

Pilgrim Way Commentary on

## **2 Thessalonians**

**A Reference Commentary**

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### **Apology for This Work**

This commentary on Philemon follows in a long line of other works by divines of the past as they have sought to study and expound the second of Paul's epistles to the church at Thessalonica.

This work grew out of over 25 years of both preaching through 2 Thessalonians in three pastorates in Maryland, Delaware and North Carolina as well as teaching through the epistle as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I needed my own notes and outlines as I taught and preached from 2 Thessalonians, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market and they tend to be someone dull and not very practical in their application.

This commentary cannot be easily classified into any single theological system. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote "There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else", he displayed a most unfortunate theological hubris. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth there, as there is in any theological system, but it ranks no better than other competing systems, such as Arminianism (which is nothing more than a modified version of Calvin's teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. They can all make contributions to our overall understandings of the truth but none may claim to be the only correct such presentation, at the expense of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems influence my understanding of what the clear teachings of Scripture is.

I have freely consulted a wide variety of commentaries and sermons for insights and other views of various texts that I might have missed. As the old preacher once remarked "I milked a lot of cows but I churned my own butter." Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. But simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement regarding the rest of his teachings.

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This commentary is based on the text of our English Received Version, commonly referred to as the King James Version or the Authorized Version. I believe that this is the most preserved English translation available to us and that it is the superior translation in English. I can see no good reason to use or accept any of the modern versions, especially the current “flavor of the month” of the New Evangelicals and apostate fundamentalists, the corrupt and mis-named English Standard Version. When it comes to these modern, critical text versions, I reject them for a variety of reasons. One major reason is that they have not been proven on the field of battle. I have liver spots older than the English Standard Version, but I am expected to toss my English Received Text, over 400 years old, and take up this new translation, whose ink is still barely dry? How many battles has the ESV won? How many missionaries have done great exploits with an NIV? What revivals have been birth and nurtured with an NASB? We will stick with the translations and texts that our fathers have used and that God has blessed. We are also favorably inclined to the Geneva Bible, Tyndale Bible, Matthews Bible, and other “cousins” of our English text. The Greek text used is the underlying text of our English Received Text and its 1769 revision, which is the text most widely in use today by God’s remnant.

Each verse is commented upon, with the English text, with Strong’s numbers and grammatical coding, such as Greek verb tenses and parts of speech (for the Greek text). The English grammatical notes are limited to the tenses of the corresponding Greek verbs, for I believe the study of the verb tenses is the most important element of the usage of the Greek text, even moreso than word studies. Not every Greek word is commented upon, only unusual or important ones. I am guilty of “picking and choosing” my word studies instead of presenting complete word studies for every word. That system would simply be too unwieldy for my purposes.

I have also decided to do some textual studies, mainly comparing the King James readings with the English Standard Version. I also refer to the readings in the English translations that preceded the King James Bible for sake of comparison.

The presupposition of this commentary is that what the Bible says is so and that we will not change the text to suit our theological fancy. It says what it says and that is what we must accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We will not amend our text but will take it as it is the best we can.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and application of 2 Thessalonians. A commentary over 25 years in the making can never truly said to be finished. As new insights are granted by the Holy Spirit and as my understanding of the epistle deepens, additional material will be added and sections will have to be re-written. One is never truly “finished” with any theological book. As one deepens and grows in his relation with the Lord, so does his theological understandings and that should be reflected in one’s writings.

This book was also written as a theological legacy to my four children. They will need to be mighty for God in their generation for their days will certainly be darker than the

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generation their father grew up in. This book is an expression not only of the heart of a preacher in the early 21<sup>st</sup> century but also of a Christian father for his children, so they may more fully understand what their father believed and preached during his ministry.

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary literature will be a blessing to the remnant of God's saints in the earth as we approach the coming of our Lord.

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## **Introduction to 2 Thessalonians**

For additional background, see introduction to 1 Thessalonians.

Second Thessalonians has 3 chapters, 47 verses and 1,042 in our English text.

**Introduction** Liberals claim that 2 Thessalonians is widely doubted, much more than is 1 Thessalonians. This is because of the advanced prophetic presentation that liberals maintain was too advanced for the mid-first century. They assume that the early Christians were not advanced enough, or simply too stupid, to develop such advanced prophetic teachings. Naturally, Bible believers have no such problems.

Not only is 2 Thessalonians found in Marcion's canon and the Muratorian canon, but it is also quoted by name by Irenaeus, and was apparently known to Ignatius, Justin Martyr, and Polycarp. Further, it is found in the most ancient manuscripts, including the old Latin, old Syriac, and P<sup>46</sup>, showing its full acceptance from a very early period. The external testimony for 2 Thessalonians is equally as strong as, if not stronger than, that of 1 Thessalonians.

**Writer.** Clearly it is the Apostle Paul.

**Date of Writing** It must certainly be dated shortly after 1 Thessalonians, for the content and style are so similar. Further, there is some urgency in the writing (cf. 2:1-3). We suggest around 52 or 53, about the same time as the writing of 1 Thessalonians.

**Place Written From.** Probably Corinth.

**Occasion** In 1 Thessalonians 3:6, Paul tells the church that the sending of Timothy was what prompted a letter to them. When Timothy returned to Paul, he was encouraged by the good report and he penned his first letter to Thessalonica. The second letter was occasioned by an entirely different set of circumstances. In 2 Thessalonians 2:2, Paul urges them not to be moved or shaken by their persecutions or by the false prophetic teaching regarding the rapture and second coming that was circulating in Thessalonica. The second letter was written to correct the false teaching and to comfort the Thessalonians in the light of their current tribulations.

### **Names and titles of Christ in 2 Thessalonians:**

1. Lord Jesus Christ 1:1
2. Lord Jesus 1:7
3. Lord 1:9
4. Christ 2:2

### **Names and titles of God in 2 Thessalonians:**

1. Father 1:1; 2:16
2. Lord of Peace 3:16

**Names and titles of the Holy Spirit in 2 Thessalonians:**

1. Spirit 2:13

**Old Testament references in 2 Thessalonians**

1. The “Man of Sin”, 2:4 with Daniel 11:36

### **Booklist on 1 and 2 Thessalonians**

! *An Annotated Bibliography of Reference Works and Commentaries on the Greek New Testament*, by Jon Weatherly, Cincinnati Bible College & Seminary, for Fall Semester, 2003.

@ *Commenting and Commentaries* by Charles Spurgeon

# *An Introduction to the New Testament Volume 2: The Pauline Epistles* by D. Edmond Hiebert

\$ *The Minister's Library* by Cyril Barber

% *New Testament Commentary Survey* by D. A. Carson

& Ligonier Ministries blog

\* by the author, John Cereghin

\$ Askwith, Edward Harrison, *An Introduction to the Thessalonian Epistles*, 1902. An effective vindication of the Pauline authorship of both letters with a treatise on 2 Thessalonians.

# Auberlin, C. A., and Riggerback, C. J., "The Two Epistles of Paul to the Thessalonians," *Lange's Commentary on the Holy Scriptures*. 1950. Valuable textual exegesis with an abundance of ethical, homiletical, and practical material added, much of which is definitely dated. A conservative Lutheran commentary. The additions by the translator add to the value of the work.

& Beale, G. K., *1-2 Thessalonians*, IVP New Testament Commentary, 2003. Beale has written what many consider to be a definitive commentary on the book of Revelation and now we have the results of his research into the Thessalonian epistles. Whether one agrees or disagrees with all of his conclusions, Beale always has interesting food for thought.

# Bailey, John W., and Clarke, James W., "The First and Second Epistles to the Thessalonians," *The Interpreter's Bible*. Volume 11, 1955. Uses the Authorized and Revised Standard versions texts, in keeping with the format of the series, the material is divided into two parts, exegetical and expository notes. The work of two capable American liberal scholars.

# Best, Ernest, "A Commentary on the First and Second Epistles to the Thessalonians", *Harper's New Testament Commentaries*, 1972. Based on the author's own translation. This verse-by-verse critical commentary, the work of a British liberal scholar, holds that both epistles were written by the same author "who was probably Paul but may have been Silvanus or Timothy." Seeks to view the letters in the light of the possible influence of Gnosticism and allied movements. Pays attention to grammatical, linguistic, and textual matters.

# Bicknell, E. J., "The First and Second Epistles to the Thessalonians." *Westminster Commentaries*, 1932. Uses the English Revised Version. The introduction supports the authenticity of both epistles as well as their present order. A careful paraphrase follows the biblical text section by section. The exegetical notes, verse by verse, are

rather brief, with added excursuses at points of special importance. Anglican, with some liberal leanings.

\$ Of indifferent value.

! Bruce, F. F. *1 and 2 Thessalonians*. Word Biblical Commentary, volume 45, 1982. Rather fragmented in presentation, this commentary is not Bruce's best but still reflects considerable learning and mature reflection.

& Bruce's commentaries are always worth consulting and this commentary is no exception. Highly recommended.

\$ Demarest, Gary, "1 and 2 Thessalonians", *Communicator's Commentary Series*, 1984. A fairly strong entry in a weak series.

# Denney, James, "The Epistles to the Thessalonians," *The Expositor's Bible*. Volume VI, 1908, 1943 reprint. A vigorous and informative homiletical exposition by a noted Scottish theologian of the past generation.

\$ It is generally inferior to Milligan and cannot hope to compete with Hiebert's masterful study.

\$ Eadie, John, *A Commentary on the Greek Text of the Epistles of Paul to the Thessalonians*, 1877. Characterized by Eadie's usual thoroughness. Readers may not always agree with his exegesis, but he does provide a helpful evaluation of all the different points of view with an assessment of the strengths and weaknesses. An essay on "The Man of Sin" is appended.

@ Edmunds, J., *Commentary on 1 and 2 Thessalonians*, 1858. The author's notion of a Commentary, which he fully carries out, is contained in his preface. "My idea of the Middle-class Commentary is, that it should be in strict accordance with the doctrine and ritual of the Church, should illustrate her ritual, and should recommend her to the esteem and affection of her children, by proving her adherence to the Word of God."

\$ Elias, Jacob, "1 and 2 Thessalonians", *Believer's Bible Church Commentary*, 1995. Accessible but not penetrating.

# Ellicott, Charles John., *A Critical and Grammatical Commentary on St. Paul's Epistles to the Thessalonians*, 1864. Greek text. First published in 1861, this noted, scholarly, highly technical treatment of these epistles is still of value for the advanced student. Places strong emphasis on grammatical matters.

# Erdman, Charles R., *The Epistles of Paul to the Thessalonians*, 1935. A brief yet quite thorough and easily read evangelical exposition by a noted Presbyterian professor and author.

# Findlay, George Gillanders., "The Epistles to the Thessalonians." *Cambridge Greek Testament for Schools and Colleges*, 1904. Greek text. A careful exposition of the text of these epistles, giving attention to technical matters, together with practical insights.

# Frame, James Everett, "A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians." *The International Critical Commentary*, 1912. Greek text. An important grammatical and exegetical study of these epistles. Weakest in its handling of doctrinal and eschatological matters.

! Green, Gene L. *The Letters to the Thessalonians*. Pillar New Testament Commentary, 2002. Very thorough treatment of Thessalonica as the setting of the letters, consistently close examination of the significance of Greek words in the letters.

& Because the epistles to the Thessalonians contain some of the most difficult and debated texts in the entire New Testament (2 Thessalonians 2:1-12), it is next to impossible to find a commentary with an interpretation of this text with which there are no unresolved problems. Green's outstanding commentary is not without its own problems on this text, but all things considered, this is probably the best commentary on these letters currently available. It contains much helpful background information and very helpful theological insight.

# Hendriksen, William, "Exposition of I and II Thessalonians." *New Testament Commentary*, 1955, 1964. An up-to-date, scholarly exposition of the Thessalonian epistles by a noted evangelical scholar in the Reformed tradition. Each chapter is concluded with a doctrinal summary of its contents.

\$ Amillennial.

# Hiebert, D. Edmond, *The Thessalonian Epistles. A Call to Readiness*, 1971. Uses the American Standard Version. A full exegetical treatment of these epistles on the basis of the original but suited to the English reader. Premillennial.

# Hogg, C. F., and Vine, W. E., *The Epistles to the Thessalonians, with Notes Exegetical and Expository*, 1959 reprint. An analysis of the Greek text for the English student, with valuable word studies. A good combination of careful exegesis and warm devotional study. The work of two British Plymouth Brethren scholars, the volume sets forth a post-tribulational return of Christ.

# Horne, Charles M., "The Epistles to the Thessalonians. A Study Manual.", 1961. A brief, well-outlined study guide by an evangelical Bible teacher. The work is based on a study of the original but suited to the lay Bible student.

@ Jewel, John, *Expositions upon I & II Thessalonians*, 1583. Reprinted 1811 and 1841. Also in his *Works*. Hooker calls Jewel "the jewel of bishops." This work is in the usual style of the first Reformers, but rather more lively than most of them. Many of the topics touched upon were peculiar to the times in which the exposition was written. It will serve as a good specimen of the preaching of the Fathers of the English Church.

# Kelcy, Raymond C., "The Letters of Paul to the Thessalonians." *The Living Word Commentary*, 1968. The Revised Standard Version is printed at the top of the page.

The work of a conservative scholar belonging to the Churches of Christ; the commentary brings out the force of the original for the common reader. Amillennial.

# Lenski, R. C. H., *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon*, 1937. Prints the author's own quite literal translation as the basis for the exposition. A monumental exegetical study of these epistles by an accomplished conservative Lutheran scholar. Amillennial.

\$ Lineberry, John, *Vital Word Studies in I Thessalonians*, 1960. Elementary studies which, while based on the Greek text, are frequently unreliable

\$ Lineberry, John, *Vital Word Studies in II Thessalonians*, 1961. Similar to the writer's earlier studies on I Thessalonians. Emphasizes the meaning of New Testament words, but is full of inaccuracies.

# Lunemann, Gottlieb, "Critical and Exegetical Handbook to the Epistles of St.. Paul to the Thessalonians." H. A. W. Meyer's *Critical and Exegetical Commentary on the New Testament*, (1884), Greek text. A thorough exposition of these epistles by a scholarly German professor of the past century. One of the justly celebrated older commentaries, with ample presentation of varying views on all important points. Dated but still of value for those familiar with the Greek or desiring the views of scholars of the past.

# MacDonald, William, *Letters to the Thessalonians*, 1969. A detailed outline is given at the beginning of each of the sections into which the epistles are divided, followed by concise verse-by-verse comments. Suited to the lay Bible student. Premillennial, pre-tribulational viewpoint.

! Malherbe, Abraham. *The Letters to the Thessalonians*. Anchor Bible, volume 32B, 2000. The *magnum opus* of one of the leading scholars of Paul in his Greco-Roman social setting, this commentary is remarkably readable for so thorough and learned a work.

@ Manton, Thomas, *Eighteen Sermons on 2 Thessalonians II., concerning Antichrist*, 1679. Here Manton smites heavily at Popery. Richard Baxter wrote a commendatory preface to this valuable exposition.

! Marshall, I. Howard. *1 and 2 Thessalonians*. New Century Bible, 1983. Clearly written comments with balanced, informed conclusions.

\$ Martin, Michael, "1 and 2 Thessalonians", *New American Commentary*, 1995. Accessible but not penetrating.

\$ Menken, Martin J. J., "1 and 2 Thessalonians", *The New Testament Readings Series*, 1994. Manages to be simultaneously short, eccentric and expensive.

# Milligan, George, *St. Paul's Epistles to the Thessalonians*, 1952 reprint. Greek text. A noted critical study by a pioneer authority in the papyri. Has much valuable material in the introduction and the added notes.

# Moore, Arthur L., "1 and 2 Thessalonians." *The Century Bible, New Series*, 1989. A concise verse-by-verse commentary by an evangelical British scholar. Makes frequent reference to the Greek, given in transliterated form.

\$ Far too brief to be of first choice.

! Morris, Leon. *1 and 2 Thessalonians*. TNTC, 1984. Like the one below, only shorter and cheaper.

! Morris, Leon. *The First and Second Epistles to the Thessalonians*. NTCNT, 1991. Morris has to be the writer of the clearest exegetical commentaries on the NT in the twentieth century. Informed, responsible comments expressed in crisp sentences.

# Neil, William, "The Epistle of Paul to the Thessalonians." *The Moffatt New Testament Commentary*, 1950. Uses the Moffatt translation but is based on an independent study of the original. A stimulating work by a liberal British scholar. Weak in its handling of the eschatological passages.

\$ Palmer, Earl, "1 and 2 Thessalonians", *Good News Commentary*, 1985. A rather weak contribution.

@ Patterson, Alexander Simpson, *Commentaries on Thessalonians, James, and 1 John*, 1857. Notes of discourses, with much in them. Hints may be gleaned here in abundance by students who open their eyes

@ Phillips, J., *The Greek of Thessalonians explained*, 1751. Short, but not particularly sweet. Very scarce.

# Plummer, Alfred, *A Commentary on St. Paul's First Epistle to the Thessalonians*, 1918. and *Commentary on St. Paul's Second Epistle to the Thessalonians*, 1918. While not as full as the author's excellent work on the Gospel of Luke, these volumes provide a critical exegetical unfolding of these epistles. Greek words are often quoted but generally in parentheses, so that the non-Greek reader can readily profit from these volumes.

\$ Richard, Earl, "1 and 2 Thessalonians", *Sacra Pagina*, 1995. Clear and focused on philology. It adopts many interesting positions, some plausible, some implausible. Richard argues that 1 Thessalonians is earlier (mid-40s) than most people think...In line with much contemporary scholarship, he thinks that the literary, theological and sociological problems of 2 Thessalonians can be untangled only by subscribing to a theory of pseudonymity.

\* Ruckman, Peter, *The Bible Believer's Commentary on First and Second Thessalonians and Philemon*, 2005, 208 pages. Based on the King James Version and dispensational. Useful and practical, but with some peculiar spots.

# Ryrie, Charles Caldwell, "First and Second Thessalonians." *Everyman's Bible Commentary*, 1959. A brief, well-outlined treatment of these epistles by a noted conservative seminary professor. Well adapted as a first volume for the study of these letters. Premillennial.

\$ Saunders, Ernest, "Thessalonians, Philippians and Philemon", *Knox Preaching Guides*, 1981, One of the better entries in the series, though clearly hampered by brevity.

@ Sclater, William, *Exposition upon 1 and 2 Thessalonians*, 1627. Sclater is antique; but, in the usual Puritanic manner, he gives very instructive disquisitions upon a vast variety of topics suggested by the text.

@ Squire, John, *A Plaine Exposition on 2 Thessalonians II., 1-13, proving the Pope to be Antichrist*, 1630. Squire works out the point of the Pope's being Antichrist with very great cogency of reasoning. The exposition of the Epistle is lost in the point aimed at; but that point is of the utmost importance.

# Stevens, William Arnold, "Commentary on the Epistles to the Thessalonians" *An American Commentary*, 1890. Uses the King James and English Revised versions. A significant interpretation by a recognized Baptist New Testament scholar of the past century.

! Wanamaker, Charles A. *The Epistles to the Thessalonians: A Commentary on the Greek Text*. NIGTC, 1990. Best available commentary on the Greek text of the epistles, advocating the unusual notion that 2 Thessalonians was written first.

\$ The best all-around commentary on the Greek text.

& Wanamaker attempts to resolve some difficulties related to these letters by arguing that 2 Thessalonians was actually written before 1 Thessalonians...Like all commentaries in the NIGTC series, it is technical and requires some knowledge of Greek. A very useful work for those doing in-depth study.

# Ward, Ronald A., *A Commentary on First and Second Thessalonians*, 1973. Based on the Revised Standard Version, this verse-by-verse exposition seeks to bring out the message of these letters as well as to relate them to the life of the modern Church. Has sections on the theology of each epistle. The work of an evangelical Anglican scholar.

\$ Williams, David John, "1 and 2 Thessalonians", *New International Bible Commentary*, 1992. Too brief to be of first choice, but a sensible work within its limitations.

& Witherington, Ben, *1 and 2 Thessalonians*, 2006. Witherington has written a series of “socio-rhetorical” commentaries on a good number of New Testament books. Some are better than others and this volume is one of the better ones. The primary benefit of reading his commentaries is the wealth of contextual background information he provides.

Booklist on 1 and 2 Thessalonians

## 2 Thessalonians 1

### 1. Introduction 1:1-4

**1:1<sup>a</sup> Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:**

1:1 παυλος<sup>N-NSM</sup> και<sup>CONJ</sup> σιλουανος<sup>N-NSM</sup> και<sup>CONJ</sup> τιμοθεος<sup>N-NSM</sup> τη<sup>T-DSF</sup> εκκλησια<sup>N-DSF</sup>  
 θεσσαλονικεων<sup>N-GPM</sup> εν<sup>PREP</sup> θεω<sup>N-DSM</sup> πατρι<sup>N-DSM</sup> ημων<sup>P-1GP</sup> και<sup>CONJ</sup> κυριω<sup>N-DSM</sup> ιησου<sup>N-DSM</sup>  
 χριστω<sup>N-DSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p><b>1</b> Paul Syluanus and Timotheus. Vnto the congregacion of the Tesselonyans which are in God oure father and in the Lorde Iesus Christ.</p>	<p><b>1</b> Pavl and Siluanus and Timotheus. To the congregacion of ye Tesselonias in God oure father and in the LORDE Iesus Christ.</p>	<p><sup>1</sup> Paul and Silvanus, and Timothy, unto the Church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ:</p>	<p><b>1</b> Paul and Siluanus and Timotheus, vnto the Church of the Thessalonians in God our father, and the Lord Iesus Christe:</p>	<p><b>1</b> Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ:</p>

1a Paul, Timothy and Silas were involved in the writing of this second epistle, which was written shortly after the first. Paul is the primary author, of course, but the other brethren may have added some material that Paul used. But Silas and Timothy are right there with Paul as he writes this second epistle.

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**1:2<sup>a</sup> Grace unto you, and peace, from God our Father and the Lord Jesus Christ.**

1:2 χαρις<sup>N-NSF</sup> υμιν<sup>P-2DP</sup> και<sup>CONJ</sup> ειρηνη<sup>N-NSF</sup> απο<sup>PREP</sup> θεου<sup>N-GSM</sup> πατρος<sup>N-GSM</sup> ημων<sup>P-</sup>  
 και<sup>CONJ</sup> κυριου<sup>N-GSM</sup> ιησου<sup>N-GSM</sup> χριστου<sup>N-GSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<p><b>2</b> Grace be with you and peace from God oure father and from the Lorde Iesus Christ.</p>	<p><b>2</b> Grace be with you, and peace from God oure father, and from the LORDE Iesus Christ.</p>	<p><sup>2</sup> Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.</p>	<p><b>2</b> Grace vnto you and peace from God our father, &amp; the Lorde Iesus Christe.</p>	<p><b>2</b> Grace to you and peace from God our Father and the Lord Jesus Christ.</p>

2a This is a typical Pauline greeting.

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**1:3 We are bound<sup>a</sup> present to thank<sup>present middle/passive participle</sup> God always for you, brethren, as it is<sup>present</sup> meet,<sup>b</sup> because that your faith groweth exceedingly,<sup>c- 5232-present</sup> and the charity<sup>d</sup> of every one of you all toward each other aboundeth;<sup>e-f-g-present</sup>**

**1:3** ευχαριστειν<sup>V-PAN</sup> οφειλομεν<sup>V-PAI-1P</sup> τω<sup>T-DSM</sup> θεω<sup>N-DSM</sup> παντοτε<sup>ADV</sup> περι<sup>PREP</sup> υμων<sup>P-2GP</sup> αδελφοι<sup>N-VPM</sup> καθως<sup>ADV</sup> αξιον<sup>A-NSN</sup> εστιν<sup>V-PXI-3S</sup> οτι<sup>CONJ</sup> υπεραυξανει<sup>V-PAI-3S</sup> η<sup>T-NSF</sup> πιστις<sup>N-NSF</sup> υμων<sup>P-2GP</sup> και<sup>CONJ</sup> πλεοναζει<sup>V-PAI-3S</sup> η<sup>T-NSF</sup> αγαπη<sup>N-NSF</sup> ενος<sup>A-GSM</sup> εκαστου<sup>A-GSM</sup> παντων<sup>A-GPM</sup> υμων<sup>P-2GP</sup> εις<sup>PREP</sup> αλληλους<sup>C-APM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>3</b> We are bounde to thanke God all wayes for you brethren as it is mete because that youre fayth groweth excedyngly and every one of you swymmeth in love towarde another betwene youre selves	<b>3</b> We are bounde to thanke God allwayes for you brethren, as it is mete: because that youre fayth groweth exceedingly, and the loue of euery one of you increaseth towarde another amoge youre selues,	<sup>3</sup> We ought to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you toward another, aboundeth,	<b>3</b> We are bound to thanke God alwayes for you brethren, as it is meete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth:	<b>3</b> <sup>b</sup> We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing.

3a **“We are bound”** as if “we have a debt to discharge to you.” The Geneva reads “we ought” as if Paul had a moral obligation to thank God for the Thessalonians. The King James gives more of an idea of it as a spiritual obligation. Both ideas are correct.

3b **“as it is meet”** As it is fitting and proper, something that we ought to do. This is Old English terminology.

3c **“your faith groweth exceedingly”** Persecution and tribulation make for good sail to grow a strong faith. Their sufferings not only caused their faith to grow, but to grow “exceedingly”, like a weed. The hotter the fire, the faster the faith grows.

Strong’s # 5232 ὑπεραυξανω *huperauxanō*; from ὑπερ *huper* (Strong’s #5228) over, beyond; and αυξανω *auxanō* (Strong’s #837) grow; to increase beyond measure, to grow exceedingly. Used only here.

3d Only the King James uses “charity” here. All of the other translations use “love”.

3e There was still not much for Paul to criticize or to be concerned about in the interval between the first and second epistle. This was still a good church, being faithful and growing in grace and knowledge.

Points of commendation:

1. Their faith was growing and that “exceedingly”. Strong’s #5232 ὑπεραυξανω *huperauxanô*; from ὑπερ *huper* (Strong’s #5228) above, beyond, and αυξανω *auxanô* (Strong’s # 837) grow, increase; grow exceedingly. Used only here.

2. Their charity (love manifested in action) was abounding

“There are three things which Paul picked out as being the marks of a vital Church.

**1. A faith which is strong.** It is the mark of the advancing Christian that he grows surer of Jesus Christ every day. The faith which may begin as an hypothesis ends as a certainty. James Agate once said, "My mind is not like a bed which has to be made and remade. There are some things of which I am absolutely sure." The Christian comes to that stage when to the thrill of Christian experience he adds the discipline of Christian thought.

**2. A love which is increasing.** A growing Church is one which grows greater in service. A man may begin serving his fellowmen as a duty which his Christian faith lays upon him; he will end by doing it because in it he finds his greatest joy. The life of service opens up the great discovery that unselfishness and happiness go hand in hand.

**3. A constancy which endures.** The word Paul uses is a magnificent word. It is *hupomonê* which is usually translated endurance but does not mean the ability passively to bear anything that may descend upon us. It has been described as "a masculine constancy under trial" and describes the spirit which not only endures the circumstances in which it finds itself but masters them. It accepts the blows of life but in accepting them transforms them into stepping stones to new achievement. (William Barclay, *Daily Study Bible*.)”

3f “As in the first Epistle, the apostle does not immediately grapple with the error, but prepares the hearts of the saints gradually and on all sides so as to clench the truth and exclude the error once it is exposed. This is the way of divine grace and wisdom; the heart is set right, and not the mere point of error or evil dealt with. The very snare is thus made the occasion of fresh and deeper blessing; and as all truth is consolidated, so the Lord is more enjoyed (William Kelly).”

3fg the Tyndale renders this about the Thessalonians “swimming in love”.

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**1:4<sup>a</sup> So that we ourselves glory** present middle/passive infinitive **in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.** present middle subjunctive

1:4 ωστε CONJ ημας P-1AP αυτοις P-APM εν PREP υμιν P-2DP καυχασθαι V-PNN εν PREP ταις T-DPF εκκλησαις N-DPF του T-GSM θεου N-GSM υπερ PREP της T-GSF υπομονης N-GSF υμων P-2GP και CONJ ταις T-DPF πιστεωσ N-GSF εν PREP πασιν A-DPM τοις T-DPM διωγμοις N-DPM υμων P-2GP και CONJ ταις T-DPF θλιψεσιν N-DPF αις R-DPF ανεχεσθε V-PNI-2P

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>4</b> so yt we oureselves reioyce of you in the congregacions of God over youre pacience and fayth in all youre persecucions and tribulacios that ye suffre	<b>4</b> so that we oure selues make oure boast of you (in the congregacions of God) of youre paciece and faith in all youre persecucions and troubles that ye suffre,	<sup>4</sup> So that we ourselves reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,	<b>4</b> So that we our selues reioyce in you in the Churches of God, ouer your pacience and faith in all your persecutions and tribulations that ye suffer,	<b>4</b> Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring.

4a Paul used the example of the Thessalonians to other churches, as an example of patience and faith in the midst of persecutions. “This is how you endure! This is how you stay faithful in the midst of a difficult situation!” Paul would say, while pointing to this church.

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**2. Divine Recompense for Persecution 1:5-10**

**1:5<sup>a</sup> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy aorist passive infinitive of the kingdom of God, for which ye also suffer: present**

1:5 ενδειγμα N-NSN της T-GSF δικαιας A-GSF κρισεως N-GSF του T-GSM θεου N-GSM εις PREP το T-ASN καταξιωθηναι V-APN υμας P-2AP της T-GSF βασιλειας N-GSF του T-GSM θεου N-GSM υπερ PREP ης R-GSF και CONJ πασχετε V-PAI-2P

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>5</b> which is a token of ye ryghtewes iudgemet of god that ye are counted worthy of the	<b>5</b> which is a token of the righteous iudgment of God, that ye are counted worthy of the	<sup>5</sup> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy	<b>5</b> <i>Which is</i> a token of the ryghteous iudgment of God, that ye may be counted	<b>5</b> This is evidence of the righteous judgment of God, that you may be considered

kyngdom of god for which ye also suffre.	kyngdome of God, for the which ye also suffre.	of the kyngdom of God, for the which ye also suffer.	woorthy of the kyngdome of God, for which ye also suffer.	worthy of the kyngdom of God, for which you are also suffering-
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5a How odd is this! Being counted worthy to suffer! How few modern Christians understand this! They see suffering as a judgment from God because you either were living in sin or that you didn't have enough faith to overcome. This is a standard teaching of "prosperity preachers". If you were a genuine Christian, God would give you a raise at work, a new car, He'd burn your mortgage and heal you of your cancer...so they claim. But God often honors His highest saints with suffering.

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**1:6 Seeing it is a righteous thing with God to recompense <sup>aorist infinitive</sup> tribulation to them that trouble <sup>present active participle</sup> you;**<sup>a-b</sup>

**1:6** ειπερ <sup>COND</sup> δικαιον <sup>A-NSN</sup> παρα <sup>PREP</sup> θεω <sup>N-DSM</sup> ανταποδουναι <sup>V-2AAN</sup> τοις <sup>T-DPM</sup> θλιβουσιν <sup>V-PAP-DPM</sup> υμας <sup>P-2AP</sup> θλιψιν <sup>N-ASF</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>6</b> It is verely a rightewes thinge with God to recopence tribulacion to them that trouble you:	<b>6</b> For it is a righteous thinge with God, to recopence tribulacion vnto the yt trouble you:	<sup>6</sup> For it is a righteous thing with God, to recompense tribulation to them that trouble you,	<b>6</b> For it is a ryghteous thing with God, to recompence tribulation to them that trouble you:	<b>6</b> since indeed God considers it just to repay with affliction those who afflict you,

6a God will tribulate the tribulators with tribulation. It is their just recompense. They like to dish out tribulation upon the saints, so can they take God dishing out divine tribulation upon them? Can their heart endure in the day of their visitation? God is a God of the Recompense. He will reward people (saints and sinners) according to how they have given out, as seen in Psalm 18:20-27. And such a judgment in this case is certainly "righteous" for two reasons:

1. God is righteous and He would not deliver any judgment that was unrighteous.
2. These sinners were worthy of such judgment for they persecuted God's people and attempted to hinder the truth.

6b These sinners were sending "little tribulations" upon the saints and the local churches, so God would recompense them by sending the Great Tribulation upon them.

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**1:7 And to you who are troubled** <sup>present passive participle</sup> **rest with us,** <sup>a-b</sup> **when the Lord Jesus shall be revealed from heaven with his mighty angels,** <sup>c</sup>

1:7 και CONJ υμιν P-2DP τοις T-DPM θλιβομενοις V-PPP-DPM ανεσιν N-ASF μεθ PREP ημων P-1GP εν PREP τη T-DSF αποκαλυψει N-DSF του T-GSM κυριου N-GSM ιησου N-GSM απ PREP ουρανου N-GSM μετ PREP αγγελων N-GPM δυναμεως N-GSF αυτου P-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>7</b> and to you which are troubled rest with vs when the lorde Iesus shall shewe him silfe from heven with his myghty angels.	<b>7</b> but vnto you which are troubled, rest with vs, wha the LORDE Iesus shal shewe himselfe from heauen, with the angels of his power,	<b>7</b> And to you which are troubled, rest with us, when the Lord Jesus shall show himself from heaven with his mighty Angels,	<b>7</b> And to you whiche are troubled, reste with vs, in the reuelation of the Lorde Iesus from heauen, with the Angels of his power,	<b>7</b> and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels

7a “rest” A rest from these persecutions is promised, but not anytime soon. For that, we must wait for the Second Coming.

7b “with us” Paul includes his company with the Thessalonians since he was also enduring persecution as the Thessalonians were. Paul was not writing as some coolly detached spectator, but as one who also was enduring persecution and tribulation in his Christian walk and ministry.

7c This is the Second Coming (Revelation 19) and not the rapture, since the Lord comes secretly at the rapture and is not publicly revealed at that time. It is at this time when the ultimate judgment of God will be meted out to those who are worthy of such judgment. At the Second Coming, there will come the recompense to the persecutors and the rest from the persecutions.

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**1:8 In flaming fire** <sup>a</sup> **taking** <sup>present active participle</sup> **vengeance on them that know** <sup>perfect active participle</sup> **not God,** <sup>b</sup> **and that obey** <sup>present active participle</sup> **not the gospel of our Lord Jesus Christ :** <sup>c</sup>

1:8 εν PREP πυρι N-DSN φλογος N-GSF διδοντος V-PAP-GSM εκδικησιν N-ASF τοις T-DPM μη PRT-N ειδοσιν V-RAP-DPM θεου N-ASM και CONJ τοις T-DPM μη PRT-N υπακουουσιν V-PAP-DPM τω T-DSN ευαγγελιω N-DSN του T-GSM κυριου N-GSM ημων P-1GP ιησου N-GSM χριστου N-GSM 2Pet 3:7; Rom 2:8;

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>8</b> in flamyng fyre rendryng vengeance vnto them that knowe not God and to them that obeye not vnto the gospell of oure Lorde Iesus Christ	<b>8</b> and with flamyng fyre, to geue vengeance vnto them that knowe not God, and to them that obeye not the Gospell of oure LORDE Iesus Christ.	<sup>8</sup> In flaming fire, rendering vengeance unto them, that do not know God, and which obey not unto the Gospel of our Lord Iesus Christ,	<b>8</b> In flamyng fire, rendryng vengeance vnto them that knowe not God, and that obey not the Gospell of our Lorde Iesus Christe.	<b>8</b> in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.

8a Notice the “flaming fire” that is associated with the vengeance and judgment of God. There is a hell and a lake of fire, both have literal fire to which literal sinners will be sentenced to literally burn for a literal eternity. It is a horrible fact and not one that anyone wants to contemplate, but it cannot be denied without denying the Scriptures themselves.

8b Again, this takes place at the Second Coming (with Armageddon) since no one is judged at the rapture and the Lord takes no vengeance upon the unbelievers at the rapture.

8c A description of the lost:

1. **They know not God.** They could. God is very easy to know and He will reveal Himself to a searching heart. But these sinners have no desire to know God and they do all they can to maintain their spiritual ignorance of Him, lest they become accountable to Him.

2. **They do not obey the gospel.** They know it for they are not ignorant of it. They simply choose to rebel and have no desire to obey God. Thus, they are unsaved men, for if they would hear and obey the Gospel, they would be saved.

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**1:9<sup>a</sup> Who shall be punished<sup>future</sup> with everlasting destruction<sup>b</sup> from the presence of the Lord, and from the glory of his power;**

**1:9** ΟΙΤΙΝΕΣ<sup>R-NPM</sup> ΔΙΚΗΝ<sup>N-ASF</sup> ΤΙΣΟΥΣΙΝ<sup>V-FAI-3P</sup> ΟΛΕΘΡΟΝ<sup>N-ASM</sup> ΑΙΩΝΙΟΝ<sup>A-ASM</sup> ΑΠΟ<sup>PREP</sup> ΠΡΟΣΩΠΟΥ<sup>N-GSN</sup> ΤΟΥ<sup>T-GSM</sup> ΚΥΡΙΟΥ<sup>N-GSM</sup> ΚΑΙ<sup>CONJ</sup> ΑΠΟ<sup>PREP</sup> ΤΗΣ<sup>T-GSF</sup> ΔΟΞΗΣ<sup>N-GSF</sup> ΤΗΣ<sup>T-GSF</sup> ΙΣΧΥΟΣ<sup>N-GSF</sup> ΑΥΤΟΥ<sup>P-GSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>9</b> which shalbe punysshed with	<b>9</b> Which shalbe punyshed with	<sup>9</sup> Which shall be punished with everlasting	<b>9</b> Which shalbe punisshed with	<b>9</b> They will suffer the punishment of

everlastynge damnacion from the presence of the lorde and from the glory of his power	euerlastinge damnacion, from ye presence of the LORDE, and from the glory of his power,	perdition, from the presence of the Lord, and from the glory of his power,	euerlastyng dampnation, from the presence of the Lorde, & fro the glorie of his power:	eternal destruction, away from the presence of the Lord and from the glory of his might,
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**1:10** When he shall come <sup>aorist active subjunctive</sup> **to be glorified** <sup>aorist passive infinitive</sup> **in his**  
**saints, and to be admired** <sup>a-aorist passive infinitive</sup> **in all them that believe** <sup>present active participle</sup>  
**(because our testimony among you was believed** <sup>aorist passive</sup> **) in that day.**<sup>b</sup>

**1:10** <sup>CONJ</sup> οταν <sup>V-2AAS-3S</sup> ελθη <sup>V-APN</sup> ενδοξασθηναι <sup>PREP</sup> εν <sup>T-DPM</sup> τοις <sup>A-DPM</sup> αγιοις <sup>P-GSM</sup> αυτου  
<sup>CONJ</sup> και <sup>V-APN</sup> θαυμασθηναι <sup>PREP</sup> εν <sup>A-DPM</sup> πασιν <sup>T-DPM</sup> τοις <sup>V-PAP-DPM</sup> πιστευουσιν <sup>CONJ</sup> οτι  
<sup>V-API-3S</sup> επιστευθη <sup>T-NSN</sup> το <sup>N-NSN</sup> μαρτυριον <sup>P-1GP</sup> ημων <sup>PREP</sup> εφ <sup>P-2AP</sup> υμας <sup>PREP</sup> εν <sup>T-DSF</sup> τη  
<sup>N-DSF</sup> ημερα <sup>D-DSF</sup> εκεινη

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>10</b> when he shall come to be glorified in his saintes and to be made marvelous in all them that beleve: because oure testimoney that we had vnto you was beleved eve the same daye that we preached it.	<b>10</b> whan he shal come to be glorified in his sayntes, and to become maruelous in all them that beleue: because ye haue beleued oure testimony vnto you of the same daye.	<sup>10</sup> When he shall come to be glorified in his Saints, and to be made marvelous in all them that believe (because our testimony toward you was believed) in that day.	<b>10</b> When he shall come to be glorified in his saintes, and to be made marueylous in all them that beleue (because our testimonie toward you was beleued) in that day.	<b>10</b> when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.

9a Things that will happen at the Second Coming (1:6-10)

1. The persecutors of the church will themselves receive divine persecution (1:6).
2. The Lord Jesus will be revealed from heaven (1:7a)
3. The “mighty angels” accompany the Lord at the Second Coming (1:7b).
4. The Lord takes flaming vengeance upon those who oppose Him and who do not obey His gospel (1:8).
5. These people will be punished with everlasting destruction (1:9a). It is “everlasting” as the results of it shall never be mitigated or reversed, and the duration of this state of destruction shall also be unending. The location of this

punishment shall be “**from the presence of the Lord**”, away from Him, in hell, forever.

6. Jesus will be glorified in His saints and will be admired in those who believe (1:10).

9b The Tyndale, Coverdale and Bishops use “damnation”. The Geneva has “perdition”.

10a The pre-King James translations all have “be made marvelous”. The Geneva uses “be marveled at”.

10b The Tyndale adds material about when this was preached.

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### 3. Prayer for God’s Glorification in You Through Tribulation 1:11,12

**1:11<sup>a</sup> Wherefore also we pray** present middle subjunctive **always for you, that our God**  
**would count you worthy** ao<sup>1</sup> active subjunctive **of this calling, and fulfill** ao<sup>1</sup> active  
subjunctive **all the good pleasure of his goodness, and the work of faith with power:**

**1:11** εις PREP ο R-ASN και CONJ προσευχομεθα V-PNI-1P παντοτε ADV περι PREP υμων P-2GP ινα CONJ υμας P-2AP αξιωση V-AAS-3S της T-GSF κλησεως N-GSF ο T-NSM θεος N-NSM ημων P-1GP και CONJ πληρωση V-AAS-3S πασαν A-ASF ευδοκιαν N-ASF αγαθωσυνης N-GSF και CONJ εργων N-ASN πιστεωσ N-GSF εν PREP δυναμει N-DSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>11</b> Wherefore we praye all wayes for you that oure god make you worthy of the callynge and fulfill all delectacion of goodnes and the worke of fayth with power:	<b>11</b> Wherefore we praye allwayes for you, that oure God make you worthy of ye callynge, and fulfill all delectacion of goodnes, and the worke of faith in power,	<sup>11</sup> Wherefore, we also pray always for you, that our God may make you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power,	<b>11</b> Wherefore also we praye alwayes for you, that our God woulde make you worthy of the callyng, & fulfyll all good pleasure of goodnesse in the worke of fayth in power:	<b>11</b> To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power,

**1:12 That the name of our Lord Jesus Christ<sup>a</sup> may be glorified** ao<sup>1</sup> passive subjunctive  
**in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.**

**1:12** οπως ADV ενδοξασθη V-APS-3S το T-NSN ονομα N-NSN του T-GSM κυριου N-GSM ημων P-1GP ιησου N-GSM χριστου N-GSM εν PREP υμιν P-2DP και CONJ υμεις P-2NP εν PREP αυτω P-DSM κατα

PREP τὴν T-ASF χαρὶν N-ASF τοῦ T-GSM θεοῦ N-GSM ἡμῶν P-1GP καὶ CONJ κυρίου N-GSM Ἰησοῦ N-GSM  
 χριστοῦ N-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>12</b> that the name of oure lorde Iesus Christ maye be glorified in you and ye in him thorowe the grace of oure God and of the lorde Iesus Christ.	<b>12</b> that ye name of oure LORDE Iesus Christ maye be prayded in you, and ye in him, acordinge to the grace of oure God, and of the LORDE Iesus Christ.	<sup>12</sup> That the Name of our Lord Iesus Christ may be glorified in you, and ye in him,	<b>12</b> That the name of our Lorde Iesus Christe may be glorified in you, and ye in hym, accordyng to the grace of our God, and the Lorde Iesus Christe.	<b>12</b> so that the name of our Lord Iesus may be glorified in you, and you in him, according to the grace of our God and the Lord Iesus Christ.

- 11a Paul's prayer requests regarding the sufferings of the Thessalonians:
1. That God would count the Thessalonians worthy of this calling of suffering.
  2. That God would glorify Himself through the faithful enduring of the Thessalonians in their tribulations. This is the ultimate goal of everything God does and it should be the ultimate motivation for everything that we do.

12a The ESV omits the first use of "Christ".

## 2 Thessalonians 2

### 4. The Day of Christ 2:1,2

**2:1<sup>a</sup> Now we beseech<sup>b- present</sup> you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together<sup>c-1997</sup> unto him,**

**2:1** ερωτωμεν<sup>V-PAI-1P</sup> δε<sup>CONJ</sup> υμας<sup>P-2AP</sup> αδελφοι<sup>N-VPM</sup> υπερ<sup>PREP</sup> της<sup>T-GSF</sup> παρουσιας<sup>N-GSF</sup> του<sup>T-GSM</sup> κυριου<sup>N-GSM</sup> ημων<sup>P-1GP</sup> ιησου<sup>N-GSM</sup> χριστου<sup>N-GSM</sup> και<sup>CONJ</sup> ημων<sup>P-1GP</sup> επισυναγωγης<sup>N-GSF</sup> επι<sup>PREP</sup> αυτου<sup>P-ASM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>1</b> We beseech you brethren by the commynge of oure lorde lesu Christ and in that we shall assemble vnto him	<b>1</b> We beseke you brethren by the commynge of or LORDE lesus Christ, and in that we shal assemble vnto him,	<sup>†</sup> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our assembling unto him,	<b>1</b> We besech you brethren, by the comming of our Lorde lesus Christe, and by our assembling vnto hym,	<b>1</b> Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers,

1a All of this has reference to the rapture, with the “**coming of our Lord Jesus Christ**” and “**our gathering together unto Him.**”

1b The ESV has the weaker “ask” for “beseech”.

1c “**gathering together**” Strong’s #1997 επισυναγωγή episunagôge; a gathering together in one place, the (religious) assembly (of Christians). The “επι-“ prefix strengthens the meaning of the word. “A late word found only in 2 Maccabees. 2:7; 2 Thessalonians 2:1; Hebrews 10:25 till Deissmann (*Light from the Ancient East*, p. 103) found it on a stele in the island of Syme, off Caria, meaning “collection (Robertson’s Word Pictures.)”

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**2:2 That ye be not soon shaken<sup>aorist passive infinitive</sup> in mind,<sup>a-b</sup> or be troubled,<sup>present passive infinitive</sup> neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.<sup>c-d-e-f-perfect</sup>**

**2:2** εις<sup>PREP</sup> το<sup>T-ASN</sup> μη<sup>PRT-N</sup> ταχεως<sup>ADV</sup> σαλευθηναι<sup>V-APN</sup> υμας<sup>P-2AP</sup> απο<sup>PREP</sup> του<sup>T-GSM</sup> νοου<sup>N-GSM</sup> μητε<sup>CONJ</sup> θροεισθαι<sup>V-PPN</sup> μητε<sup>CONJ</sup> δια<sup>PREP</sup> πνευματος<sup>N-GSN</sup> μητε<sup>CONJ</sup> δια<sup>PREP</sup> λογου<sup>N-GSM</sup> μητε<sup>CONJ</sup> δι<sup>PREP</sup> επιστολης<sup>N-GSF</sup> ως<sup>ADV</sup> δι<sup>PREP</sup> ημων<sup>P-1GP</sup> ενεστηκεν<sup>V-RAI-3S</sup> η<sup>T-NSF</sup> ημερα<sup>N-NSF</sup> του<sup>T-GSM</sup> χριστου<sup>N-GSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>2</b> that ye be not sodely moved from youre mynde and be not troubled nether by sprete nether by wordes nor yet by letter which shuld seme to come from vs as though the daye of Christ were at honde.	<b>2</b> that ye be not sodenly moued fro youre mynde, and be not troubled, nether by sprete, nether by wordes, ner yet by letter, which shulde seme to be sent from vs, as though ye daye of Christ were at hande.	<sup>2</sup> That ye be not suddenly moved from your mind, nor troubled neither by spirit, nor by word, nor by letter, as it were from us, as though the day of Christ were at hand.	<b>2</b> That ye be not sodenlye moued from <i>your</i> minde, nor be troubled, neither by spirite, nor by worde, nor yet by letter, as from vs, as though the daye of Christe were at hande.	<b>2</b> not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come.

2a There was still a lot of uncertainty and confusion in Thessalonica regarding prophetic themes, despite Paul's first letter. Most of this more current confusion regarding the false teaching that was circulating in the area that the "Day of Christ" was at hand and that the Thessalonian believers had missed the rapture and were about to enter into the tribulation period, or were already in it. In this sense, they had mistakenly wandered into holding to a post-tribulation rapture position.

2b "**be not soon shaken**" Compare:

1. Isaiah 26:3 "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed on *thee*: because he trusteth in thee."
2. Mark 13:7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

2c There was several avenues that this false prophetic teaching was making its way into Thessalonica:

1. **By spirit**
2. **By word**, or by the preaching of a false teacher
3. **By letter as from us**. Some false teachers were probably circulating forged letters that supposedly came from Paul, that were promoting this false teaching under the guise of apostolic teaching.

2d These false teachings were resulting in the Thessalonians being:

1. **Shaken in mind**. Strong's # 4531 σαλευω saleuō, a motion produced by winds, storms, waves, to agitate or shake, to cause to totter, to shake thoroughly, of a measure filled by shaking its contents together, to cast down from one's (secure and happy) state, to move, agitate the mind, to disturb one
2. **Troubled**. Strong's # 2360 θροεω throeō, to cry aloud, make a noise by outcry, to trouble, frighten, alarm.

2e **“Day of Christ”** Most commentators claim the King James Bible has mistranslated this and this should read “Day of the Lord”. They mainly just parrot what some Greek Critical Text commentary claims without searching it out for themselves. Even the supposed “fundamentalist” Scofield Reference Bible picks up the error. But “Day of Christ” is the correct and proper reading, as preserved in the proper manuscripts. The correct (traditional and received) manuscripts read “ημερα του χριστου”, showing that the King James is correctly translated. The corrupted Critical Texts (the 1% minority manuscripts that have been historically rejected by the true and remnant saints) is in error.

“Day of the Lord” is not the same as the “Day of Christ”. “Day of the Lord” relates to the tribulation and Armageddon as well as other events. The Day of Christ refers to the Bema Judgment of Christ.

The following English translations translate it properly:

The Geneva Bible

The Bishop’s Bible

21<sup>st</sup> Century King James Version

Tyndale Version

Young’s Literal Translation

Incorrect translations as “Day of the Lord”

American Standard Version- 1901

The Contemporary English Version is totally incomprehensible in verse 2.

The Message is totally incomprehensible in verse 2.

Darby’s translation

Revised Version 1881

Rhems Douay

Wuest

Recovery Version

New International Version

New American Standard Version

Amplified Bible

New Living Translation

English Standard Version

Holman Standard Christian Bible

Wycliffe’s Version (because it was translated from the corrupt Latin Vulgate)

William Kelly, in his notes on 2 Thessalonians, is greatly upset at the AV rendering of the entire idea of the “day of Christ is at hand”, insisting (wrongly) that the Revised Version is more accurate.

**“Day of Christ”**- Biblical unfolding of the term:

1. Phillipians 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

1. Paul desires the Philippians to be “sincere and without” offense until this day.

2. Phillipians 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

1. Paul wants to rejoice in this day.
2. It seems a judgment is associated with it, as he may find out whether he has “run” or “labored” in vain on this day.
3. 2 Thessalonians 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
  1. It had not yet come at the time of this writing.
  2. A “falling away” comes before this day (2:3).
  3. The “man of sin” would be revealed before this (2:3).

The “day of Christ” refers to the Judgment Seat of Christ, which probably takes place immediately after the rapture (Revelation 4).

2f “...at hand” This is perfect tense, giving the idea that the “Day of Christ was *fully* here” and fully under way, which is was not in Paul’s day. There may have been certain elements of the that day that were seen in this day in the persecutions, but all of the elements of this day were not in evidence yet. You often have small foreshadowings of prophetic events long before the actual event is fulfilled in history.

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### 5. The Falling Away and the Son of Perdition 2:3-5

**2:3<sup>a</sup> Let no man deceive<sup>b-1818-aorist active subjunctive</sup> you by any means: for that day<sup>c</sup> shall not come, except there come<sup>aorist active subjunctive</sup> a falling away<sup>d</sup> first,<sup>e</sup> and that man of sin<sup>f</sup> be revealed,<sup>aorist passive subjunctive</sup> the son of perdition,<sup>684-g-h</sup>**

**2:3** μη PRT-N τις X-NSM υμας P-2AP εξαπατηση V-AAS-3S κατα PREP μηδενα A-ASM τροπον N-ASM οτι CONJ εαν COND μη PRT-N ελθη V-2AAS-3S η T-NSF αποστασια N-NSF πρωτον ADV και CONJ αποκαλυφθη V-APS-3S ο T-NSM ανθρωπος N-NSM της T-GSF αμαρτιας N-GSF ο T-NSM υιος N-NSM της T-GSF απωλειας N-GSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>3</b> Let no ma deceave you by eny meanes for the lorde commeth not excepte ther come a departyng fyrst and that that synfnll man be opened ye sonne of perdicion	<b>3</b> Let noman disceauē you by eny meanes. For the LORDE commeth not, excepte the departyng come first, and that that Man of synne be opened, euen the sonne of perdicion,	<sup>3</sup> Let no man deceave you by any means: for that day shall not come, except there come a departing first, and that man of sin be disclosed, even the son of perdition,	<b>3</b> Let no man deceauē you by any meanes, for <i>the Lorde shall not come</i> excepte there come a fallyng away first, & that that man of sinne be reuealed, the sonne of perdition,	<b>3</b> Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction,

3a There was a lot of deception regarding these prophetic doctrines, with many false teachers to spread them. It was up to the Thessalonians to make sure they were not deceived.

3b “**deceive**” Strong’s # 1818 εξαπαταω exapataō; from εξ ex (Strong’s #1537) out of; and απαταω apataō (Strong’s #538); to deceive, used only here.

3c “**that day**” The Day of Christ, the Bema Seat. Before “that day” comes, two things happen:

1. **There will be a falling away.** Literally, an “apostasy”. This will be the Great, and Last, Falling Away, that will close out the end of this dispensation. We have seen many “little apostasies” in Church History but Paul is referring to “the Big One”. We already see it in force, with the following characteristics:

1. More and more churches and Christians going over to Contemporary Christianity and music.
2. We see modern Bible versions continue to grow at the expense of the King James Version and other associated English translations.
3. Attendance in remnant churches down and attendance in compromising “mega churches” increasing.
4. “Hyper-evangelism” at the expense of saint building and preaching on sanctification.
5. Increasing political activity by the churches.
6. Ecumenism and the resurgence of Rome, both politically and spiritually.
7. Spread of the cults and other world religions.
8. General decline in holiness among God’s people and increase of sins in the church and in the pulpit.
9. Increasing apathy and carnality in the church.

2. **The “man of sin” is revealed.** This is obviously the Antichrist, also known as the “son of perdition”. Before the Bema Seat, he will be revealed. This does not mean that he will come into his full authority and power in the tribulation, but that he will finally step out of the shadows and begin to manifest himself. Right now, he is in the shadows, unknown to the world. But he is busy working, plotting, planning, laying the foundation for his ultimate unveiling and manifestation, which comes at the Abomination of Desolation at the midpoint of the tribulation period. The rapture does not take place until he has been revealed. This does not mean that he fully comes into his tribulational activity and powers. It simply means he begins to “make his move” and starts manifesting himself as to who and what he is. At the time of the rapture, the Antichrist will be in the public spotlight in some fashion, just how much we are not told. He will not fully reveal himself until the Abomination of Desolation, but that is halfway through the tribulation, and the rapture occurs 42 months before that. The Antichrist has also already been revealed right now in the sense that any Bible student can “spot him” as the Bible has already given us a full description of him and his activities. When he really does “step forward”, any Bible believer will be able to spot him “a mile away”. Thus, he is already revealed long before he physically shows up.

3d The Tyndale, Coverdale and Geneva use “departing”. The ESV has “the rebellion”, which is an interesting term for the “apostasy”.

3e “**falling away**”, Strong’s #646 αποστασια apostasia, a falling away, defection, apostasy.

3f The ESV uses “man of lawlessness” which does technically describe the Antichrist, but “man of sin” is still better.

3g The Antichrist is referred to as:

1. **The Man of Sin.** He is sin personified, of sin, by sin. Everything about him is sin. He can do nothing but sin and everything he does is sin.

2. **The Son of Perdition.** He is of destruction and hell. Hell spawned him and he will return to it. While on earth, he will spread it and condemn as many as he can to perdition.

3h “**perdition**” Strong’s # 684 απωλεια apōleia; destroying, utter destruction, a perishing, ruin,

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**2:4<sup>a</sup> Who opposeth**<sup>b-480-present middle/passive participle</sup> **and exalteth**<sup>5229-present passive participle</sup> **himself above all that is called**<sup>present passive participle</sup> **God, or that is worshipped;**<sup>c-4574</sup> **so that he as God sitteth**<sup>aoist infinitive</sup> **in the temple of God, shewing**<sup>d-584-present active participle</sup> **himself that he is**<sup>present</sup> **God.**

2:4 ο<sup>T-NSM</sup> αντικειμενος<sup>V-PNP-NSM</sup> και<sup>CONJ</sup> υπεрайρομενος<sup>V-PPP-NSM</sup> επι<sup>PREP</sup> παντα<sup>A-ASM</sup> παν<sup>A-ASN</sup> το<sup>T-ASN</sup> λεγομενον<sup>V-PPP-ASN</sup> θεον<sup>N-ASM</sup> η<sup>PRT</sup> σεβασμα<sup>N-ASN</sup> ωστε<sup>CONJ</sup> αυτον<sup>P-ASM</sup> εις<sup>PREP</sup> τον<sup>T-ASM</sup> ναον<sup>N-ASM</sup> του<sup>T-GSM</sup> θεου<sup>N-GSM</sup> ως<sup>ADV</sup> θεον<sup>N-ASM</sup> καθισαι<sup>V-AAN</sup> αποδεικνυντα<sup>V-PAP-ASM</sup> εαυτον<sup>F-3ASM</sup> οτι<sup>CONJ</sup> εστιν<sup>V-PXI-3S</sup> θεος<sup>N-NSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>4</b> which is an adversarie and is exalted above all that is called god or that is worshipped: so that he shall sitt as God in temple of god and shew him silfe as god.	<b>4</b> which is an aduersary, and is exalted aboue all yt is called God or Gods seruyce, so that he sytteth as God in the temple of God, and boasteth himselfe to be God.	<sup>4</sup> Which is an adversary, and exalteth himself against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, showing himself that he is God.	<b>4</b> <i>Whiche</i> is an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, shewing hym selfe that he is God.	<b>4</b> who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

4a Activities of the Antichrist:

1. **He will oppose God.** Hence the “anti-“ prefix. “**opposeth**” Strong’s #480 ἀντικειμαι antikeimai; from ἀντι anti (Strong’s #473) against; and κειμαι keimai (Strong’s #2749) lie; to be set over against, opposite to, to oppose, be adverse to, withstand

2. **He will exalt himself against God-** not just the God of Israel, but against anything that is called God. He will not only “offend” the Christian and the Jew but the Moslem, Hindu, Buddhist, etc., but opposing their gods as well. Hence the “anti-“ prefix, one who is “against” or “opposed to” Christ. “**exalteth**” Strong’s #5229 ὑπεραιρομαι hyperairoumai; to lift or raise up over some thing, to lift one’s self up, be exalted, be haughty, to carry one’s self haughtily to, behave insolently towards one

3. **He will sit in the temple as God.** This shows that the temple in Jerusalem will be rebuilt for him to abominate. It won’t take long for Israel to rebuild the temple with modern construction technology. The temple need not be fully finished for it to be used, either. It could be only partially complete, as long as the Holy of Holies was built, with an ark in use. The only thing stopping this rebuilding is the politics in dealing with the Moslems with their mosque on the temple mount. But this is probably how the Antichrist comes into his initial favor with Israel (enough for Israel to sign a seven-year covenant with him). He will somehow smooth the way politically to allow Israel to rebuild their temple without the Moslems rioting over it.

4. **He will show that he is God.** Here is the Abomination of Desolation, when he enters the rebuilt temple, declares himself to be God, and defiles it. I would imagine it something like this. The temple has been rebuilt and a day has been set aside for its dedication. Heads of state worldwide have been invited, as well as the Antichrist, seeing as he was a major force to allow it to be rebuilt. The dedication ceremony will be televised worldwide. During the proceedings, the Antichrist is asked to speak. During his speech, he declares himself to be God, the Messiah of Israel, as demands that the first sacrifice made in this new temple be to him. It is at that point that Israel’s eyes are finally opened to who this man is and they will refuse him on worldwide television. Humiliated and mortified, the Antichrist then lashes out in anger and declares all Jews to be Enemies of Humanity for spurning him, and he will then launch into a Jewish pogrom that will surpass anything Hitler ever imagined doing.

4b The pre-King James translations all have the Antichrist as an “adversary”.

4c “**worshipped**” Strong’s #4574 σεβασμα sebasma; whatever is religiously honored, an object of worship, of temples, altars, statues, idolatrous images. The Coverdale has “God’s service” for “worship”.

4d “**shewing**” Strong’s #584 αποδεικνυμι apodeiknumi; from απο apo (Strong’s #575) from, of; and δεικνυω deiknuō (Strong’s #1166) show; to point away from one’s self, to point out, show forth, to expose to view, exhibit, to declare, to show, to prove what kind of person anyone is, to prove by arguments, demonstrate

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**2:5<sup>a</sup> Remember ye<sup>present imperfect</sup> not, that, when I was<sup>present participle</sup> yet with you, I told you these things?**

**2:5** ου<sup>PRT-N APN</sup> μνημονευετε<sup>V-PAI-2P V-IAI-1S</sup> οτι<sup>CONJ</sup> επι<sup>ADV</sup> ων<sup>V-PXP-NSM</sup> προς<sup>PREP</sup> υμας<sup>P-2AP</sup> ταυτα<sup>D-</sup> ελεγον<sup>P-2DP</sup> υμιν

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>5</b> Remember ye not that when I was yet with you I tolde you these thynges?	<b>5</b> Remembre ye not, that whan I was yet with you, I tolde you these thinges?	<sup>5</sup> Remember ye not, that when I was yet with you, I told you these things?	<b>5</b> Remember ye not, that when I was yet with you, I tolde you these thynges?	<b>5</b> Do you not remember that when I was still with you I told you these things?

5a It seems like they did forget, or became confused by some false teachings or interpretations on the subject, which is why Paul had to write this second epistle.

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### **6. The Hindering Ministry of the Holy Spirit 2:6-12**

**2:6 And now ye know<sup>perfect</sup> what withholdeth<sup>a-2722-present active participle</sup> that he might be revealed<sup>aoist passive infinitive</sup> in his time.<sup>b</sup>**

**2:6** και<sup>CONJ</sup> νυν<sup>ADV</sup> το<sup>T-ASN</sup> κατεχον<sup>V-PAP-ASN</sup> οιδατε<sup>V-RAI-2P</sup> εις<sup>PREP</sup> το<sup>T-ASN</sup> αποκαλυφθηναι<sup>V-APN</sup> αυτον<sup>P-ASM</sup> εν<sup>PREP</sup> τω<sup>T-DSM</sup> εαυτου<sup>F-3GSM</sup> καιρω<sup>N-DSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>6</b> And nowe ye knowe what with holdeth: even that he myght be vttered at his tyme.	<b>6</b> And now ye knowe what withholdeth it, eue that it mighte be vttered at his tyme.	<sup>6</sup> And now ye know what withholdeth that he might be revealed in his time.	<b>6</b> And nowe ye knowe what withholdeth, that he myght be reuealed in his tyme.	<b>6</b> And you know what is restraining him now so that he may be revealed in his time.

6a It is the Holy Spirit Who (or the “what” Paul refers to here) is currently restraining and withholding the full revelation and manifestation of the Antichrist. As long as the Holy Spirit is in the world, the Antichrist (the “he” in this verse) cannot reveal himself. But after the rapture, when the Holy Spirit is taken out of the world with the Church, this restraining force is removed. After the rapture, there will be nothing (or no one) in the earth to restrain the full disclosure of the Antichrist, or the spirit of Antichrist. Right now, the Holy Spirit restrains, but does not prevent, this influence. We see it and it is getting worse as we get closer to the tribulation. It is as if the closer we get, the more the Holy Spirit lengthens the Antichrist’s chain. But the chain will be cut after the rapture and there will be no one and nothing to restrain him. For the first time in human history, the

Antichrist and his spirit will have full and free reign on the earth among men with no divine restraining. If you think things are bad now (and they are), just think how much worse it will be without the restraining power of the Holy Spirit!

Simply because we say that the Holy Spirit is “removed” or “taken out” of the world does not mean that He is still not operating during the tribulation, nor is such teaching an attack on the omnipresence of the Holy Spirit. The rapture marks a change in dispensation, from the Church Age to the Tribulation. With the change in dispensation comes a change in the activities of the Holy Spirit. Of course He is still active in the world during the Tribulation, but His current activities, as revealed in John 14 and 16 will end. The John references describe His ministry among believers in the Church. With the Church and the believers taken to heaven at the rapture, that element of His work ceases and He shifts to new operations among the believers during the Tribulation.

“withholdeth” Strong’s #2722 κατεχω katechō; from κατα kata (Strong’s #2596) according to; and εχω echō (Strong’s #2192) to hold; to hold back, detain, retain, to restrain, hinder (the course or progress of), to check a ship’s headway to hold or head the ship, to hold fast, keep secure, keep firm possession of

6b “in his time” and not before. No doubt Satan and the Antichrist are “chomping at the bit” to get their program underway, but they are limited in what they can do as long as the Church is still here and as long as the Holy Spirit is functioning as He is in this dispensation. They cannot start their Tribulational work until God says it is time.

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**2:7 For the mystery of iniquity<sup>a</sup> doth already work: <sup>b-present middle indicative</sup> only he who now letteth <sup>present active participle</sup> will let,<sup>c</sup> until he<sup>d</sup> be taken <sup>aorist middle deponent subjunctive</sup> out of the way.**

2:7 TO<sup>T-NSN</sup> γαρ<sup>CONJ</sup> μυστηριον<sup>N-NSN</sup> ηδη<sup>ADV</sup> ενεργειται<sup>V-PMI-3S</sup> της<sup>T-GSF</sup> ανομινας<sup>N-GSF</sup> μονον<sup>ADV</sup> ο<sup>T-NSM</sup> κατεχω<sup>V-PAP-NSM</sup> αρτι<sup>ADV</sup> εως<sup>CONJ</sup> εκ<sup>PREP</sup> μεσου<sup>A-GSN</sup> γενηται<sup>V-2ADS-3S</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>7</b> For the mistery of that iniquitie doeth he all readie worke which onlie loketh vntill it be taken out of ye waye.	<b>7</b> (For the mystery of the iniquyte worketh allready, tyll he which now onely letteth, be take out of the waye.)	<b>7</b> For the mystery of iniquity doeth already work: only he which now withholdeth, shall let till he be taken out of the way.	<b>7</b> For the misterie of iniquitie doth alredie worke, tyll he whiche nowe onlye letteth, be taken out of the way.	<b>7</b> For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way.

7a “mystery of iniquity” The revelation of the Antichrist and the spirit of Antichrist. It was a hidden thing but as we approach the end of the age, it will become more manifest and evident. The progress and intensity of the spirit of Antichrist, while in the world since Genesis 3, seems to ebb and flow through history, stronger at some times,

weaker in others. But as it progresses through history, it will become stronger and more intense until it reaches its full maturity in the tribulation.

The ESV has “mystery of lawlessness”. We still think “iniquity” is stronger and better.

7b “**doth already work**” Even in Paul’s day, and certainly before. Think about how much more it is working, 1900 years later.

7c “**only he who now letteth**” This would be the Holy Spirit, as seen in notes under 2:6 above. And He will continue to do so until He is “**taken out of the way**” at the rapture, when He goes up with the Church. Then we return to a more Old Testament dispensation in the tribulation, in relation to the work and ministry of the Holy Spirit on the earth.

“**letteth**” Is an obsolete word for “hinder” or “prevent”. It is the Holy Spirit Who is hindering the spread of the mystery of iniquity.

7d The Tyndale has “it” instead of “he”. The other translations all use the masculine pronoun.

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**2:8** And then shall that Wicked<sup>a-459</sup> be revealed,<sup>b-future passive</sup> whom the Lord shall consume<sup>c- future</sup> with the spirit of his mouth,<sup>d</sup> and shall destroy<sup>e- future</sup> with the brightness of his coming:<sup>f</sup>

**2:8** και<sup>CONJ</sup> τότε<sup>ADV</sup> αποκαλυφθησεται<sup>V-FPI-3S</sup> ο<sup>T-NSM</sup> ανομος<sup>A-NSM</sup> ον<sup>R-ASM</sup> ο<sup>T-NSM</sup> κυριος<sup>N-NSM</sup> αναλωσει<sup>V-FAI-3S</sup> τω<sup>T-DSN</sup> πνευματι<sup>N-DSN</sup> του<sup>T-GSN</sup> στοματος<sup>N-GSN</sup> αυτου<sup>P-GSM</sup> και καταργησει<sup>V-FAI-3S</sup> τη<sup>T-DSF</sup> επιφανεια<sup>N-DSF</sup> της<sup>T-GSF</sup> παρουσιας<sup>N-GSF</sup> αυτου<sup>P-GSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>8</b> And then shall that wicked be vttered whom the lorde shall consume with the sprete of hys mouth and shall destroye with the apearaunce of his commynge	<b>8</b> And then shal that wicked be vttered, whom the LORDE shal cosume with ye sprete of his mouth, & shal destroye with the appearaunce of his commynge:	<sup>8</sup> And then shall that wicked man be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightness of his coming,	<b>8</b> And then shall that wicked be reuealed, whom the Lorde shall consume with the spirite of his mouth, and shall destroy with the brightnesse of his commynge:	<b>8</b> And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.

8a “**that Wicked**” as in “that Wicked One”, referring to the Antichrist, who will be wickedness and sin personified. The Geneva rendering expands on the reading by using “that wicked man”.

**“Wicked”** Strong’s #459 ἀνομος anomos; from α a (Strong’s #1) a negative particle; and νομος nomos (Strong’s #3551) law; destitute of law, departing from the law, a violator of the law, lawless, wicked. The Antichrist is literally a “Lawless One”, who acknowledges no law but his own.

The ESV waters this down with “lawless one”. “Wicked (One)” is a stronger and better rendering.

8b **“be revealed”** Compare with notes under 2:3. These verses show that the Antichrist will not be revealed to the world in his full “glory” until after the Holy Spirit has been taken out of the world at the rapture. No doubt the Antichrist will be on the world scene and be somewhat active before his full unveiling, but he cannot totally manifest himself as the Antichrist as long as the Church and the Holy Spirit are still in the world. Once both the Church and the Holy Spirit have been removed from the earth in the rapture, then the restraining power of the Holy Spirit, which has been holding the Antichrist and the Mystery of Iniquity in check, will be removed and there will be nothing to prevent or to restrain the Antichrist and the Mystery of iniquity from running their full courses. This is what mankind has wanted ever since Cain killed Abel- full, free and unfettered liberty to do what they want without God interfering or restraining. Man will get that “liberty” for seven years, with the Antichrist leading the way and showing man “how it’s done”. God will allow it for these seven years, but He will also be judging it severely during that time, with 21 judgments (three sets of seven judgments- seals, trumpets and vials).

**“be revealed”** is passive in the Greek, showing that someone else is revealing the Antichrist, not the Antichrist himself. The Antichrist cannot reveal himself until allow to be the Lord, and even then, the Lord controls the timing and the circumstances of this unveiling. Will it be Satan who will be allowed to reveal his “son” to the world, under the permissive will of God?

8c The ESV has “kill”. The other translations have “consume”. “Kill” is a questionable translation here. The “destroy” or ‘abolish” gives the idea that the Antichrist will be defeated once and for all at the Second Coming, unable to rise or to resume his activities. “Destroying” has the idea of “rendering something unfit for its intended use or purpose” and this is surely the idea here. “Kill” misses this idea.

8d **“whom the Lord shall consume with the spirit of his mouth”** Revelation 19:15, where Jesus destroys the Antichrist and his armies with nothing more than the sword that comes out of His mouth. This takes place at the Second Coming and at the Battle of Armageddon, which take place at just about the same time.

8e The ESV has “bring to nothing” for “destroy” which is a very weak rendering. There is no good reason to change “destroy”. The Geneva uses “abolish”, which is still inferior to “destroy” but is much better and stronger than “bring to nothing”.

8f **“shall destroy with the brightness of his coming”** The divine glory of Christ, which will be unveiled at the Second Coming, would be sufficient to destroy the Antichrist and his armies, in addition to the sword from His mouth in Revelation 19:15.

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**2:9 Even him, whose coming is<sup>present</sup> after the working of Satan<sup>a</sup> with all power and signs and lying wonders,<sup>b-5059</sup>**

2:9 ου R-GSM εστιν V-PXI-3S η T-NSF παρουσια N-NSF κατ PREP ενεργειαν N-ASF του T-GSM σατανα N-GSM εν PREP παση A-DSF δυναμει N-DSF και CONJ σημειοις N-DPN και CONJ τερασιν N-DPN ψευδους N-GSN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>9</b> even him whose commynge is by the workynge of Satan wyth all lyinge power signes and wonders:	<b>9</b> euen him, whose commynge is after the workynge of Sathan with all lyenge power, and signes and wonders,	<sup>9</sup> Even him whose coming is by the effectual working of Satan, with all power, and signs, and lying wonders,	<b>9</b> <i>Euen hym</i> whose commyng is after the workyng of Satan, in all power & signes, and wonders, of lying,	<b>9</b> The coming of the lawless one is by the activity of Satan with all power and false signs and wonders,

9a The Antichrist is the Son of Satan, the second person of the Satanic trinity. As Christ came in the name of the Father with His power and authority, so will the Antichrist come in the name of his father (Satan) with similar power and authority. The Antichrist is a mirror-image of Christ in this regard.

9b As Christ had signs and wonders (as the Prophet Like Unto Moses, who also had these signs for Israel), the Antichrist will also possess signs and wonders, in order to deceive Israel into thinking he is their Messiah. Any Jewish Messiah must be in possession of the signs, since the Jews seek after signs. Moses had them. Jesus had them. So the Antichrist must also have them. But his signs will be Satanic, not divine, in origin and power, but who would really be able to tell the difference?

The Antichrist will possess:

1. Power
2. Signs

3. Lying wonders. Strong's #5059 τερας teras, a prodigy, portent, miracle. They are great wonders but they are a lie, and point to a lie. The Antichrist will probably claim to do his wonders through the power of "god" (whatever he might identify as God), but he is really doing them through the power of Satan,

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**2:10 And with all deceivableness of unrighteousness<sup>a</sup> in them that perish,<sup>b-present</sup> because they received<sup>aorist middle</sup> not the love of the truth, that they might be saved.<sup>aorist passive infinitive</sup>**

2:10 και CONJ εν PREP παση A-DSF απατη N-DSF της T-GSF αδικιας N-GSF εν PREP τοις T-DPM απολλυμενοις V-PEP-DPM ανθ PREP ων R-GPM την T-ASF αγαπην N-ASF της T-GSF αληθειας N-GSF ουκ PRT-N εδεξαντο V-ADI-3P εις PREP το T-ASN σωθηναι V-APN αυτοις P-APM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>10</b> and in all deceavablenes of vnrightewesnes amonge them that perysshe: because they receaved not the (love) of the truth that they myght have bene saved.	<b>10</b> and with all deceauablene s of vnrighteousnes amonge them that perishe, because they receaved not the loue of ye trueth, that they might haue bene saued.	<sup>10</sup> And in all deceivableness of unrighteousnes, among them that perish, because they received not the love of the truth, that they might be saved.	<b>10</b> And in all deceauablene sse of vnryghteousnesse, in them that peryshe: because they receaved not the loue of the trueth, that they myght be saued.	<b>10</b> and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved.

10a Unrighteousness can be very deceiving, especially if you are unsaved, in the tribulation period, have no use for the revelation of the Bible and do not have the Holy Spirit to guide you into all truth. Unless you are a convert of the 144,000, you would probably be deceived by the Antichrist, with his miracles and powerful personality.

10b Why do they perish? Why were they deceived? Because they **“received not the love of the truth, that they might be saved.”** They had no use for the gospel in the Church Age when it was being preached. They had no use for the message of the 144,000 in the tribulation when it was being preached. Since they rejected the love of the truth in one or two (!) dispensations, there is no alternative for them but to accept the Antichrist, take his mark, and be damned.

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**2:11 And for this cause<sup>a</sup> God shall send<sup>future</sup> them strong<sup>1753b-c</sup> delusion,<sup>4106-d</sup> that they should believe<sup>aorist infinitive</sup> a lie:<sup>e</sup>**

2:11 και CONJ δια PREP τουτο D-ASN πεμψει V-FAI-3S αυτοις P-DPM ο T-NSM θεος N-NSM ενεργειαν N-DSN πλανης N-GSF εις PREP το T-ASN πιστευσαι V-AAN αυτοις P-APM τω T-DSN ψευδει N-DSN

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>11</b> And therefore god shall sende them stronge delusion that they shuld	<b>11</b> Therefore shal God sende them stroge delusion, that they shulde	<sup>11</sup> And therefore God shall send them strong delusion, that they should	<b>11</b> And therefore God shall sende them strong delusion, that they should	<b>11</b> Therefore God sends them a strong delusion, so that they may believe what is

beleve lyes:	beleue lyes,	believe lies,	beleue lyes:	false,
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11a **“For this cause...”** Since they chose error and rejected the truth, God will withhold any further truth from them and give them nothing but error. They chose this and desired this, so God is only giving them what they desired. He will not force truth down anyone’s throat, but will give them over to lies, delusions, corruptions and ultimately hell if they so desire. Yes, God does deliberately deceive people if they are worthy of it.

11b To whom is this **“strong delusion”** sent? To those in 2:10 who are damned since they received not the love of the truth. Since they have no use for the truth, God will send them delusion. You get one or the other from God. And notice that it is God who is sending this strong delusion, not the Antichrist.

What is the **“strong delusion”**? The **“lie”** that the Antichrist is God and the Messiah of Israel. Those in the tribulation will either believe that (and be damned) or not (and be severely persecuted, suffer greatly and probably be martyred). The Antichrist tells this lie and God basically forces these damned unbelievers to believe it. The phrase has the idea of an active power of misleading.

11c **“strong”** Strong’s # 1753 ενεργεια energeia; working, efficiency. The **“strong delusion”** is thus a very effective and successful delusion, one that works well and strongly.

11d **“delusion”** Strong’s #4106 πλανη planê; a wandering, a straying about, one led astray from the right way, roams hither and thither, error, wrong opinion relative to morals or religion

11e **“a lie”** The King James is a bit stronger than the Geneva Bible here, which has simply “lies”. No doubt there are many lies the Antichrist will tell in the tribulation that will be believed, but it is the “big one” that does the damage- that the Antichrist is God. Believe that one and take the mark, and you are damned with no hope for salvation.

The pre-King James translations all have simple “believe lies”. The ESV has “believe that which is false.” But there “a lie” that will be told in the Tribulation, the Lie to End All Lies, the biggest Whopper ever told, that the Antichrist is God. The King James rendering is far superior here.

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**2:12<sup>a</sup> That they all might be damned<sup>b-2919-</sup> aorist passive subjunctive who believed<sup>aorist active participle</sup> not the truth, but had pleasure<sup>aorist active participle</sup> in unrighteousness.<sup>c</sup>**

**2:12** ινα CONJ κριθωσιν V-APS-3P ΠΑΝΤΕΣ A-NPM οι T-NPM μη PRT-N ΠΙΣΤΕΥΣΑΝΤΕΣ V-AAP-NPM τη T-DSF αληθεια N-DSF αλλ CONJ ευδοκησαντες V-AAP-NPM εν PREP τη T-DSF αδικια N-DSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>12</b> that all they myght be damned which	<b>12</b> yt all they might be daned, which	<sup>12</sup> That all they might be damned which	<b>12</b> That all they myght be dampned	<b>12</b> in order that all may be condemned

beleued not the trueth but had pleasure in vnrightewesne s.	beleued not the trueth, but had pleasure in vnrighteousne s.	believed not the truth, but had pleasure in unrighteousnes s.	whiche beleued not the trueth, but had pleasure in vnryghteousne s.	who did not believe the truth but had pleasure in unrighteousne ss.
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12a This basically summarizes the last several verses.

12b “**damned**” Strong’s # 2919 κρινω krinō; to separate, put asunder, to pick out, select, choose, to approve, esteem, to prefer, to be of opinion, deem, think, to be of opinion, to determine, resolve, decree, to judge, to rule, govern, to contend together, to dispute, to go to law, have suit at law. They will be judged, but this will be a negative judgment for all of them as they will all be condemned and damned.

The ESV uses the weaker “condemned”, as if the ESV had an aversion to these unbelievers being “damned”.

12c Summary of the Man of Sin:

1. His character- the son of perdition 2:3
2. The time of his appearing- after the rapture
3. His mission- to oppose and exalt himself above God 2:4
4. His methods- using the power of Satan, using signs, lying wonders and deceivableness 2:9,10
5. His temporary assistant- God, Who sends strong delusion upon those in the tribulation 2:9-12
6. His destruction- he will be consumed by the Lord 2:8

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### 7. Why Paul Was Thankful for the Thessalonians 2:13-15

**2:13** But we<sup>a</sup> are bound<sup>b-present</sup> to give thanks<sup>present middle/passive participle</sup> **always to God**  
**for you, brethren beloved<sup>perfect passive participle</sup> of the Lord, because God hath from**  
**the beginning<sup>c</sup> chosen<sup>perfect passive participle</sup> you to salvation<sup>d-e</sup> through sanctification<sup>f</sup>**  
**of the Spirit and belief of the truth:**

**2:13** ημεις<sup>P-1NP</sup> δε<sup>CONJ</sup> οφειλομεν<sup>V-PAI-1P</sup> ευχαριστειν<sup>V-PAN</sup> τω<sup>T-DSM</sup> θεω<sup>N-DSM</sup> παντοτε<sup>ADV</sup>  
περι<sup>PREP</sup> υμων<sup>P-2GP</sup> αδελφοι<sup>N-VPM</sup> ηγαπημενοι<sup>V-RPP-NPM</sup> υπο<sup>PREP</sup> κυριου<sup>N-GSM</sup> οτι<sup>CONJ</sup>  
ειλετο<sup>V-2AMI-3S</sup> υμας<sup>P-2AP</sup> ο<sup>T-NSM</sup> θεος<sup>N-NSM</sup> απ<sup>PREP</sup> αρχης<sup>N-GSF</sup> εις<sup>PREP</sup> σωτηριαν<sup>N-ASF</sup> εν<sup>PREP</sup>  
αγιασμη<sup>N-DSM</sup> πνευματος<sup>N-GSN</sup> και<sup>CONJ</sup> πιστει<sup>N-DSF</sup> αληθειας<sup>N-GSF</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>13</b> But we are bounde to geve thanks	<b>13</b> But we are bounde to geue thanks	<sup>13</sup> But we ought to give thanks always to God	<b>13</b> But we are bounde to geue thanks	<b>13</b> But we ought always to give thanks

alwaye to god for you brethren beloved of the lorde for because that God hath from the begynnyng chosen you to saluacion thorow sanctifyng of the sprete and thorowe belevyng the trueth:	allwaye vnto God for you, brethren be loued of the LORDE, because that God hath from the begynnyng chosen you to saluacion in the sanctifieng of the sprete and in beleuyng of the trueth,	for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of truth,	alway to God for you, brethren beloved of the Lorde, because that God hath fro the begynnyng chosen you to saluation in sanctifyng of the spirite, & <i>in</i> fayth of the trueth:	to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.
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13a Emphatic.

13b **“We are bound”** “We feel an obligation to thank God for you, your example and your testimony in the midst of your tribulations, for it encourages and strengthens us and the other brethren.”

The ESV and Geneva are weaker with “we ought always...” “Bound” is better because it implies some spiritual obligation.

13c The ESV has “firstfruits” in the place of “from the beginning”. This reads more as a commentary than an interpretation.

13d **“God hath from the beginning chosen you to salvation”** This is election onto salvation. No basis for this election is mentioned here but it is associated with being **“through sanctification of the Spirit and belief of the truth.”** The fact that the Thessalonians were sanctified positionally by the Spirit and the fact that they believed the truth played some role in their election, so it cannot be said to have been totally “unconditional”. Again, we simply cannot know everything there is to know regarding the basis for our salvation or why God elects us to salvation.

13e **“chosen”** is in the perfect tense, showing an absolute and completed act that cannot be amended or reversed. Both election and salvation are completed and final acts of God that cannot be so reversed or undone.

13f **“sanctification”** The setting apart of someone or something for a holy purpose. In this context, it is for both the positional sanctification of the Thessalonians (done at salvation) and the practical outworking of that sanctification in the lives of the Thessalonians. This is the ultimate goal of election and salvation, not just the keeping from hell, but the sanctification of the believer unto the glory of God.

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**2:14 Whereunto he called <sup>aorist</sup> you by our gospel,<sup>a</sup> to the obtaining of the glory of our Lord Jesus Christ.<sup>b</sup>**

**2:14** εις<sup>PREP</sup> ο<sup>R-ASN</sup> εκαλεσεν<sup>V-AAI-3S</sup> υμας<sup>P-2AP</sup> δια<sup>PREP</sup> του<sup>T-GSN</sup> ευαγγελιου<sup>N-GSN</sup> ημων<sup>N-GSM</sup>  
 P-1GP εις<sup>PREP</sup> περιποιησιν<sup>N-ASF</sup> δοξης<sup>N-GSF</sup> του<sup>T-GSM</sup> κυριου<sup>N-GSM</sup> ημων<sup>P-1GP</sup> ιησου<sup>N-GSM</sup>  
 χριστου<sup>N-GSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>14</b> whervnto he called you by oure gospell to obtayne ye glorye that cometh of oure lord lesu Christ.	<b>14</b> whervnto he hath called you by oure Gospell, to optayne the glory of oure LORDE Iesus Christ.	<sup>14</sup> Whereunto he called you by our Gospel, to obtain the glory of our Lord Jesus Christ.	<b>14</b> Wherevnto he called you by our Gospell, to the obteyning of the glorie of our Lorde Iesus Christe.	<b>14</b> To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

14a “our gospel” is the gospel Paul and his company preached, which was the Gospel of the Grace of God that he received from the Lord, the true gospel that is to be preached in this dispensation.

14b The goal of the election mentioned in 2:13 is to obtain the “glory of our Lord Jesus Christ”. Election always lends itself to the ultimate goal of the sanctification of the elect.

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**2:15 Therefore, brethren, stand fast,<sup>4739- present imperative</sup> and hold<sup>present imperative</sup> the traditions<sup>a-3862</sup> which ye have been taught,<sup>aorist passive</sup> whether by word, or our epistle.<sup>b-c</sup>**

**2:15** αρα<sup>PRT</sup> ουν<sup>CONJ</sup> αδελφοι<sup>N-VPM</sup> στηκετε<sup>V-PAM-2P</sup> και<sup>CONJ</sup> κρατειτε<sup>V-PAM-2P</sup> τας<sup>T-APF</sup>  
 παραδοσεις<sup>N-APF</sup> ας<sup>R-APF</sup> εδιδαχθητε<sup>V-API-2P</sup> ειτε<sup>CONJ</sup> δια<sup>PREP</sup> λογου<sup>N-GSM</sup> ειτε<sup>CONJ</sup> δι<sup>PREP</sup>  
 επιστολης<sup>N-GSF</sup> ημων<sup>P-1GP</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>15</b> Therefore brethren stonde fast and kepe ye ordina unces which ye have learned: whether it were by oure preachynge or	<b>15</b> Therefore brethren stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or	<sup>15</sup> Therefore, brethren, stand fast and keep the instructions, which ye have been taught, either by word, or by our Epistle.	<b>15</b> Therefore brethren stande fast, and holde the ordinaunces whiche ye haue ben taught, whether it were by our	<b>15</b> So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our

by pistle.	by epistle.		preachyng, or by our epistle.	letter.
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15a These “traditions” are the apostolic teachings, which happened to be accurate and divine, since they were apostolic. They also did not contradict any Biblical teachings. These kinds of “traditions” or teachings must not be confused with human religious traditions, such as are promoted by the Church of Rome. Their traditions are man-made and are not supported by Scripture but are often contrary to Scripture. The Church of Rome uses this as a proof text to try to defend the idea that their manmade religious traditions are somehow equal in authority to revelation.

“traditions” Strong’s #3862 παραδοσις paradosis; giving up, giving over, a giving over which is done by word of mouth or in writing, tradition by instruction, narrative, precept, that which is delivered, the substance of a teaching. A “tradition” is something that is taught. The word is used again in 3:6.

The Tyndale, Coverdale and Bishops all use “ordinances”. The Geneva has “instructions”. The ESV reads as the King James.

15b These apostolic traditions can be shared in one of two ways:

1. **By word**, by direct teaching and preaching
2. **By epistle**, as in an epistle just like this one

15c Two things to do with these apostolic traditions:

1. **Stand fast** in them. Keep them. Teach them and promote them. Strong’s #4739 στηκω stekô; to stand firm, to persevere, to persist, to keep one’s standing
2. **Hold** them. Don’t let some false teacher steal them from you and do not allow them to slip or be taken from you, or neglect them. Add nothing to them, subtract nothing from them.

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### 8. A Prayer For Divine Comfort 2:16,17

**2:16 Now our Lord Jesus Christ himself, and God, even our Father,<sup>a</sup> which hath loved<sup>aorist active participle</sup> us, and hath given<sup>aorist active participle</sup> us everlasting consolation and good hope through grace,<sup>b</sup>**

**2:16** αυτος P-NSM δε CONJ ο T-NSM κυριος N-NSM ημων P-1GP ιησους N-NSM χριστος N-NSM και CONJ ο T-NSM θεος N-NSM και CONJ πατηρ N-NSM ημων P-1GP ο T-NSM αγαπησας V-AAP-NSM ημας P-1AP και CONJ δους V-2AAP-NSM παρακλησιν N-ASF αιωνιαν A-ASF και CONJ ελπιδα N-ASF αγαθην A-ASF εν PREP χαριτι N-DSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>16</b> Oure lorde lesu Christ hym silfe and	<b>16</b> But oure LORDE Iesus Christ	<sup>16</sup> Now the same Jesus Christ our Lord;	<b>16</b> Our Lorde Iesus Christe, and God and	<b>16</b> Now may our Lord Jesus Christ himself,

God oure father which hath loved vs and hath geuen vs everlastynge consolacion and good hope thorowe grace	himselfe, and God oure father, which hath loued vs and geuen vs euerlastinge consolacion, and a good hope thorow grace,	and our God even the Father which hath loved us, and hath given us everlasting consolation and good hope through grace,	our father, whiche hath loued vs, and hath geuen vs euerlastyng consolation, and good hope in grace,	and God our Father, who loved us and gave us eternal comfort and good hope through grace,
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16a **“Lord Jesus Christ himself, and God, even our Father”** This shows that the Father is not the Son and the Son is not the Father but that they are two separate and distinct persons within the Godhead. United Pentecostalists and other Unitarian-type heretical groups sometimes claim that there is only one God Who manifests Himself in different ways at different times in history. God was the Father in the Old Testament and Jesus in the New Testament. But verses like this one mention both the Father and Son existing at the same time and as separate persons.

16b What the Father and Son have given us through grace:

1. **Love**

2. **Everlasting consolation.** We have eternal life and salvation, so our consolation and peace are also everlasting. God’s love towards and the benefits of salvation are not temporary but eternal. **“Consolation”** is Strong’s # 3874 παρακλησις paraklêsis; a calling near, summons, importation, supplication, entreaty, exhortation, admonition, encouragement, persuasive discourse, stirring address, instructive, admonitory, conciliatory, powerful hortatory discourse

3. **A good hope.** Salvation is a present and yet future hope. We enjoy some of the benefits of salvation now but we still hope for our full salvation in heaven, with the redemption of our bodies.

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**2:17<sup>a</sup> Comfort** <sup>aorist active optative</sup> **your hearts, and stablish** <sup>4741-aorist active optative</sup> **you in every good word and work.**<sup>b</sup>

**2:17** παρακαλεσαι <sup>V-AAO-3S</sup> υμων <sup>P-2GP</sup> τας <sup>T-APF</sup> καρδιας <sup>N-APF</sup> και <sup>CONJ</sup> στηριξαι <sup>V-AAO-3S</sup>  
 υμας <sup>P-2AP</sup> εν <sup>PREP</sup> παντι <sup>A-DSM</sup> λογω <sup>N-DSM</sup> και <sup>CONJ</sup> εργω <sup>N-DSN</sup> αγαθω <sup>A-DSN</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>17</b> comforte youre hertes and stablysshe you in all doctrine and good doynge.	<b>17</b> comforte youre hertes, and stablysh you in all doctryne & good doynge.	<sup>17</sup> Comfort your hearts, and stablish you in every word and good work.	<b>17</b> Comfort your heartes, and stablysshe you in all good saying and doynge.	<b>17</b> comfort your hearts and establish them in every good work and word.

17a Closing prayers by Paul for the Thessalonians, that God would:

1. **Comfort** their hearts

2. **Stablish** (or strengthen and mature) them in word and in work. Strong's #4741 στηρίζω *sterizō*; to make stable, place firmly, set fast, fix, to strengthen, make firm, to render constant, confirm, one's mind

17b The ESV reverses this as "work and word".

## 1 Thessalonians 3

### 9. Prayer For The Ministry 3:1-5

**3:1<sup>a</sup> Finally, brethren, pray** <sup>present middle/passive imperative</sup> **for us, that the word of the Lord may have free course,** <sup>b-5143-present subjunctive</sup> **and be glorified,** <sup>present passive subjunctive</sup> **even as it is with you:**

**3:1** <sup>TO T-NSN</sup> **λοιπον** <sup>A-NSN</sup> **προσευχεσθε** <sup>V-PNM-2P</sup> **αδελφοι** <sup>N-VPM</sup> **περι** <sup>PREP</sup> **ημων** <sup>P-1GP</sup> **ινα** <sup>CONJ</sup> **ο** <sup>T-NSM</sup> **λογος** <sup>N-NSM</sup> **του** <sup>T-GSM</sup> **κυριου** <sup>N-GSM</sup> **τρεχη** <sup>V-PAS-3S</sup> **και** <sup>CONJ</sup> **δοξαζηται** <sup>V-PPS-3S</sup> **καθως** <sup>ADV</sup> **και** <sup>CONJ</sup> **προς** <sup>PREP</sup> **υμας** <sup>P-2AP</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>1</b> Furthermore brethren praye for vs yt the worde of god maye have fre passage and be gloryfied as it is with you:	<b>1</b> Fvrthermore brethren praye for vs, that the worde of God maye haue fre passage and be glorified as it is with you,	<sup>1</sup> Furthermore, brethren, pray for us, that the word of the Lord may have free passage and be glorified, even as it is with you,	<b>1</b> Furthermore brethren, praye ye for vs, that the worde of the Lord may haue free passage and be glorified, euen as with you:	<b>1</b> Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you,

1a Paul's prayer requests that he wanted the Thessalonians to pray about when they prayed for him:

1. That the Word of the Lord would have free course as Paul preached it 3:1. Paul desired that Satan would be hindered in his attempts to hinder the spread of the Word of God.
2. That the Word of the Lord would be glorified as Paul preached it 3:1
3. That Paul and his company would be delivered from unreasonable and wicked men 3:2

1b **“free course”** Strong's # 5143 *τρέχω* *trechô*; to run, to exert one's self, strive hard as if in a race, incurring extreme peril, which it requires the exertion of all one's effort to overcome. This has the idea that the gospel always had to fight for every inch of advance into enemy territory as Satan always fights against the spread and progress of the gospel. Paul prays that God would smooth the way and remove these obstacles so that the gospel would have free course to spread.

What, or who, hinders the gospel from having “free course” today? It is usually state churches and governments. Mainline denominations and theological liberals also do what they can to hinder the preaching of the gospel. Don't forget the cults, like the Mormons in Utah, that try to maintain their income and attendance in the face of missionaries that move into Mormon Country. The Jehovah Witnesses do what they can as well to hinder the gospel. The Massachusetts Congregationalists whipped the Baptists and the Protestants persecuted the Baptists as well as they tried to prevent the

Anabaptists, Mennonites and Brethren groups from spreading the gospel in Europe during the Reformation. These groups do everything they can to prevent the free spread of the gospel to keep the populations in spiritual darkness and under their control. In Paul’s day, it was the Roman Empire and the Jews who were hindering Paul’s ministry and that of the other preachers.

The ESV has “speed ahead” but that is not the idea of the word having “free course”. “Free course” means that the word would have no hindrances or impediments as it was published and preached. The other translations maintain this idea by using “free passage”.

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**3:2<sup>a</sup> And that we may be delivered<sup>aorist passive subjunctive</sup> from unreasonable<sup>b-824</sup> and wicked<sup>c-4190</sup> men: for all men have not faith.<sup>d</sup>**

**3:2** και CONJ ινα CONJ ρυσθωμεν V-APS-1P απο PREP των T-GPM ατοπων A-GPM και CONJ πονηρων A-GPM ανθρωπων N-GPM ου PRT-N γαρ CONJ παντων A-GPM η T-NSF πιστις N-NSF

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>2</b> and that we maye be delivered from vnreasonable and evyll men. For all men ha ve not fayth:	<b>2</b> and that we maye be delyuered from vnreasonable and euell me. For faith is not euey mas.	<sup>2</sup> And that we may be delivered from unreasonable and evil men: for all men have not faith.	<b>2</b> And that we may be delyuered from disordered and euyll men: For all men haue not fayth.	<b>2</b> and that we may be delivered from wicked and evil men. For not all have faith.

2a Men who oppose the gospel are certainly unreasonable and wicked and we need divine protection from them. They act this way because they have no faith and are not men of faith but rather are of the flesh and the world.

2b “**unreasonable**” Strong’s # 824 ατοπος atopos; from α a (Strong’s #1) a negative particle; and τοπος topos (Strong’s #5117), a place; out of place, not befitting, unbecoming, improper, wicked, unrighteous, inconvenient, harmful. These are men who are “out of place” and “out of sorts”, under no discipline, rebellious of any and all law and restraint, which is why they are unreasonable since they are “out of sorts” with God and the truth. It is not reasonable to hinder the gospel or to assist Satan in hindering the spread of the gospel, and no sane man would do it.

2c “**wicked**” Strong’s # 4190 πονηρος ponêros; full of labors, annoyances, hardships, bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble, bad, of a bad nature or condition.

All the other translations use “evil” here.

2d “**all men have not faith**” An obvious observation but one that is universally true. In fact, the vast majority of men do not have faith as most are unsaved and are yet in their sins.

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**3:3 But the Lord is <sup>present</sup> faithful, <sup>a-b</sup> who shall stablish <sup>c-4741- future</sup> you, and keep <sup>d-5442- future</sup> you from evil. <sup>e</sup>**

**3:3** ΠΙΣΤΟΣ<sup>A-NSM</sup> δε<sup>CONJ</sup> ΕΣΤΙΝ<sup>V-PXI-3S</sup> ο<sup>T-NSM</sup> κυριος<sup>N-NSM</sup> ος<sup>R-NSM</sup> στηριξει<sup>V-FAI-3S</sup> υμας<sup>P-2AP</sup> και<sup>CONJ</sup> φυλαξει<sup>V-FAI-3S</sup> απο<sup>PREP</sup> του<sup>T-GSM</sup> πονηρου<sup>A-GSM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>3</b> but the lorde is faythfull which shall stablysshe you and kepe you from evyll.	<b>3</b> But the LORDE is faythfull, which shal stablyshe you and kepe you from euell.	<sup>3</sup> But the Lord is faithful, which will stablish you, and keep you from evil.	<b>3</b> But the Lorde is faythfull, whiche shall stablyshe you, and kepe you from euyll.	<b>3</b> But the Lord is faithful. He will establish you and guard you against the evil one.

3a “**the Lord is faithful...**” an attribute of God. He is faithful, trustworthy and reliable in all things and cannot be otherwise. Man is not faithful as he often fails, but not so with God.

3b In His faithfulness, and in the light of the activity of these unreasonable and wicked men of 3:2, the Lord will:  
 1. Stablish us  
 2. Keep us from evil

3c “**stablish**” Strong’s # 4741 στηριζω stêrizô; to make stable, place firmly, set fast, fix, to strengthen, make firm, to render constant, confirm, one’s mind

3d “**keep**” Strong’s # 5442 φυλασσω phulassô; to guard, to watch, keep watch

3e The ESV make another unnecessary change from “evil” to “evil one”. But Satan, personally, is not in view here, but the generic definition of evil, including bad or unfortunate circumstances and reversals, as well as direct Satanic attacks.

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**3:4 And we have confidence <sup>a-b-3982-perfect</sup> in the Lord touching you, that ye both do <sup>present</sup> and will do <sup>future</sup> the things which we command <sup>present</sup> you. <sup>c</sup>**

**3:4** πεποιθαμεν<sup>V-2RAI-1P</sup> δε<sup>CONJ</sup> εν<sup>PREP</sup> κυριω<sup>N-DSM</sup> εφ<sup>PREP</sup> υμας<sup>P-2AP</sup> οτι<sup>CONJ</sup> α<sup>R-APN</sup> παραγγελλομεν<sup>V-PAI-1P</sup> υμιν<sup>P-2DP</sup> και<sup>CONJ</sup> ποιειτε<sup>V-PAI-2P</sup> και<sup>CONJ</sup> ποιησετε<sup>V-FAI-2P</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>4</b> Wehave confidence thorrow the	<b>4</b> We haue confidence in the LORDE to	<sup>4</sup> And we are persuaded of you through	<b>4</b> And we haue confidence in the Lorde to	<b>4</b> And we have confidence in

lorde to you warde that ye both do and will do that which we comaude you.	you warde, that ye both do and wyll do that which we comaunde you.	the Lord, that ye both do, and will do the things which we warn you of.	youwarde, that ye both do, and wyll do the thynges whiche we commaunde you.	the Lord about you, that you are doing and will do the things that we command.
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4a The Lord helping and enabling them, Paul was confident in the faithfulness, fidelity and obedience of the Thessalonians to the teachings (the “traditions”) that had been given to them.

4b **“have confidence”** is in the perfect tense, which means Paul had absolutely no doubts whatsoever that this would be accomplished since it was God who was doing it. We are to have no confidence in the flesh and it is vain to put your trust in man, but you may trust God totally and absolutely without fear of failure on His part.

**“confidence”** Strong’s # 3982 πειθω peithō; persuade, to believe, to listen to, obey, yield to, comply with, to trust, have confidence, be confident

4c The Geneva renders this as “things which we warn you of.”

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**3:5<sup>a</sup> And the Lord direct<sup>aorist active optative</sup> your hearts into the love of God, and into the patient waiting<sup>b</sup> for Christ.**

3:5 ο T-NSM δε CONJ κυριος N-NSM κατευθυναι V-AAO-3S υμων P-2GP τας T-APF καρδιας N-APF εις PREP την T-ASF αγαπην N-ASF του T-GSM θεου N-GSM και CONJ εις PREP υπομονην N-ASF εις PREP την T-ASF υπομονην N-ASF του T-GSM χριστου N-GSM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>5</b> And ye lorde gyde youre hertes vnto ye love of God and paciece of Christ.	<b>5</b> The LORDE gyde youre hertes vnto the loue of God and pacience of Christ.	<sup>5</sup> And the Lord guide your hearts to the love of God, and the waiting for of Christ.	<b>5</b> And the Lorde guyde your heartes to the loue of God, and to the pacient waytyng for Christe.	<b>5</b> May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

5a Paul prays that the Lord will direct the hearts of the Thessalonians into two areas:  
 1. **Into the love of God.**  
 2. **Into the patient waiting of Christ in the second coming and rapture.** We must be patient for this for there is nothing we can do to “speed it up”. We think/hope that we are in the generation that will see the rapture, but if we are not, we must wait patiently for it while we fulfill our ministries and the will of God for our life. Who knows- the rapture may not happen until the generation of our children or grandchildren. We simply do not know.

5b The Tyndale, Coverdale and ESV omit “waiting”, rendering it either as “patience of Christ” or the “steadfastness of Christ”, which removes the second coming theme of this phrase.

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**10. Separation Part I 3:6**

**3:6<sup>a</sup> Now we command<sup>b-</sup> present you, brethren, in the name of our Lord Jesus Christ, that ye withdraw<sup>c-4724-</sup> present middle infinitive yourselves from every brother<sup>d</sup> that walketh<sup>e-</sup> present active participle disorderly,<sup>f-814</sup> and not after the tradition<sup>g-3862</sup> which he received<sup>h</sup> of us.<sup>h</sup>**

**3:6** παραγγελλομεν V-PAI-1P δε CONJ υμιν P-2DP αδελφοι N-VPM εν PREP ονοματι N-DSN του T-GSM κυριου N-GSM ημων P-1GP ιησου N-GSM χριστου N-GSM στελλεσθαι V-PMN υμας P-2AP απο PREP παντος A-GSM αδελφου N-GSM ατακτως ADV περιπατουντος V-PAP-GSM και CONJ μη PRT-N κατα PREP την T-ASF παραδοσιν N-ASF ην R-ASF παρελαβεν V-2AAI-3S παρ PREP ημων P-1GP

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>6</b> We requyre you brethren in the name of oure lorde Iesu Christ yt ye with drawe youre selves from every brother that walketh inordinatly and not after the institucio which ye received of vs.	<b>6</b> But we requyre you brethren, in the name of oure LORDE Iesus Christ, that ye withdrawe youre selues from euey brother that walketh inordinatly, and not after the institucion which he receaued of vs.	<sup>6</sup> We warn you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the instruction, which he received of us.	<b>6</b> We commaunde you brethren in the name of our Lorde Iesus Christe, that ye withdrawe your selues from euey brother that walketh inordinately, and not after the institution whiche he receaued of vs.	<b>6</b> Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us.

6a This separation from disorderly brethren is something that is commanded, not suggested. We must practice this. We have no option or choice in the matter. When separation is practiced, it keeps the people of God doctrinally pure and the doctrine of God uncorrupted.

6b The Tyndale and Coverdale have “we require you”.

6c “**withdraw**” To remove yourself from association and cooperation from these disorderly brethren. We cannot assist them or work with them in spiritual matters. We may have Mormons or Roman Catholics who share many of our political and moral

concerns, such as being anti-abortion. But we cannot march in demonstrations with them or work with them politically because both Roman Catholics and Mormons are certainly disobedient, and probably are not really “brothers”. This may not apply so much to secular matters. After all, you can’t help who your co-workers are, and you certainly cannot quit your job simply because there is a Jehovah Witness or a Muslim in the office with you. Nor can you control who is on your son’s little league team or who your neighbors are. This then is primarily a spiritual application.

Strong’s #4724 στελλω stellô, to set, place, set in order, arrange, to fit out, to prepare, equip, to bring together, contract, shorten, to diminish, check, cause to cease, to cease to exist, to remove one’s self, withdraw one’s self, to depart. It has an idea to “unfurl your sails and sail away from such a one.”

6d “**brother**” Some of these people that we must separate from are genuine Christians who are acting in a disobedient and disorderly manner. A man might be orthodox in much of what he says and does but if he is willingly and knowingly disobedient, then he must be separated from if he refuses to change his ways.

6e “**walketh**” This is their standard mode of life, their conduct.

6f “**disorderly**” Strong’s #814 ατακτως ataktôs, disorderly, out of ranks (often so of soldiers), irregular, inordinate, immoderate pleasures, deviating from the prescribed order or rule. It is used of soldiers who are out of step with the other soldiers in their ranks. A disorderly Christian is one who is out of step with the Word of God, the Holy Spirit and other Christians. The ESV uses “idleness”, which is not the idea of this word at all.

But it is the spiritual duty of Christians to walk disorderly, or “out of step” with this world system and generation. What the world says we are to do, we are to the opposite. What the world says to think, we are to think the opposite. There is to be no compromise or accommodation with the world. We must either walk in cadence with the world or with God, but we can only do one. The world and God are out of sync with each other and it is impossible to walk in step with both at the same time.

6g “**not after the tradition...**” These brethren rejected apostolic teachings for some reason and replaced them with their own teachings, which were at variance with sound doctrine and practice.

“**tradition**” Strong’s #3862 παραδοσις paradosis; giving up, giving over, a giving over which is done by word of mouth or in writing, tradition by instruction, narrative, precept, that which is delivered, the substance of a teaching. The pre-King James translations use “instruction”.

A “**tradition**” is something that is taught. The word is used again in 2:15. There is nothing wrong with a “tradition” as long as it has a Biblical basis. This is why we reject so many of the traditions of the Church of Rome since they have no such foundation (rosary, veneration of Mary, clerical celibacy, confession to a priest...)

6h What is the determining factor in deciding if we can fellowship with an individual or a church or a religious organization, such as a mission board or a Bible college? Ultimately, it has to come down to the heart of that individual or organization. No two

people will agree of everything and no two people will do things in exactly the same manner. Doctrine and practice must be examined and weighed, but of more importance is the heart. If a person wants to do right, wants to serve God, takes the right stand against the apostasy of the contemporary Christianity of our generation, and want to go on with God in developing a holy life and a Christian walk, then such a person is worthy of our fellowship. The Lord will hammer out the doctrinal and practical problems at the Judgment Seat.

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**11. Ministerial Support and Self-Support 3:7-9**

**3:7 For yourselves know<sup>perfect</sup> how ye ought<sup>present</sup> to follow<sup>present middle/passive infinitive</sup> us:<sup>a</sup> for we behaved<sup>812</sup> not ourselves disorderly<sup>812-b--aorist</sup> among you;<sup>c</sup>**

**3:7** αυτοι<sup>P-NPM</sup> γαρ<sup>CONJ</sup> οιδατε<sup>V-RAI-2P</sup> πως<sup>ADV</sup> δει<sup>V-PQI-3S</sup> μιμεισθαι<sup>V-PNN</sup> ημας<sup>P-1AP</sup> οτι<sup>CONJ</sup> ουκ<sup>PRT-N</sup> ητακτησαμεν<sup>V-AAI-1P</sup> εν<sup>PREP</sup> υμιν<sup>P-2DP</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>7</b> Ye youre selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you.	<b>7</b> For ye yor selues knowe, how ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you,	<sup>7</sup> For ye yourselves know, how ye ought to follow us: for we behaved not ourselves inordinately among you,	<b>7</b> For ye your selues knowe howe ye ought to folowe vs: For we behaued not our selues inordinately among you,	<b>7</b> For you yourselves know how you ought to imitate us, because we were not idle when we were with you,

7a The Thessalonians knew what they had to do, how they ought to live and whom they ought to follow. The use of the perfect tense shows the Thessalonians had absolutely no doubts regarding the truth of what Paul was saying about his conduct during his time among them.

7b The ESV uses “idle”, missing the idea again as it did in 3:6.

7c Paul reminds the Thessalonians his company was not “disorderly” or “out of step” with genuine Christianity while he was among them. Paul was not being hypocritical, in saying “don’t follow teachers doing this” while he himself was doing exactly the same thing.

“**behave...disorderly**” Strong’s #812 ατακτεω atakteo, to be disorderly, of soldiers marching out of order or quitting ranks, to be neglectful of duty, to be lawless, to lead a disorderly life. Only used here.

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**3:8 Neither did we eat<sup>aorist</sup> any man’s bread for nought;<sup>a-b</sup> but wrought<sup>present</sup> with labour and travail<sup>c-3449</sup> night and day, that we might not be chargeable<sup>d-1912- aorist infinitive</sup> to any of you:<sup>e</sup>**

3:8 ουδε ADV δωρεαν ADV αρτον N-ASM εφαγομεν V-2AAI-1P παρα PREP ΤΙΝΟΣ X-GSM αλλ CONJ εν  
 PREP κοπω N-DSM και CONJ μοχθω N-DSM νυκτα N-ASF και CONJ ημεραν N-ASF εργαζομενοι V-PNP-  
 NPM προς PREP το T-ASN μη PRT-N επιβαρησαι V-AAN τινα X-ASM υμων P-2GP

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
8 Nether toke we breed of eny ma for nought: but wrought with laboure and travayle nyght and daye because we wolde not be grevous to eny of you:	8 nether toke we bred of eny man for naughte but wrought wt laboure and trauayle night and daye, lest we shulde be chargeable to eny of you.	8 Neither took we bread of any man for nought: but we wrought with labor and travail night and day, because we would not be chargeable to any of you.	8 Neither toke we breade of any man for nought: but wrought with labour and sweat nyght and daye, because we woulde not be chargeable to any of you.	8 nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you.

8a Paul was not a moocher or a freeloader. He did not waltz into Thessalonica and begin to take advantage of the people. He did not demand gifts, lodging, food and other material contributions from the people he ministered unto. He had some support and the occasional gift from other churches, but when the money ran low, he fell back on to his secular vocation of tent-making. That way, he would not be in “debt” to the Thessalonian church or any individuals who might have expected special treatment from Paul since they gave him a large gift or paid his expenses while he was in town.

8b “Neither did we eat any man’s bread...” But we ate our own bread that we labored for and bought ourselves, as in 3:12.

8c “travail” Strong’s #3449 μοχθος mochthos; a hard and difficult labour, toil, travail, hardship, distress

8d “chargeable” Strong’s #1912 επιβαρεω epibareo; from επι epi (Strong’s #1909) an intensifier, on, upon; and βαρεω bareo (Strong’s #916) be heavy; to put a burden upon, to load, to be burdensome. Some pastors, evangelists and missionaries are like this. They are “high maintenace” and require a lot of care and feeding. They expect to be catered to because they are the pastor, the missionary or the evangelist, and that office somehow entitles them to be waited on hand-and-foot by God’s people. “Work on the outside? Why, I’m ordained! I have a doctorate! I am entitled to full support and it is beneath my dignity, call and station to have to work some secular job on the outside!” I’m sure Paul would have something to say to these hirelings.

The Tyndale has “grievous”. This is a good word to use. Paul could have made himself a real “pain in the neck” (or in some other part of the anatomy) if he came to Thessalonica and demanded full support, started throwing around his apostolic authority and demanded to be waited upon hand and food because he was a “man of God”. He could have demanded the church put him up in a 5-star hotel and feed him a steak

dinner every night. What a pain Paul would have been if he had that attitude! But far too many preachers, missionaries and evangelists do.

8e There are advantages to a pastor having an outside source of income from the church.

1. No one in the church will be able to “starve him out” since he has an independent source of income and is not totally dependent upon the church. Some may try to do this to force the pastor to support certain programs of powerful groups within the church. These kinds of people usually hold back their tithes to force a pastor to accommodate them.
2. It is a good thing if a pastor owns his own home instead of staying in a parsonage. If he gets on the “outs” with the church, he has his own home, so his usage of the church parsonage and threat to kick him and his family out of it cannot be used to force him to do certain things. I lived in church staff housing once and when I resigned from that ministry, I had nowhere to go (with my young family) and had to move back with my parents for 2 months.
3. Having an independent source of income makes you independent of pressure groups in the church. You have your own source of income that is not dependent on the church, thus, the threat of loss of income is minimized if certain groups try to pressure the pastor to accomadte their agenda.
4. It shows the pastor is not in it for the money. He is willing to work for his living and is not trying to make his living off of the church, even if he is entitled to ministerial support.
5. It gives a pastor a good work ethic.
6. It allows a pastor to pastor any size church, even a very small one, where the people cannot support him fully.
7. It allows the pastor to better understand the working people in his congregation. Like them, he has to get up in the morning, commute, deal with unsaved people all day, put up with office politics and the business world, worry about layoffs and unemployment and fuss with his 401k and retirement accounts. He comes home from work every night tired as well and appreciates his days off. This discourages the pastor from over-scheduling his people with activities at the church every night because he can better appreciate that they need personal time.

Of course, it is nice to be able to devote full time to the ministry. In my eleven years (to date) as pastor of Grace Baptist Church of Smyrna, Delaware, I have had to work full time on the outside since my church is too small to fully support my family of 6. They do give me partial support, but I own my own home. I miss being able to devote full time to the ministry and pray I will be able to return to a full time ministry one day to do what God called me to do. But I realize there are certain advantages to working on the outside, as outlined above.

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**3:9 Not because we have<sup>present</sup> not power,<sup>a</sup> but to make<sup>aorist active subjunctive</sup> ourselves an ensample<sup>b</sup> unto you to follow<sup>present middle/passive infinitive</sup> us.<sup>c</sup>**

3:9 ουχ<sup>PRT-N</sup> οτι<sup>CONJ</sup> ουκ<sup>PRT-N</sup> εχομεν<sup>V-PAI-1P</sup> εξουσιαν<sup>N-ASF</sup> αλλ<sup>CONJ</sup> ινα<sup>CONJ</sup> εαυτους<sup>F-</sup>  
 3APM τυτων<sup>N-ASM</sup> δωμεν<sup>V-2AAS-1P</sup> υμιν<sup>P-2DP</sup> εις<sup>PREP</sup> το<sup>T-ASN</sup> μιμεισθαι<sup>V-PNN</sup> ημας<sup>P-1AP</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>9</b> not but that we had auctoritie: but to make oure selves an insample vnto you to folowe vs.	<b>9</b> Not but that we had auctorite, but to geue oure selues for an ensample vnto you to folowe vs.	<sup>9</sup> Not because we have not authority, but that we might make ourselves an ensample unto you to follow us.	<b>9</b> Not but that we had auctoritie, but to make our selues an ensample vnto you to folowe vs.	<b>9</b> It was not because we do not have that right, but to give you in ourselves an example to imitate.

9a Paul could have demanded full ministerial support from the Thessalonians (or any church), as laid out in 1 Corinthians 9:6-14. He thus would have run the danger of becoming burdensome rather than a blessing, especially to a small and poor church. And what sort of example would it have been to future missionaries and pastors if Paul acted in such a manner?

The pre-King James translations all use “authority”. The ESV uses “right”.

9b “ensample” Example.

9c “follow us” Only as Paul and his company followed the Lord, of course. No one should follow a man spiritually unless that man is following the Lord faithfully and correctly. This is really the entire story of Christianity- men following men to The Man Christ Jesus. You just need to make sure you are following the right man to the right Christ.

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**12. Laziness Condemned 3:10-12**

3:10 For even when we were <sup>imperfect</sup> with you, this we commanded <sup>imperfect</sup> you, that if any would <sup>present</sup> not work, <sup>present middle/passive infinitive</sup> neither should he eat. <sup>a-present imperative</sup>

3:10 και<sup>CONJ</sup> γαρ<sup>CONJ</sup> οτε<sup>ADV</sup> ημεν<sup>V-IXI-1P</sup> προς<sup>PREP</sup> υμας<sup>P-2AP</sup> τουτο<sup>D-ASN</sup> παρηγγελλομεν<sup>V-PAI-1P</sup> υμιν<sup>P-2DP</sup> οτι<sup>CONJ</sup> ει<sup>COND</sup> τις<sup>X-NSM</sup> ου<sup>PRT-N</sup> θελει<sup>V-PAI-3S</sup> εργαζεσθαι<sup>V-PNN</sup> μηδε<sup>CONJ</sup> εσθιετω<sup>V-PAM-3S</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>10</b> For when we were with you this we warned you of yt yf ther were	<b>10</b> And whan we were wt you, this we warned you of, that yf there	<sup>10</sup> For even when we were with you, this we warned you of, that if there	<b>10</b> For when we were with you, this we warned you of: that yf any	<b>10</b> For even when we were with you, we would give you this command:

eny which wolde not worke that ye same shuld not eate.	were eny which wolde not worke, ye same shulde not eate.	were any, which would not work, that he should not eat.	woulde not worke, the same shoulde not eate.	If anyone is not willing to work, let him not eat.
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10a Some, and not just the preachers and false teachers, were trying to pull this. They may have taken the doctrine of the imminent coming of Christ and used it as an excuse to stop working. “Why bother to go to work and do my vocation if the Lord is coming next week? I’ll just lose everything then.” So they quit work. But this meant lots of idle time and no money. Some then tried to get the church or other believers to support them. But Paul puts a stop to that. If you are able to work and simply are not, for some reason, you are entitled to no support from the church or from the brethren. Now if you were a qualifying widow or were physically unable to work, that was a different situation. But with the idlers who presumed upon the charity of God’s people for no good reason, Paul says “let them go hungry. They’ll go back to work soon enough”. Now it is one thing if a man cannot work due to a physical problem. That man may be supported by the church if necessary. But a man who simply will not work is a man who deserves to starve and live in a cardboard box. He is unworthy of any support or sympathy.

This idea of quitting work because you believe the Lord is coming back tomorrow is also rebuked. During the “Great Disappointments” of 1843 and 1844, some misguided people did this. They quit their jobs, put on white robes and sat on hilltops, waiting for the Lord to return. When He didn’t, they were in a bad situation financially. But nowhere does the Lord encourage this. Instead, we are to be working harder in the light that the Master may be coming at any moment and we want to be found busy and faithful, not idle. Even if you knew for a fact the rapture was going to be tomorrow, the Lord still expects you to get up tomorrow morning as usual and go about your duties as if the Lord wasn’t going to return for another 25 years.

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**3:11 For we hear<sup>present</sup> that there are some which walk<sup>present active participle</sup> among you disorderly,<sup>a-814</sup> working<sup>present middle/passive participle</sup> not at all, but are busybodies.<sup>b-4020- present middle/passive participle</sup>**

**3:11** ακουομεν<sup>V-PAI-1P</sup> γαρ<sup>CONJ</sup> τινας<sup>X-APM</sup> περιπατουντας<sup>V-PAP-APM</sup> εν<sup>PREP</sup> υμιν<sup>P-2DP</sup> ατακτως<sup>ADV</sup> μηδεν<sup>A-ASN</sup> εργαζομενους<sup>V-PNP-APM</sup> αλλα<sup>CONJ</sup> περιεργαζομενους<sup>V-PNP-APM</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>11</b> We have hearde saye no doute that ther are some which walke amonge you inordinatly and worke not at all but are besy	<b>11</b> For we heare saye, that there are some which walke amonge you inordinatly, and worke not at all, but are busy bodies.	<sup>11</sup> For we hear, that there are some which walk among you inordinately, and work not at all, but are	<b>11</b> For we haue heard that there are some which walke among you inordinately, workyng not at all, but be busy	<b>11</b> For we hear that some among you walk in idleness, not busy at work, but busybodies.

bodies.		busy bodies.	bodies.	
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11a “**disorderly**” You can be “out of step” doctrinally and practically. They usually go together. It is hard to have a right doctrine but a disorderly walk, and vice versa.

Strong’s #814 ατακτως ataktôs, disorderly, out of ranks (often so of soldiers), irregular, inordinate, immoderate pleasures, deviating from the prescribed order or rule. It is used of soldiers who are out of step with the other soldiers in their ranks. A disorderly Christian is one who is out of step with the Word of God, the Holy Spirit and other Christians.

“**busybody**” Strong’s # 4020 περιεργαζομαι periergazomai περι-εε-ερ-γαδ’; from περι peri (Strong’s #4012) about, concerning; and εργαζομαι ergazomai (Strong’s #2038) work; to bustle about uselessly, to busy one’s self about trifling, needless, useless matters, used apparently of a person officiously inquisitive about other’s affairs. Used only here. They do none of their own work and mind not their own affairs and business but they have time to do everyone else’s business. Once these disorderly ones left off working, they had lots of free time. With no constructive activity to fill up their time, they took to wandering the streets, engaging in gossip and useless activities which including sticking their noses into the affairs of other people (and probably other churches) where they had no business doing. This was their “work” and new vocation. If you won’t allow God to keep you occupied, Satan will certainly give you something to do.

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**3:12** Now them that are such we command<sup>present</sup> and exhort<sup>a- present</sup> by our Lord Jesus Christ, that with quietness<sup>b-2271</sup> they work,<sup>c-present middle/passive participle</sup> and eat<sup>present subjunctive</sup> their own bread.<sup>d</sup>

**3:12** τοις<sup>T-DPM</sup> δε<sup>CONJ</sup> τοιουτοις<sup>D-DPM</sup> παραγγελλομεν<sup>V-PAI-1P</sup> και<sup>CONJ</sup> παρακαλουμεν<sup>V-PAI-1P</sup> δια<sup>PREP</sup> του<sup>T-GSM</sup> κυριου<sup>N-GSM</sup> ημων<sup>P-1GP</sup> ιησου<sup>N-GSM</sup> χριστου<sup>N-GSM</sup> ινα<sup>CONJ</sup> μετα<sup>PREP</sup> ησυχιας<sup>N-GSF</sup> εργαζομενοι<sup>V-PNP-NPM</sup> τον<sup>T-ASM</sup> εαυτων<sup>F-3GPM</sup> αρτον<sup>N-ASM</sup> εσθιωσιν<sup>V-PAS-3P</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>12</b> Them that are soche we commaunde and exhorte by oure lorde lesu Christ that they worke with quyetnes and eate their awne breed.	<b>12</b> But them that are soche, we commaunde and exhorte by oure LORDE lesus Christ, that they worke with quyetnes, and eate their awne bred.	<sup>12</sup> Therefore them that are such, we warn and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread.	<b>12</b> Them that are such, we commaunde and exhort by our Lorde lesus Christ, that they workyng in quietnesse, eate their owne breade.	<b>12</b> Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.

12a This is both a command and an exhortation, showing how important it is for this to be done.

12b “**quietness**” Strong’s # 2271 ἡσυχία hesuchia; quietness, description of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others

12c These idlers are to do their work with quietness and eat their own bread. They are to get back to their vocations and resume earning a living and being productive, so they will no longer be a burden to the church and to the brethren. The notion that it is okay to sit around idly while waiting for the rapture is rebuked. Basically, Paul is saying “Shut up, mind your own business and get back to work!”

12d “**own bread**” Bread that you earned with your own labor, not someone else’s bread! We are not to be eating the bread of socialism or collectivism, where someone else is feeding us because we are too lazy or too proud to work. Now if you are out of work through no fault of your own and have been trying diligently to find new work, then there is nothing wrong with accepting help from the church in that circumstance until you can get back on your feet again.

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### 13. Exhortation For Spiritual Stamina 3:13

**3:13** But ye,<sup>a</sup> brethren, be not weary<sup>aorist active subjunctive</sup> in well doing.<sup>b- present active participle</sup>

**3:13** υμεις<sup>P-2NP</sup> δε<sup>CONJ</sup> αδελφοι<sup>N-VPM</sup> μη<sup>PRT-N</sup> εκκακησητε<sup>V-AAS-2P</sup> καλοποιουντες<sup>V-PAP-</sup>  
NPM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>13</b> Brethren be not weery in well doynge.	<b>13</b> Neuertheles brethren, be not ye weery of well doynge.	<sup>13</sup> And ye, brethren, be not weary in well doing.	<b>13</b> And ye brethren, be not weery in well doynge.	<b>13</b> As for you, brothers, do not grow weary in doing good.

13a Emphatic.

13b It is one thing to start the Christian life. It is quite another thing to finish it. Spiritual stamina is a necessity to complete the long quest for the Christian life and purity. Unless you get saved on your 90<sup>th</sup> birthday, you will have many years or decades ahead of you to “keep on keeping on”. We all get tired and discouraged at times, but we should never quit or take our eyes off of the prize, even in the face of severe persecution that the Thessalonians were suffering. It’s funny how the world never gets tired of chasing after sin. We must never be weary in chasing after holiness.

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**14. Separation, Part II 3:14,15**

**3:14** And if any man<sup>a</sup> obey<sup>present</sup> not our word by this epistle,<sup>b</sup> note<sup>c-4593- present middle imperative</sup> that man, and have no company with<sup>d-4874- present middle imperative</sup> him,<sup>e</sup> that he may be ashamed.<sup>f-1788</sup>

**3:14** ει COND δε CONJ τις X-NSM ουχ PRT-N υπακουει V-PAI-3S τω T-DSM λογω N-DSM ημων P-1GP δια PREP της T-GSF επιστολης N-GSF τουτου D-ASM σημειουθε V-PMM-2P και CONJ μη PRT-N συναναμιγνυθε V-PMM-2P αυτω P-DSM ινα CONJ εντραπη V-2APS-3S

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>14</b> Yf eny man obey not oure sayinges sende vs worde of him by a letter: and have no copanie with him that he maye be ashamed.	<b>14</b> But yf eny man obey not oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, yt he maye be ashamed.	<sup>14</sup> If any man obey not this our saying in this letter, note him, and have no company with him, that he may be ashamed:	<b>14</b> Yf any man obey not our doctrine, signifie hym by an epistle, and haue no companie with hym, that he maye be ashamed.	<b>14</b> If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed.

14a If a man (a brother in 3:15) knowingly decides to disobey and reject the teachings (or traditions) of this epistle, he was to be both noted and separated from. This is not because the offender is ignorant, but he knows what he is doing and has made a deliberate choice to reject the apostolic teachings.

14b The words written down in this epistle were regarded by Paul to carry the same weight and authority as if Paul were physically there, preaching or teaching these doctrines and commands.

14c “**note**” Strong's #4593 σημειωω semeioō; to mark, to note, distinguish by marking, to mark or note for one's self. Used only here. This offender is to be marked, labeled and publicly identified as a disobedient brother. How else can he be separated from if no one knows who he is and why this disciplinary action has to be taken? He is to be marked as a man to be avoided.

14d “**have no company**” Strong's #4874 συναναμιγνυμι sunanamignumi; from συν sun (Strong's #4862) with; and a compound of ανα ana (Strong's #303) in the midst; and μιγνυμι mignumi (Strong's #3396) mix, mingle; to mix up together, to keep company with, be intimate with one.

14e We are not to associate with this this person. I would extend this even to secular activities as far as possible. If the offender is seen in public, we are not to acknowledge him. We are not to associate with them outside of church. The Amish and some

Anabaptist groups called this the “ban”. The goal for this is to shame them into repenting from their sin and bringing them back into obedience and fellowship. It may be hard to treat friends and brethren (even family members!) like this but they need some “tough love” and some public shame to bring them back to fellowship and obedience.

14f “**ashamed**” Strong’s #1788 εντρεπω entrepo; from εν en (Strong’s #1722) in; and τροπη trope (Strong’s #5157) turn; to shame one, to be ashamed, to reverence a person, to turn about. The idea is similar to repentance, but it may take a public humiliation, either in the church or in society at large, to bring about this turning.

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**3:15 Yet count** present middle/passive imperative **him not as an enemy, but admonish** <sup>a-3560-</sup> present imperative **him as a brother.** <sup>b</sup>

**3:15** και CONJ μη PRT-N ως ADV εχθρον A-ASM ηγεισθε V-PNM-2P αλλα CONJ ουθετειτε V-PAM-2P  
 ως ADV αδελφον N-ASM

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>15</b> And count him not as an enemy: but warne him as a brother.	<b>15</b> Yet counte him not as an enemye, but warne him as a brother.	<sup>15</sup> Yet count him not as an enemy, but admonish him as a brother.	<b>15</b> Yet count him not as an enemie, but warne hym as a brother.	<b>15</b> Do not regard him as an enemy, but warn him as a brother.

15a “**admonish**” Strong’s # 3560 ουθετεω noutheteô; to admonish, warn, exhort. We should warn hom about the error of his disorderly ways and the sure judgment that lies ahead if he continues in such a manner of life without repentance.

The Tyndale, Coverdale, Bishops and ESV use “warn”.

15b He is a brother, even if he is disorderly. The ultimate goal of separations and church discipline is the restoration of the offender back to full fellowship and communion. While we are separating and even shunning, we do it in love and concern, with prayer, urging him to repent and re-align himself with the Word of God and God’s people.

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**15. Closing Benediction 3:16-18**

**3:16 Now the Lord of peace<sup>a</sup> himself give** aorist active optative **you peace always by all means. The Lord be with you all.**

**3:16** αυτος P-NSM δε CONJ ο T-NSM κυριος N-NSM της T-GSF ειρηνης N-GSF δωη V-2AAO-3S υμιν P-2DP  
 την T-ASF ειρηνην N-ASF δια PREP παντος A-GSM εν PREP παντι A-DSM τροπω N-DSM ο T-NSM  
 κυριος N-NSM μετα PREP παντων A-GPM υμων P-2GP

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>16</b> The very lorde of peace geve you peace all wayes by all meanes. The lorde be with you all.	<b>16</b> The very LORDE of peace geue you peace allwayes by all meanes. The LORDE be with you all.	<sup>16</sup> Now the Lord himself of peace give you peace always by all means. The Lord be with you all.	<b>16</b> Nowe the very Lorde of peace geue you peace alwayes, by all meanes. The Lorde be with you all.	<b>16</b> Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

16a A title for the Lord is the “**Lord of peace**”- the God Who gives peace, Who is the Source and Author of peace, and without Whom peace would be impossible.

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**3:17 The salutation of Paul with mine own hand,<sup>a</sup> which is <sup>present</sup> the token in every epistle: so I write.** <sup>present</sup>

**3:17** ο<sup>T-NSM</sup> ασπασμος<sup>N-NSM</sup> τη<sup>T-DSF</sup> εμη<sup>S-1DSF</sup> χειρι<sup>N-DSF</sup> παυλου<sup>N-GSM</sup> ο<sup>R-NSN</sup> εστιν<sup>V-PXI-</sup>  
<sup>3S</sup> σημειον<sup>N-NSN</sup> εν<sup>PREP</sup> παση<sup>A-DSF</sup> επιστολη<sup>N-DSF</sup> ουτως<sup>ADV</sup> γραφω<sup>V-PAI-1S</sup>

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>17</b> The salutacion of me Paul with myne awne honde. This is the token in all pistles. So I write.	<b>17</b> The salutacion of me Paul with myne awne hande: This is the token in all epistles, So I wryte,	<sup>17</sup> The salutacion of me Paul, with mine own hand, which is ye token in every Epistle: so I write,	<b>17</b> The salutacion of me Paul with mine owne hande. This is the token in euery epistle. So I write.	<b>17</b> I, Paul, write this greeting with my own hand. This is the sign of genuineness in every letter of mine; it is the way I write.

17a “**mine own hand**” Paul’s very own signature, so prove the authenticity of the letter. The Thessalonians might have been able to recognize Paul’s own handwriting.

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**3:18 The grace of our Lord Jesus Christ be with you all. Amen.**

**3:18** η<sup>T-NSF</sup> χαρις<sup>N-NSF</sup> του<sup>T-GSM</sup> κυριου<sup>N-GSM</sup> ημων<sup>P-1GP</sup> ιησου<sup>N-GSM</sup> χριστου<sup>N-GSM</sup> μετα<sup>A-NSF</sup>  
<sup>PREP</sup> παντων<sup>A-GPM</sup> υμων<sup>P-2GP</sup> αμην<sup>HEB</sup> [προς<sup>N-GPF</sup> θεσσαλονικεις<sup>N-APM</sup> δευτερα<sup>A-NSF</sup>  
<sup>V-2API-3S</sup> εγραφη<sup>V-2API-3S</sup> απο<sup>PREP</sup> αθηνων]

Tyndale	Coverdale	Geneva 1599	Bishops	ESV
<b>18</b> The grace of oure lorde lesus Christ be	<b>18</b> The grace of oure LORDE lesus	<sup>18</sup> The grace of our Lord Jesus Christ be with	<b>18</b> The grace of our Lord lesus Christ be	<b>18</b> The grace of our Lord Jesus Christ

with you all Amen.	Christ be with you all. Amen.	you all, Amen. The second Epistle to the Thessalonians, written from Athens.	with you all. Amen. <i>Sent from Athens.</i>	be with you all.
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