

1 TESALONIKA 4 ẹṣẹ 13

1 THESSALONIANS 4 VS 13

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13 But I would not have you ‘to be ignorant’ (...the verb is: *agnoeo*; literally, not knowing. So Paul is saying, I want you to know),

brethren, concerning ‘them which are asleep’ (...it's all one word: *koimao*. Paul is talking about: the ones sleeping; those who have already died),

that ye sorrow not,

even as others which have no hope (...Paul doesn't want those following the Lord Jesus to grieve the way others do... who have no future to anticipate; nothing to look forward to)

14 For (...in Greek: *gar*: it's a conjunction; often used to express cause, explanation, or inference. Its sense is best understood when connecting the preceding statement to what follows)

(Paul says...)

For indeed...

if we believe that Jesus died (...and we do! We know Jesus died! Many courageous women stood stunned at the events of His gruesome crucifixion... when Jesus said: *It is finished!* Those same women went to the tomb... where Joseph of Arimathaea and Nicodemus wrapped and interred the corpse.)

and rose again (...Paul says)

if we believe that Jesus... rose again (...and we do! We believe Jesus was raised! Many eye-witnesses... Paul tells us over 500 men probably in Capernaum, on the Sea of Galilee met with Him... all at the same time! Other eye-witnesses include: Peter; the 11 disciples; his half-brother James; the 70 apostles He sent out; and many others, over 120 in the upper room who had returned to Jerusalem.

You know, if you do the math... you come to a sum of nearly 700 to 800 individuals in total. And for years if anyone had question, all these eye-witnesses to Jesus' resurrection... were available to talk to),

13 Șugbọn emi ko ni fe ki iwọ je ‘ode’ (...ise ni: *agnoeo*; gangan, ko mo. Nítorí náà, Paulu si wípe, Emi fe ko si mo),

awọn arakunrin rẹ, nipa ‘wọn eyi ti o wa sùn’ (...oro kan ni: *koimao*. Paulu so wípe: awọn ti sùn; awon ti o ti télẹ kú),

ki ẹnyin ki o ni ibanuje,

ani bi awọn elomiran ti ko ni ireti (...Paulu ko ni fe awon wonyi ti won télẹ Jesu Oluwa lati ibanuje awon ḥona miran şe... ti won ni ojo iwaju lati fokansi; wo ni nkankan lati siwaju si)

14 Nitorí (...ni Greek: *gar*: o ni a apapo; ni igba lati han fa, alaye, tabi mu ero jade. Oniwe-ori ti wa ni ti o dara ju gbóye nigbati pò awọn opin gbólóhùn si ohun ti wonyi)

(Paulu so wípe ...)

nitooto...

ti a ba gbagbo wípe Jesu ku (...a de gbagbo! A mo pe Jesu ku! Opolopo awon onígbóyà obìnrin duro ni derubami awọn işele ti rẹ ti nderuba agbelebu... nigba ti Jésù sọ pé: *O ti pari!* Awon obìnrin kanna lò si ibojì... ibi ti o sin òkú Josefu ará Arimatea ati Nikodemu si.)

ati ki o si dide lèçkansi (... Paulu wí pé)

ti o ba ti gbagbo wípe Jesu... dide lèçkansi (...a si gbagbo! A gbagbo Jesu ti dide! Opolopo awon oju-eleri... Paulu sọ fún wa wípe lori awon ᷊okin 500 jasi ni Kapernaumu, lori okun Galili o pade pélù rẹ... gbogbo ni akoko kanna! Miiran oju-eleri ni: Peteru; awon 11 awon ọmọ-éhin rẹ idaji-arakunrin Jakòbù; 70 aposteli o si rán jade; ati ọpò awọn miran, lori 120 iyara ni oke ni ti o ti pada si Jerusalemu.

O mo, ti o ba ti o ba se awọn eko isiro... o wá si 700 si 800-kóqkan ni lapapó. Ati fun ọdún ti o ba ti ẹníkèni ní ibeere, gbogbo awọn wonyi oju-eleri si Jesu ajinde... wà lati sọrò si),

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if we believe that Jesus... rose again... even so
(...houte; an adverb... it means: in this way; in this manner; so likewise—referring to what preceded or follows)

so likewise... them koimao in Jesus (...the ones sleeping; those who already died in Christ Jesus)

will God ‘bring’ with Him (...the word is: *ago*... meaning: to lead, to accompany, to take with Him).

15 For this we say unto you... by the word of the Lord (...and we know, if it were not so, He would have told us. The Lord always speaks truth),

that we ‘which are alive’ (...again, this is the Greek verb: *zao*)

that we... living (...those who have not fallen asleep in the Lord; those who have not died in Jesus)

and remain (...*perileipomenoi*; the word means: remaining; literally, *to leave all around*; so Paul is talking about: the last day... left overs... of the Lord probably scattered in every nation, tribe... and tongue)

(Paul says...)

that we living and remaining

unto the coming (...*unto the time of the parousia*; a very familiar term in the middle east, for over 300 years, used to designate the official arrival of a king or an ambassador)

the official coming... of the Lord shall not (...here is a double negative... intensifying the negative)

(We could say...)

shall no way, definitely not prevent (...and this word is: *phthano*... meaning: to precede, to anticipate, or to reach and attain before)

the official coming of the Lord shall no way, definitely not precede... them which are asleep

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ti o ba ti a gbagbo wipe Jesu... dide lękansi... ati ki
(...houte; ohun adverb... o tumo si: ni ọna yi; ni ona yi; ki bákan náà—ifilo si ohun ti bere tabi ohun ti o tele)

ki bákan náà... awon ti won tongbe ninu Jesu
(...awon ti sùn; awon ti won ti kú ninu Kristi Jesu)

Olorun yóò ‘mu’ pèlu rẹ (...oró ni: *ago*... itumo: lati ja, lati rin, lati ya pelu re).

15 Nitori eyi ti a wi fun nyin... nipa ɔrọ Oluwa (...ati awon ti a mo, ti o ba ti wà ko bé, o ma ti sọ fún wa. Oluwa nigbagbogbo ma soro otítọ),

ti awa 'ti a wà lăye' (...lękansi, yi ni Greek-ise: zao)

ti a... ngbe (...awon ti won ti sun sile ko lọ ninu Oluwa; awon ti o ti kú ninu Jesu)

ati ki o wà (...*perileipomenoi*; oró tumo si: ti o ku; gangan, lati fi gbogbo ayika sile; ki Paulu wa ni soro nipa: awon ti o kehin ojo... awon a je ku... Oluwa jasi tuka ni gbogbo oríle-èdè, eyà... ati ede)

(Paulu so wipe...)

ti a ngbe ati ti o ku

fun awon bọ (...fun awon akoko ti awon parousia; a gan faramo igba ni aarin-örün, fun lori 300 odun, lo lati yan fun awon osise dide ti a qba tabi eya Asoju)

awon osise wiwa... Oluwa yio ko (...nibi ni a è odi... teramo awon odi)

(A le sọ wipe ...)

kì yio si ọna, pato ko se (...oró na ni: *phthano*... afipamo: lati saaju, lati fokansi, tabi lati de ọdọ ki o si ni anfaani şaaju)

awon osise Wiwa ti Oluwa kì yio si ona, pato ko saaju... awon ti o sùn

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(...said a little differently: the **day the Son of mankind comes in great power and glory** to judge the world will not happen... **that great Day of the Lord**... will not happen... before those who have died in Christ, and those living in Christ, scattered around the earth... get grabbed up)

16 For the Lord himself shall descend (...from on high, He shall step our direction)

from heaven with a shout (...with a loud, commanding summons),

with the voice of the archangel (...with the authority, with the capacity to speak... like Michael, the archangel),

and with the trumpet of God (...even if you are a deep sleeper, none of His people will miss His trumpet blast... because it can raise the dead!):

and the dead in Christ shall rise (...the *nekros en Christos*... notice it is not all the people who have ever died; those who shall rise are those who died... **in Christ**; in the Messiah; in God's Deliverer, those who knew they needed God's help... in every nation)

the dead in Christ shall rise...

first:

17 Then (...this adverb: *epeita...* always means: thereafter, or afterwards)

Then... we living and remaining 'shall be caught up' (...*harpazo* is used 13 times in the NT... describing events that require: force, to catch away quickly. In Acts 8, the Spirit of the Lord caught away Philip after he shared the Good News with the Ethiopian eunuch. In 2 Corinthians 12, Paul uses the word twice to describe... *a man caught up to the third heaven*; he was *caught up to paradise*.

And do not make more out of this, as if Paul was confused about the Lord's agenda. In 1 Corinthians 6:14... Paul wrote: *And God hath both raised up the Lord, and will also raise up us by His own power*—whether or not Paul was living at the time.

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(...wi kekere kan: **ojo na ti Omo aráyé wa ni agbara nla ati ogo** lati ṣe idajo aiye yoo koni ṣelege... **Ojo nla ti Oluwa**... yoo koni ṣelege... ṣaaaju awon ti o ti kú ninu Kristi, ati awon ti ngbe ni Kristi, tuka ni ayika aiye... to dimu soke)

16 Nitori Oluwa ara yio sokale (...lati ga, on o si wa itoṣona wa)

lati ɔrun wá yio pariwo (...pelu ariwo nla, pa láṣe pi pe sibikan),

pelu ohùn angeli (...pelu awọn aṣe, pelu awọn agbara lati soro... bi Mikael, awọn olori angeli),

ati pelu ipè ti Olorun (...paapa ti o ba je hanrun olorun, kò si awọn enia rẹ yoo padanu ipè rẹ... nitori ti o le gbé okú dide!):

ati awọn okú ninu Kristi ni yio dide (...awọn *nekros en Christos*... akiyesi pe ko se gbogbo awọn enia ti o ti kú ri; awon ti yio dide ni o wa awon ti o ku... **ninu Kristi**; ninu awọn Messia; ni Olorun Olùgbalà, awọn ti o mọ ti won nilo ìrànlwó Olorun... ni gbogbo oríle-èdè)

awọn okú ninu Kristi yio dide...

akókó:

17 Nigbana ni (...yi adverb: *epeita...* nigbagbogbo tumo si: naa, tabi lehin)

Nigbana ni... a ngbe ati ti o ku 'a si mu soke' (...*harpazo* ni lo 13 ni igba NT... apejuwe işelé ti o nilo: agbara, lati yé kuro ni kiakia. Ni 1ṣe 8, Emí Oluwa mu Filipu kuro lèhin ti o pín awọn ihiṇrere pelu awọn Etiopian iwéfa. ni 2 Korinti 12, Paulu nlo awọn ṣoro lemeji lati se apejuwe... ṣokunrin kan mu soke si awọn ɔrun kēta, o si mu soke ni orun.

Ki o si ma ṣe dię jade ni yi, bi Paulu ko ni idapo nipa agbese Oluwa. Ninu 1 Korinti 6: 14... Paulu kowe: *Olorun ti gbé Oluwa dide, ati ki yoo tun gbé wa nipa agbara ara rẹ*—boya tabi Paulu ti ngbe ni akoko na.

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We can be confident... the catching away of all the learners following Christ... is before the time of the Gentiles ends. Remember: Moses could not enter the promise land... because 2 times he struck the Rock—a shadow and type God used to represent the Lord Jesus; the church He is building now represents the Lord, but His body does not need to be struck 2 times! Psalm 19 says: the Bridegroom is on His way for His Bride, and He's excited. He knows a wedding is going to take place—His!

So, this catching away is before... Jesus the Messiah officially returns to the Mount of Olives... as the conquering **LORD** of lords, which is after the wedding feast, the marriage supper of the Lamb—([Rev.19](#))

Of the 7 great Days of the **LORD**, only 3 fixed days remain... Paul says, **shadows of things to come...** fulfilled in something Jesus Christ does. And what are they?

#5: **The Day of Trumpets**, when summer, and working in the field is over; the crop has grown... then the trumpet sounds 100 times—every 15 minutes that day and the harvest is gathered;

#6: **The Day of Atonement**, the terrible Day of affliction, of the Lord's judgment on the earth; Daniel says, a Rock destroys the 4th brutal government. Of this Day of Judgment, I am confident, nobody knows that day or hour when the Lord Jesus, our Rock of Ages... comes in great power to war with the faithless whore, and with a pimple of a world-politician and a reconstituted roman system of 10 other political fools... who continue their agenda smashing and destroying the world—that's separate, that's later: 2 Thessalonians);

#7: **The Day of Booths**, the feast of temporary shelters; a time of great celebration, the terrible Day of God's wrath, the great battle Armageddon has passed.

C.S. Lewis, like so many bible scholars, underscored what Jesus said: *NO man, woman or child... knows the day and hour of the coming of the Son of Man; that is true.*

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A le je igboya... awọn mimu kuro ti gbogbo awọn akéékó Kristi wónyi... ni o to ni akoko ti awọn keferi pari. Ranti: Mose ko le tẹ awọn ileri ile... nitori igba 2 ti o lù apata—a ojiji ki Olorun lo lati apajuwe ti Oluwa; ile ijo ni bayi duro Oluwa, ṣugbọn ara rẹ ko ni ko nilo lati wa ni lù ni igba 2! Orin Dafidi 19 sọ pé: awọn oko ti bo fun lyawo re, inu re si dun. O mo wipe igbeyawo si bo ni ona!

Nítorí náà, yi ni mimu kuro ni shaaju ki o to... Jesu Kristi ifowosi pada si Òke Olifi... bi awọn idari **OLUWA** awọn oluwa, eyi ti o je lehin ti awọn igbeyawo, awọn àṣè igbeyawo ti odo aguntan—([Ref.19](#))

Ti awọn Ojo nla 7 ti **OLUWA**, ojọ 3 ti o wa titi wa nikan... Paulu sọ pé, **ojiji ti ohun lati wa si...** şe ni nkankan Jesu Kristi se. Ati ohun ti o wa ti won?

#5: **Awọn Ojo Fifun awon iwo**, nigbati ooru, ati ki o sise ni awon aaye je lori; awon irugbin ti po... ki o si fun ipè dun 100 igba—gbogbo 15 işeju ojo ati awọn ikore ti wa ni jo;

#6: **Awọn Ojo Ètùtù**, awọn Ojo eru iponju, ti Oluwa idajo lori ile; Daniel so pé, apata kan pa 4th buru ju ijoba. Ti yi Ojo ìdájo, Emi ni igboya, ko si eniti o mo wipe ojo tabi wakati nigba ti Jesu Oluwa, apata wa ti aiyeraye... wa ni agbara nla si ogun pēlu awọn alaigbagbọ àgbere, ati pēlu iore kan ti a oloselu aye- ati ki o kan atunkó Roman eto ti 10 miiran oselu òmùgọ... ti o tesiwaju wọn agbese fó ki o si run awọn aye—ti o ni lọtò, ti o ni nigbamii: 2 Téṣalóníkà);

#7: **Awọn Ojo Kẹdogun**, awọn ajo ti ibùgbé dabobo; akoko kan ti nla ajoyo, awon eru ojo ti Olorun ibinu, awon nla ogun Amágedonì ti koja.

C.S. Lewis, bi ọpolopo awọn ojogbọn Bibeli, tenumo ohun ti Jesu sọ pé: *KO si ọkunrin, tabi obinrin tabi ọmọ... ti o mọ ojo ati wakati na ti Ọmọ-enia; ti o je otito.*

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Jesus said, *the Son of Man will officially come in administrative power and great glory... to judge the world—that #6 great day... because the world did not embrace His first coming in humility, to substitute His life for mankind... as He vindicated His loving Father who said: the payment for sin, is death.*

The misuse of this gift of freedom: not to love God our Father, not to be thankful and acknowledge Him; nor to love one another as He loved us... but rather, to embezzle His gift of life and love ourselves... the cost of doing that is: *death*.

Prophet Isaiah says about this Man of Sorrows, who was despised and rejected, who substituted for us and took our place... *when we make His soul our offering for sin; He will see... and will be satisfied;* what He labored to accomplish is already finished on that #1 great day: **The Passover**.

#2: **The Day of Unleavened Bread**, when Jesus, the living bread descended from heaven to do his work... and was buried in the tomb... that Good Wednesday evening;

#3: **The Day of First fruits**, when Jesus, who is the first fruits from the dead, was raised 3 days and 3 nights later... that Saturday evening... according to the promise of the Father;

#4: **The Day of Pentecost**, when the Spirit of God was given... starting with over 120 life-long learners of the Lord... who gathered in that upper room in Jerusalem... 50 days later.

So, what fixed day, what great event of the **LORD** is next? Well, do the math! It's what Paul is talking about. We can remain uninformed; but Paul began saying:

But I would not have you to be ignorant.

Ask yourself the question: What feast day of the **LORD** is next? What starts a series of events... at the end of the time of the Gentiles? **The Day of Trumpets...** usually in September or sometimes early October.

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Jesu si wipe, Ọmọ-enia yio ifowosi wa ni Isakoso agbara ati ogo nla... lati ṣe idajó aiye—ti **# 6 ọjọ nla...** nitorí awọn aiye kò si gba esin re akoko ni irele, lati se aropo aye re fun eniyan... bi o dare fun ife rẹ Baba ti o si wipe: awọn owo fun ẹṣẹ, ni ikú.

Awọn ilokulo ti ebun yi ti ominira: ko to féràn Ọlɔrun Baba wa, ko si ni ọpẹ ati ki o jẹwó u; tabi lati fे okan miran bi o fẹ wa... sugbon dipo, ilokulo ebun rẹ ti aye ati ni ife ara wa... awọn iye owo ti ṣe ti o je: *ikú*.

Woli Aisaya wi nipa yi Eniyan ti Ibanuje, ti o wà kegàn ati ki o kọ, ti o paro fun wa o si mu wa ibi... nigba ti a ba ṣe ọkàn rẹ wa ẹbọ fun ẹṣẹ; O si yoo ri... ati ki o yoo wa ni inu didun; ohun ti O ṣışe lati se ti wa ni télẹ ti pari lori wipe **#1 ọjọ nla: lrékojá**.

#2: **Ọjọ Buredi Alaiwu**, nigbati Jesu, awọn ti ngbe akara sokalẹ lati ṣrun wá lati se ise re... ati awọn ti won sin ni iboji... ti o ojo Wesidee aşalẹ ti o dara;

#3: **Ọjọ idamewa akoko**, nigba ti Jesu, ti o jẹ akoko eso kuro ninu okú, ti dide ni ọjọ 3 ati oru 3 lehin... ti o Satidee aşalẹ... gege bi ileri Baba re;

#4: **Ọjọ Pentekosti**, nigbati Ẹmí Ọlɔrun fun... bere pēlu lori aye-gun 120 akékpó ti Oluwa... ti o jọ ni ti oke yara ni Jerusalemu... ọjọ 50 lehin.

Nítorí náà, ohun ti o wa titi ọjo, ohun nla ti işele ti **Oluwa** ni tókàn? Daradara, ṣe awọn eko isiro! O ni ohun ti Paulu ti wa ni soro nipa. A le wa ko fun; sugbon Paulu berẹ sí sọ:

Sugbon mo yoo ko ni o lati wa ni ode.

Beere ara re ni ibeere: Ohun ti àse ọjo ti Oluwa ni tókàn? Ohun ti berẹ a lèṣẹṣẹ ti işele... ni opin akoko ti awọn keferi? **Ọjọ Fifun awon iwo...** maa ni mésán tabi ni tete Oṣù ti o tele.

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Now, there are those who prefer manmade traditions, and lighting candles... and praying to the dead... and scrap like that, so they prefer to be ignorant... instead of learn what our great Shepherd / our great Pastor said — *My sheep hear My voice and they follow Me.* He also said, *When the Son of comes again, will He find the faith?* Will He find the faithful acting, living based on what He first told us... sustained by confidence in His Word! Or... will the Son of Man find... just a bunch of goofy stuff going on?)

(So hear Paul again...)

Verse ¹⁷ Then... we living and remaining shall be caught away...

together with them in the clouds,

to meet the Lord in the air (...clearly, on some joyous **Day of Trumpets**, the next important day on the Lord's calendar... Jesus will be on proverbial Cloud 9 as He finally meets His Bride. When? Well, this could be the year! If not this year; then keep going, don't quit; March on in Christ; keep running the race... in faith):

and so shall we ever be with the Lord.

18 Wherefore (...why was all this said? Paul says...)

comfort ...the action word is: *parakaleo*; it means: to call alongside... like an advocate; it means to help and strengthen, to call near... which is what the Holy Spirit is doing; we can ask His help to do the same.

But know this: if your request is to help strengthen the Church Jesus said He is building; then, the Spirit has been ready to help for a very long time. So don't sit around and wonder if He heard you. He's there, right where you are, ready to go! So acknowledge Him...

and do what Paul says:

comfort... lend help... strengthen... one another with these words.

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Bayi, nibẹ ni o wa awon ti o fẹ aşa eniyan se, ati ina candles... gbadura si awọn okú... ati alokuirin bi ti, ki nwọn fẹ lati wa ni ḥope... dipo ti kọ ohun ti wa nla Olùṣo / wa nla Aguntan wi — agutan mi gbọ ohùn mi ati awọn ti wọn tèle mi. O si tun wípe, Nigbati Ọmọ ba tun, yoo ti o ri igbagbọ? Yoo O si ri awọn olóòótó osere, ngbe da lori ohun ti o akoko so fun wa... ko duro nipa ibekele ninu oro re! Tabi ... yoo Ọmọ-enia ri... o kan kan ti opo ti irikori nkan na ti lọ lori?)

(Nítorí náà, gbọ Paul lèkansi...)

Esẹ ¹⁷ Nigbana ni... a ngbe ati ti o ku yio si ni a dalejo ni kuro...

paapọ pẹlu wọn ni awosanma,

lati pade Oluwa ni awọn afefe (...kedere, on dié ninu awọn alayo **Ojo Fifun awon iwo**, nigbamii ti pataki ojo on Oluwa kalénda... Jesu yoo si wa lori proverbial awosanma 9 bi o nipari pàdé lyawo re. Nigbati? Daradara, yi le jẹ awọn odun ! ba ti ko odun yi; ki o si pa lọ, ma ko olodun-; march on ni Kristi; pa nṣiṣe ni ije... ni igbagbọ):

ati ki a si wa pẹlu Oluwa lailai.

18 Nitorina (...idi ti a ti gbo gbogbo wonyi? Paulu wi...)

irorun... awọn işe ṽoro ni: parakaleo; ti o tumo si: lati pe papọ... bi alagbawi; ti o tumo si lati ran ki o si mu, lati pe sunmo... eyi ti o jẹ ohun ti Ẹmí Mimo ti wa ni şe; a le beere rẹ iranlọwọ lati se ohun kanna.

Şugbon mọ eyi: ti o ba ti rẹ ibéérè ni lati ran teramo awọn ile ɿjo Jesu wi; ki o si, Ẹmí wa lati ran fun a gan igba pipé. Ki ma ko joko ni ayika ati lyanu ti o ba ti o gbọ ṽ. O si ni nibẹ, otun ibi ti o ba wa ni, setan lati lọ! Ki e yin...

ki o si şe ohun ti Paulu sọ pé:

irorun... wín iranlọwọ... mu... ọkan miran pẹlu ṽoro wonyi.