



Bible Student's Notebook™

The Herald of His Grace

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Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XX
Issue 500

The Setting of Thessalonians

How Thessalonians Fits in the Purposes of God for the Earth, Contrasted with God's Present Purposes

Part 2 of 2

by — Danny Russino

When Paul wrote his Acts-period epistles (Galatians, Hebrews, I Thessalonians, II Thessalonians, I Corinthians, II Corinthians and Romans), Israel remained God's people (Romans 11:1-2). Israel was not cast aside at the cross or Acts 2, 9 or 13. God's purposes for the earth were in operation during that time. When Israel finally was put aside at Acts 28, the hope of the Thessalonians was postponed and a new hope revealed.



- Day of Atonement
- Tabernacles/Booths

The first three were fulfilled. Christ died on Passover and resurrected during Unleavened Bread. Pentecost exhibited the powers of the coming eon (millennial kingdom). Now Israel's hope is the feast of Trumpets. This feast anticipates Christ's glorious entrance into the kingdom, Israel's deliverance, resurrection hope and a new heart (second circumcision). The Day of Atonement is like reconciliation when Israel is in His presence and will have harmony. Then Tabernacles/Booths is about rejoicing, dancing and gathering harvest. This is God's abundant provision for His people. This is not our calling or hope.

We, the church which is His body, do not have any inheritance in the air or the clouds. The meeting is in the air, which word is not used for "heaven" (see Acts 22:23; I Corinthians 9:26; 14:9; Ephesians 2:2; Revelation 9:2; 16:17). In the oncoming eons, we will not be with the Lord in the air. These believers of the Acts period were expecting to go to a *meeting* in the air as the Lord descended to the earth where the kingdom of heaven would be enjoyed and they would judge the world and messengers (I Corinthians 6:2-3).

We want the hope given to us by the Lord through our apostle Paul after Israel was put aside at Acts 28. The hope before us today is Ephesians 2:4-7, which is realized when Colossians 3:1-4 takes place before I Thessalonians 4. We are waiting for the "appearing" of our Lord.

The feasts of Israel will further help us to understand that the *parousia* is Israel's earthly kingdom hope. There are six feasts:

The appearing takes place in heavenly places where Christ is seated at the right hand of God, which is

(see THESSALONIANS, page 4403)

- Passover
- Unleavened Bread
- Pentecost (Weeks)
- Trumpets

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor
André Sneidar – Managing Editor

Department Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen & Amy Hill, Mark Peters, Cindy Pilkington, Nadine Sneidar

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THESSALONIANS (continued from front page)

certainly not in the air. It takes place before the trumpet and before the Lord descends out of heaven to the earth.

Our hope is celestial:

Yet God, being rich in mercy, because of His vast love with which He loves us (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!) and rouses us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Ephesians 2:4-7).

We noticed that Paul's opening prayer in Ephesians was not that these believers would become believers.

They were already "saints," so Paul had no need to pray that they would know life through faith into Christ's finished work. This was Paul's prayer for them and for all saints today.

Therefore, I also, on hearing of this faith of yours in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him, the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength (Ephesians 1:15-19).

Here are the three things that Paul wanted these believers to know by God giving a wise and revealing spirit in the knowledge of Christ:

1. The Expectation (Hope)
2. The Inheritance (Allotment)
3. The power

The Ephesians did not need to know about righteousness by faith, [being] reckoned by grace or that the Lord Jesus died for our sins and was buried and rose again the third day all according to the Scriptures. After Israel had been cast aside at Acts 28, the Lord descended and revealed to Paul a completely new dispensation, a new administration which had been hidden away from previous generations. Such fundamental things as Christ dying for our sins were as much part of this new dispensation as the previous one.

The new dispensation contained new [principles] which are specific things for this specific time in which we live. The previous dispensational things had been put aside with Israel. Believers today are not going to be blessed with faithful Abraham on the earth and in the New Jerusalem. Paul wanted believers to know these dispensational changes, and it is important that we also know them.

To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God (Ephesians 3:8-9).

We will not read about this new dispensation in the gospels or any other New Testament writings, nor in Paul's Acts-period letters, [but] only in his letters written after Acts (Ephesians, Philippians, Philemon, Colossians, I Timothy, Titus, II Timothy).

Let us refresh our memories about the new hope revealed in Ephesians. Remember, hope is an earnest expectation that God will fulfill His promise:

and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength, which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials (Ephesians 1:19-20).

In us also is this ascension power seen:



And you, being dead to your offenses and sins, in which once you walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness (among whom we also all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest), yet God, being rich in mercy, because of His vast love with which He loves us (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!) and rouses us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Ephesians 2:1-7).

God has declared that we have been vivified (made alive) in Christ. We have been roused together and seated together among the celestials in Christ, exactly the same place where Christ has been roused and seated at the Father's right hand. The word for "sit" in Ephesians 2:6 is the same word for "seated" in Ephesians 1:20. Our Lord Christ Jesus and the church are seated together among the celestials, though only Christ is presently [physically] at the Father's right hand. This new position, this new sphere, was made known only at the revealing of the new dispensation given to them and us through Paul.

Ephesians and its sister epistle Colossians are full of unique words and phrases not found in Paul's earlier Acts period letters (Galatians, I & II Corinthians, I &

II Thessalonians, Romans, Hebrews).

Look at the opening verse of Ephesians:

Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ (Ephesians 1:3).

We search in vain to find "every spiritual blessing" "among the celestials" in any of Paul's Acts period letters. Notice that our blessings are located where Christ is seated among the celestials, and we have been seated among the celestials as well. What a brilliant Father we have. Our blessings and position are in the same place. Our blessings are not here on the earth to be experienced in this present life.

We have been seated among the celestials. Our blessings are among the celestials, and that is where our inheritance is located.

The second objective of Paul's prayer for the Ephesians and us today is that all should know "the riches of the glory of the enjoyment of His allotment among the saints." What is our inheritance? Or, better still, where is it located? It will not surprise us that our Heavenly Father has told us all about this in the following verses:

Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His



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"In Scripture the church of this dispensation is symbolized as 'the Body of Christ,' never as 'the Bride.'" — Sir Robert Anderson, *The Coming Prince*

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sight, in love designating us beforehand for the place of a son **for Him** through Christ Jesus; in accord with the delight of His will (Ephesians 1:3-5).

... in Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will (Ephesians 1:10-11).

I have bolded the small phrases which identify the location [of] the "riches of the glory" of His inheritance for us today. Our inheritance is "in His sight." We have been marked off as the heirs "for Him" and coupled with our blessings "among the celestials." We are left in no doubt that our inheritance is exactly where our blessings are: that is, among the celestials where Christ is seated. Think about this. We have been roused and seated together among the celestials. Our blessings are among the celestials, and that is the exact location of the inheritance which is ours in Christ. No wonder Paul writes in such a spirit of praise in these opening passages of Ephesians.

... for the laud of the glory of His grace, which graces us in the Beloved (Ephesians 1:6).

We are highly favored, just as Mary, the mother of our Lord Jesus was (Luke 1:28).

Ephesians 1:5 says very clearly that we have been designated beforehand (predestined), that is "marked off beforehand" as sons. You and I have been "marked off" as heirs among the celestials. This is a great honor, and it is not according to any works of righteousness which we have done, but as Paul writes,

in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will ... in Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will (Ephesians 1:5, 11).

It is not for us to reason why we are His heirs, but to accept the wonderful fact that God did this "according to the good pleasure of His will," "according to the purpose of Him Who works all things according to ►

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the counsel of His own will.” Faith accepts the truth of God’s Word. Our heavenly Father has a purpose for you and me. We were known “before the disruption of the world” and appointed as the heirs among the celestials where our inheritance and blessings are located. What a God of grace!

The hope is that we will be seated in our inheritance among the celestials in all wonderful and glorious reality. Our Heavenly Father will bring to pass these things for us in the times or the seasons which He has put in His own authority. Paul writes of these future days,

to have an administration of the complement of the eras [of the fullness of times], to head up all in the Christ – both that in the heavens and that on the earth (Ephesians 1:10).

We can begin to identify the times when we shall be literally seated together among the celestials. Today we are seated there so far as God is concerned. We are there in spirit, “in Christ,” but in the future we will be in our inheritance in reality. We are left in no doubt as to when we take our seats among the celestials, and as a foretaste we turn to this passage of glory:

If, then, you were roused together with Christ, be seeking that which is above, where Christ is, sitting at the right hand of God. Be disposed to that which is above, not to that on the earth, for you

died, and your life is hid together with Christ in God. Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory (Colossians 3:1-4).

The words “manifested,” “appear” and “revealed” are used in different Bible versions but are translated from the Greek word *phaneroo*. This word comes from another word which is *phaneros*, which means “shining,” and itself comes from a word which means “light, to give light.”

This “appearing” of our Lord and Head is far above the clouds, trumpets and air of I Thessalonians 4. This is before He begins His descent to the earth. In that day when our Lord is manifested on the right hand of power, we shall be there in our seats manifested with Him. Let each one of us set our affection “where Christ is sitting at the right hand of God,” for there, in front of God’s face, we have been raised and seated to “appear with Him.” That moment of His appearing is when our hope will be realized. ■

God’s Truths Recovered: Beyond the Reformation (Chapter 6: “Acts 28:28 – The Great Dispensational Divide”)

(edited & abridged¹)

1. Our reader is encouraged to read the author’s *entire* text. The 286-page work is available as a free PDF download, or in printed format through StudyShelf.com (see the ad in this issue).

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by – Daniel Russino

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My friend Danny Russino has written a wonderful book, touching upon every major truth we hold dear. – Martin Zender

The Meeting in the Air

I Thessalonians 4:17

by — Oscar M. Baker (1898-1987)

In Bullinger's *Critical Lexicon and Concordance*, "meet" is defined as meaning,

To come or go from a place towards a person; and so to meet face to face from opposite directions; esp., **to meet and come back with the person.**

Looking in *Hudson's Greek and English Concordance* we find that the word "meet" as used in I Thessalonians 4:17 is *apantsis*. It is used here with *eis* and also the same in three other places. Let us look at them.

First Occurrence: Matthew 25:1

*Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to **meet** the bridegroom.*

We know that, according to the customs of the times, these virgins would go out *to meet the bridegroom and come back with him*. So we can establish a part of the meaning here at least. But the *Companion Bible* note says that the Greek word here in the text is *hupantesis*, as it is in John 12:13. There it reads,

Took branches of palm trees, and went forth to meet Him.

We read further that "He went right on into the city and they with Him." So this agrees with Matthew 25:1.

Second Occurrence: Matthew 25:6

*... go you out to **meet** him.*



This is again about the wedding and *meeting and coming back* with the bridegroom.

Third Occurrence: Acts 28:15

*they came to **meet** us as far as Appii forum.*

Here the brethren came out from Rome, met Paul, and went back with him to Rome.

Fourth Occurrence: I Thessalonians 4:17

*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.*

Long after the writing of this epistle Paul said that he was bound "for the hope of Israel" (Acts 28:20). The hope of Israel was the coming of the Lord to set up His kingdom here on the earth. Paul was comforting some of the folks who had friends and relatives who had died before the coming of the Lord had taken place and they were worried as to what would become of them. Paul says plainly to them that when the Lord comes, both the living and the dead who are looking for that coming will be caught up to *meet* Him in the air and come back with Him as He keeps on to His course to the earth and so will they ever be with Him.

Check this carefully! ■

— *Truth for Today*
No. 76.; November, 1954 (p. 325)

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