

Message Two

The Divine and Mystical Realm

RK Hymns: 474, 608

Scripture Reading: John 14:10-11, 16-20; 1 Cor. 15:45b;
2 Cor. 3:17-18; 13:14; Gal. 3:14

- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

I. All the saints in the Lord's recovery need to have a clear view, a vision, concerning the physical realm and the divine and mystical realm—Prov. 29:18a; Acts 26:19:

Prov 29:18a Where there is no vision, the people cast off restraint; ...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

- A. We need to appreciate the divine and mystical realm by being impressed with a sharp contrast: earthly versus heavenly, judicial versus organic, objective versus subjective, physical versus mystical—Rom. 5:10; Heb. 8:1.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

- B. We need to enter into a realm, a sphere, a kingdom, which is much higher than the realm that we are in now; this higher realm is the divine and mystical realm.

- C. We enter into the divine and mystical realm by seeing this realm; in spiritual things to see is to enter—John 3:3, 5.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

II. The Triune God Himself is a divine and mystical realm—14:10-11:

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

- A. The Triune God—the three of the Divine Trinity—is self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm, with the three of the Divine Trinity dwelling in one another—Matt. 28:19; 2

Cor. 13:14.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

- B. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son; this indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

III. The divine and mystical realm into which we may enter today and in which we may live is actually not simply the divine and mystical realm of the Triune God; it is the divine and mystical realm of the consummated Spirit and the pneumatic Christ— Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18; Gal. 3:14:

- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

- A. The Bible reveals that the Spirit has become the consummated, all-inclusive, and compound Spirit— John 7:39; 14:16-17; 20:22; Rom. 8:9; Phil. 1:19:

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

1. The term *consummated Spirit* implies that the Spirit has been processed and thus has become the consummated Spirit— John 7:39.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

2. The consummated Spirit is the compound Spirit typified by the anointing oil—Exo. 30:23-25:

Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

- a. In Christ's resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power—Phil. 3:10.
Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- b. The issue of this mingling is the compound, consummated Spirit—1:19.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- 3. The consummated Spirit is the Triune God who in Christ has passed through the process of incarnation, human living, crucifixion, and resurrection— John 7:39.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- B. The Bible reveals that Christ has become the pneumatic Christ— 1 Cor. 15:45b:
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 1. Through His death and resurrection Christ became the life- giving Spirit and thereby became the pneumatic Christ— v. 45b; 2 Cor. 3:17-18.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 2. Thus, we may speak of the divine and mystical realm of the consummated Spirit and of this pneumatic Christ—John 7:39; Gal. 3:14; 1 Cor. 15:45b.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.

IV. In our experience we actually become part of the divine and mystical realm of the consummated Spirit and the pneumatic Christ— John 14:16-20; 17:21-23:

- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- A. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—3:5-6.
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- B. We become part of the divine and mystical realm by participating in God's life (v. 15), nature (Eph. 1:4; 2 Pet. 1:4), mind (Eph. 4:23; Phil. 2:5), being (2 Cor. 3:18b; Eph. 3:8), image (2 Cor. 3:18a; Rom. 8:29), glory (v. 30; Heb. 2:10), sonship (Eph. 1:5; Rom. 8:23), manifestation (v. 19), and likeness (1 John 3:2).
John 3:15 That everyone who believes into Him may have eternal life.

- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- Eph 4:23 And that you be renewed in the spirit of your mind
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- 2 Cor 3:18b ... are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 2 Cor 3:18a But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, ...
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

C. We become part of the divine and mystical realm by being built up in the Body of Christ—
Eph. 4:16:

- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1. The Body of Christ is the divine and mystical realm, and the more we are in the reality of the Body of Christ, the more we are in the divine and mystical realm—Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 1:22-23; 4:16.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor 12:27 Now you are the body of Christ, and members individually.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 2. The believers are blended into one entity to be the mystical Body of Christ—1 Cor. 12:24, 27.

1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 Cor 12:27 Now you are the body of Christ, and members individually.

V. As believers in Christ, children of God, we should live in the divine and mystical realm—Rom. 8:16; John 14:2-3, 20; 1 Cor. 15:45b; Gal. 3:14; 2 Cor. 3:17-18:

- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
1 Cor 15:45b ... the last Adam became a life-giving Spirit.
Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- A. The divine and mystical realm into which we may enter and in which we may live is the divine and mystical realm of the consummated Spirit and the pneumatic Christ; we need to learn to live in this wonderful realm—Phil. 1:19; 2 Cor. 13:14; Gal. 3:14.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- B. In the divine and mystical realm, we receive the Spirit as the unique, all-inclusive blessing—vv. 2, 5.
Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?
- C. In the divine and mystical realm, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
- D. In the divine and mystical realm, we experience God's organic salvation—Rom. 5:10.
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- E. In the divine and mystical realm, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.
John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- F. In the divine and mystical realm, we live in the fellowship of the divine life—1 John 1:3, 7; Acts 2:42.
1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

- G. In the divine and mystical realm, we live a spontaneous and effortless Christian life according to the automatic function of the law of life—Rom. 8:2.
 Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- H. In the divine and mystical realm, we live a life of truthfulness as the expression of the revealed divine reality—2 John 1; 3 John 1; John 4:23-24.
 2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,
 3 John 1 The elder to Gaius the beloved, whom I love in truthfulness.
 John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
 John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- I. In the divine and mystical realm, we are mingled with the processed Triune God for the keeping of oneness—17:21, 23:
 John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
 John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
1. The real oneness is in the Triune God—Matt. 28:19; John 17:21, 23.
 Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
 John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
 John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
 2. The genuine oneness is the mingling of the believers with the Triune God—2 Cor. 13:14:
 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 - a. To have such oneness, the believers must be in the consummated Spirit and the pneumatic Christ as the divine and mystical realm.
 - b. The believers are one with the Triune God in the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

VI. Every believer should live in the divine and mystical realm and be a divine and mystical person, one who is human yet lives divinely—Gal. 2:20; 2 Cor. 10:1; 13:14:

- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- 2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- A. We need to be divine yet human—not merely human but mystically human; everything in our living should be divine and mystical— John 14:16-20.
 John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
 John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
 John 14:18 I will not leave you as orphans; I am coming to you.
 John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

- B. To be divine means doing everything with God, in God, by God, and through God—1 Cor. 10:31; Col. 3:17.
 1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
 Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
- C. Like the Lord Jesus, we should be apparently physical yet invisibly divine and mystical, living simultaneously in the physical realm and in the divine and mystical realm— John 3:13; Eph. 4:20-21; Heb. 4:16; 13:13.
 John 3:13 And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.
 Eph 4:20 But you did not so learn Christ,
 Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

VII. “At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left”—Matt. 24:40-41:

- A. The two men and the two women represent the living believers at the time of the Lord’s second coming—Rev. 14:1, 4b.
 Rev 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.
 Rev 14:4b ... These were purchased from among men as firstfruits to God and to the Lamb.
- B. To be taken is to be raptured before the great tribulation—Matt. 24:21; Rev. 3:10:
 Matt 24:21 For at that time there will be great tribulation, such as has not occurred from the beginning of the world until now, nor shall by any means ever occur.
 Rev 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
1. Matthew 24:40-41 refers to the secret rapture, the rapture of the ready ones, the mature ones—Rev. 14:4b.
 Matt 24:40 At that time two men will be in the field; one is taken and one is left.
 Matt 24:41 Two women will be grinding at the mill; one is taken and one is left.
 Rev 14:4b ... These were purchased from among men as firstfruits to God and to the Lamb.
 2. The difference between the one who is taken and the one who is left is in the maturity of life; one is living in the divine and mystical realm, and the other is not—Matt. 24:40-41.
 Matt 24:40 At that time two men will be in the field; one is taken and one is left.
 Matt 24:41 Two women will be grinding at the mill; one is taken and one is left.
- C. The Lord’s word in Matthew 24:40-42 shows us that as we are waiting for His coming and expect to be raptured, we need to be faithful in our daily duties, living a properly balanced human life while simultaneously living in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—cf. 2 Thes. 3:6-15.
 Matt 24:40 At that time two men will be in the field; one is taken and one is left.
 Matt 24:41 Two women will be grinding at the mill; one is taken and one is left.
 Matt 24:42 Watch therefore, for you do not know on what day your Lord comes.
 2 Thes 3:6 Now we charge you, brothers, in the name of our Lord Jesus Christ, that you keep away from every brother walking disorderly and not according to the things which were handed down to you and which you received from us.
 2 Thes 3:7 For you yourselves know how you ought to imitate us, because we were not disorderly among you;
 2 Thes 3:8 Nor did we eat bread as a gift from anyone, but in labor and hardship we worked night and day so that we would not be burdensome to any of you;

- 2 Thes 3:9 Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us.
- 2 Thes 3:10 For even when we were with you, we gave you this charge, that if anyone does not want to work, neither should he eat.
- 2 Thes 3:11 For we hear of some walking among you disorderly, doing no work at all, but being busybodies.
- 2 Thes 3:12 Now such ones we charge and exhort in the Lord Jesus Christ to work with quietness and eat their own bread.
- 2 Thes 3:13 But you, brothers, do not lose heart in doing good.
- 2 Thes 3:14 And if anyone does not obey our word through this letter, mark this one so as not to mingle with him, in order that he may be ashamed.
- 2 Thes 3:15 Yet do not regard him as an enemy, but admonish him as a brother.