

2 THESS. I

8/30/78

Outline: I. Greetings (1:1, 2)
II. Encouragement (1:3-12).

- A. Thanksgiving (1:3, 4).
- B. The righteous judgment of God
 1. For believers (v. 5).
 2. For unbelievers - "in that day" (vv. 6-9)
 3. For God's glory (v. 10).
- C. Intercession (1:11, 12). Notice the glory in v. 10 as well as in v. 12. Notice also: everything in vv. 3-12 especially must be understood in the light of "the grace of our God and the Lord Jesus Christ" (v. 12 b).

The main points in the passage:

- 1) The goal of salvation is the glorification of the Lord Jesus Christ. See v. 12, then v. 10.
- 2) The expression of this glory will be through:
 - a) "His saints"
 - b) "All them that believe" } - two ways of describing the same people. (v. 10)
- 3) The means God will use to bring this about: suffering
 - a) "Persecutions" - ἐν Ττάσιν τοῖς διώγμοῖς.
 - b) "Tribulations" - ταῖς θλίψεσιν or afflictions.

Note: Both speak of suffering. The main idea in the first is to pursue (from διώκω); in the latter, pressure.
- 4) Through their troubles, the Lord had already done a great work, for which Paul was obligated to praise Him. See vv. 3, 4.
- 5) But Paul's intercession (and Silas's and Timothy's - note the "we" + "our" in v. 11) was also necessary. The Thessalonians had progressed

well, but much was still needed.

Note the idea of being worthy in vv. 5, 11. This does not mean that they would be accepted on the basis of their own character and/or works, but that they would be prepared - that they would be fit for it.

This was the purpose behind their suffering.

To get them ready for glory. Cf. Rom. 8:18.

- 6) This brings us to what Paul says about:
 - a) "The righteous judgment of God" upon His people (v. 5).
 - b) The "righteous thing" (v. 6 ff.) which God will bring upon those who are the instruments of the "persecutions and tribulations" mentioned in v. 4.

- 7) And so the intercessory prayer in vv. 11, 12.

(DO WE BELIEVE OUR PRAYERS ARE IMPORTANT?)

Note:

- a) The destiny of men is in the hands of God. Do you carry the marks?
- b) "Fulfil all the ~~desire~~ good pleasure of his goodness."

Gr: Καὶ Τὴν πονητὴν τὰς εὐθύνας ἀγαθωρίνεις, that He would "fulfill every desire for goodness" (NASB). Hendriksen, p. 163, "that he by (his) power may bring to fulfillment (your) every resolve prompted by goodness.

This is inward! What desires do you have that are prompted by Christ living in you - the goodness of God within.

- c) "And the work of faith." This is outward. "With power" probably belongs to all the requests - God's power. So that this will be accomplished by God's power and God's grace (v. 11). (v. 12).

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2 Thessalonians - Questions

1. What subjects does Paul mention in 2 Thess. that he had also mentioned in 1 Thess.?

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2 Thess. 2:1-12

1. The immediate reason for the writing of the epistle (vv. 1, 2).
2. An elaboration on the Day of the Lord (vv. 3-12).
 - a. The antecedent events (i.e., those which will precede the Day of the Lord):
 - (1) The apostasy (v. 3a).
 - (2) The revelation of the man of sin (v. 3b.).
 - (3) The taking away of the restrainer — which will precede the appearance of the man of sin (vv. 6, 7). Cf. Gen. 6:3.
 - b. The career of the man of sin (vv. 8-12).
 - (1) His doom prophesied (v. 8).
 - (2) His work described (v. 9; cf. v. 4).
 - (3) His victims identified (vv. 10b-12).

The sovereignty of God is seen:

- 1) In the fact that there is a divine plan.
- 2) In the work of the Restrainer.
- 3) In the destruction of the man of sin.
- 4) In the glorification of Jesus Christ.
- 5) In God's righteous judgment against those who have afflicted His people.

"The falling away" — in ἀποστασίᾳ. Used in Acts 21:21.

Cf. 1 Tim. 4:1 ff.; 2 Tim. 3:5 ff.; 4:3, 4; Luke 18:8.

"The man of sin" = the man of lawlessness.

"Wicked" in v. 8 is also lawless. The words are της ἀνομίας and ὁ ἀνόμος — which is the opposite of righteous, or godly. Thus it, too, speaks of a rebellion against God, against His Word, against His will!

"Mystery of iniquity" — the mystery of lawlessness.

Practical applications:

1. Do not expect the salvation of the ^{whole} world.
2. Remember that Satan is a deceiver and an imitator.
3. Beware of any attitude of lawlessness, of rebellion against the truth. Always stay by the Word of God and recognize any opposition to the Word for what it is.

2 Thess. 2:13-3:5

comes:

- 1) We have been preserved from error and from the doom of the ungodly by our election by God.
- 2) We ought to give God thanks for this - for others as well as for ourselves. This is a debt which we owe to God.

"now grace is nothing but the love of God working freely and of its own inclination."
(Manton, Vol. 3., p. 104).

- 3) God has not chosen everyone.
- 4) Election is manifest by holiness and faith.
- 5) Election does not eliminate:
 - a) The need to believe.
 - b) The importance of prayer.
 - c) The task of witnessing.
 - d) The need to grow.
 - e) The need for encouragement.

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2 Thess. 2:13-3:5

2:13 "Stand fast" - στήκετε, 2 pl. pres. impera.
from στήκω, "to persist, persevere" (Shayer, 588).
So they were to continue to do so (present tense).

"Hold" - κρατήτε, is the opposite of discarding
them, or casting them away.

"The traditions" - Τὰς Ταπαδόσεις. From Ταπά-
δόσης, that which had been handed down
and committed to one's trust, or care. Cf. 3:6.

Paul is speaking of the substance of his teaching.

2:14 "Comfort" and "consolation" are from the
same root: Ταπακατέω.

"Establish", or establish - στηρίζω, 1 aor ext
opt. 3 sing (like "comfort" above). This is to
make firm, or confirm to the mind.

3:1 "may have free course" - τρέχω. The verb
means to run, metaphorically used of
spreaching rapidly. Perhaps this accounts
for the phenomenal success of the Gospel in
the early days.

3:2 "That we may be delivered" - ην διαστήμενοι.
from διασπέρω.

"Unreasonable" - ἀττοτῶν ἀτοτῶν. Lit. these
are out-of-place men, suggesting some inside
the church who did not actually belong - from
particular problems in Corinth.

"Wicked" and "evil" are cognates. The latter
probably should be the evil one.

3:3 "Establish" - cf. 2:17.

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2 Thess. 3:6-18 - STRUCTURE DISCIPLINE.

"Command" - Παραγγέλλωσεν. Cf. v. 12.¹⁰

(3:6) "Withdraw" - στέλλεσθαι, avoid (a + g, 773).

NASB - keep aloof.

"Disorderly" - ἀτάκτως. Also v. 11. A military term, out of ranks (Robertson, IV, 58). Thus, undisciplined. This is increasingly becoming the easier way of life. So again - we cannot follow the world.

(3:7) They were not ignorant as to what should be done.

"How ye ought to follow us" - Πῶς δεῖ πιπερτόσθαι. On the verb, cf. v. 9. Δεῖ implies no choice. Paul is saying, "you have to ...," because of the nature of things. "Follow" - from which we get mimic, imitate.

Paul was not "disorderly" - ἀτάκτηρας. See the adverb in v. 6 - ἀτάκτως. It is to be lazy, idle, insubordinate to the Word of God and to the leaders of the Word.

(3:8) Cf. 1 Thess. 2:9.

"With labor and travail" - κόπῳ καὶ μόχθῳ. It was with difficulty and great exertion.

"Not be chargeable" - μή ἐπιβαρῆσαι, to be a burden.

(3:9) "Power" = authority, ἐξουσίαν. Cf. 1 Cor. 9:4 ff.

"Example" or example - τύπον, a pattern.

Cf. 1 Thess. 1:7. Illus: the making of steel castings.

"Follow" - See v. 7.

3:10 "Commanded" - as in v. 6.

3:11 "Walk... disorderly" - cf. v. 6.

"Are busybodies" - ΤΤΕΠΙΕΡΥΑΖΟΝΕΙΟΥΣ. A play on words - not working, but working around. A person is busy doing something which is unnecessary, useless (A + G, 652). Cf. Acts 17:5.

3:12 Paul's authority, as an apostle is exercised here.

"Command" - for the third time.

"With quietness" - ΠΕΤΑ ΝΟΥΧΙΑΣ. With quiet hearts and in a quiet way. Cf. 1 Th. 4:11. The person who does the least often makes the most noise about it. The Bible encourages work, not words!

3:13 Cf. Gal. 6:9.

"Be not weary" - is to faint, to become discouraged. The non-workers discourage the workers. But this must not be. Our eyes must be upon the Lord and how we can please Him!

3:14 "Obey" - ΙΤΤΑΚΟΥΕΙ, cf. 1:8. Disobedience is a lack of submission to the Word of God in any way, and, if allowed to continue, will destroy the fellowship of the saints.

"Mark that man" - σημειώσθε, the word for a sign in the Gospel of John. He must be a marked man! Distinguish between him and others.

"Have no company" - πή ουναπάιγυνθα, cf. 1 Cor. 5:9,11. They were not to mingle or associate with him - to fellowship with him. The verb is ουναπάιγυνθει.

"That he may be ashamed" - Τὸν ἐντόπιον.
That he may be put to shame.

(3:15) "Consent" - ἀγαπέω, to regard -

"Admonish" - παρεδίτειτε, to warn, to instruct. Cf. 1 Th. 5:14. moralistic counselling.

(3:16) Peace is what they needed. It would come from the Lord. It would come in answer to prayer. It would come as a fruit of obedience.

"By all means," or "in every way" (Eddie, 322).

(3:17) "The token" - ὁ ἔριν σημεῖον, John's word for a miracle - as credentials, a distinguishing mark. Cf. its use in v. 14: "note" (the verb).

(3:18) "With you all" - even to the disorderly ones.

Special lessons:

1) Church discipline

- its need

- its basis: the Word.

- its purpose - twofold:

(1) to protect the church.

(2) to restore the disobedient.

2) Paul's commands - which are not legalistic
(vv. 10, 10, 12).

3) Paul's life and example.

4) The quiet and peaceful life.