

“Absent from the Body, *present* with the Master” 2 Cor 5:6,8,9,10

To the chosen teacher: (when teaching to the youth)

* — Wherever there is an asterisk (*), look up the definition of the word in the dictionary (English) and in the concordance (Greek), as the word *Present** means *home* (1736 Greek) — to be at home (or to feel the greatest sense of comfort, security, peace, and tranquillity); to be in one's own country. Home is where your heart is.

Who can *confess** with a *clear** conscience, “I would rather be *absent** from the Body* and *Present** with Messiah.” Who can say this with Messiah and the Spirit as your witness? Who can have this *confidence** with Paul? Paul had an intimate and trusting relationship with his Master Yahshua. He had assurance and certainty concerning this.

But to say, “I will be ready*, dressed* and ready to meet* Him when He comes,” is also confidence, as Paul told the Thessalonians in 1 Ths 3:13. (Ready — Lk 12:35,40; Mt 24:44; 25:10; Rev 19:7) When He comes with the rest of His holy ones (Mt 25:31; 2 Ths 1:7) and angels. (Rev 19:11-20; 17:14) (1 Ths 4:14-18; Phil 1:23) When we *die* a physical death*, where will our souls*, our *consciences** go? Phil 1:21-23 is Paul's continual joy, even in prison. Paul's life found all its meaning in Messiah. Verse 23 is what he thought and confessed — the gain brought about by death is *being with Messiah*. Paul is saying that Yahshua was his chief joy, his magnificent obsession, his most precious possession and his ultimate concern, both now and forever — is Messiah and his communion with Him (Rev 3:20-21). Paul says that being with Messiah after he dies a physical death is a conscious* presence and communion (2 Cor 5:6,8), unhindered by his earthly body, which is better by far (Phil 1:23).

2 Tim 4:6-8 — We see a word in the eighth verse that provokes our attention to see if we could make such an assertion* as Paul in the word *loved** (Greek). Are we in the midst of the same battle for our Master now that Paul was then (2 Tim 4:7)? Paul *yearned* for, *loved* His appearing (Col 3:3-4; Heb 1:9). We hate what He hates (Col 3:5-10) and love what He loves (verses 12-17; Heb 2:3). We then have joy and peace and a good conscience. Conscience* — Acts 23:1; 24:16; Rom 9:5; 1 Cor 4:4; 2 Cor 1:12; 4:2; 1 Tim 1:5,19; 3:9; 2 Tim 1:3; Heb 13:18; 9:14.

So we see that being a disciple by 1 Pet 3:21, we have a *cleared* conscience from our past sins, which now is to be kept clear before God. There can be no longing for Him to return if we in any way have a bad conscience (2 Tim 4:7; Heb 9:14; 10:22). 2 Tim 4:8 — The crown of righteousness will be awarded* to all who have done verse 7 and thereby *longed* for His return. The anointing (1 Jn 2:27) is teaching us the necessity of communion* with Him (1 Jn 3:6; Jn 15:5-8; Rev 3:20-21; Heb 10:38). If we shrink or draw back *now** from His throne (Jms 4:8; Heb 4:16), His soul finds no delight or pleasure in us now, so will we be able to sit on His throne with Him in the next age? (Heb 10:38-39; Rev 2:26; Verse 35 says *don't throw away your confidence* — Heb 4:16). But if we approach the throne in *confidence** and faith (Heb 10:35-39), we receive mercy because His soul takes delight in us. We *know** *now** whether our Master Yahshua takes delight and finds pleasure* in our communion with Him. He knows whether we long* for His return and whether we, like Paul, make it our *goal** and ambition* to please* Him (2 Cor 5:9) in heaven with Him in His whole person or here now in His Spirit. (Discuss exactly what Paul meant.] Are we torn* between the two? (Phil 1:23,21; 2 Cor 5:6-10). As long as we are living in this physical body it means *fruitful** labor for us. But when we die, we have no other opportunity* for fruitful labor in this age. 1 Cor 4:5 — fruitful labor — Phil 1:22. Fruitful service comes from one source: the vine. Rev 3:20-21; Jn 15:5-8. Verse 8 — if we have not *proved** yet that we are truly* His disciples, we can consider this time as a *grace period** (define *grace period*). If we have not proved our discipleship, we need not desire to leave our body (Phil 1:22); we need at this time to prove our connection* with Him by bearing much fruit (Jn 15:5-8). We must now concentrate on showing and proving ourselves to be true* followers* of the One we long for to return (Mt 13:23; Titus 2:13,14).

Mt 13:23 — But that which was sown on good soil and produced good fruit — one a hundred, one

sixty, and one thirty — which denotes those who not only hear and consider but obey the word. Only those who love Him can obey the word (Rom 8:7-9), proving to be His disciples (Jn 15:8). As many of us may not be able to deny their flesh and obey His word and bear much fruit (Lk 6:47-49), at least 30 times as much as was sown; the flesh choked the word, rendering it unproductive (Mt 13:22) — less than 30 percent (Jn 15:8) — proving to *not* be His disciples. The thorns could refer to unproductive youth who have not been trained as Pr 22:6 and 18:9, and hindered the growth of others. They were not cultivated in childhood (Pr 13:24), were not loved. So Mt 13:24 — another parable was proposed. Where did all those weeds come from? Both must grow together until the harvest. All true disciples will produce *much fruit*, thus proving to be His disciples (Mt 28:19). “Those who produce much fruit are, to Him, disciples.” If we are truly disciples, we will love Him, and whoever loves Him will obey Him regardless of the cost. 1 Cor 16:22 — accursed because they did not love Him affectionately as to obey His word (Jn 8:31,51; Jn 14:15,21; 15:8-17). Their just retribution (Jn 8:51; Acts 3:23; Heb 2:2) is death, the same as Heb 2:1,3. If we drift from what we have heard or if we ignore such a great salvation as 2 Ths 2:13 — the process of complete sanctification by the Spirit which qualifies us for the next age with Messiah (Lk 9:62). If we drift* or ignore* this we will die a second death (Rev 2:11). So in Mt 13:24-30, those who are not His disciples will be gathered up and bound in bundles for burning. But those who proved to be His true disciples were brought together into His barn for His use eternally. Mt 13:25 refers to a plant that bears a striking resemblance to wheat, which can hardly be distinguished from wheat because it resembled it so much (Like James Howell, Bill Tiller). This darnel is in every field where wheat is grown and harvested. Not until both are mature can you tell the difference. Wheat grows taller in the Middle East. Darnel stalks do not grow so high; otherwise it looks like wheat. In other places, while growing it looks like wheat, but when full grown, the ears are long and the grains turn dark. The tares must be removed before grinding the wheat or the bread is bitter and poisonous. Wheat is golden but tares show their true color as they ripen (Mt 13:40-43; 37-39).

Those who do not produce *much fruit* are to Him *not disciples* (Jn 15:8) — “You are no disciple of Mine. Depart from Me.” (Lk 13:23-29). Disciples of Him make every effort — earnestly endeavor (the Greek says, “agonize to enter”) — because they are disciples of Yahshua and they have obeyed the good news and were baptized into Messiah (Mk 8:34-38), into His Body where they obey Him and work for its edification, striving with all their energy in the Holy Spirit with a perfect attitude, learning to sing the song of their sons and grandsons (Rev 14:3-5).

Mk 8:34-38 is obvious after a while that those who are not disciples do not bother to deny themselves and take up the cross to be His disciples (follow Him). If one loses his life for His Savior and for His message that He wants to proclaim all over the world, the good news will save his life — thus proving him to be His disciple (Jn 15:5-8). Otherwise He will say, “You were no disciple of Mine.”

A disciple is one who has eternal life working in and through him. He follows the Lamb wherever He goes. Not only do the 144,000 follow the Lamb, but those who produced those who were worthy of the *seal* on their foreheads — the name Yahshua (Rev 7:3,4; 14:1; 12:11; 2 Cor 4:17,18; Lk 14:27,33). When Yahshua looks into our heart, does He see a disciple of Him? How many of us are like those in Jn 2:24? The reason some of us cannot bear fruit is because we are not vitally connected to the vine (John 15).

Has Yahshua entrusted Himself to us? Then we will bear much fruit because we are His disciples.

What does He see when He looks into us? Does He see a disciple of His? Has He entrusted His very Spirit to us eternally? (Eph 1:13-14). These people believed in Jn 2:23 and we all believe. But to whom has He entrusted Himself? Jn 15:5-8 — To those who are His disciples. What are the characteristics of a disciple? What are the outstanding qualities of one to whom He has entrusted Himself? What is His Father's glory? The Father is glorified by Yahshua's disciples who bear or produce much fruit. He is not glorified by those who claim to be His disciples but never grow up and bear much good fruit. He is only glorified by those who produce much fruit. Why? Well, how is anyone glorified, even in an earthly sense? Little fruit does not bring glory to our Father nor to Yahshua. Glory is something that brings honor or renown to the one in whose name it is done (Jn 7:18). Glory is a highly praiseworthy asset.

He rules in and over us for the purpose of producing much fruit in which He is glorified, as a woman's hair is her crowning glory since she rules over it. Isa 40:5 is, of course, the twelve tribes of Israel by which the nations will be *startled* marveled, astonished, the fruit of Yahshua bringing glory to His Father (Isa 52:10, 13-15; 53:10,11). Just as people looked upon Him in Isa 52:14, they shall be astonished at His fruit He bore (verse 15). If He had born little fruit His Father would not have been glorified, nor would He have been glorified, nor would His disciples share in His glory (Rom 8:17). *Glory* (in Hebrew, *kabod*) signifies weight* or heaviness. Glory is importance, that which exhibits a man's inner worth and demands the respect of others. Each man's worth and significance is his glory — his inner worth is shown in Gal 5:22-23 outwardly (Gal 5:19-21). 1 Sam 4:21 — *Ichabod* — the glory has departed. When the glory departs (Jn 17:22), verse 23 is impossible. Eli honored his sons more than he honored God (1 Sam 2:29; 1 Sam 4:10-18). [Refer to, and teach, the teachings on Eli's son (Isl and Pond, 1992).] (Jn 17:22-23; Jn 15:8; 7:18; Rom 5:2; 8:17-18). So our Father's glory depends on His offspring and the fruit He bore. We glorify Him and will be glorified with Him if through suffering we bear much fruit for Him (Isa 40:5; 53:10-11). He will see the fruit of the suffering of His soul and be satisfied. The way we satisfy Him (please Him) is by bearing much fruit (2 Cor 5:9-10) which will reveal the fruit we produced, good or bad. Unless we produce much good fruit we will not bring honor or renown to Him. We are His fruit and His fruit will bear much fruit. We are His highly praiseworthy asset*. We radiate His glory (2 Cor 3:18) because we are His disciples. His disciples bear much fruit — 30, 60, or 100 times as much as was sown, because we are in the fertile soil of His love and communion (Rev 3:20-21). It is not hard to say then, according to His very word, unless we as individual members in the Body produces *much fruit* we are not recognized as His offspring. Here I am with all the *disciples* you have given me (Jn 6:44; Isa 50:4-5; 8:16-18; 54:13; Heb 2:13). Lk 10:18-19 13:24 — There can be no passivity — not one ounce — in us. Pr 18:9 — “One who is slack in his work is a brother to the one who destroys.” Define *slack* (Pr 10:4; 12:24,27; 13:4).

To be a disciple is the greatest most wonderful honor bestowed upon a man. Disciples of the Son of YHWH, Yahshua, will bear His seal on their foreheads. He is not one who is ashamed of Him or His message or word, good news (Mk 8:34-38). But even as Lk 10:18-19 says, disciples cause Satan to fall when Yahshua returns. The lighting flashes across the sky, this is the signal and sign. Yahshua cannot return until Rev 20:1-2; Heb 10:13; Mt 24:27.

Heb 2:13 — Here am I and (the children of the Father) My disciples whom He has given to Me — an utterance of the incarnate Son. The Father's children are given to the Son to be His disciples and brothers. They bore much fruit for Him. Heb 2:11 says that He is not ashamed to call *them* brothers (Heb 2:17-18; Lk 1:32-33; Isa 8:17).

No dictionary can define *disciple* [3928, 3925] [1116, 1116a]. To teach, taught, diligent, expert, learn, skillful (Dt 4:10; 14:23; 17:19; 31:12-13). To be a disciple is to come to terms with the will of God and His word. To be a disciple is to be founded in the fear of YHWH. The ones taught by God (Jn 6:44-45; Isa 8:16) are YHWH's disciples, those who know His word (Jn 8:31,51; Isa 50:4). Therefore all Israel, the house of Jacob (Isa 8:17), awaited the Messiah with joy (Isa 54:13-15; tyranny — oppression; unjust subjugation; tyranny or force of authority weighing heavy on one's spirit and soul, unjust monarchy). In the Edah there are no tyrants, but free will service (Jn 10:17) — delegated authority from YHWH.

The word *disciple* in English means a person who obeys the teachings of a master (Lk 6:46; Isa 54:13; Isa 8:16,18; Rom 8:14). Disciples of Yahshua are signs and wonders in Israel from YHWH, from Zion. Lk 6:46 — Why call Me Master (teacher) who do not bear much fruit; in order to obey Him by His grace we receive abundantly from His throne (Lk 1:32-33; Heb 4:16). All disciples will achieve the honor bestowed upon them as His disciples (Jn 15:8) who are taught by YHWH Himself (Jer 31:34; Lk 6:43-45).

Joy is overflowing from the heart of disciples, above all others, to the degree they are taught of YHWH (Jn 6:45; Heb 1:9; Jn 6:37; Heb 2:13; Jn 6:45). These are His disciples. Those who listen and obey the Father and “learn

from Him” come to Yahshua to be His disciples. “Taught by God” — what greater honor and glory can one receive? To impart knowledge or skill to, to give instruction to, to provide knowledge or instruct in the way of truth — or of YHWH, Gen 18:19. To be trained to be sons of God.

It is impossible not to bear abundant fruit if we are *attached* to the vine. We do not have to strain to produce fruit if we are connected to the vine. But we must do everything possible to make sure we are in communion with Him, not let anything take His place or hinder our fellowship with Him; for this we strive*.

1 Ths 3:12-13 — If our lives are prolonged* until His coming. Here Paul is talking about the completed* process* of sanctification*, experientially* (1 Ths 5:23). 1 Ths 3:13 — The holy ones are those who did die and were so in love with Him and, as Paul, went to be with Him. They produced the fruit* that proved their love for Him (their connection or communion with Him). The fruit of the vine — they will drink the victory cup together will all who longed for His appearing (2 Tim 4:8; Heb 9:28; Lk 22:18).

The fruit of the vine comes from being on the vine, vitally connected. Rev 3:20-21 — So we must suffer for righteousness sake and crucify our flesh (Rom 8:17). If we really do love Him we will obey Him *regardless** of the cost to our flesh. 1 Cor 16:22 — If we love Him we must choose to cut off, die to, and crucify the flesh in order to obey His commands (Rev 12:11; 2 Tim 2:12; Jn 14:21-24).

Yes, He is coming a second time — for all those who are eagerly**awaiting** Him and have all things in *common** (Eph 2:12) especially a *good** conscience. 1 Tim 1:5,18,19; Lk 17:34-35; Eph 6:24; Jn 14:21; 1 Cor 16:22 — define the *love* in this verse [Greek]; Heb 9:28 — the word *expecting*, look for, in Greek, could not be a passive wait. He is coming to bring salvation, not for those who are passive, but who are eager — expectantly awaiting. 1 Ths 5:9 — our final and complete salvation (1 Ths 1:10; 3:13). 1 Ths 1:10 — the coming wrath is explained in 2 Ths 1:5-10 (at the end of the age) since we do not know the day or the hour (2 Ths 2:1; 1 Ths 5:4,9; Mt 24:29-31,33,36,40,42-44; 25:13; Mt 24:44). But the day and hour will be *immediately after* the tribulation (Mt 24:29-31). Heb 9:28 — not just waiting [NIV] but looking for Him, knowing He could come at any time, expectantly. Mt 24:44 says we must keep watch (verse 43) and be ready (verse 44; Lk 12:35) because if we aren't, the thief will come when we do not *expect* (verse 42; 1 Ths 5:4). But He is coming for those longing for His appearance (2 Tim 4:8; 1 Ths 5:4,9; 1:10). This is not *passive*, but to wait for His Son from the heavens is to live in the expectation of His Son's appearing (1 Jn 3:2,3; 1 Ths 4:13-18; 2 Ths 2:1-3; 1:4-7).

The day of our Master's return for us and His earthly kingdom reign, that day will not come (2 Ths 2:3) until the rebellion occurs and the man of lawlessness is revealed. Verse 6 is talking about the man of lawlessness who will be revealed, “when he is taken out of the way” (verse 7) “He” is the one who holds “him” from being revealed, who restrains lawlessness. Verse 8 — *Then* the lawless one will be *revealed*. Whoever “he” is, he must be taken out of the way before Satan can incarnate himself into *him*, in order to deceive the whole world (verse 9). Verse 4 — He will set himself up in *so-called* God's temple, proclaiming to be *God*. Unless he sets himself up in God's temple, which is the Body of Messiah here on earth, which is unlikely. Must be verse 4 says will be *called God*, but temple of God looks like in the true God's temple.

We who are alive and remain until the coming of Messiah (1 Ths 4:15,17) must all together, each and every one of us, be saved by perseverance to the end (Mt 24:13). This is through the sanctifying work of the Spirit (2 Ths 2:13) and through the word of truth that we have put our trust in (1 Jn 2:20,27,28), the good news which saved you eternally and the word of truth comes from the same anointing (2 Ths 2:14). Both brings you to share in the glory of Messiah in the next age, and verse 15 confirms the anointing which gives us confidence in the day of His appearance (1 Jn 2:28), unashamed before Him at His coming (1 Jn 4:17). We have confidence (verse 29) we are doing right* and that is proof that we are born of Him (1 Jn 4:16-18).