes the dominion that “the Ancient of Days” (God) has given to the Son of Man (Jesus Christ).

*And there was given him dominion*—That is, by him who is represented as the “Ancient of days.” The fair interpretation of this is, that he received the dominion from him. This is the uniform representation in the New Testament. Compare Matthew 28:18; John 3:35; 1 Corinthians 15:27.<sup>30</sup> The word dominion

28 Rev. 1:13 *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

Rev. 14:14 *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*

29 Matt. 26:64 *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

30 Matt. 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. John 3:35 The Father loveth the Son, and hath given all things into his hand.*

I Cor. 15:27 *For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

here means rule or authority—such as a prince exercises. He was set over a kingdom as a prince or ruler.

*And glory*—That is the glory or honor appropriate to one at the head of such an empire.

*And a kingdom*—That is, he would reign. He would have sovereignty. The nature and the extent of this kingdom is immediately designated as one that would be universal and perpetual. . . . All that is necessary to be noticed here is, that it is everywhere promised in the Old Testament that the Messiah would be a king, and have a kingdom. Compare Psalm 2:1–12; Isaiah 9:6–7.<sup>31</sup>

*That all people, nations, and languages should serve him*—It would be universal; would embrace all nations. The language here is such as would emphatically denote universality. See the notes at Daniel 3:4; Daniel 4:1.<sup>32</sup> It implies that that kingdom would extend over all the nations of the earth, and we are to look for the fulfillment of this only in such a universal reign of the Messiah.

Their seeking to spread the Word of the Lord revealed that the Thessalonians were uniquely aware of the universal authority

the Father had given the Son. As with the apostles who brought the gospel to them, they knew that Jesus, Who had been crucified and raised from the dead, was the Christ. *Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ* (Acts 2:36).

(*Barnes' Notes on the Bible*, Acts 2:36) *Whom ye have crucified*—See Acts 2:23.<sup>33</sup> There was nothing better suited to show them the guilt of having done this than the argument which Peter used. He showed them that God had sent him as the Messiah, and that he had showed his love for him in raising him from the dead. The Son of God, and the hope of their nation, they had put to death. He was not an impostor, nor a man sowing sedition, nor a blasphemer, but the Messiah of God; and they had imbrued their hands in his blood. There is nothing better suited to make sinners fear and tremble than to show them that, in rejecting Christ, they have rejected God; in refusing to serve him they have refused to serve God. The crime of sinners has a double malignity, as committed against a kind and lovely Saviour, and against the God who loved him, and appointed him to save people. Compare Acts 3:14–15.<sup>34</sup>

31 Ps. 2:1–12 *Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

Isa. 9:6–7 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

32 Dan. 3:4 *Then an herald cried aloud, To you it is commanded, O people, nations, and languages, Dan. 4:1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.*

33 Acts 2:23 *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*

34 Acts 3:14–15 *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.*

## The Dead Shall Rise

*Both Lord*—The word “lord” properly denotes “proprietor, master, or sovereign.” Here it means clearly that God had exalted him to be the king so long expected; and that he had given him dominion in the heavens, or, as we should say, made him ruler of all things. The extent of this dominion may be seen in John 17:2; Ephesians 1:21,<sup>35</sup> etc. In the exercise of this orifice, he now rules in heaven and on earth, and will yet come to judge the world. This truth was particularly suited to excite their fear. They had murdered their sovereign, now shown to be raised from the dead, and entrusted with infinite power. They had reason, therefore, to fear that he would come forth in vengeance, and punish them for their crimes. Sinners, in opposing the Saviour, are at war with their living and mighty sovereign and Lord. He has all power, and it is not safe to contend against the judge of the living and the dead.

Jesus Christ was the Thessalonians’ Lord, and His resurrection from the dead<sup>36</sup> proved that He would one day rule all mankind. As the Son of Man and Son of God, Jesus has been granted by God the right to reign over all Adam’s descendants. Ultimately it will be the Word of God spoken by the Son of God that will be the final judge of all men. *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day* (John 12:48).

(Barnes’ *Notes on the Bible*, John 12:48) The word that Christ has spoken, the doctrines

of his gospel, and the messages of mercy, will be that by which the sinner will be judged in the last day. Every person will be judged by that message, and the sinner will be punished according to the frequency and clearness with which the rejected message has been presented to his mind, Matthew 12:41.<sup>37</sup>

The revelation that Jesus Christ is *Lord* of all men is the genesis of true evangelism. For none will proclaim or endanger their own lives for the gospel without first believing in and submitting themselves to Him Whom God has said will rule the world. Practically, no man either can or will herald the lordship of Jesus Christ until he himself has made Jesus Lord of his own life.

*I Thessalonians 1:9 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;*

What causes men to yield their lives to serve God is their sincere love for God. This is why tradition or handed-down religious beliefs will do nothing to inspire energetic and inspired service for the Lord. Only true love and affection for Him can do that. Dead things also, whether they are lifeless religions or dumb idols, do nothing to inspire people to offer themselves as living sacrifices to God. Hence, at the core of all true Christian service lies an understanding

<sup>35</sup> John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Eph. 1:21 *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:*

<sup>36</sup> Matt. 28:5–6 *And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.* Mark 16:6 *And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.*

Luke 24:6–7 *He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

<sup>37</sup> Matt. 12:41 *The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

that God is alive and that God will reward all who diligently seek Him.<sup>38</sup>

The manner in which the Thessalonians turned to serve the Lord proved the sincerity of their faith in Him. The Greek for serve is #1398 *doouleuó*. Strong's Concordance defines it as "to be a slave, to serve." HELPS Word-studies defines the word as "properly, to serve as a slave, having all personal ownership-rights assigned to the owner; (figuratively) to willingly give over the prerogative to be self-governing." It was the manner in which the Thessalonians yielded themselves to God as His servants that revealed their true faith in Him. The gospel, therefore, made such an impact on the Thessalonians' hearts that they completely and wholly abandoned their previous lives of sin to turn and serve a living God. Therefore, whenever sinners truly believe the gospel of Jesus Christ, they

will present their own lives as living sacrifices to God. It is this sacrifice of self that proves true belief in the Father and the Son.

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

A great part of Christian faith is dependent upon waiting for the Lord Jesus to return from heaven.<sup>39</sup> It is essential that Christians develop the patience to wait, simply because all things must be done according to God's eternal timetable. By waiting upon the Lord and His return, Christians reveal their total and complete subjection to Christ. Jesus often spoke of the time interval between His departure from the world and His return to it.<sup>40</sup> Believers also are encouraged to remain ready and look for Christ's coming,

38 Heb. 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

39 Jas. 5:7–8 *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. <sup>8</sup>Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*

Tit. 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Heb. 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

40 Matt. 25:13–30 *Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. <sup>14</sup>For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. <sup>15</sup>And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. <sup>16</sup>Then he that had received the five talents went and traded with the same, and made them other five talents. <sup>17</sup>And likewise he that had received two, he also gained other two. <sup>18</sup>But he that had received one went and digged in the earth, and hid his lord's money. <sup>19</sup>After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup>And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained beside them five talents more. <sup>21</sup>His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>22</sup>He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them. <sup>23</sup>His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>24</sup>Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup>And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. <sup>26</sup>His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup>Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. <sup>28</sup>Take therefore the talent from him, and give it unto him which hath ten talents. <sup>29</sup>For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. <sup>30</sup>And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

## The Dead Shall Rise

since it will arrive at a time when most least expect it.<sup>41</sup>

Hardly has there been any doctrine ignored more in the church today, than the prophetic revelation that speaks of Christ's return to judge the world in righteousness. This time is the *day of the Lord*<sup>42</sup> that will be executed when Jesus Christ as God's judge returns to the world to carry out God's judgments upon it. At this day destruction is promised to come upon all who have not yielded to God's Son as God's appointed ruler of the world. The *day of the Lord* is the day of God's wrath,<sup>43</sup> whereby all who do not have Christ's blood to cleanse them of sin must give account of it themselves.

*Delivered us from the wrath to come.* God has promised a day when He will judge the world in righteousness by that man He has appointed to do so.<sup>44</sup> This day will be characterized by God's bringing divine judgment for all sin committed on the earth.<sup>45</sup> Ultimately any who have stubbornly rejected divine rule and maintain unrepentant hearts toward God for their sin will be subject to divine wrath.<sup>46</sup> The *day of the Lord* therefore has specific reference to the wrath and judgment that will come on all who have rejected heavenly rule. This rejection of God's authority is most vividly evidenced and verified in the rejection of God's Son. *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his*

41 Luke 12:40 *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

Mark 13:32 *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

Matt. 24:36–44 *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*

<sup>37</sup>*But as the days of Noah were, so shall also the coming of the Son of man be.* <sup>38</sup>*For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,* <sup>39</sup>*And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.* <sup>40</sup>*Then shall two be in the field; the one shall be taken, and the other left.* <sup>41</sup>*Two women shall be grinding at the mill; the one shall be taken, and the other left.* <sup>42</sup>*Watch therefore: for ye know not what hour your Lord doth come.* <sup>43</sup>*But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.* <sup>44</sup>*Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*

42 I Thess. 5:2 *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

II Pet. 3:10 *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

Acts 2:20 *The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:*

43 Isa. 13:9 *Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.*

Rev. 6:16–17 *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup>For the great day of his wrath is come; and who shall be able to stand?*

44 Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

45 Eccl. 12:14 *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

II Cor. 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Rom. 2:6–8 *Who will render to every man according to his deeds: <sup>7</sup>To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup>But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*

Rev. 20:12 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

46 Rom. 2:5 *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

*mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (II Thess. 1:7–9). It is only Jesus Christ Who delivers men from God's coming wrath,<sup>47</sup> and only the Son of God Who can avert God's indignation being poured out on all who have rejected the gospel of Christ.*

---

<sup>47</sup> Rom. 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

