# Notes

# on

# Second Thessalonians

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## e-Sword Notes from my Bible

**Following the ESV (English Standard Version) Text**

**The e-Sword "commentary" can be downloaded at the e-Sword module page found at http://home.hiwaay.net/~wgann**

**Background . . . . . Page 01**
**Ch. 1 . . . . . .Page 05**
**Ch. 2 . . . . . Page 09**
**Ch. 3 . . . . . Page 17**

**END . . . . . Page 23**

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## Introduction

# 2 THESSALONIANS

***AUTHOR:*** The author of the book of Second Thessalonians is the Apostle Paul. It was written about AD 50 or AD 51 from Corinth just a short time after the dispatch of his **first epistle**.

***BACKGROUND:*** For background on the city of Thessalonica see the study sheet "Walking Thru the Bible" on 1 Thessalonians.

Paul's interest and concern for the new Christians at Thessalonica did not end with the dispatch of his first letter to them. Paul's life was one that showed continued prayer and labor for those he had won to Christ.

The background of **2nd Thessalonians** is almost the same as that of his first epistle to them. Paul was still in Corinth and had received a report about the church's condition and their reception of his first letter. Through what channel the report came, and whether oral or written, we don't know, but its content prompted him to write 2 Thessalonians.

***CONTENTS:*** 2 Thessalonians was apparently prompted by three main developments:

1) The persecution of the Christians there had grown worse and was leaving some at the point of despair.

2) A letter and other representations ***falsely*** claiming to be from Paul were on the verge of convincing the Christians there that the end-time was already present and Christ's return was imminent as evidenced by their suffering.

3) The nearness of Christ's return had been misused as a basis for shirking vocational responsible even more than at the time of 1 Thessalonians. This problem had become quite severe.

***DATE:*** The letter was written during Paul's stay in Corinth on his second missionary journey. Paul, Silas and Timothy were all together and this combination is unknown to us after this time. The date of the letter is just a few months after First Thessalonians in AD 50 or 51.

***PURPOSE:*** To meet the needs that prompted the Epistle Paul pursued three broad purposes:

1) He provides an incentive for the Thessalonians to persevere a little longer by describing the reward and retribution that God would be handing out to their persecutors in the coming judgment.

2) Paul wants to make clear that they understand that certain things must happen first before the "Day of the Lord" came and thus to prove false the claims that the "day" had already arrived (2Th_2:1 -12).

3) Paul issues detailed instructions covering disciplinary steps the church should take in correcting those who refuse to work (2Th_3:6 -15).

***INTERPRETATION PROBLEMS:***

It is obvious that in his first epistle that the subject under consideration in chapter 4 is the day of the Lord's return and the resurrection (1Th_4:13-18).

Apparently a "forged" letter claiming to be from Paul was circulating among them and caused confusion (2Th_2:2-3). Some were speculating that the time of Christ's return was imminent and were connecting it with the day of God's judgment upon their enemies (the coming fall of Jerusalem in AD 70).

The term "Day of the Lord" was used among the prophets of the Old Testament to refer to a judgment from God where God's people would be vindicated and their enemies punished. It was reference to historical events such as the fall of cities and nations to their enemies. These events were "types" of the final judgment of the Lord which will take place at the return of Christ and the resurrection of all from their graves.

Paul uses the term "the day of the Lord" in his first epistle (1Th_5:2) in the chapter following his discussion of the second coming. In the second epistle he speaks of "the day of Christ" (1Ti_2:2 "day of the Lord" ASV) saying that some were mistaken thinking "the day" was "at hand" and didn't want them to be deceived.

Neither the "day of the Lord" as a day of judgment upon the Jews for the rejection of Christ (AD 70 with the fall of Jerusalem, the destruction of the temple, and the nation, Matthew 24, Mark 13, Luke 21); nor the second coming of Christ with the resurrection were at hand.

Paul then in 2 Thessalonians 2 gives some events that must be fulfilled before "the day of the Lord." The interpretation problem is this: what is the fulfillment of these events of 1) apostasy; 2) and "the man of sin"? Notice these two possibilities:

**I. Refers to events before the judgment of AD 70.**

In this understanding the "apostasy" would be that caused by the Judaistic false-teachers that entrapped Christians again into the keeping of the Law of Moses. The book of Hebrews and Galatians especially deal with this problem as do many of Paul's later epistles.

The identity of the "man of sin:"

**A.** This could be a reference to Nero who "deified" himself and had incense burned before his image in the temples. In the fifth year of his reign Nero murdered the famous Roman teacher and philosopher Seneca who was his tutor and chief adviser and a restraining influence in his life (2Th_2:7). Nero became a severe persecutor of Christians putting to death Paul and Peter.

**B.** It could possibly even be the Jewish priestly hierarchy which defied God's revelation and undertook to stifle God's Word and enforce its own traditions on all Jews.

A strong argument for one of these interpretation is Paul's statement in 2Th_2:7 that this "mystery of iniquity" was already at work.

**II. Refers to events fulfilled by the Papacy before second coming.**

This interpretation views the "apostasy" as Catholicism and the "man of sin" to be the Pope who made himself the vicar of Christ on earth. Many have held to this view especially since the time of the Protestant Reformation.

### III. Refers to some yet unfulfilled event before second coming.

This interpretation looks for a greater "apostasy" to occur in the "Christian" faith in the future than has yet arrived on the scene. "The man of sin" is often equated with the "Anti-Christ" that John spoke of in I John 2:18 (written in the AD 60's, of whom John said there were "many" and "even now" existing).

## OUTLINE OF SECOND THESSALONIANS

I. Paul deals with some personal matters: 1:1-12

A. Paul extends a brief salutation 1:1-2
B. Paul's thanksgiving over their spiritual progress 1:3-4
C. Encourages continued faithfulness amid suffering 1:5-10
D. Prays for God to strengthen their lives 1:11-12

II. Concerning the Day of the Lord: 2:1-17

A. Paul disclaims teaching that the Lord's coming is imminent 2:1-2. The Lord's coming nor the Day of the Lord will come till:

B. An apostasy ("rebellion") ensues 2:3

C. The man of sin be revealed 2:3-12

III. Paul's appeals to them 2:13 - 3:15

A. Paul appeals for their firmness in the faith 2:13-17.

B. He appeals for their prayers 3:1-5.

C. He appeals for discipline toward those walking disorderly 3:6-15

IV. Concluding benediction and greeting 3:16-18

**SERMON OUTLINE see 2Th 2 "Traditions"**

**÷÷"Traditions"**
2Th_2:15; 2Th_3:6

Introduction:

1. Paradosis is the Greek word translated "tradition." It is defined as that which is given over or handed down by word of mouth or in writing, and can refer to the substance of teaching from whatever source, including the Divine (2Th_2:15; 2Th_3:6; 1Co_11:2). This is the sense in which it is used in our text.

2. "Traditions" as used in the sense of "traditions of men" are religious laws and regulations originating in the minds of men and handed down orally and/or in printing from generation to generation.
Jesus frequently denounced such traditions and warned disciples that following them makes the word of God "of none effect" (see Mat_15:2-3, 6; Mar_7:3, 5, 8, 9, 13; Col_2:8; 1Pe_1:18; Gal_1:14).

**I. Warning Against Walking Disorderly**

A. ***"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies."*** (2Th_3:11)

B. ***"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."*** (2Th_3:6)

**II. Are we "Holding Fast" or Forsaking our Traditions?**

A. ***"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."*** (2 Thessalonians 2:15)

B. 2Th_3:6. (See I, B, above)

C. Carelessly following after sin.

D. Deliberately "toying" with sin.

**III. Following Christ the Apostles.**

A. The "tradition" of Christ and the Apostles.

B. Walking orderly in the way of Christ and the Apostles.

Conclusion:

## ÷2Th 1:1

**Verse Comments** [See Chapter note on 2Th 2:1]

Cf Pulpit Commentary's special study on the "man of sin."

See Act_17:1-14 for the establishment of the church at Thessalonica.

**Objective**: Warning against thinking he Day of Christ was at hand.

**Distinctiveness**: Prediction of the "man of sin" in ch. 2.

**Paul, Silvanus, Timothy --** the same men who joined Paul in writing the first epistle to them. ***Silvanus*** is "the Latin form of *Silas.* A man with a good reputation, Act_15:40. who was also a Roman citizen, Act_16:38.

**Silvanus --** ***Silas***, woody; Pennsylvania = "god of the woods". He is mentioned as a chief man among the brethren, and a prophet or inspired teacher (Acts 15:22, 32). His Latin name renders it probable that he was a Hellenistic Jew, and, like Paul, he was a Roman citizen (Act_16:37-38). He was sent with Judas Barsabas from Jerusalem, to convey the apostolic decrees to Antioch; and he accompanied Paul instead of Barnabas on his second missionary journey (Acts 15:40). He suffered imprisonment with Paul at Philippi; and was engaged with him in preaching the gospel in Thessalonica, Berea, and Corinth. His ministry at Corinth is honourably mentioned by Paul in his Second Epistle to the Corinthians (2Co_1:9). After this there is no more mention of Silvanus in the Acts, and it is doubtful whether he was the Silvanus by whom the First Epistle of Peter was conveyed to the Churches of Asia (1 Pet. 5:12)

**Church of the Thessalonians --** see also the wording to the church at Corinth. (This wording is sometimes used as a justification for the name "Christian Church", see also Heb. 12:23.)

## ÷2 Thessalonians 1:2

2Th_1:2

**Grace -- Peace --** Paul's common greeting.

## ÷2 Thessalonians 1:3

2Th_1:3

**Bound --** ought, a moral obligation, due as a debt. "Thanksgiving" is a remarkable characteristic of Paul.

**Meet --** only fitting.

**Groweth exceedingly --** This wording indicates v*igorous growth.* Paul's early fear in 1Th_3:1 1Th_3:12 is gone.

## *2 Thessalonians 1:4*
*2Th_1:4*

**Glory --** speaking proudly. It was usually the habit of preachers not to boast of their converts, but Paul does here. Others, 1Th_1:9.

**Patience --** perseverance. Paul states why the Thessalonians were entitled to praise.

**Persecutions --** cf. 1Th_2:14.

**Tribulations --** afflictions.

## 2 Thessalonians 1:5
2Th_1:5

**Which --** This persecution. Their persecution would show they were worthy. Testing.

**Manifest --** plain, evident.

**That --** *eis*, purpose,

**Counted --** considered.
**The kingdom of God --** They were "in Christ" v.1, and a part of God's kingdom on earth.

**For --** *huper* = on behalf of which.

**Suffer --** (present tense).

## 2 Thessalonians 1:6
2Th_1:6

**v.6** God is a God of "justice" as well as a God of "mercy", "grace" and "peace." God's justice is questioned by some, think that life is hard.

**Recompense tribulation --** Punishment is the other half of sin.

## 2 Thessalonians 1:7
2Th_1:7

**Troubled --** afflicted.

**Rest --** find relief. Original word picture is the slacking of a taut bow string. Freedom from tension.

**Revealed from heaven --** refers to the Second Coming. A revelation of Christ, a revelation of his glory, a revelation of the host who will accompany his coming.

**Mighty angels --** cf.

## ÷2 Thessalonians 1:8
2Th_1:8

**Flaming fire --** Probably goes with the revelation of angels from heaven. Blazing fire, or incessant lightening. Exo_3:2, Isa_66:15

**Vengeance --** Deu_32:35, Rom_12:19. [Luk_18:7, word here come from a word which can also can be translated "vindicate."]

**And --** Is this describing two groups, or just Hebrew parallelism. (cf. v.10)

**Obey not --** The Gospel and Truth is something to be obeyed! Rom_1:5, Rom_16:26.

**HELL**
Rev_20:14-15, lake of fire**,** (Mat_18:9)
Mat_25:30, outer darkness (Mat_22:13)
Rev_14:11, torment, (Luk_16:23)
Mat_25:46, eternal punishment
Mar_9:47-48, Mat_10:28

Who will be there?
2Th_1:7-8, Rev_21:8, 2Pe_2:20-21, 1Pe_4:18, Rev_20:15, Mat_5:22, 2Pe_2:4

## ÷2 Thessalonians 1:9
2Th_1:9

**Punished --** "pay the penalty." There is some kind of eternal existence for every soul after death. [Created in the likeness of God, to never die."

**Destruction --** *olethros* - does not mean annihilation.

**Presence --** Our reward is the opposite, we shall be in the presence of the Lord and the glory of His power. Exclusion from the presence of God and His glory.

**Glory --** Rom_9:6 ff; Rom_2:28-29.

## ÷2 Thessalonians 1:10
2Th_1:10

**When he shall come --** [Aorist subjunctive] Not an "if" he shall come, but a certainty of the fact, but an uncertainty of the time element.

**Glorified --** God's glory reflected in his saints; they are an exhibit of his goodness and power.

**Admired --** marveled at among. Contrasted with "unbelievers."

**Among you --** places the Thessalonians among the "saints" and "admirers."

## ÷2 Thessalonians 1:11
2Th_1:11

**Wherefore --** to this end. Paul prayed for them.

**All -- please --** every -- desire for.

**With power --** miraculous? or EVD "of God's help".

## ÷2 Thessalonians 1:12
2Th_1:12

## ÷2 Thessalonians 2:1
2Th_2:1

[See Pulpit Commentary, Excursion on the Man of Sin.]

Question of 2:1 -- Is this "coming" the Second Coming, or "the Day of the Lord" in judgment of AD 70?

**Gathering together --** Not necessarily physical, but philosophical. [?] *Episunagoge* -- only here and in Heb_10:25. Cf the verb in Mat_23:37, and Mat_24:31. (see the note there.)

**Gathering --** The calling of men by the gospel to Christ and a response.

## ÷2 Thessalonians 2:2
2Th_2:2

**Soon shaken --** Quickly shaken,as excited, violently disturbed.

**By spirit --** i.e. some prophetic utterance.

**By word --** message, some spoken teaching.

**By letter --** something written, purporting to be from Paul.

**Day of Christ -- The day of the Lord (1Th_5:2).** *This is written about AD 50, & cf. Act_18:2, Jews were being expelled from Rome, perhaps some thought that the judgment Paul had talked about.

* RSV = "Lord" for MT which reads "Christ".

## ÷2 Thessalonians 2:3
2Th_2:3

**A falling away --** apostasy, NASV; rebellion, NIV. Heb_3:12. cf. Heb_12:25, [Could this be referring to the falling away of many Jewish Christians who turned back to Judaism during the AD 60's.]

**Falling away --** A common term for "military rebellion", rebellion or munity against God. [It could even refer to the Jewish rebellion against Roman authority.]

**Man of sin -- =** son of perdition, v.8 Wicked one; describes an attribute of the person under consideration; ie. Jesus is called "the man of sorrows" Isa_53:3, 1Pe_2:19.

[See Pulpit Commentary, Excursion on the Man of Sin.]

**Man of sin --** see the Excursion on the Man of Sin in the Pulpit Commentary.

**Son of perdition --** Termed used by Jesus to describe Judas Joh_17:12. "Son of .." also described a dominate characteristic of the person, etc. "son of consolation" Act_4:36.

> **Son of perdition --** The Jewish mind often spoke metaphorically of a "characteristic" dwelling in a person, and sometimes calling him the "son of ... " that characteristic. Thus, of Barnabas as "son of consolation" Act_4:36, and James and John as "sons of thunder" Mar_3:27; and the term "son of perdition" in 2Th_2:3.
>
> See ISBE "Son; Sons" (3)
>
> (3) The word "son" is used with a following genitive of quality to indicate some characteristic of the person or persons described. In the English the word "son" is usually omitted and the phrase is paraphrased as in 2Sa_3:34, where the words translated "wicked men" in the King James Version mean literally, sons or children of wickedness.

## Man of Sin .... IDENTITY

**1.** Jewish high priest, or Jewish hierarchy, etc. Jewish priests opposed idols and Jesus. The High Priest took Jesus' job of making atonement for sin.

The "restrainer" in this scenario would be the Roman government which prevented them from an outright slaughtering of Christians. The "apostasy" would be those Jewish Christians turning back to Judaism.

**2.** NERO - Became the worse Roman Emperor persecuting Christians. He had been restrained by Seneca from his evil ways, until he had Seneca put to death. He then followed his evil heart. (Pulpit Commentary, 2Thess.2.3 p.56, "Nero was already adopted by Claudius, and was regarded by many as the future Caesar. 'He that restraineth' was Claudius." )

(Philip Shaff's History of the Christian Church) Vol 1, ch. 6

Nero

The first of these imperial persecutions with which the Martyrdom of Peter and Paul is connected by ecclesiastical tradition, took place in the tenth year of Nero's reign, a.d. 64, and by the instigation of that very emperor to whom Paul, as a Roman citizen, had appealed from the Jewish tribunal. It was, however, not a strictly religious persecution, like those under the later emperors; it originated in a public calamity which was wantonly charged upon the innocent Christians.

A greater contrast can hardly be imagined than that between Paul, one of the purest and noblest of men, and Nero, one of the basest and vilest of tyrants. ***The glorious first five years of Nero's reign (54-59) under the wise guidance of Seneca and Burrhus, make the other nine (59-68) only more hideous by contrast.*** [emphasis WG] We read his life with mingled feelings of contempt for his folly, and horror of his wickedness. The world was to him a comedy and a tragedy, in which he was to be the chief actor. He had an insane passion for popular applause; he played on the lyre; he sung his odes at supper; he drove his chariots in the circus; he appeared as a mimic on the stage, and compelled men of the highest rank to represent in dramas or in tableaux the obscenest of the Greek myths. But the comedian was surpassed by the tragedian. He heaped crime upon crime until he became a proverbial monster of iniquity. The murder of his brother (Britannicus), his mother (Agrippina), his wives (Octavia and Poppaea), his teacher (Seneca), and many eminent Romans, was fitly followed by his suicide in the thirty-second year of his age. With him the family of Julius Caesar ignominiously perished, and the empire became the prize of successful soldiers and adventurers.

The "restrainer" could be Claudius, OR as some think, Seneca who was an influence for good and restrains upon Nero until Nero murdered him.

**3.** After the reformation movement, many began to think this was a reference to pope.

**4.** Some have interpreted it as Muhammad and Islam.

**5.** Some historical person, well known and understood by Paul's readers, but we don't know who it was. His name or identity is not revealed outright, but spoken of in veiled terms, probably to protect the Christians from additional persecution.

## 2 Thessalonians 2:4
2Th_2:4

**Opposes -- exalts --** The NIV incorrectly adds two "wills" in this verse which would tend to make this future, while the Greek is in the present tense. An attitude of utter arrogance and presumptuousness.

How is the "man of sin" described here:
1) Opposes God (puts himself in opposition to the True and Living God)
2) Exalts himself above God / Divinity / that is worshipped.
3) As God he sits in the temple of God
4) Shows himself as God.

**Above --**

Three events to take place before the Day of Christ.
1) Apostasy (Rebellion)
2) Man of sin revealed
3) Removal of the restraint upon the man of sin

Dan_11:36, Dan_11:27; Luk_21:8, Mar_13:21-22

## 2 Thessalonians 2:5
2Th_2:5

**I told you --** The subject matter was deemed so important that Paul had taught them regarding it when he had been present. Just because the identity of the "man of sin" is not clear to us, we shouldn't think it was a mystery to them.

## 2 Thessalonians 2:6
2Th_2:6

**Ye know --** They knew, even if we have difficulty in determining what Paul was speaking about.

**Withholdeth --** restrains him. A restrain upon the appearance of the "man of sin." While Nero's teacher Seneca lived, he had a restraining influence upon him. But after Nero put him to death he became a very different ruler (see note Nero, in v. 3 2Th_2:3 ) "The glorious first five years of Nero's reign (54-59) under the wise guidance of Seneca and Burrhus, make the other nine (59-68) only more hideous by contrast."

## ÷2 Thessalonians 2:7

2Th_2:7

**Mystery --** something hidden, unknown.

**Iniquity --** sin, evil doing

**already work --** The matter that Paul is talking about was all ready present. cf. th 1Jn_4:3.

**He --** The restraining power or authority. Many of the early church fathers took the "restrainer" to be the Roman Empire. [If Roman restrain was removed as in AD 67, the Jews would utterly rebel and persecute the Christians.]

The restraint - 1) If the "man of sin" was Jewish, and their persecution of Christians, it is the Roman government that serves as the restraint until the rebellion AD 60-70. Mat_24:22; 1Pe_4:17-18. 2) If the "man of sin" was Nero, and his persecution of the Christians, the restrainer was someone else. 3) Some maintain that the Latin name of Claudius, the contemporary Emperor, was related to a Latin word "restrain". [IVP Bible Background Commentary, p. 601 Rt Bm)

**Letteth --** restrains.

**Taken out of the way --** the restraint would be removed.

## ÷2 Thessalonians 2:8

2Th_2:8

**Wicked --** "lawless one"; NCV "Man of Evil";

**Be revealed --** Become known.

**Consume ..**

**Spirit of his mouth --** "breath" -- the H.S. or the Word of God.

**Destroy --** He will stand before God at the judgment.

**Brightness of his coming --** 2Th_1:8**.** "flaming fire", when the Lord came in judgment (at the resurrection). The "epiphany" of his "parousia". [
The picture of God's retribution and these terms come from Isa_11:4, and Hos_6:5

- - -

Paul did not know when the S.C. would be - Mat_24:36.
He knew what Christ prophesied must come to pass.
God gave three signs.

1) Apostasy - rebellion 2Th_2:3
2) Man of sin (false Christ) revealed v. 3-4
3) Knew one who restrained - v. 6-7.

Man of sin - marks (son of perdition v.3)

1) Opposed God - exalted self above God
2) Sitting in the temple
3) Showed that he is God - "I Am"
4) Already at work - v.7

A Restraining force - to be take out of the way.

5) The wicked one - revealed - v.8
6) The Lord would consume with the spirit of his mouth - v.8
   The Wicked one would be destroyed with the brightness of his coming - v.8
7) The man of sin's coming is after Satan's working - v.9
8) He would show power and signs and lying wonders - v.9
9) Deceived people (that would perish) with unrighteousness - v.10
10) Because they recognized not the truth. v. 10, 11, 12.

## 2 Thessalonians 2:9

2Th_2:9

**Even him --** Supplied in the KJV for clarity.

**Whose coming --** the coming of the "man of sin", "son of perdition" the "wicked (lawless) one"

**Is after the working of Satan --** Satan would be behind the coming, and work, of the man of sin, the son of perdition.
**Power --** miracles

**signs --** the evidential value of miracles and wonders.

**lying wonders --** "Lying" is to be applied all three works here. "False, counterfeit" Mar_13:22; cf. Luke 21

**Wonders --** The "amazing", or awesome effect of miracles and signs.

## 2 Thessalonians 2:10

2Th_2:10

**Deceivableness of unrighteousness --** the unrighteous (because of their love for sin) are easily deceived, and this will led them to perish.

**Perish --**

**Because --** they will perish because they don't love the truth.

**Receive not the love of the truth --** They didn't have a love for the truth, and because they were antagonistic to the truth they were eager and easy to be deceived by something false, not true. I think of how many who don't want to believe in God, have accepted atheistic evolution. cf. 2Pe_3:5.

**That they might be saved --** How would a "love of the truth" save them? Because they then would obey it ( 2Th_1:8 ), Jesus said, "If you love, keep my commandments." Joh_14:15, Joh_14:21, 1Jn_5:2.

## ÷2 Thessalonians 2:11
2Th_2:11

**Delusion -- believe a lie --** It is easy for the unrighteous to be deceived by a lie, a falsehood, a counterfeit. [Example of atheistic evolutionists cf. 2Pe_3:5.]

## ÷2 Thessalonians 2:12
2Th_2:12

**Be damned --** because they reject God and the truth.

**Had pleasure in unrighteousness --** They loved doing evil more than obeying the truth.

## ÷2 Thessalonians 2:13
2Th_2:13

- New Paragraph - - - - - - - - - - - - - -

**Bound --** Something we ought to do is to give thanks always to God, cf. 1Th_5:18.

**Give thanks ..**

**Brethren beloved --** We can see God's love and grace toward us in that He has provided a means of salvation for us, a means of forgiveness and redemption from sin.

**From the beginning --** cf. “before the Creation of the world,” Eph_1:4.

**Chosen you --** (God had selected Israel to keep his commandments, Deu_26:18. ) God chooses, or selects people to salvation who are like the Thessalonians.

**You --** The Thessalonians, who had received the call and responded by obedience to the gospel, v.14.

**Salvation through sanctification of the Spirit --** They were set apart from the world by following the directions for the lives given by God's Holy Spirit. ["Sanctified" not by some whisper by the H.S. in our ear (cf. v.14). Others should be able to *see* our sanctification by the way we live.]

**Belief of the truth --** Their sanctification came about because they trusted and committed themselves to following the truth, Joh_17:17.

## 2 Thessalonians 2:14
**2Th_2:14**

**He --** God

**Called --** Past tense, referring to the time of their conversion when they received the gospel.

**Our gospel --** A gospel not originating with Paul, but the one he preached and delivered to the Thessalonians.

**Called by the gospel --** We are not called by some special silent revelation, or whispering in our ear. This "call" to salvation from God to us through the gospel, is only answered by our faith and obedience. The call is not profitable if we don't obey the gospel, 2Th_1:8, Rom_2:8.

**To the obtaining of the glory --** Responding in obedience will result in the obtaining of the glory God has for his children.

**Our Lord Jesus Christ --** This glory is what the Lord has for us, and is like unto his in some respects, 1Jn_3:2.

## 2 Thessalonians 2:15
2Th_2:15

**Therefore --** a conclusion, or summary of some kind of an important point or application Paul wishes to make.

**Brethren..** a term of tender affection.

**Stand fast --** Stand firm, stand fast. Present imperative active, a command to continue standing firm. Keep the faith! Hold on to it!

**Hold the traditions --** See also 1Co_11:2. Paul doesn't make a distinction between written and oral tradition. Tradition, in the scriptural sense, may be either written or oral. Until the gospels and the epistles were written the teaching of the new covenant were transmitted orally by the apostles and evangelists.

**By word, or our epistle --** whether oral, or written.

## 2 Thessalonians 2:16
2Th_2:16

**Now [may] our --** The expression in v. 16 is equivalent to prayer.

**Lord Jesus Christ -- and God our Father --** Both the Father and Son are mentioned, but they are as one.

**Loved us --** Simply out of His love and grace is salvation possible.

**Given us --** Given freely, we have earned it, nor do we deserve it!

**Everlasting Consolation --** Eternal salvation.

**Good hope through grace --** Our hope for everlasting consolation is only possible through God's grace (undeserved kindness) to us. He has shown us his grace in sending a Savior, and calling us to him through the gospel.

## 2 Thessalonians 2:17

2Th_2:17

**Comfort your hearts --** The hope that we have (v.16, & 1Th_4:13.) should comfort our hearts (1Th_4:18).

**Comfort --** encourage

**Stablish you --** strengthen, stabilize.

**Every good word and work --** good deed, and work word. The "good word" of God, the Holy Scriptures, are effective in comforting or encouraging us, and it informs and encourages us in the work, service, we should do, 2Ti_3:16.

**Word and work --** preaching and practice

## ÷2 Thessalonians 3:1
2Th_3:1

**Finally --** Further more, For the rest, What remains is this; Paul comes to the last main section of his letter to them. The word he usually uses for his closing.

**Brethren --**

**Pray for us --** Remarkable that Paul continually felt himself in nee of the prayers of others. Emphatic position in the Greek. Paul often solicited the prayers of the brethren in his epistles, 1Th_5:25; Eph_6:19; the request at Col_4:2-3.

**Word of the Lord --** Stressed the living, active and vital nature of the word of God.

**Free course --** run swiftly, may speed ahead, spread rapidly. Not be hindered or slowed down; The idea seems to to have a race course that is free of obstacles and has the best traction and conditions for a speedy race.

**Be glorified --** Recognition of admirable qualities; be honored; be glorified by its acceptance and obedience.

**Even as -- with you --** The Thessalonians served as a wonderful example of the way the Word of God should be received.

## ÷2 Thessalonians 3:2
2Th_3:2

**Delivered --** Awakens the Thessalonians that they are not the only ones who need encouragement and prayers. Paul seems to be referring to his particular problem he was meeting at Corinth, Act_18:12-13.

**Unreasonable and wicked --** Undoubted his refers to the violent and fanatical opponents whom Gallio drove from hs judgment seat in Corinth Act_18:12-17. The Thessalonians themselves knew about this kind of men, Act_17:5-9. Describes men who are corrupt in their principles and practices. "

> The word [Greek word] which we translate ***unreasonable***, signifies rather disorderly, unmanageable; persons out of their place - under no discipline, regardless of law and restraint, and ever acting agreeably to the disorderly and unreasonable impulse of their own minds." Adam Clark.

**Faith --** trustworthy, "fidelity, or faithfulness is the usual sense of this word in the NT" (George Howard).

## ÷2 Thessalonians 3:3
2Th_3:3

**The Lord is faithful --** A trustworthy God is more than a match for untrustworthy men.

**Shall stablish you...** by strengthening and protecting you.

**And keep you from evil --** This genitive ending of the neuter (***evil***) and the masculine gender are the same, some translators considers it to be masculine, and translate it the ***evil one***.

**Keep --** Paul is fond of military terms, the term to guard, gives the picture of soldiers guarding their commander, or body guards to some official. Used in Luk_2:8, of the shepherd "keeping watch" over their flock by night, and in Act_12:4 when four quaternions of solder are assigned to guarding Paul, and in Act_23:35 where Paul is kept in for judgment by Felix. And in many other places.

## 2 Thessalonians 3:4
2Th_3:4

**We --** Editorial "we."

**Have confidence --**

**Lord touching you --** "Touched by the Lord" through the gospel. [TV series "Touched by an Angel"; Angel = messenger; Perhaps we are still today "touched" by God's providence. Perhaps he sends/allows certain people to come into touch with you, to bring you blessings, or to allow you to minister to them.]

While this sounds good, and is somewhat refreshing to the soul, I really think that what it meant is that Paul is saying "we have confidence in the Lord concerning you," the "touching you" is not about "touch" but more about "regarding you" or "concerning you". Paul is saying that "***we have confidence concerning your relationship to the Lord, that you are doing, and will continue to do the things that we command."***

## *2 Thessalonians 3:5*
*2Th_3:5*

**Lord direct your hearts --** This seems to be in the form of a prayer, or Paul's desire or wish for them.

**Love of God --** ? 1)Is it God's love for us, or our love for God; 2) is Paul talking about the Thessalonians patiently waiting for Christ, or is it Christ's patience with us?

Our love ***for*** God, (Rom 8 is about God's love for us.) cf. Rom_5:8, 2Pe_3:9. Paul's prayer for them is that their love for God will lead them to continue, to persevere, in patiently waiting for Christ' return. (Problems here are whether to take the "love" and the "patience" as objective or subjective. )
Many, however, take this as God's love for us, and thus, Paul is praying that they will remember God's love for them, and that this will lead them to patiently waiting for Christ's return. (The "subjective" sense.)

**Patient waiting --** for His coming. (Or, that they will remember Christ's patience with them?)

While we are foreigners to the Greek language and the culture of that day, and we have problems understanding the syntax of Paul's words, it is most likely the Thessalonians would understand perfectly what Paul was getting at.)

## 2 Thessalonians 3:6
2Th_3:6

v.6 CHURCH DISCIPLINE

**We command --** Paul, an apostle is the writer, and as such had the authority to write and direct this command.

**In the name of -- Christ --** Paul makes it clear that his command carried the full weight and authority of Christ himself.

**Withdraw yourselves --** Your company and fellowship; See v.14 for an explanation from Paul about what he meant.

**From every brother ..**

**Walketh disorderly --** Marching out of rank.

**Tradition --** Usually refers to oral teaching, here probably just a reference to the "teaching" from the apostles.

**Received from us ..**

## 2 Thessalonians 3:7
2Th_3:7

**Yourselves know --** Because Paul had been with them and had taught them and served as an example.

**How ye ought ..**

**Follow us --** Paul and company were examples. The Greek word is "mimic" but in a good sense. (Our word "mimic" has come to have a slight different meaning.) An example that is worthy of following or "imitating."

**We behaved --** As at Corinth, Paul had work among them with his hands.

**Not disorderly ..**

**Among you ..**

## 2 Thessalonians 3:8
2Th_3:8

**Neither did we eat --** Paul give a particular example in the way which he should be "imitated" or followed, he was not idle among them, but worked, he didn't sponge off them while there.

**Any man's bread ..**

**For nought ..**

**Wrought with labour --** worked. Paul wold not be chargeable to the current people he was preaching to, but would receive something after their conversion, to preach at other places. cf. Php_4:15-16.

**Labour and travail --** Paul didn't say what he worked, but since Thessalonica was also a sea port, he probably worked at his trade of making tents, which trade some think included making sails. Act_18:3.

**Night and day ..**

**Chargeable to any --** Paul, as an apostle and one preaching the gospel full time, did have the right to be supported by the brethren. But both at Corinth and Thessalonica he worked with his hands to avoid any suspicion regarding his true motives in preaching the gospel.

> See Coffman's excursion "Concerning Work" (p.124) on how our government has tipped the scales to the advantage of the loafer and freeloader... He wrote that the slave states of communism who outwork us may in the end destroy and supersede us (because of the work ethic).

## 2 Thessalonians 3:9
2Th_3:9

**Power --** right, privilege

**Make ourselves an ensample -- "*Example*"** = "*tupos*" or the word "type" (Not the same word as in v.7)

**To follow us --** Follow = "mimic."

## 2 Thessalonians 3:10
2Th_3:10

**When -- with you --** This was something Paul had touched upon while there at Thessalonica.

**We commanded --** A stern injunction.

**Any not work --** This seems to have been a universal proverb that Paul quotes, not just a Jewish proverb.

**Neither -- eat ..**
Adam Clarke says, "This is not an unjust maxim." The PC outlined it this way:

1. It injures the recipient. Idleness is a sin.
2. It injures the giver (God, etc)

3. I injures those who are truly needy. (A case of taking the children's bread and giving it to the dogs.)
4. It injures the community. It destroys initiative, dimishes industry, and propagates the worst element in society.
This wisdom of God shines in this command.

## 2 Thessalonians 3:11
2Th_3:11

Some see the motive for idleness as an understanding that Christ's return was imminent and there was no further need of work.

**We hear ..**

**Walk among you disorderly --**

**Working not ..**

**Busybodies -- cf.** Act_17:5. Not seen in English, but in the Greek Paul is making a play on words. Words that are related to each other, spelled almost the same way, and come from the same root. A paranomasia, or play on words; "***work***" and "***busybodies***" being cognate; so it may be translated, "who have no business, and yet are busy with everybody's business"

"Doing none of their own business, yet overdoing in the business of others." Busy about everyone's business but their own. JFB

> "These theological dead-beats were too pious to work, but perfectly willing to eat at the hands of their neighbors while they piddled and frittered away the time in idleness." RWP

## 2 Thessalonians 3:12
2Th_3:12

**Them that are such ..**

**We command ...**

**and exhort --** Intreat, encourage,

**By our Lord Jesus Christ --** The authority of Christ is behind's Paul's words.

**That ..**

**With Quietness --** Leave off their meddling, and disorderliness. (Walk quietly in rank.)

**They work ..**

**Eat their own bread -- Eat =** live off of, earn. ESV is good here, "earn their own living."

Moffat analyzed the problem at Thessalonica this way:
1. the tension produced by the thought of the advent of Christ;
2. the disturbing effect of persecution, and
3. the irregularity and social disorganization in the community.

## ÷2 Thessalonians 3:13
2Th_3:13

**Ye brethren --**

**Be not weary ..**

**In well doing --** Libscomb wrote: "Nothing discourages the giving to the needy like having the lazy and meddlesome seeking support."

## ÷2 Thessalonians 3:14
2Th_3:14

Further word on what was meant above by "withdraw yourselves."

**If any man --**

**Obey not our word ...**

**By this epistles ..**

**Note that man ..**

**Have no company with him -- "**It is all social intercourse, visitation, and companioning with offenders that must be ceased. Christians are not to mix with persons living in open rebellion against the teachings of the Lord. The purpose of such ostracism is to produce shame and repentance on the part of the offender..." Coffman.

**That ..**

**He may be ashamed ..**

## ÷2 Thessalonians 3:15
2Th_3:15

**Count not as an enemy ..**

**Admonish ...**

**As a brother --** Kelcy said, "This shows that Paul did not expect the faithful Christians to refuse to have any sort of contact with he disorderly."

## 2 Thessalonians 3:16
2Th_3:16

**Lord of peace ..**

**Give you peace -- "**Peace to be understood in the widest sense, peace with God, complete salvation."

**By all means --** "All times ... all ways ... and all the Christians."

**Lord *be* with you --**

## 2 Thessalonians 3:17
2Th_3:17

**Salutation of Paul --**

**With mine own hand ..**

**Token in every epistle --** Paul declares that all of his epistles were similarly authenticated. It is seems that the usual Pauline "grace and peace" at the end of his writings were always written by himself, whether so stated in the letter or not.

**So I write ..**

## 2 Thessalonians 3:18
2Th_3:18

**The Grace of our Lord Jesus Christ --** The ending of 2Thee is like the ending of 1Thess with the addition of the word "all".

**With you all ..**

**Amen --**

> **[KJV footnote "**The second epistle to the Thessalonians was written from Athens." ] A more careful study shows that this epistle was probably written from Corinth.
>
> **2Thess. Lessons for us Today**
> 1) Be thankful for growth of faith and love, 2Th_1:3-5
> 2) Rem that God will take vengeance, 2Th_1:6, Rom_12:17-20
> 3) Don't be quickly shaken by erroneous teaching about the Lord's second coming. ch. 2
> 4) Those hardened against Christ will find it easy to believe a lie, 2Th_2:11.
> 5) Be thankful for the salvation God has revealed to us, 2Th_2:13-17.
> 6) Pray for missionaries, 2Th_3:1-3.
> 7) Keep from those who walk disorderly, 2Th_3:6-12, 2Th_3:14-15.
> 8) Labor honestly for our livelihood, 2Th_3:7-12.