



Ministry of Reconciliation (MOR) Bible Teachings

October 2024

MOR-Bible, which is by God the Father and the Lord Jesus Christ, God's unmerited divine favor grace be to you and peace an absolute end of all strife and trouble from God our Father, and from the Lord Jesus Christ, to the faithful in Christ Jesus.

Father, we thank you for giving us an understanding of your Word regarding the name of your son the Lord Jesus Christ and his authority and power given to him by you, Father. We pray that in everything we are enriched and abound through your gift of holy spirit, and in all knowledge and wisdom of the hope of Christ's return for us. In the name of the Lord Jesus Christ, Amen.

In this month's teaching, we continue to search and track the scriptures in the book of Thessalonians for the name **Lord Jesus Christ** which marks his authority and power (Part 2). We will **bold** the name **Lord Jesus Christ** throughout this teaching for emphasis. We will:

- Review usages of the name **Lord Jesus Christ** documented in Thessalonians.
- Define the number 20 in God's Word.
- Review the first nine (9) usages of the name **Lord Jesus Christ**.

Thessalonians was the first revelation given to the Apostle Paul. It is the last chapter in the seven church Epistles in the Bible. Why? Because the return of Christ is the last event of the Grace Administration. It sums up how the believers should walk in Christ Jesus. It provides a comprehensive and precise understanding of the hope of Christ's return. The scriptures were given by inspiration of God (see 2 Timothy 3:16) to the Apostle Paul. He wrote Thessalonians during the seventh concluding summary in the book of Acts (see Acts 16:6-19:20).

As we rightly divide the Word of truth (see 2 Timothy 2:15) concerning the hope of Christ's return, Thessalonians gives the born-again believers the motivation to prevail with believing action and to make an impact on the adversary's realm. Thessalonians focuses on the truth concerning the hope of the Lord Jesus Christ's return. It admonishes the believers to stand, to walk, to serve, to believe, to love, and to work together as a household to move God's Word!

In the name the **Lord Jesus Christ**, the word "Lord" means master. The word "Jesus" refers to the one who humbled himself and became obedient unto the death of the cross (see Philippians 2:8). The word "Christ" means anointed and becomes the name of his changed position. Ephesians 1:20-23 tells us that God:

Raised him from the dead, and set him at his [God] own right hand in the heavenly places

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:

And hath put all things under his [Christ] feet, and gave him to be the head over all things to the church,

Which is his body, the fulness of him that filleth all in all.

There are only eight (8) chapters of Thessalonians. There are 20 usages of the name **Lord Jesus Christ** as documented in Thessalonians. The number 20 is two times ten, and implies "the completeness of order, marking the entire round of anything, is, therefore, the ever-present signification of the number ten. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete." The equation $2 \times 10 = 20$ indicates that the gathering together of the saints (the holy ones or those set apart and purified ones by the Lord Jesus Christ) is doubly established and leaves nothing wanting and that the order is perfect and complete.

Note: The sources for all Greek-English words are Strong's Exhaustive Concordance of the Bible, The Critical Lexicon and Concordance to the English and Greek New Testament (Bullinger), Young's Analytical Concordance to the Bible, The Word Study Concordance by George V. Wigram and Ralph D. Winter, Number in the Scriptures, (Bullinger) and Webster's Desk Dictionary of the English Language.

The number 20 in the Word of God signifies expectancy and certainty. The gathering together of the saints by the Lord Jesus Christ is our hope and it is certain! Some examples are:

- 20 years that Israel waited for deliverance through Samson (Judges 15:20 and 16:31).

- 20 years Jacob waited to get possession of his wives and property (Genesis 31: 38 and 41).
- 20 years Solomon was waiting for the completion of the two houses - the house of the Lord, and the king's house (1 Kings 9:10 and 2 Chronicles 8:1).

Romans, Ephesians, and Thessalonians serve as the basic doctrinal teaching and instruction for the Grace Administration that started on the day of Pentecost (see Acts 2:2-4). These three doctrine epistles deliver all the essential truths for a person to be born-again of God's Spirit (see Romans 10:9) and to know they have been blessed with all spiritual blessings in heavenly places in Christ and have been chosen in God before the foundation of the world, that they should be holy and without blame before God in love (see Ephesians 1:3-4). These doctrine epistles tell the believer to have the endurance and to stand for God and His Word because of the hope of the coming of our Lord Jesus Christ, and by our gathering together with him (see 2 Thessalonians 2:1).

We must honestly keep asking ourselves, "Where did I learn what I believe?" "How did I get to the place to believe what I believe today?" "Was it God's Word rightly divided (see 2 Timothy 2:15)?" "Or did I learn and believe from religious traditions or from my sense knowledge?"

In Matthew 4, Jesus was tempted of the devil. It is written in Matthew 4:4:

But he [Jesus] answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

MOR-Bible, which is by God the Father and the Lord Jesus Christ, allows the Word of God to speak for itself, knowing it is pure (see Psalms 12:6), perfect (see Psalms 19:7), and that God has magnified His Word above all of His names (see Psalms 138:2). It is written in 2 Timothy 3:16:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Thessalonians, as a doctrine epistle, does not have scriptures that reproof or correct. This is because when the **Lord Jesus Christ** returns and reclaims his authority and power, he will be in charge.

Over the next two months, we will read all twenty (20) usages of the name **Lord Jesus Christ** documented in Thessalonians. This month is part one where we will search and

track in God's Word the first nine (9) usages of the **Lord Jesus Christ** as documented in Thessalonians. Next month, we will continue the teaching by reviewing the next 11 usages. As a reminder, please read the chapter and context of these scriptures to increase your believing and understanding.

Turn to 1 Thessalonians 1:1 for the first two (2) usages.

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

This greeting is from Paul, Silas, and Timothy to who? *The church of the Thessalonians*; it is a call out of the Thessalonians. Which is by who? *God the Father*. And in who? *The **Lord Jesus Christ***.

Let's continue with verse 2:

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

We give thanks to who? *God always* in our prayers for our brethren and sisters in Christ in the name of our **Lord Jesus Christ** (see Ephesians 5:20).

Verse 3 the third usage:

*Remembering without ceasing your work of faith, and labour of love, and patience of hope in our **Lord Jesus Christ**, in the sight of God and our Father.*
See [September 2019](#) teaching.

The word *remembering* in this verse means to "call to mind" *without ceasing your work of faith*; *faith* means believing. And the word *labor* means to work to "weariness and fatigue." The word *love* means "the love for God in the renewed mind in manifestation." The word *patience* means "endurance proceeding from hope." And in who do we have the patience of hope? *Our **Lord Jesus Christ***. And we do all this in the sight of who? *God and our Father!*

Turn to 1 Thessalonians 2:19 for the fourth usage of the name the **Lord Jesus Christ**. We will read verses 16-18 for the context.

Forbidding us [Paul, Silas, and Timothy] to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them [those Judeans] to the uttermost.

But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

Who hindered Paul, Silas, and Timothy when they came to speak to the Gentiles? *Satan*. Now the fourth usage:

*For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our **Lord Jesus Christ** at his coming? See [October 2019 teaching](#).*

What is our hope or expectation? When the word *hope* is used in the Bible, it always refers to something in the future as you cannot have hope for something in the present. *Hope* is what is available in the future according to God's Word. It is written in Romans 8:24-25:

For we are saved by [to] hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But [in contrast] if we hope for that we see not, then do we with patience wait for it.

Back to 1 Thessalonians 2:19:

For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

The phrase *or joy* (delight)], *or crown* (a garland, honor, glory) means this *crown of rejoicing* is a reward for our walk on earth. See [July 2019 teaching](#) on the five crowns or rewards in God's Word. We cannot receive the crown of rejoicing now, why? Because this crown of rejoicing is given in the presence of our **Lord Jesus Christ** at his coming.

The phrase *of rejoicing* means the act of boasting, exultation. "Are not even you in the presence of our **Lord Jesus Christ** at his coming"? The word *coming* refers to the return of Christ to gather his saints (holy ones, those set apart; purified one) that are dead and alive (see 1 Thessalonians 4:16-17).

1 Thessalonians 3:11 has the fifth usage. We will read verse 12 for context.

*Now God himself and our Father, and our **Lord Jesus Christ**, direct our way unto you.*

In this verse, God is the supreme fountain of life and light and our Father. And who else shall *direct our way unto you*? Our **Lord Jesus Christ** will make straight our way to you, the believer. Now let's read verse 12 to see the other benefits we receive:

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

1 Thessalonians 3:13 continues with the sixth usage:

*To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming, of our **Lord Jesus Christ** with all his saints.* See [November 2019 teaching](#).

This verse provides us with what we will receive *at the coming, of our **Lord Jesus Christ*** when we gather together *with all his saints*. Our **Lord Jesus Christ** will make fast (*stablish your hearts*) the center of our being as (*unblameable*), free from fault or defect in holiness and sanctification before God, the supreme fountain of life and light even our Father, *at the coming and presence of our **Lord Jesus Christ** with all his saints* (those born-again of God's Spirit, holy ones, those set apart and purified ones).

The English word *saint* is the Greek word *hagiois*, meaning "holy ones, those set apart," and it is from the verb *corps* or *hazō*, which means "the purified one."

1 Thessalonians 5:9 has the seventh usage. We will also read verse 10 for context.

*For God hath not appointed us to wrath, but to obtain salvation by our **Lord Jesus Christ**.* See [January 2020 teaching](#).

For God hath not appointed us to what? Wrath. The word *but* means in contrast. So, in contrast to *wrath*, what are we *to obtain*? *Salvation* or wholeness. And by whom do we get this? Our **Lord Jesus Christ**. Isn't it wonderful to unpack these verses and see the richness of God's Word?

Why is the Church of the Body of the born-again believers not appointed to wrath? Because we will already be gathered together with Christ (see 1 Thessalonians 4:13-18).

Let's continue 1 Thessalonians 5:10:

Who died for us, that, whether we wake or sleep, we should live together with him.

Who *died for us*? Verse 9 tells us this is our **Lord Jesus Christ**. Remember, in the second phase of Christ's return, he comes with his saints to earth. Christ's coming with his saints on earth is called *the day of the Lord* (see 1 Thessalonians 5:2) and this starts the wrath period as described in the book of Revelation. Praise God our Father through our **Lord Jesus Christ** we are not appointed to endure the wrath that will come upon those who refused God's salvation or wholeness through His son the **Lord Jesus Christ**! This is a tremendous truth, people! This is something that we can be thankful, grateful and rejoice in unto God our Father in the name of our **Lord Jesus Christ** as we do not have to endure the wrath.

Now for the eighth usage in 1 Thessalonians 5:23. We will read verses 18-22 for the context.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit.

Despise not prophesyings.

Prove all things; hold fast that which is good.

Abstain from all appearance of evil.

*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our **Lord Jesus Christ**.*

Can you even imagine this? The very God of peace will provide you with the **absolute end of all strife and trouble**. God is the supreme fountain of life and light and He will *sanctify you wholly* or set you apart completely whole. We pray God will ensure *your spirit and soul and body be preserved blameless unto the coming and presence of our **Lord Jesus Christ***.

Most of us have never been taught what God our Father has done for us through our **Lord Jesus Christ**! Here are a few:

- I am a son of God (1 John 3:2).
- Filled with the gift of holy spirit (Acts 2:4).
- Believing to operate all nine manifestations of the spirit (1 Corinthians 12:7-11).
- I am and ambassador of Christ (2 Corinthians 5:20).

- God has not appointed me to wrath but I have salvation, wholeness through our Lord Jesus Christ (1 Thessalonians 5:9).

What a God and Father we have! Look at what we have and can achieve through our **Lord Jesus Christ!**

1 Thessalonians 5:28 has the ninth usage of the phrase the **Lord Jesus Christ**. We will read verses 24-27 for the context.

Faithful is he (God) that calleth you, who also will do it.

Brethren, pray for us.

Greet all the brethren with an holy kiss.

I charge you by the Lord that this epistle be read unto all the holy brethren.

The English word *charge* in verse 27 means to “make one swear, to adjure, and oath.” The word *Lord* is master, and the word *epistle* means a letter which is to *be read*. This is not simply reading the epistle, rather this phrase means we are “to know certainly, know again, read; to know by experience.” The word *holy* means “holy ones, those set apart.”

So, the context is that we are charged by the master that this epistle be read with certainty in order to know by experience to all the holy ones, purified ones, that are set apart by the gift of holy spirit that is in them. Wow!

Now, let’s read the ninth usage in verse 28:

*The grace of our **Lord Jesus Christ** be with you. Amen. See [February 2020 teaching](#).*

Based on the context of the charge to read this epistle (Thessalonians) whose grace is with us? **Our Lord Jesus Christ.**

In this month’s teaching, we searched and tracked in the scriptures in Thessalonians for the name **Lord Jesus Christ** which marks his authority and power. We defined the number 20 in God’s Word which signifies expectancy and certainty. We were reminded that the gathering together of the saints, holy ones, those set apart and purified ones by the **Lord Jesus Christ**, is our hope and it is certainly! And we reviewed the first nine (9) usages of the name **Lord Jesus Christ**.

In Thessalonians, which is a doctrine epistle in which we are charged to read with certainty, we learned:

- That all churches are to be by God the Father and in the **Lord Jesus Christ**. *Grace be unto you, and peace, from God our Father, and the **Lord Jesus Christ*** (1 Thessalonians 1:1).
- *Remembering without ceasing your work of believing, and labor of love, and patience of hope in our **Lord Jesus Christ**, in the sight of God and our Father* (1 Thessalonians 1:3).
- *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our **Lord Jesus Christ** at his coming* (1 Thessalonians 2:19).
- *Now God himself and our Father, and our **Lord Jesus Christ**, direct our way unto you* (1 Thessalonians 3:11).
- *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming, of our **Lord Jesus Christ** with all his saints* (1 Thessalonians 3:13).
- *For God hath not appointed us to wrath, but to obtain salvation by our **Lord Jesus Christ*** (1 Thessalonians 5:9).
- *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our **Lord Jesus Christ*** (1 Thessalonians 5: 23).
- *The grace of our **Lord Jesus Christ** be with you* (1 Thessalonians 5:28).

We pray to God our Father that you give thanks in everything. For this is the will of God in Christ Jesus concerning you, that you quench not the spirit, that you despise not prophesyings, that you prove all things, that you hold fast to that which is good, and that you abstain from all appearances of evil. May the very God of peace set apart your whole spirit, soul, and body, and that you be preserved, watched over, kept like a treasure, blameless unto the presence of our Lord Jesus Christ, Amen.

The Word of God is the Will of God.

In the Lord,

Ministry of Reconciliation

Son of God through Jesus Christ

Ambassador for Christ