

데살로니가 전서 4-5  
Tape #C2612  
By Chuck Smith

Let's turn to first Thessalonians chapter four. Paul the apostle was called of God by the Spirit to go to Macedonia, as he saw in a vision a man from Macedonia saying, "Come over and help us." It was good that Paul did have a dramatic call of God, because I'm certain that once he arrived in Macedonia and experienced some of the adverse reception, he could've very well questioned "Lord, did you really call me here?"

이제 데살로니가 전서 4장을 열어 보겠습니다. 하나님의 부름을 받은 사도 바울은 환상중에 마케도니아로 부터 온 사람이 "이리로 와서 우리를 도우라" 하는 말을 보고 성령에 이끌려 마케 도니아로 갔습니다. 마치 영화의 장면 같은 하나님의 부름을 받은 바울로서는 그것은 정말 잘된 일이었습니다. 왜냐하면 저는 그가 마케도니아에 이르렀을때에 전혀 반대되는 환영을 받고는 "주님 정말로 저를 이곳에 보내셨습니까?" 하는 질문을 했음이 확실하다고 생각합니다.

His first stop was at Philippi where evil men were stirred up against him, and they had him arrested and beaten, and he was thrown in the dungeon and then ordered out of town. He next went to Thessalonica where after three Sabbath days in the Synagogue almost the whole town gathered to hear his message, but the Jews were stirred by envy, and again Paul had to leave town to save arrest. They had gone to the house of Jason, where Paul was staying, to arrest him, but he had already escaped. Having been such a short time in Thessalonica, they went to Berea; trouble stirred in Berea. Paul left Timothy and Silas there as he went on to Athens to sort of get the whole situation cooled down a bit.

그가 첫번째 도착지인 빌립보에서 귀신들린자에의하여 그는 옷벗김을 당하였고, 체포하여 때리고, 감옥에 던져 졌으며 마을에서 쫓겨나야 하였습니다. 그가다음에 데살로니가에 갔을때에세번째 안식일이 지난후에 공회에서 모든 마을의 사람들이 그의 복음을 들었으나 유대인들이 공모하여 다시금 바울은 체포당하지 않을려고 마을을 떠나야 했습니다. 바울이 묵었던 제이슨의 집에 쫓아갔을때에 바울은 이미 탈출한 후 었습니다. 데살로니가에 짧은 시간을 지내고는 베뢰아로 갔습니다. 베뢰아에서도 소동이 있었습니다. 바울은 디모데와 실라를 남기고 아텐으로가서 소요가 멎기를 기다려야 했습니다.

When Timothy and Silas had strengthened the brethren in Berea, they met Paul in Athens, but Paul's heart was stirred concerning those in Thessalonica, that he had had such a short time to minister to only three Sabbath days. Wondering how they were doing, he was stirred in his heart for them. He sent Timothy back to Thessalonica. He went on to Corinth and began a ministry in Corinth. Timothy met Paul in Corinth, reported to him the condition of the church in Thessalonica.

디모데와 실라가 베뢰아에서 형제들을 굳건히 하고는 아텐에 있는 바울을 만났습니다. 그러나 바울의 심정은 오직 세 안식일 동안만 있었던 너무 짧은 선교 기간 때문에 데살로니가에 있는 그들을 걱정하고 있었습니다. 어떻게 그들이 지내고 있는지 궁금하였고, 그들로 부터 그의 마음을 떨쳐 버릴수 없었습니다. 그는 데살로니가에 디모데를 다시 보내었고 그는 고린도로 가서 고린도 선교를 시작하였습니다. 디모데가 바울을 고린도 에서 만났을때 데살로니가 교회의 사정을 바울에게 보고 하였습니다.

Basically things were going on very well, but some problems had arisen, and so Paul immediately wrote to them to encourage them in the faith. And now as we come into the fourth chapter, we have a definite change in the division of the book, because in chapter four, Paul begins his exhortation. Up to this point it's been sort of an apologetic, and now he begins to exhort them and he declares that in verse one.

기본적으로 모든것이 잘되어가고 있었습니다만 그러나 여러 문제점들이 야기되어 있었습니다 그리고 바울은 즉시 그들의 믿음을 위하여 격려하는 편지를 썼습니다. 그리고 이제 우리는 4장으로 왔습니다. 4장에서 바울은 그의 충고를 시작함으로 인하여 우리는 이 책의 일부가 전혀 뒤바뀌는 변화를 경험하게 됩니다. 지금까지는 일종의 변명을 늘어 놓았지만 이제는 그들에게 충고를 시작함으로 그는 정반대의것을 선포하게 됩니다.

*Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us how you ought to walk and to please God, so you would abound more and more (4:1).*

종말로 형제들아 우리가 주 예수 안에서 너희에게 구하고 권면 하노니 너희가 마땅히 어떻게 행하며 하나님께 기쁘시게 할것을 우리에게 받았으니 곧 너희행하는 바라 더욱 많이 힘쓰라.(4:1)

Again, as we mentioned last week, I am amazed that Paul was able to give them so much instruction in so many areas of doctrine in such a very short time.

With them less than a month, and yet, he established them in sound doctrine. But, as he said, he was laboring night and day among them. "But, even" he said, "as I talk to you before, how you ought to walk and please God." The basic desire for each of us should be to please God. That's the key to the Christian life.

다시 한번, 지난주에 우리가 말하였지만, 저는 바울이 매우 짧은 시간에 그 많은 영역의 교리를 그들에게 교훈 할수 있었던 능력에 대하여 놀라워 합니다. 그들에게는 한달도 채 되지 않은 시간에 교리가 세워지지도 않았는데도. 그러나 그는 그들을 위하여 밤과 낮을 산고를 격으면서, "그러나, 이제" 그는 말하기를 "내가 너희에게 말하였듯이, 어떻게 행하며 어떻게 하면 하나님을 기쁘시게 할것을". 하나님을 기쁘시게 하는것은 우리 모두의 기본적인 욕구 인것입니다. 바로 그것이 그리스도 인의 생활의 열쇠 인것 입니다.

The man who is outside of Jesus Christ lives to please himself. The man who is in Jesus Christ lives to please God. The man who lives to please himself is rarely pleased. The man who lives to please God has found real satisfaction. I think one of the greatest pleasures in life is to know that you've done that which pleased the Father. I walked today in the will of God. As Jesus said, "I do always those things that please the Father," and so ought we to live to please God.

예수 그리스도의 밖에 있는 사람은 그 자신을 기쁘게 합니다. 그리스도 예수 안에 있는 사람은 하나님을 기쁘시게 합니다. 그 자신을 기쁘게 하는 사람은 참 기쁨이 없습니다. 하나님을 기쁘시게 하는 사람이야 말로 참 만족을 얻을수 있습니다. 저는 삶 속에서 최상의 기쁨은 아버지를 기쁘시게 하는것이라고 생각합니다. 저는 하나님의 소망 안에서 살아갑니다. 예수님이 말씀하시기를 "나는 항상 아버지를 기쁘시게 하는 일을 행하노라" 그러기에 우리는 하나님을 기쁘시게하는 삶을 살아가야 하게 되어 있습니다.

*For you know what commandments we gave you by the Lord Jesus.  
For this is the will of God, even your sanctification, that you should  
abstain from fornication (4:2-3):*

우리가 주 예수로 말미암아 너희에게 무슨 명령으로 준것을  
너희가 아느니라. 하나님의 뜻은 이것이니 너희의 거룩함이라. 곧  
음란을 버리고.(4:2-3)

Now, you remember the fifteenth chapter of Acts when the early church had gathered to determine what relationship the Gentile believers should have to the law. Peter said, "I suggest that we put no burden upon them that neither we...the yolk of bondage of them, that neither we nor our fathers were able to bear." Paul testified of the miracles that were wrought through grace among the Gentiles. And then James said, "Let's put on a no greater burden that you've already received. Keep yourself from things that are strangled and from fornication and if you do this you do well. God bless you."

이제 여러분들은 초대교회에서 이방신자들과의 관계를 위하여 법을 만든 것을 사도행전 15장을 통하여 기억하실 것입니다. 베드로가 말하기를 "나는 우리나라 누구나 할것없이 아무도 상처 받지 않기를 위하여 제안 하노라---우리 조상과 우리들도 감당하지 못하였던 멍에를 그들에게 메이려 하느냐." 바울이 이방인들 사이에 계시는 하나님의 은혜가 그들에게도 임하심을 보고 일어났던 기적을 간증 하였습니다. 그러자 야고보가 일어나서 말하기를 "이제 너희가 이미 받았던 멍에를 내려 놓자. 너희 자신을 얽매었던 것 잘못된 것들을 들을 내려놓고 이것들을 잘한다면 너희도 잘되리라. 하나님의 축복이 임하기를"

The Greek culture, the Roman culture, was a culture in which fornication was a very common practice. In that pagan society, much of the worship of their gods involved fornication as they sought to become one with their gods. And many of the spiritual rights within their temple were fornication. It was a very common practice in that culture. And so Paul is exhorting them again to live a pure life, a sanctified life, a life that is set apart unto God and to keep themselves from the common practice of fornication. If ever there was a time when Paul's exhortation was needed, it is today, as we have again evolved into a pagan society and their very practices have become extremely common again. It's a very accepted thing in our society.

그리스의 문화나, 로마 문화에도 성행위하는 문화는 매우 공통 적으로 행하여 졌습니다. 이교도 문화에서는 대부분의 종교 행위가 그들이 믿는 신들과 함께 성행위에 관여 하는 것이었습니다. 그리고 신전 안에서의 영적인 행위는 그것은 그 문화 속에 공통적인 행위였습니다. 그리하여 바울이 그들을 깨끗한 삶을 위하여, 거룩한 삶을 위하여, 하나님을 위하고 그들을 성행위의 공통적인 관습에서 멀리하는 삶을 살수 있도록 다시 한번 충고 하였습니다. 만일 그러한 때가 오늘날에도 우리는 다시 한번 이교도 문화 속으로 들어간다면, 그들의 관습이 대부분의 관습으로 여겨 진다면 바울의 충고가 필요 할것입니다. 그러한것은 우리사회에서도 자주 일어나는것중의 하나입니다.

I was reading an interesting commentary that was written back in nineteen fifty-one. And in this commentary, it told about an article in the Woman's Home Journal in the nineteen...October, nineteen fifty-one issue (I believe it was) that was an article against the smut and pornography that had begun at that time to enter into the United States, and how the city of Chicago was able to deal with it and get rid of all the smut peddlers and all of the pornography out of the city. Nineteen fifty-one. But look at how much we have degraded since then.

저는 지난 1951년에 쓰여진 흥미로운 주석을 읽고 있었습니다. 이 주석에는 19..년의 여성의 가정 일기 라는 제목의 글이 쓰여 있었습니다. 10월인가, 1951 판(제가 믿기는) 그시기 부터 에 미국에 들어온 외설 스런 이야기 와 포르노 에 대한 이야기와 어떻게 시카고 시 가 그 모든 외설스런 투쟁이 들과 모든 포르노 등을 교외로 추방 하기 위하여 노력하였는지에 대하여 쓴 글 이었습니다. 1951년. 그러나 그 이후로 얼마나 우리는 타락 했는지 보십시오.

And with the introduction of all of the pornography, I don't know if you can get a novel that's been written in the last forty years that isn't centered around sexual subjects, incest and all kinds of sexual experiences. It's in all of the novels. It's just something that has pervaded the literature and with it an attitude of laxity towards real moral living. And so, Paul's exhortation to the Thessalonians is an important exhortation in our day: that we are different from the world. We are not to live to please our own flesh. We are to live to please God. We are to keep our lives separate from the world and from the corruption of the world, in order that we might live a life that is pleasing unto Him. And so, this is God's will for you: that you live a separated life, a life of dedication and consecration to God, and keep yourself from fornication.

그리고 그 모든 포르노를 소개 하는데 있어서, 타락한 모든 종류의 성적 경험들, 성적인 도구들을 중심으로 하지않은 책들은 지난 40년간 찾아 볼수 없을 것이라고 생각 합니다. 그것들은 모든 소셜 속에 있습니다. 그것은 진지한 도덕적인 생활을 이완시키는 반면에 문서들을 오염시키는 것들입니다. 그래서 바울의 데살로니가에 있는 사람들에게 했던 교훈이 이시대에도 중요한 교훈이 되는것입니다: 우리는 세상과 다르기 때문에. 우리는 우리 자신의 뒷면 을 기쁘게

하기 위하여 살지는 않습니다. 우리는 하나님을 기쁘게 하려고 살고 있습니다. 우리는 그를 기쁘게 하는 삶을 살아가기 위하여 세상의 오염된 것으로 부터 와 세상으로 부터 다르게 우리 자신을 구별하여야 합니다. 그리고 또한 이것은 하나님으로부터 당신을 위한 기대이기도 합니다.: 당신이 구별된 삶을 살아가는것, 헌신된 삶과 하나님에 대한 성화의 삶, 우상숭배로 부터 당신을 멀리 하면서.

Paul, in Galatians five, lists fornication as a part of the works of the flesh. But at the end of that list of the works of the flesh, he says something that we better pay close attention to: he said, "For we know that they which do such things shall not inherit the kingdom of God." Paul said, "Don't be deceived on this issue." And there are a lot of people that are deceived thinking that they can live any kind of a life that they want, and God will accept their lower standard of living. But God demands a high standard from His children. And Paul said that every one of you should know how to possess his vessel in sanctification and honor, your vessel being your body.

갈라디아서 5장에서 바울은 우리의 뒷면을 위한 일들은 우상숭배의 일종이라고 하고 있습니다. 그러나 그 뒷면의 일들의 종류의 마지막 부분에서 그는 우리가 좀더 집중하여 생각하여야 할것을 말하고 있습니다. 우리는 그들이 하나님의 왕국을 상속받지 못한다고 알고 있습니다. 바울은 말하기를 이 문제를 더이상 속이지 말라".그리고 그들의 삶의 표준을 내리는 것을 하나님은 받아 주실것이라고 잘못 생각하는 사람들이 많이 있다는 것입니다. 그러나 하나님은 그들의 자녀들에게 높은 표준을 요구 하십니다. 그래서 바울은 여러분 한 사람 사람이 어떻게 하면 그의 성화의 배 가운데 묶여 있는지를, 그리고 존귀와 여러분은 여러분들의 몸이 되는 배안에 알아야 한다고 말하고 있습니다.

"We have this treasure," Paul said, "in earthen vessels are in our bodies that the glory may be of God and not of us" (2 Corinthians 4:7).

So...

"우리는 이 보물을 가지고 있습니다." 바울은 말하기를 " 우리가 이 보배를 질그릇 에 가졌으니 이는 능력의 심히 큰것이 하나님께 있고 우리에게 있지 아니함을 알게 하려 함이라(고린도 후서 4:7)

그래서...

*That every one of you ought to know how to possess his vessel [how to keep your body] in sanctification and honor [in purity]; And not in*

*the lust of concupiscence, even as the Gentiles which know not God (4:4-5):*

*각각 거룩함과 존귀함으로 자기의 아내 취할줄을 알고 하나님을 모르는 이방인과 같이 색욕을 좇지 말고(4:4-5);*

Vast difference between us and the world around us, and there should be.

*That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified (4:6).*

*이 일에 분수를넘어 형제를 해하지 말라. 이는 우리가 너희에게 이미 말하고 증거 한 것과 같이 이 모든일에 주께서 신원 하여 주심이라.(4:6)*

Now again Paul said I...you remember I told you about this. "I testified to you about this. Be honest and fair in your dealings with your brothers." We're not to defraud our brothers. My heart is grieved over the problems that have arisen within the body of Christ, and especially in these days when a lot of the various businesses advertise with Christian symbols, and you expect from a Christian you want to patronize them because, first of all, you want the Christians to have the business. You hope for their success in business, but you also expect honesty, forthrightness. In dealing with a Christian you expect them to be honest.

이제 다시 바울은 말하기를 내가 내가 너희에게 이것에 대하여 말한것을 기억 하라." 내가 이것에 대하여 증거 하노니 너희 형제들과 거래할때에 공평하고 정직하게 하라" 우리는 우리 형제들을 속여서는 않 됩니다. 제 가슴은 그리스도의 몸안에서 생겨나는 문제점들에 대하여 괴로워 하고 있습니다. 그리고 특별히 오늘날 기독교인 심볼을 가지고 광고하는 여러 비지네스들, 그리고 그것 때문에 그들과 같은 길을 가기를 원하는 기독교인들로 부터의 여러분들은 기대하고 무엇보다도 여러분들은 기독교인이 비지네스를 하기를 원 합니다. 여러분들은 그들의 비지네스가 성공적으로 운영되기를 바랍니다. 그러나 그와 함께 또한 정직함을 ,정확함을 기대합니다. 기독교인과 거래 함에 있어서 여러분은 그들로 부터 정직함을 기대 합니다.

You know the problems of taking a car to a mechanic. There's just a lot of corrupt practices. There's a lot of unnecessary charges; there're a lot of charges

for work that isn't done. And so if you find a Christian mechanic, you get excited and say, "Oh, I can trust him." And we should be able to, and so in any business. But, Paul here is warning, "Don't defraud, don't cheat, be square, be honest. I told you this when I was there. I forewarned you that God is the avenger."

여러분들은 자동차를 수리공에게 가져갈때의 문제점을 알고 있습니다. 거기에는 정말 여러가지로 많은 잘못되는 일들이 있습니다. 많은 불필요한 요금을 요구 합니다. 하지도 않은 일에도대해서도 많은 것들을 요구 합니다. 그래서 여러분이 기독교인 인 수리공을 만났을때 여러분은 흥분하여 "오! 나는 그를 믿을수 있어" 합니다. 우리는 다른 비지니스에서도 그럴수 잇습니다. 그러나 바울은 여기에서 주의를 주고 있습니다. "사취하지 말라, 속이지 말라, 공평하고, 정직하라. 내가 그곳에 있을때에 말하였다. 내가 미리 말하지만 하나님은 복수 하시는 자 이니라"

Now this is the problem, I think, with our society, is that we have failed to take into consideration that there is a day of reckoning coming; that there is a day of judgment coming. People have gotten by with so much. They've been able to get by and, of course, with the leniency of our court today, they're getting by with more and more. Just hope that you don't get arrested for, or pressed by the IRS; that's about the only thing you go to prison for anymore you know. Or like this poor woman Betty DeDe who hid her child because the courts ordered her to deliver him over to her homosexual husband. So she's facing imprisonment, though murderers and rapists can walk our streets. She's a danger to our society hiding her husband from her...I mean hiding her son from her homosexual husband, and not turning him for the visitation rights. And she needs to be dealt with and put in prison and taught a lesson. What a danger to our society, but don't you worry, you know. I cannot understand...there's no sense getting into that. I just...

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우리 사회에 위험 합니다. 제말은그가 만날수 있는 권리 를 주지 않기 위해서그녀의 남색을 즐기는 남편 으로부터 그녀의 아들을 숨긴다면 말입니다. 그리고 그녀는교훈을 얻기 위하여감옥에 넣어지는 일이 필요로 하게 됩니다. 무엇이 우리 사회에 위험한 일입니까? 그러나 여러분 걱정 하지 마십시오. 저는 이해 할수가 없습니다. 도대체 그런것에 이해가 되지를 않습니다.

So, don't defraud your brother, because God's gonna judge you. God is the avenger of all such which do that. And we've warned you about the judgment of God that's gonna come. Paul was faithful in warning them, and I think that we need to warn people about the judgment of God; you're not gonna get by. Ultimately God is going to judge. He is the avenger of those that do such things.

그래서 여러분의 형제들을 속이지 마십시오, 왜냐하면 하나님은 여러분을 심판 하십니다. 하나님은 그런 모든것에 대하여 복수 하십니다. 이제 우리는 여러분에게 경고 합니다. 하나님의 심판이 오십니다. 바울은 그들에게 진정으로 주의를 주었습니다. 그리고 저도 하나님의 심판에 대하여 사람들을 일깨워줄 필요가 있다고 생각합니다. 여러분은 비껴 나갈수 없습니다. 궁극적으로 하나님은 심판하러 오십니다. 그는 그 모든것에 대한 것들을 복수 하시게 됩니다.

*For God has not called us unto uncleanness, but unto holiness*  
(4:7).

하나님이 우리를 부르심은 부정케 하심이 아니요 거룩케 하심이니(4:7)

God said, "Be ye holy for I am holy, saith the Lord" (1 Peter 1:16). And God has called us to holy living, to pure living, living before Him in all righteousness and purity and holiness.

하나님 이 말씀하시기를 "기록하였으되 내가 거룩하니 너희도 거룩 할지어다 하셨느니라"(베드로 전서 1:16) 하나님이 우리를 거룩하다 하십니다. 깨끗하다 하십니다, 그의 앞에선 모든 만물들은 모두 거룩하고, 깨끗하며바릅니다.

*And he therefore that despises [that is despises holiness, the holy life] despises not man, but God, who has also given unto us his Holy Spirit (4:8).*

그러므로 저버리는 자는 사람을 저버림이 아니요 너희에게 그의 성령을 주신 하나님을 저버림이니라(4:8)

A lot of times when, you know, you start really emphasizing the living of a holy life and things of this nature, people get upset with you, as though we were the ones that made the rules. No, we didn't make the rules. We weren't called to make the rules; we were called to declare to you the rules that God has made, and if you have any argument with holiness, your argument is with God. And this is what Paul is saying to them. You're not really having an argument with man; you're having an argument with God. He is the one that has given His Holy Spirit.

여러가지 경우에 여러분은 거룩한 삶을 사는 것과 자연의 것들에 대하여 확대 하기 시작 합니다.우리가 여러 규칙을 만들어 놓은 자들인 것처럼 사람들은 여러분에게 오해하게 되고. 아닙니다. 우리는 규칙을 만들지 않았습니다.규칙을 만든다고 우리는 말하지 않습니다, 우리는 하나님이 만드신 규칙을 여러분에게 선포 하게 되는 것입니다. 그리거 여러분이 거룩함에 대하여 항변이 있다면 그것은 하나님에 대한 항변 입니다. 그래서 바울이 이것을 그들에게 말하셨습니다. 여러분은 정말 사람들과 항변 하지 않습니다. 여러분은 하나님과 항변 하고 있습니다. 그분이 거룩한 성령님을 주신 분입니다.

Psychologists tell us that a person's mental equilibrium or well-balanced life depends upon the difference between their ego and their super ego. Your ego being your real self, and super ego being your ideal self. And if there is a vast difference between your ego and your super ego, then you are mentally disturbed because of this difference that exists between the two. And the closer a person's ego is to their super ego, the more well adjusted that person is mentally.

철학자들이 우리에게 말하기를 사람들의 정신적인 평정이나 균형잡힌 생활은 그들의 자아나 초 자아 사이에서 의 차이점에 의하여라고 합니다. 여러분의 진정한 자신에 대한 여러분의 자아와 여러분의 이상적인 자신에 대한 초 자아. 그리고 만일 여러분의 자아와 초 자아 사이에 현저한 차이점이 있다면 여러분은 정신적으로 휘방을 받게 됩니다 왜냐하면 실존하는 이두가지 차이점 때문에. 그들의 초자아에 사람의 자아가 가까워 지고, 좀더 잘 조절된 사람은 비정상인것입니다.

And so, when a person is having a conflict and he has very high ideals, the super ego (this me as I really, you know, am within my heart and all) this the way I really know I should live and want to live, but this is the way I'm living.

And if there is a vast difference between the two, then I have real mental problems, and I go to a head-shrink and I tell him, "Hey, I know I just am not getting along with anybody and all." And so, he seeks to understand what my super ego is: how do I perceive myself, and then these things that I'm doing and that are troubling me. And the general practice is to bring my super ego down closer to my ego. You're unrealistic; nobody lives that purely. You know that's foolish to think that you should, you know, not do those things. Everybody is doing those things. And what they're trying to do is bring down the level of the super ego or bring down your ideals more in keeping with the reality of your own nature. When we come to Jesus Christ, He seeks to bring the ego up to the super ego.

Now, if we are guilty of trying to bring man's super ego down to the level of the ego, then we're not really following the scriptural pattern. For the gospel of Jesus Christ is always lifting and elevating a man into a life of purity and righteousness and holiness. And so God has given to us His Holy Spirit. And what is the purpose of the Holy Spirit? To conform us into the image of Jesus Christ. "For you shall receive power when the Holy Spirit is come upon you and you will be witnesses" (Acts 1:8). You can achieve the ideal. You can walk in holiness and purity, as God has required us to walk. And God, by the power of His Spirit, will lift us into a higher level of living, closer to the ideal and, in fact, more and more we come closer to the ideal. As we, with an open face, beholding the glory of the Lord, we're being changed from glory to glory into the same image.

So the gospel is so elevating as it brings man up into the level that God would have him to live. God's not called us unto uncleanness, He's called us to holiness and He's given us His Holy Spirit.

*But as touching brotherly love you need not that I write unto you*  
(4:9):

You remember in the first chapter, Paul said that everywhere they had such love. Not only for...their love was known and all. It was something that was a mark of the church there in Thessalonica, and the word of their love has spread abroad.

*But as touching brotherly love you need not that I write unto you:  
for you yourselves are taught of God to love one another. And indeed you*

*do it toward all the brethren which are in all of Macedonia: but we beseech you, brethren, that you increase [do it] more and more (4:9-10);*

In other words, increase. "Though you have a great reputation of having love and all, I would that you would even continue to increase in this love."

We had a wonderful time at the family camp this last week, as the Spirit ministered to us from the first epistle of John. And as God's Spirit ministered to us out of this epistle, the message that the Spirit kept bringing us back to and emphasizing was the importance of love towards one another. As John said, "He that saith he love God and hates his brother is a liar; the truth isn't in him. By this we know that we have passed from death unto life because we love the brethren."

The mark of the true body of Christ is that of great love for one another. Jesus said, "By this sign shall men know that you are my disciples that ye love one another" (John 13:35). And so the love among the body of Christ is, first of all, a sign to the world that indeed they are the disciples of Jesus, but it also becomes the personal sign unto me that I have passed from death into life, because of the love that I have for the brethren.

Now, as John told them, "Beloved, let us not love in words but in deeds and truth." It isn't just saying, "Oh, I love you, brother." In fact, there was a fellow around here for quite a while that used to always come up and say, "Oh, we love you so much. Oh, we love you so much," and he hated me more than anybody else. It was like Shakespeare said, "Thou protesteth too much." In the words, oh he had the words, but in the action, in the deeds, there were cruel cutting things. It isn't what I'm saying; it's what I am doing that God is observing. And so we found that in first John. People say a lot of things, but what they say isn't necessarily true unless their life backs up what is being said. "So let us not love in words," John says, "but in deed and in truth." And so you've been taught of God to love one another.

*And indeed you do it toward all the brethren which are in all of Macedonia: but we beseech you, brethren, that you increase more and more; And that you study to be quiet (4:10-11),*

Now this means to live sort of a quiet life. You know, with some people everything is a crisis, and they live from one crisis to the next. But he says, "Study

to be...just live a quiet life." And that really is a simple life, and we need to learn to just live a simple life, a quiet life.

*And that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you (4:11);*

Now, evidently there were some problems in the church in Thessalonica of some lazy brethren who would take advantage of the love. Oh, we're supposed to love one another, well great. "Just love me, brother, and pay my rent you know, and bring me food and support me." And they weren't really willing to work. They just wanted to go surfing all the time and be supported by the church. And when Paul wrote his second letter, which we'll be getting into next week, Paul in his second letter talked about these fellows a little more directly. And he said, "Look, if they don't work, don't feed 'em. Let everyone work laboring with his own hands that he might provide that which is honest in the sight of the Lord."

So Paul's encouragement for us to be diligent in our business, to work laboring with our own hands.

*That you might walk honestly toward them that are without, and that you may have lack of nothing. But I would not have you (4:12-13)*

So now he leaves this area, and now we go into the interesting area of where are those who have died.

In the church of Thessalonica, Paul had taught them concerning the coming again of Jesus Christ in the establishing of God's kingdom upon the earth. A glorious truth and a blessed hope. But since Paul had been there, some of the members had died. And they were grieving. They thought, "Oh, what a shame. They died before Jesus came and thus they're gonna miss the glorious kingdom of God." And they were really sorrowing and grieving over those who had died prior to the return of Jesus, figuring, "Aw, they missed it. They died before He came."

So this section, Paul is devoting to correct their misconceptions concerning those who were asleep in Christ. And the term *asleep* does not at all connote soul sleep, but it is only a figure of speech to describe death, and the death of the believer. You remember when Jesus came to the house of Jairus and the daughter? They said, "Don't trouble the Lord any more, your daughter is dead."

And Jesus said, "Fear not, only believe." And they came to the house and everybody was wailing and crying and Jesus said, "The little girl isn't dead, she's only sleeping." And they laughed in scorn, and so He put them out. You remember when He was at the Jordan River with His disciples and they received a message from Mary and Martha, "Come quickly. Lazarus is dying." And He had stayed for a couple of days at the Jordan River and He said, "Now let us go that we might see Lazarus." And as they were talking, Jesus said, "Well, he's asleep." And the disciples said, "Well, that's good; if he's sleeping he's probably getting better." But Jesus was referring to the fact that Lazarus had died.

It's a phrase that was used in the Old Testament. You remember how many times...and it referred to the king "and he slept with his fathers"? It was a term that was used, too, for the death, usually of the believer, but does not connote soul sleep doctrine. For those that are dead are certainly in a conscious state, as is declared by Jesus. Now you have Ecclesiastes, Old King Solomon coming as a humanist saying that, you know, that the grave is the end, there's no thought, there's no consciousness or whatever.

But you have Jesus, on the other hand, saying that there was a certain rich man that fared sumptuously every day, and a poor man was brought daily and laid at his gate. He was full of sores, and the dogs came and licked his sores, and he ate the crumbs which fell from the rich man's table. And the poor man died and was carried by the angels into Abraham's bosom. Moreover, the rich man died and in hell lifted up his eyes being in torment, and seeing Abraham afar off and Lazarus being comforted said, "Father Abraham, have mercy on me and send Lazarus unto me that he may take his finger and dip it in water and touch my tongue. I am tormented in this heat." So Jesus speaks of Hades as being a conscious state. Lazarus being comforted, the rich man in a conscious state of torment.

Now, you may try and pass that off as a parable, but there is no reason to pass that off in a parable. Never in a parable was any person named. And if it was a parable, what is the purpose of the parable but to illustrate a truth? And if what Jesus said was not a truth, how can you illustrate a truth with a lie? And what was Jesus trying to illustrate? Somebody definitely taught that Hades was a conscious state.

*So I would not have you to be ignorant, brethren, concerning them that are asleep, sorrow not, even as others which have no hope (4:13).*

Now, there is two kinds of sorrow for the dead: that sorrow for them because you have no hope, the world sorrow for the dead. They're gone. It's all over, that's the end. But the sorrow of the believer is not as those who have no hope. You see, our sorrow really isn't for the person that is gone. Our sorrow is for ourselves because we're still here, and we're going to miss them. We sorrow for what's been taken from us. I won't be able to call them on the phone anymore. I won't be able to go over and see them. I won't be able to go over to receive the input that they have given into my life that has blessed me and meant so much to me. And I sorrow for what I have lost, but if they are a child of God, I rejoice for them that they are there in the presence of our Lord. So we sorrow not as those who have no hope.

*For if we believe [and surely we do] that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him (4:14).*

Now, Jesus is coming again for His church. And when He comes, here Paul tells us that God is going to bring them (those who are asleep in Jesus), that He's going to bring them with Him. And this is important to note, because a lot of people become confused on this issue.

*For this we say unto you [and Paul says this is] by the word of the Lord [this is a revelation from the Lord to us], that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep (4:15).*

They have actually preceded us. We're not going to precede them.

*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: 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. Wherefore comfort one another with these words (4:16-18).*

In writing to the Corinthians in his second epistle, Paul said,

“We know that when this earthly tent, our body, is dissolved that we have a building of God that is not made with hands, that is eternal in the heavens. So then, we who are living in these bodies do often groan, earnestly desiring to be freed from the body. Not that we would be unembodied spirits, not that we might be naked, but that we might be clothed upon with a body which is from heaven. For we know that as long we are living in this body, we are absent from the Lord, but we would chose rather to be absent from this body and to be present with the Lord. Therefore, we labor, that whether present or absent, we be accepted of Him.”

The Bible, you see, teaches that man basically is a spirit living in a body possessing a consciousness. The body is the instrument that God has given to me to be the medium by which I can express myself. The body is not me; it's only a tent in which I'm living for a while, a tent that is gradually wearing out. And when this tent wears out, when the body, through age, accident, illness, can no longer fulfill the purposes for which God planned and designed, then God, in His love, is gonna release this spirit from this body. And when this tent is dissolved, I have a building of God not made with hands, eternal in the heavens. And so death for the child of God is just moving day, when you move out of the tent and into the house, the building of God not made with hands. Jesus said, “In my Father's house are many mansions. I'm going to prepare one for you”(John 14:2).

I heard the other day of some high-pressured evangelist who had some vision of dying and going heaven, and the Lord showing him his glorious new mansion. And he described, you know, the columns and everything. Well, I hope my body doesn't look like that when I get there. The word is actually “there are many abiding places, I'm going to prepare one for you.” The building of God not made with hands, eternal in heaven. It's a reference to our new bodies that our spirits will move into you. Bodies that are designed by God to exist in the environmental conditions in heaven, even as God designed these bodies to exist in the environmental condition of the planet earth. And He made them out of the earth for the earth. So, God has made a new body for me that is designed by God to exist in the environmental conditions of heaven. A universal model, one that is



adaptable, probably for all climates and environments, whereas this body is quite limited. It is necessary that I keep it right here close to earth.

A couple months ago at the Beale Air Force Base, we saw them suiting up the pilot for the SR-71, gonna fly that thing up eighty-five thousand feet or so. And so as they suited him up, it's the very same suits that they use in the...for the astronauts' moon flights and all. And we watched them as they put on the suit, fastened on the helmet, fastened everything down and then pressurized it. Checked all the gauges to see that there was no leaks. The man who was giving us the briefing said that when you get up to eighty thousand feet, if you did not have this pressurized suit on, the fluids in your body would begin to boil and they would pass right on out through the skin, because the body is made and designed to withstand the fourteen pounds per square inch. You get up there, you don't have that pressure pushing against the body, and so you have to put on the pressure suit.

God could give us all pressure suits. But, we saw this guy as he then walked out to the van. And they were carrying the two tanks of nitrogen and oxygen, and he had to walk sort of funny because of the suit and all, and clumped on out. And they helped him to get in the van and then they helped him out of the van and up the ramp and into the SR-71, where he sat down and then took off and went skyward.

But God has designed a new body, a building of God not made with hands, eternal in heaven, vastly superior to the body we now have. One that will not know aging processes, one that will not experience pain. Directly from God...perfect. One that will not age or grow tired. And so, we who are in these bodies do often groan earnestly, desiring to be delivered or move out, not that I would unembodied, an unembodied spirit out there in the ethereal universe someplace, but that I might be clothed upon with the body which is from heaven.

Now, another aspect of the whole thing that needs to be taken into consideration, and that is, I live in a time dimension continuum while I'm in this body and living on the planet earth. And so I talk about last week and next week and I think of things in terms of past, present and future. The moment I leave the earth plain, the body plain, I enter into the eternal where there is neither past or future, but everything is present. So to be absent from the body is to be present in

the eternal presence of the Lord. So you can't really say that something is future once you enter into the eternal, for everything is now.

Those who are asleep in Jesus, the Lord is gonna bring with Him when He comes. For we who are alive and remain unto the coming of the Lord aren't going to precede them, they have preceded us.

"But the Lord Himself shall descend from heaven with a voice of the archangel, the trump of God, the dead in Christ have risen first really and we who are alive and remain at that point shall be caught up to meet them together with the Lord: and so shall we ever be with the Lord."

Now that's the important thing. "So shall we ever be with the Lord." The Lord is coming again to this earth to establish His kingdom reign, and He shall rule and reign over the earth for a thousand years, so shall we ever be with the Lord. We will come and we will reign with Him as a kingdom of priests upon the earth. And so shall we ever be with the Lord.

And so the rapture of the church; the catching up. Paul in 1 Corinthians 15 said, "Behold, I show you a mystery. We're not all going to all sleep, but we're all going to be changed in a moment, in a twinkling of an eye. For this corruption must put on incorruption and this mortal must put on immortality." We won't die, but there is a necessary change. We will be changed in a moment, in a twinkling of an eye, as move out of our tents and into our new buildings of God not made of hands, the new bodies that God has prepared for us.

How old will I be? What will I look like? Well, you know there is some people that sort of object to the change of body. They wanna sort of hang on to what they look like. Personally, I don't anticipate having gimpy football knees anymore. I imagine I will have a head of hair and a few other things that have been missing for a while. Won't be wearing these glasses. It's interesting, we really don't know, except that Paul said, "Some of you will say, 'How are the dead raised and what kind of a body will they come?'" In other words, when they come with Jesus, what kind of a body will they have? Will we know them? Will we recognize them? And he said, "When you plant a seed into the ground it does not come forth into new life until it first of all dies. And then," notice, "the body that comes out of the ground is not the body that you planted, but God gives it a body as pleases Him, so is the resurrection of the dead."

I don't expect this body to be resurrected and refurbished, refitted. I'm looking forward to moving into a whole new model, a building of God not made with hands, eternal in the heavens. The body that comes out of the ground is not the body that you planted. All you planted was a bare grain, by chance weed or some other grain, and God has given it a body as pleasing to Him, so is the resurrection of the dead. We are planted in corruption, but we are gonna be raised in incorruption. We were planted in weakness, but we're gonna be raised in power. We are planted in dishonor; we are gonna be raised in glory. We are planted as a natural body; we're gonna be raised as a spiritual body. And the difference between the celestial and the terrestrial, and so forth, and as we are born in the image of the earth and been earthly, so shall we bear the image of the heavens.

So, you can interpret and understand that as you wish, but I'm looking forward to that building of God not made with hands, eternal in the heaven. That new body where my spirit shall dwell and I shall live and be with Him and His kingdom forever. That's the important thing. This corruption must put on...metamorphosis, change of body, and the Bible teaches us what death is to the child of God.

## Chapter 5

*But of the times and seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, [and here's the key] are not in darkness, that that day should overtake you as a thief (5:1-4).*

The day of the Lord is coming. Jesus referred to His coming as a thief in the night. But Paul is saying, "You are the children of the light, so that that day should not overtake you as a thief." I believe that the Lord intended us to be knowledgeable of Bible prophecy, and thus knowledgeable of the signs of His coming. And certainly, there are interesting signs of His coming in the world today. Israel existing as a nation: tremendous sign of the coming again of Jesus Christ. Europe gathered together in a community of ten nations: an interesting sign of the return again of Jesus Christ. The capacity of man to destroy himself

off of the planet earth: another sign for “except those days be short and no flesh would remain, but for the elect sake, they shall be shortened.”

주님이 오시는 날이 있습니다. 예수님은 그가 오시는 것을 밤에 도둑으로 표현 했지만 바울은 여러분은 빛의 자녀들이므로 그날이 여러분에게는 도둑가트가 임하는 것이 아니라고 하셨습니다. 저는 하나님께서 우리들에게 성경의 예언으로 그의 임히심을 알게 해주셨다고 믿습니다. 이 세대에는 주님이 오신다는 것을 흥미로운 징조들이 말해 줍니다. 그리스도의 재림의 많은 징조-현재의 이스라엘국가, 유럽의 열국가들의 통합등이 예수 그리스도의 재림의 징조들입니다. 지구를 파괴시키는 인간의 능력, 육체가 살아남을수 없는 그날들이 아주 가까왔다는 징조입니다.

The development of electronic funds transfers, the development of an I.D. system now putting a computer chip upon a card that can store all kinds of information, even record and keep in memory every transaction that you've made with the card; being used now in Europe, being tested in France, used in Europe as a possible model for a worldwide monetary system. And the talk of taking that same computer chip, because the cards are lost and stolen, and implanting it within a person's wrist. So a mark, an identity where people buy and sell with that mark and identity. "The times and seasons, brethren, you have no need that I write unto you. You know He's coming as a thief, but you are not the children of darkness that that day should overtake you as a thief."

전자 자금유통, 모든 자료를 넣을수 있는 개인정보 체제의 개발은 이제 컴퓨터 칩을 만들고 있을뿐더러 그 카드로 사용되어지는 모든 기록 까지도 가능한것이 유럽에서는 사용되어지고 있고, 불란서에서는 실험 단계에 있으며, 세계적으로 사용되어질 가능성이 있는 유럽 화폐등이 만들어 지고 있습니다. 또 카드는 잃어 버리거나 두난 당할 수가 있기 때문에 컴퓨터 칩을 손목에 집어넣어 그것으로 물건을 사거나 팔기도 하며 신원 확인도 가능 하다는 것입니다." 이 시간과 시기는 내가 설명할 필요도 없듯이 여러분은 그가 도둑같이 온다고 알고 있지만 여러분들이 어두움의 자녀들이 아니기 때문에 그 날이 도둑같이 임하지 않습니다".

*You are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober (5:5-6).*

Now, as Jesus talked in the twenty-fourth chapter of Matthew concerning His coming again, there were two things that He emphasized on into chapter twenty-five. One, watch; two, be ready. Paul here is emphasizing watch, be sober. And so, I do believe that it is the intent of the Lord that His church in all ages live in anticipation of His imminent return, and that two things they should number one, be watching and number two, they should be ready.

마태복음 24장에서 그의 재리에 대하여 예수님이 말씀하셨고, 마태복음 25장에서도 두가질을 강조 하고 계십니다.한 가지는 주시하고, 다른 한가지는 준비하라는 것입니다. 바울은 이곳에서 주시하고 정신을 차리라고 합니다. 그리고 저도 이것이 하나님께서 교회들에게 그의 임박한 재림에 항상 깨어서 주시하고 준비하라는 경고라고 믿고 있습니다.

*Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God has not appointed us to wrath [Praise the Lord!], but to obtain salvation by our Lord Jesus Christ (5:6-9),*

God's wrath is going to come upon the earth. Jesus said, quoting from Daniel, "And there shall be a time of great tribulation, such as the world has never seen before or ever see again." And from the book of Revelation, from chapter six through eighteen, we have details of that great judgment of God that will be coming upon the earth. And as we are moving in the book of Revelation now on Thursday evenings, we'll be studying this as we go along. But, this great judgment that is coming in the book of Revelation is called, in the book of Revelation, the day of His wrath, "the wrath of His indignation being poured forth as the rich men and the kings of all of the earth call unto the rocks and the mountains to hide them from the face of the Lamb and from His judgment. For the day of His wrath has come and who shall be able to stand?" (Revelation 6:16)

하나님의 진노가 지구에 떨어질것입니다. 예수께서 말씀하시길 다니엘의 예언에 의하면"지금까지도 없었고 앞으로도 없을 하나님의 진노대 환난이 올것입니다."요한계시록 6장-18장에 의하면 이 지구에 있을 하나님의 대환란때의 심판이 자세하게 기록되어 있습니다.목요일 저녁에 요한 계시록을 공부 할때에 대환란 때에 임할 그의 진노에 대하여 살펴 보기로 하겠습니다. "산과 바위에게

이르노니 우리위에 떨어져 보좌에 앉으신 이의 낮에서와 어린양의 진노에서 우리를 가리우라”(요한 계시록 6:16)

As far as the church is concerned, Jesus said, “In this world you’ll have tribulation”(John 16:33). But Jesus identifies Satan as the culprit behind the tribulation that the child of God experiences living on this alien world. But the Bible definitely identifies the source of the great tribulation as being God in His judgment as He comes to judge those who are dwelling upon the earth. And when the wrath of God is poured out...we have not been appointed unto wrath, but to obtain salvation by our Lord. And that is why we should be watching, and we should be sober. Jesus said that that day is going to come and catch many as a snare. And so pray that you will always be accounted worthy to escape these things that are gonna be coming to pass upon the earth, and to be standing upon...before the Son of Man, for as a snare it shall come upon the earth. And therefore, he warns us against drunkenness, against surfeiting, against living after the flesh, that we be caught unaware. And so the same message of watching, be sober, be diligent.

\*\*\*\*\*교회에 대하여 생각해 보건대, 예수님께서선”세상에서는 너희가 환난을 당하겠노라”(요한 복음 16:33)

*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him (5:9-10).*

And that is the whole thing, whether dead or alive, I’m going to be living together with Him. That’s what Jesus was talking about when He said to Martha, “I am the resurrection and the light. He that believeth on Me, though he were dead, yet shall he live, and if you live and believe in Me, you’ll never die”(John 11:25). I’m never gonna die. I’m gonna always live for Jesus and with Jesus, and whether, you know, in this body or in my new body, I’m gonna be living with Him. So, as Paul said, "Whether we wake or sleep, we are living together with Him in one form or the other, in this body or my new one. I won't die; I will be living together with Him."

그리고 그것이 전부입니다. 죽든지 살든지 나는 그와 함께 살고 싶습니다. 그것이 예수님이 요한복음 11:25에서 마르다에게 “나는 부활이요 빛이니, 나를 믿는자는 죽어도 살겠고” 라고 말씀 하셨습니다.나는 결코 죽지 않습니다. 현재의 몸이나 부활의 몸으로 항상 주님과 함께 할것입니다.

*Wherefore comfort yourselves together, and edify [build up] one another, even as you do (5:11).*

And so the building up of one another in Christ, the encouraging of one another in the Lord.

그러니 그리스도 안에서 서로 용기를 주고 권면 하십시오.

*And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you (5:12);*

So, those that God has chosen to have the oversight of the body of Christ, to minister to them and admonish them in the truth of God. Paul said,

하나님께서서는 그의 진리를 전하시기 위하여 예수 그리스도의 몸을 희생하셨다고 바울은 말하고 있습니다.

*And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly (5:13-14),*

Now he's gonna give us a bunch of little exhortations here.

이제 그분이 우리에게 주시는 임박한 권면들이 있습니다.

*Warn those that are unruly (5:14),*

You see a person that is not living right, warn him. God called Ezekiel to warn him, and told him the importance of his ministry of warning those unrighteous people, and those righteous who had turned on their righteousness.

여러분이 바르게 살지 않는 사람들을 보면 권면 하십시오. 하나님은 권면에 대해 에스겔에게 하나님은 의인이 아닌자를 부르시고 스스로 의롭다 하는자를 물리치신다고 하셨습니다.

*comfort the feeble-minded (5:14),*

We have a tendency many times to become annoying with the feeble-minded. You know, to pass them off. But we are told here we ought to be comforting the feeble-minded. God bless them, man. You know, our hearts should be going out to them and we should be patient and seek to comfort them, rather than being brusque and short.

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*support the weak, be patient toward all men. See that none render evil for evil unto any man (5:14-15);*

Oh, isn't that difficult? How we love to get even, but see that we don't.

오! 어렵지 않습니까? 어떻게 우리가 할수 없는것을 똑같이 사랑합니까.

*but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you (5:15-18).*

Again, I would call attention to the fact it doesn't say, "For everything give thanks." That would be hypocritical. I cannot honestly give thanks for a lot of things, but I can give thanks in them. I can't give thanks, really, for the problems that I face, but I can give thanks in the problems. I don't give thanks for the trials, but I give thanks to God in the trials. If I've lost everything, I don't thank God for the fact that I've lost everything, but I thank God in the losses, not for the losses, because I know that God is control of my life. I know that God is controlling those things that happen to me because I've committed my life to Him and I know that God loves me. And I know that God is working out a wise plan in my life, and He is wiser than I. And I know that God can see the long term, where all I can see is the short term. And so, in everything that happens to me, because God is controlling those happenings, because God is governing my life, I give thanks to God in everything; that He loves me, that He's in control, that He is guiding the things of my life, and that He's gonna work out His good eternal plan and purposes in me. "In everything give thanks."

여기"모든것에 감사하라" 하지 않은 사실에 흥미가 있습니다. 저는 솔직히 저에게 일어나는 많은것에 감사할수는 없지만 그 동기들에는 감사합니다. 문제에 부딪힐때, 솔직히 감사할수 없지만 문제의 동기들에는 감사할수 있습니다. 시련들에 감사할수 없지만 시련의 동기들에게는 하나님께 감사할수 있고 내가 나의 모든것을 잃는다는것에는 감사할수 없지만 잃는 그 동기 자체에는 감사합니다. 왜냐하면 잃는것이 아니고 하나님이 나의 삶을 주장 하시는 것이기 때문입니다. 저는 저의 삶을 그에게 맡기었고 그를 사랑하며, 저에게 일어나는 모든것들을 하나님이 주관하고 계시는 것을 압니다. 저보다 현명하시고 좋은것을 준비하고 계시는 하나님이십니다. 저는 눈앞의것만 볼수있지만 멀리보시는 그가



나의 일어나는 모든것을 주관하시고, 간섭하시고 영생과 삶의 궁극적인 목표도 주시는 하나님께 감사합니다.

*Quench not the Spirit (5:19).*

Now, a lot of people use this scripture to tolerate all kinds of foolishness going on within the body of Christ. You know, someone screaming outlandishly and running up and down the isles screaming and all, and in their second pass, Romaine catches them and takes them outside. And you know the first thing they say to Romaine, "The Bible says, 'Quench not the Spirit.'" Well, that's not what Paul's talking about. There is a spirit that is to be quenched: the human spirit.

이제 많은 사람들이 이구절을 그리스도의 몸의 희생에 인용하고 있습니다.

어떤 사람이 이상하게 소리치며 복도를 이리저리 다니며 소리를 두번씩이나 지를 때에 로마인 이 그를 잡아 밖으로 데리고 나갔습니다. 그가 제일 먼저, 아세요? 성경에 성령을 소멸치 마라고 했습니다 라고 말했습니다. 바울이 성령을 소멸치 말라고 한것은 인간의 영이 소멸되는것을 말합니다.

We are told grieve not the Holy Spirit of God. How is the Holy Spirit grieved? How do we quench the Spirit? You know one of the greatest quenches of the Spirit is a lack of love? That's how we quench the Spirit. The Spirit's work in our hearts and in our lives can be hindered by bitter feelings, by hatred, and jealousy, and animosity, and those kind of feelings; that's what quenches the work of the Spirit within your life. And so, it's really talking about that work of God's Spirit within your life, don't quench it. The fruit of the Spirit, you see, is love, and that is what the Spirit is speaking to, is seeking to produce in you is that love. Don't quench the Spirit, open up to love. Open up to be an instrument of love. Open up to be a channel of God's love. Release yourself to love.

우리는 슬픔이 하나님의 거룩한 영이 아니라고 들었습니다.어떻게 거룩한 성령이 통탄 합니까? 어떻게 우리가 성령을 소멸시킵니까? 당신도 아다시피 결핍된 사랑이 성령을 소멸시키는 원인입니다. 우리안에 역사하시는 성령과 우리의 삶들이 괴로움에 의하여 미움, 질투, 증오, 방해를 받습니다.이런것들이 우리안에 역사하시는 성령을 소멸한다는 것입니다. 여러분의 삶안에 하나님의 영의 역사가 소멸 되지 않는 것입니다. 영의 열매는 사랑 즉 성령이 말하고 있고 당신안에서 생성 되고 있는 그 사랑 입니다. 성령을 소멸치 말라는 것음 사랑 하라는 것입니다. 사랑의 도구를 열으라는 것입니다. 하나님의 사랑의 길을 열로, 당신 자신을 사랑 하도록 하는 것입니다.

A lot of times we have a hesitancy in this because we've been burned in the past. We've been hurt. I loved them and then they rejected me, and we feel so rejected that we begin to close up and we won't open up to love. And as we close up and tighten up we're actually quenching the Spirit. "Quench not the Spirit."

많은때 우리는 과거의 상처로 주저하고 있습니다. 나는 그들을 사랑 했지만 거절 당하고, 우리가 마음을 닫고 사랑하지 않는 거절감으로 상처를 받은 적이 있습니다. 이렇게 마음을 닫아 버리고 긴장하는것이 성령을 소멸하는 것입니다. 성령을 소멸하지 마십시오.

*Despise not prophesyings. Prove all things (5:20-21);*

And, of course, with prophecy, that is necessary to be proved. As Paul said in 1 Corinthians 14, "When one prophesies, let the others judge." And so, it is tied together here, "Despise not prophesyings. And yet prove all things."

물론 예언은 증거가 필요 합니다. 그래서 바울은 고린도 전서 1:14절에서 한 사람이 예언하고 한 사람은 판단 하라고 말한것 같이 이 두가지는 서로 공존 합니다.

“예언을 멸시치 말고 모든것을 증거하라”

I've had some people give me some off-the-wall "thus saith the Lord" prophecies. Several years ago, I had a man prophesy that I was gonna be carried out of the church in a casket within two weeks. He didn't like the fact that I didn't go along with his "Jesus only" doctrine. He said God was going to judge me. He had this vision and he prophesied, "Thus saith the Lord," you know, "in two weeks they're gonna carry you out in this black coffin." Well, I knew that was wrong, because my wife would never get a black coffin. An interesting thing, I had that man's funeral service within two weeks, so I just told my wife, "Evidently he saw the wrong face in the casket."

어떤사람이 저에게 "하나님의 말씀" 이라고 엉뚱한 예언을 한 적이 있었습니다. 몇년전 제가 2주안에 넘어져 관에 넣어져 교회밖으로 실려 간다고 예언한 사람이 있었습니다. 그 사람은 제가 예수님만 증거하는 것을 싫어 하였고 하나님께서 저를 심판하실것이라고 했습니다. 그는 제가 까만 관에 실려 나가는 것을 보았다고 예언 했습니다. 저는 제 부인이 까만 관을 산적이 없기에 그것이 사실이 아니라는것을 알았습니다. 재미 있는것은 2주일 후에 그의 장례식이 있었습니다. 저는 부인에게 그가 그 관안에 있는 얼굴을 잘못 봤다고 했습니다.

Prove all things. Someone gives you a prophecy, just don't accept it. Prove it. Don't despise it, though. And I get a lot of...I get a lot of, "Thus saith

the Lords,” and a lot of mail, and a lot of people feel that God has used them as a channel to speak to me. And I want to be open. God knows my heart; I want to be open. There are a lot of times, you know, you get sort of burned on these things. You say, “Aw, I...” and you don’t even bother to read them, because there’s a certain kind of a pattern to them all. And yet, I don’t want to despise prophecy. I want to be open. I want God to be able to speak to me through ever...I can recognize, I accept that God can use others to speak to me, and I am open to God speaking to me. However, I want God to speak to me however He wants to speak to me.

모든것들을 증거 하십시오. 누가 예언 했다고 그냥 받아들이지 마십시오. 증거 하십시오. 떨시치 말고 나가십시오. 저는 정말 많이 ,정말 많이 “하나님의 말씀” 이라고 편지를 통하여, 많은 사람들이 하나님께서 그들을 저에게 이야기하시는 통로로 사용하셨습니다. 그리고 저는 마음문을 열고 있습니다. 하나님은 저의 마음을 알고 계십니다. 저는 마음문을 열고 있습니다. 여러분도 아시지만 많은 경우에 이런것들때문에 지쳐 버릴때가 있습니다. 여러분이 말하기를 “오 나는...그런것들은 모두 상투적인것이므로 읽을 필요도 없겠지요. 그러나 저는 예언을 떨시치 않습니다. 저는 마음문을 열고 있어요. 저는 하나님께서 저에게 말씀하실수 있도록 하기를 원합니다. 저는 하나님께서 다른 사람을 통하여 저에게 말씀하시는것을 받아들입니다 그리고 저도 하나님께서 저에게 말씀하실수 있도록 마음문을 열고 있습니다. 그런데도 불구하고 하나님이 원하시면 하나님께서 저에게 말씀하시기를 원하고 있습니다.

But on the other hand, I feel that it is incumbent that I do prove all things and then,

어쨌거나 제가 모든것을 증명하는것이 저의 의무라고 여겨 집니다.

*hold fast that which is good (5:21).*

I think that this is Chuck Missler’s sort of motto in every speech. He just says, “Hey, I’m gonna say a lot of wild stuff, and I don’t want you to believe anything I say. I want you to prove all things, and then hold fast that which is true. Be like the Bereans, ‘More noble than those in Thessalonica, and that they went and searched the scriptures to see if these things be of God.’” Prove all things, and then hold fast that which is good.

저는 이것이 척 미슬러의 각 설교의 중점 이라 생각 합니다. 그는” 내가 많은 극단적인 것들을 말하겠지만 나는 여러분이 그것을 믿지 않으시길 바랍니다. 저는 여러분이 이 모든것을 증거 하시기를 원 하고 있지만 그중에 진실된것들을

취하시길 원합니다. 베뢰아 인들처럼 되십시오. 데살로니가 인보다 더 고상하고 하나님의 것들을 볼수있는 글을 찾아나섰던” 모든것을 증거 하고 모든것을 헤아려 좋은것을 취하십시오.

Here's an important one:

여기 중요한것이 하나 있습니다.:

*Abstain from all appearance of evil (5:22).*

I love this sparkling apple juice. And now Treetop has come out with Sparkling Apple Juice, but they put it in these large green bottles, you know, with the gold foil at the top and all. And I hate to buy it, because I'm afraid someone will see me checking out and say, "Oh, he's buying wine or champagne," or something, you know, because of the bottle that they put it in. So, sort of a dilemma. I want to abstain from all appearances of evil. But the Lord's taking care of that. Price Club has it in the case, and they're little twelve ounce bottles and no foil or anything, so I'll now get my sparkling apple juice.

저는 이 탄산 사과 주스를 좋아합니다. 요즈음 트리톱회사에서 이 탄산 사과주스를 내어 놓았습니다. 그들은 그것을 큰 초록색 용기에 담아 놓았습니다. 그리고 뚜껑 부분에 황금색 포일로 씌워 놓았습니다. 그러자 저는 그것이 사기 싫어졌습니다. 왜냐하면 어떤사람들이 제가 그것을 사가지고 나올때 "아! 그가 포도주나 샴페인을 사고 있군" 혹은 다른 이상한 말을 할지 몰라서입니다. 왜냐하면 병이 그렇게 생겼으니까요. 고민이 생겼지요. 저는 마귀들의 환상에서 벗어날수가 없었습니다. 그러나 하나님이 그것을 해결해 주셨습니다. 프라이스클럽에서 그것을 상자에 넣어 팔고 있는데 그것은 작은 12온즈짜리 병이었고 포일이나 다른것이 없었습니다. 그래서 저는 이제 제 탄산 사과 주스를 갖게 되었습니다.

I do think we need to be very sensitive on the appearances of things, to shun the appearances of evil. There are those couples that often come and say, "Well, we're living together in the same house, but we're not sleeping together." Well, who knows? You know, the neighbors, surely they don't know, and it has the appearance of evil. And we are told, and I think we need to abstain from all...even the appearances of evil. We don't want to stumble anybody.

저는 우리가 마귀들의 등장을 피하기 위해서 물건들의 모양에서도 매우 민감할 필요가 있다고 생각합니다. 그 부부들은 종종 제게 와서 말하기를 "저희는 한 집에서 살고 있지만 잠자리를 같이 하고 있지는 않아요." 누가 압니까? 그렇지요.

이웃들은 모릅니다. 그러나 그것이 마귀의 모습입니다. 그리고 우리에게 말합니다. 저는 우리가 모든것으로부터 절제할 필요가 있다고 생각합니다... 마귀의 등장으로부터 조차도. 우리는 어떤사람도 잘못을 저지르게 하는것을 원치 않습니다.

*And the very God of peace sanctify [set you apart] wholly [or completely]; and I pray God your whole spirit and soul and body be preserved (5:23)*

Notice, Paul recognizes the tricotomy of man: your whole spirit, your whole soul, and your whole body. The three parts of man's being: body, soul, consciousness and spirit. Spirit, which is dead, until we receive the Lordship of Jesus Christ and we are made alive. Once dead in trespasses and sins, but now alive unto God through the Spirit. The spirit is come alive.

주의 하십시오. 바울은 사람의 삼위일체를 인식하고 있습니다.: 당신의 영, 당신의 혼, 그리고 신체. 이 사람의 세가지 부분: 신체, 혼 과 영. 영,우리가 예수 그리스도를 주인으로 삼을때에 까지는 죽어있는. 한번 죄를 지음으로 죽었으나하나님으로 인하여 살아난 영. 영은 살아 있습니다.

Now, psychology and humanism in the universities today teach the dichotomy of man. They teach that the soul and spirit of man are synonymous. It is only those who have been born again by the Spirit of God and experience the spiritual life are trichotomists, and the reason why we are trichotomist is because our spirit has come alive, and we know that the spirit of man is separate and distinct from the consciousness of man.

오늘날 대학의 심리학자들과 인본주의자들은 사람의 2분법을 가르치고 있습니다.그들은 사람의 혼과 영이 같다고 가르칩니다.하나님의 성령으로 거듭난 사람들만이 삼위일체의 영적인 생활을 압니다. 그리고 왜 우리가 삼위일체가 되냐하면 우리의 영이 살았고 영은 사람으로부터 분리되며, 사람의 의식으로부터 분리되는것을 알기 때문입니다.

But the natural man cannot understand the things of the spirit, and neither can he know them because they are spiritually discerned. So try to argue this with a natural man and you get nowhere. He has no way of understanding, no way of comprehending. And the Lord brought me to this after several arguments with the college professor in my sociology class on the subject of the

soul and the spirit being separate entities, distinct. And he was a dichotomist, a humanist, and we went round and round until one day, as I went out of the class talking to myself about that poor ignorant man, the Lord spoke to my heart and said, "Look, you're trying to teach him something he cannot know." The natural man cannot understand the things of the spirit neither can he know them. They are spiritually discerned.

그러나 자연인은 거듭나지 않으면 성령을 받지 못하였기 때문에 영적인 것을 알지 못합니다. 그래서 거듭나지 않은 사람과 이야기 해봤자 그들은 도저히 이해 하지도 못하고 타협 할수 도 없습니다. 제가 혼과 영이 다르다는 주제로 대학의 사회학과 교수와 견해 차이를 경험 한 후에 하나님은 가져왔습니다. 그는 인본 주의자 이었고 우리는 하루종일 토론 으로 공전 하였으며 나는 밖에 나와 굉장히 무식한 사람이라고 혼자 말했습니다. 그때 하나님께서 "보아라. 네가 모르는 그에게 뭔가를 가르칠려고 하는구나" 하고 말씀하셨습니다. 거듭나지 않은 사람은 영을 이해 하지 못합니다. 그들은 영적으로 분별되지 않았습니다.

It is only when you're alive in the spirit that you can understand the things of the spirit, the realm of the spirit. And so, those who are natural, trying to approach the word of God with a natural wisdom and understanding, become confused when you get to the realm of the spirit. But he which is spiritual understands all things, though he is not understand.

여러분이 영적으로 살때에만 영의것들과 영의 영역을 이해 할 수 있습니다. 그래서 거듭나지 않은 사람들이 자기들의 지혜나 이해로 하나님의 말씀, 영의 영역에 마주 할 때 혼동하게 됩니다.

So,

*and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (5:23).*

That is your whole man. God, preserve me physically, my body. God, preserve my mind, my consciousness. And God, preserve my spirit, blameless unto the coming of our Lord Jesus Christ.

그것이 당신의 완전한 사람 입니다. 하나님, 저를 신체적으로 제 육체를 보전하여 주십시오. 하나님, 제 마음, 의지, 나의 영을 예수 그리스도 께서 강림 하실때까지 보전하여 주십시오.

*Faithful is he that calleth you, who also will do it (5:24).*

Oh, how glorious to be called of God, because God is faithful, and having begun a good work in us, He will continue to perform it.

오, 하나님은 미쁘시고, 우리안에 선한 일을 하고 계시고 끊임없이 이루고 계시는 하나님에게 부름을 받는것이 얼마나 영광 인지요.

*Brethren, pray for us (5:25).*

In almost all of his epistles, Paul was asking the people to pray for him as he mentioned how he prays for them. And that's what the body of Christ is all about: bearing one another's burdens, and fulfilling the law of Christ, praying one for another.

바울은 모든 편지에서 바울이 그들을 위하여 어떻게 기도하는지를 언급하는데로 자신을 위하여 기도하여 달라고 사람들에게 부탁하고 잊었습니다. 바로 그것이 하나님의 몸에 대한 전부입니다. 다른 사람의 아픔을 느끼고, 하나님의 법을 준수 하면서 서로를 위하여 기도 하는것.

*Brethren, pray for us. And greet all the brethren with a holy kiss (5:25-26).*

Now, there over in Greece we went to church in Athens, and the brothers all came up and they came up and kissed ya on both cheeks. The practice is still there in Greece. In Rome, the same thing, the brothers all come up, kiss you on both cheeks, and you know, it's a neat experience. It's something that is sort of different to our culture here, but it is a common greeting in that area.

이제 우리가 그리이스 넘어에 있는 아텐에 있는 교회에 갔을때 형제들이 전부 나와 우리를 위해 양쪽 볼에 입맞춤 해주었습니다. 이 관습이 아직도 그리이스에 남아 있습니다. 로마에서도 똑같이 모든 형제들이 나와 양쪽 볼에 입맞추어 주었습니다. 그것은 감미로운 경험 이었습니다. 이곳 문화와 사뭇 틀린 것이었지만 그곳에서는 통상적인 환영 이었습니다.

*I charge you by the Lord, that this epistle be read unto all the holy brethren (5:27).*

So we really sort of obeyed the commandment here in reading this epistle to all of you holy brethren.

그래서 우리는 모든 거룩한 형제들에게 이 편지를 읽어 주라는 명령에 순종하였습니다.

*The grace of our Lord Jesus Christ be with you. Amen (5:28).*

So, next week into the second Thessalonians, and we'll take the whole book of second Thessalonians next week. Only three chapters, and they're all short. So second Thessalonians for next week as we move through the Bible.

다음 주에는 데살로니가 후서에 들어갑니다. 그리고 다음주에는 데살로니가 후서 전부를 할것입니다. 오직 3장뿐이지요.그리고 짧습니다. 다음주일에는 데살로니가 후서를 성경을 통하여 살펴 보겠습니다.

“And now, be ye doers of the word and not hearers only.” May God help us to put into practice those things that He has taught us in His word. Following the exhortations of Paul, may we live a holy, righteous life before God and man. Loving one another more and more as we look for that glorious day when our Lord shall come, and we shall be changed by His Spirit into His own glorious image, according to His mighty power, whereby He is able to subdue all things to Himself. May the grace of our Lord Jesus Christ and the love of God and the peace of His Holy Spirit keep you in Christ. In Jesus' name.

“이제 말씀을 듣느자에서 벗어나 실행하는 자가 되십시오.” 하나님께서 그의 말씀을 우리에게 가르쳐 주신것들을 실행할수 있도록 우리를 도와 주실것입니다. 바울은 우리가 거룩하게 살것을, 하나님과 사람 앞에서 의로운 삶을 살도록 권고하고 있습니다. 서로 사랑하면서 우리 주님이 오실 영광스러운 날을 바라 보면서 우리는 하나님의 성령에 의하여 하나님의 영광스러운 모습과 같이 전능하신 하나님의 능력으로, 변화 받아야 합니다. 우리주 예수 그리스도의 은혜와 사랑과 거룩한 성령의 평화가 우리를 그리스도의 은혜안에 있게 해 주시기를 예수님 이름으로 기도 합니다.