

Memory Footnotes, Week 2

1 Thessalonians 1:10, note 1—7 lines (7 pts)

Because we are awaiting the Son of God from the heavens, our future is focused on Him. Our life declares that we have no hope on this earth and no positive destiny in this age, and that our hope is the coming Lord, who is our destiny forever. This governs, holds, and keeps our Christian life for the church life.

2 Thessalonians 2:13, note 3—16 lines (16 pts)

Sanctification of the Spirit consists of three steps: (1) the Spirit's seeking us and convicting us at the time that He caused us to repent and believe; (2) His sanctifying us both positionally and dispositionally at the time we were saved; and (3) His sanctifying us dispositionally as we pursue the growth in life. By these three steps of the Spirit's sanctification, God's salvation is applied to us that we may obtain and enjoy it fully. The three steps of the Spirit's sanctification not only separate us from all old and negative things, making us holy unto God, but also sanctify us, making us a new creation full of the Lord's essence and element, that we may obtain the Lord's glory.

2 Timothy 3:2, note 2—18 lines (18 pts)

In 1 and 2 Timothy and Titus seven kinds of lovers are mentioned: (1) lovers of self, (2) lovers of money, (3) lovers of pleasure, (4) lovers of God (v. 4), (5) lovers of good (Titus 1:8), (6) lovers of husbands, and (7) lovers of children. Also, two kinds of nonlovers are mentioned: (1) nonlovers of good, and (2) nonlovers of God. Whatever one loves, his whole heart, even his entire being, is set on and occupied and possessed by. This is crucial! Whether there would be a day of glory in the church's victory or grievous days of the church's decline depends altogether on what kind of lovers we are. History tells us that the root of the church's decline was the loss of her first love toward the Lord. To maintain the victorious standard of the church, we must be lovers of God and lovers of the good that pertains to God's economy.

2 Timothy 1:1, note 1—29 lines (29 pts)

This book was written at a time when the churches established through the apostle's ministry in the Gentile world were in a trend of degradation and the apostle himself was confined in a remote prison. Many had turned away from him and forsaken him, including even some of his co-workers (4:10). It was a discouraging and disappointing scene, especially to his young fellow

worker and spiritual child, Timothy. Because of this, in the opening of this encouraging, strengthening, and establishing Epistle, he confirmed to Timothy that he was an apostle of Christ not only through the will of God but also according to the promise of life, which is in Christ. This implies that though the churches may become degraded and many of the saints may backslide in unfaithfulness, the eternal life, the divine life, the uncreated life of God, promised by God in His holy writings and given to the apostle and all the believers, remains forever the same. With and upon this unchanging life the firm foundation of God was laid and stands unshaken through all the tide of degradation. By such a life those who seek the Lord out of a pure heart are able to stand the test of the church's decline. This life, which the apostle in 1 Timothy charged Timothy and others to lay hold on, must have been an encouragement and strengthening to the apostle in perilous times.

1 Thessalonians 1:3, note 2— 38 lines (38 pts), **skip 2nd paragraph in printed Bible**

Here faith indicates the nature and strength of the work; love, the motivation for and characteristic of labor; and hope, the source of endurance. These depict the structure of the genuine Christian life, a life constructed with faith, love, and hope. Such a life originates not from the ability of the believers' natural being but from the infusion of what God, in whom they believe, is. It is carried out by their sacrificial love toward their loving Lord, who loved them and gave Himself for them, and toward His members, whom He has redeemed through His death in love. This life lasts and stands unchanging by the sustaining power of the hope in which the believers look for their beloved Lord, who promised that He would come to take them to Himself. Such a life is the content of this Epistle.

In the two Epistles to the young church in Thessalonica, the genuine Christian life for the proper church life is revealed in a simple and brief way. It is a life of three dimensions in the light of the Lord's coming back, having faith as the beginning, the foundation, love as the process, the construction, and hope as the consummation, the completion. Faith is toward God, love is toward the saints, and hope is in the Lord's coming. The first Epistle is for encouragement and comfort; the second is for correction and balance. The believers should live, walk, and work by faith and love in the hope of the Lord's coming back; but they should not have the erroneous concept that the Lord will come immediately and, thus, that they need not make any long-range plans. The apostle Paul's writings concerning the Christian life for the church life begin with the book of Romans and conclude with these two Epistles.