

2 Thessalonians

Chapter 1

- 1- Paul, Silvanus¹ and Timothy² to the church of Thessalonica in God the Father and the Lord Jesus Christ.
- 2- Grace to you and peace from God our Father and the Lord Jesus Christ.
- 3- We owe it to give thanks to God always for you brethren as it is right because your faith increases beyond measure³ and the love of each one of you abounds towards one another.
- 4- So that we ourselves boast in you in the churches of God because of your patience and faith in all of your persecution and tribulation which you endure.
- 5- A proof⁴ of the righteous judgment of God to count you worthy⁵ of the kingdom of God for which you also suffer.
- 6- Since it is just with God to pay back tribulation to those afflicting you.
- 7- And to you who are afflicted relax⁶ with us by the Revelation of Jesus Christ from heaven with His mighty angels.
- 8- In a flame of fire giving vengeance⁷ to the ones who do not know God and do not obey the gospel of our Lord Jesus Christ.

¹ The Greek 'Silouanos' which is translated 'Silvanus' is an alternate name for Silas. Silas was first mentioned in Acts 15:22 having been sent from Jerusalem to Antioch with Paul.

² Silas and Timothy were with Paul when the church at Thessalonica was established (Acts 17:14).

³ In 1 Thessalonians 3:10 Paul made known his desire to come to the Thessalonians to perfect that which was lacking in their faith which afterwards resulted in their faith having increased beyond measure. He also prayed that God would make them to increase and abound in love one toward another which prayer was certainly answered (1 Thessalonians 3:12). This is the only time that this Greek word, 'huperauxano' is used in the Bible. It is a compound word from 'huper' which means 'beyond' or 'more than, exceedingly' and 'auxano' which means 'grow' or 'increase'. Faith is a gift that comes from God to which He supplies everyone with a measure (Romans 12:3). Faith is not only likened unto a mustered seed but is also likened unto something that grows and may be increased (2 Thessalonians 1:3; 2 Corinthians 10:15). We know that Jesus referred to situations with the disciples where they had no faith (Mark 4:40; Luke 8:25). There were also those who had great faith (Matthew 15:28; Luke 7:9)). Faith may be weak in one who believes and it may also be strong (Acts 6:8; Romans 14:1). From the ministry that Paul was able to supply to the Thessalonians he was able to take them from a place of lack to abundance in the realm of faith. God has invited all men into the realm of His faith and even commands that we "have God's faith" (Mark 11:22; Acts 6:5).

⁴ The Greek noun 'endeigma' means 'proof' or 'evidence'. Although this word is only used one time in the bible it comes from a more familiar root 'endeiknumi' which is a compound word meaning 'to prove, demonstrate, to show'. The compound word is made up of the Greek words 'en' and 'deiknuo', which literally means 'in proof' or 'in evidence'.

⁵ There are two Greek words used in this chapter that share a common root and both of them mean 'to count worthy'. The first one, which is used here is a compound word 'kataxioo' which is composed of 'kata' and 'axioo'. The Greek word 'axioo' will be found again in verse 11 and means 'to count worthy'. The Greek participle 'kata' which occurs 480 times in the Majority Text may be translated 'also, according to, toward, against, after', however, it is difficult to justify translating 'kata' as 'to the end', which is observed in the Authorized Version.

⁶ The Greek word 'anesis' means 'relaxation, a loosening' or 'relief'.

⁷ Paul is describing a different coming here than he did in 1 Thessalonians 4:16 in which Jesus comes with the clouds to receive the saints. The event that is described here is the day of conquest and vengeance and is the same as event described in Jude 1:14-15 and in Revelation 19:14-15,21; Isaiah 11:4; 2 Thessalonians 2:8

9- Who will pay the penalty of everlasting destruction from the presence of the Lord and from the glory of his strength⁸.

10- When He comes to be glorified in His holy ones and to be admired in all who believe in that Day⁹, because you believed our testimony.

11- Unto which we also pray continually for you that our God would count you worthy¹⁰ of the calling and fill¹¹ you with all the goodness of His good pleasure and work of faith in power.

⁸ It could not be possible to imagine a more horrifying place than hell. It is a place where the soul and the body never die but are constantly in the tortuous throws of the most agonizing death. The eternal death of hell has no mercy no compassion no hope of ever changing but is continuous and forever. It is a place where God's presence does not exist and where only the blackest darkness of a hopeless forever is engulfed in flames and agonizing screams of the tormented. It is a prison where there is no rest, no water, no pardon and the dwelling place of every evil and wicked thing that has ever existed (Matthew 25:46; Isaiah 66:24; Mark 9:44,46,48).

The only possible way that anyone could ever begin to understand why a loving and merciful God would create such a place of eternal destructions and torment in His wrath is to understand how God feels about sin. The concept of sin in the mind of men at best is something that God does not like but is an irresistible and undeniable opportunity for pleasure. Yet God views sin and death in the same category. To God sin is the most hideous acts of injustice against the sanctity and security of life. God does not see sin as a human failure that arises out of human frailty but the acts of high treason against the life that He has given. I am certain that God feels the same way about sin that men feel about hell, repulsive and unimaginable.

God who is not willing that anyone suffer the judgment of hell, which was created for the devil and his angels, sent His only begotten Son so that we could be set free from the dominion of death and sin (Hebrews 2:14; 2 Timothy 1:10; Romans 8:2). The realm of death is the demonic realm that claims every person (Romans 5:12,17; 1:32; 6:16,23; 1 Corinthians 15:22). In the realm of death the fruits of death, which are the acts of sin, dominate the lives of men. It is because of sin that people go to hell whether they are believers in God or not. Jesus came to deliver us from the dominion of sin and the dominion of death so that death would have no claim on us now and throughout eternity. He delivered us from the power of darkness so that we would no longer commit the acts of sin that has for its just penalty death (Romans 1:32; 2:8-9; 6:21,23; Romans 7:5; 8:13; James 1:15; 1 John 3:4-10; Galatians 5:21). The gospel that Jesus preached was one that was uncompromising "if your eye offends you, pluck it out and cast it from you: for it is profitable for you that one of your members should perish and not that your whole body should be cast into hell: (Matthew 5:29; 19:9; Mark 9:47). Do not be deceived! God will not be mocked whatever you sow you will reap. If you sow to your flesh you will reap corruption but if you sow to the Spirit you will reap eternal life (Galatians 6:7-8). There is a penalty for sin! It does not matter what church you go to or how much you say you believe sin must cease. God has made a way through Jesus Christ our Lord will you accept His way? Be certain that as sure as it is appointed unto every man to die it is also appointed that you will then face the judgment and the penalty for sin is death (Hebrews 9:27). Today lay hold on Christ Jesus and the power and authority that He has given to us to overcome every form of sin.

⁹ That Day is the second coming of the Lord Jesus when He sets up His kingdom upon this earth and reigns in all of His eternal glory and power for 1000 years (Revelation 20:4; 1 Corinthians 15:23-28; Daniel 2:34-35,44-45)

¹⁰ Paul relates the similar message in Ephesians 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called"; Colossians 1:10, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;" and 1Thessalonians 2:12, "That ye would walk worthy of God, who hath called you unto his kingdom and glory." In each case the Greek word 'axios' is used which is derived from the root word used here which is 'axioo' to count worthy. When Paul ministered the gospel to the Jews in Acts chapter 13 they refused to listen and rejected the good news therefore because of their rejection of the gospel Paul said that they "judged themselves unworthy of everlasting life" (Acts 13:46). Therefore, we may suppose that Paul's usage of this word underscores that the rejection of the gospel makes one unworthy whereas the acceptance and obedience to the gospel makes one worthy. If we are willing to believe all that God has said we will discover that He will make it a reality in our lives. We simply accept His love and believe on the Lord

12- So that the name of our Lord Jesus Christ will be glorified in you and you in Him according to the grace of our God and the Lord Jesus Christ.

Chapter 2

1- Now we ask you brethren on behalf of the coming of our Lord Jesus Christ and our gathering together unto Him.

2- That you should not be quickly shaken away from the understanding¹², and be not troubled neither by spirit neither by word neither by letter as by us as that the day of Christ is already here.

3- Lest someone deceive you in some way because unless the rebellion¹³ shall come first¹⁴ and then reveal the man of sin the son of destruction.

Jesus and we are saved. If we will accept the commission and believe in the work of the Holy Spirit we will discover all of His works of power in our lives.

¹¹ The Greek word 'pleroo' used here is the same word used in Acts 2:2 and is properly translated 'fill, make full, to complete'. In order for us to have the ability to be what God has called us to be and to perform what He desires for us to do He fills us with His divine power (Acts 4:31; 2:4; Col 1:9; 4:12).

¹² The Greek word that is used is 'nous' which is the primary Greek word for mind but may also be translated understanding, thinking or reason.

¹³ Rebellion is the sign of apostasy and the mark of the apostate. The Greek word that we translate rebellion is 'apostasia' from which we derive the English word 'apostasy.' It was a rebellion that is responsible for the chaos that the world now finds itself in. God endowed one of His angels with a position of responsibility and authority and that angel took his power and used it against his creator in an attempt to gain more power and control (Isaiah 14:12-15; Ezekiel 28:14-17). Many people wonder why God did not just destroy every one of those angels involved in the rebellion and bring an end to the problem. Yet, what they fail to realize is that their destruction at that time was indeed sealed but to destroy them at that moment was not necessarily the means to end all future rebellion. What we can be certain of is that God places a time limit on everything. Rebellion and the rebellious are marked with a time limit and a day of judgment (Revelation 20:10, 14; 12:12). Recently I heard it said that God is nothing without a nemesis. Well, not only was the statement incorrect but what we know is that one day soon all rebellion and death will come to an end and there will never be any more rebellion in God's world ever again.

Jude earmarks the rebellion of the last days with the sin of Korah (Jude 1:11). Korah and those who followed him rose up against the leadership that God anointed and placed over Israel (Numbers 16:1-35; 26:10). In like manner the apostasy of the last days begins to show itself in the ranks of the congregation of the Lord and then ultimately among all humanity in the unveiling of the one called the antichrist (2 Timothy 4:3; 1 Timothy 4:1; 2 Peter 3:3; Jude 1:17-18; 1 John 2:18). Of course all rebellion is an antichrist spirit, which ultimately exposes itself in an attack against that which God has anointed and placed in authority. God will destroy all of the rebellion and the rebellious at a time when He chooses to come and personally rule over the earth (Revelation 19:11-21; Jude 1:14-15). He will reign for one thousand years ruling with a rod of iron until every rebellion is completely removed from the heart of man and from the earth (1 Corinthians 15: 24-26). Afterwards, God will destroy all rebellion and death in hell and their place will never again be found among God's creation and in His Kingdom throughout all eternity (Daniel 2:35; 2 Peter 3:13; Isaiah 65:17; Revelation 11:15).

¹⁴ One may argue that there are three things that must take place before the day of Christ: 1-An apostasy- a rebellion against God. 2- The revealing of the man of destruction- popularly known as the antichrist. 3- The release of lawlessness by the One who now rules and holds it back. This verse is an awkward sentence especially if we do not include an assumed ellipsis "the day of Christ." However, there is a possibility that the Greek phrase "oti ean mh" may be translated "that whether," therefore, "Lest someone deceive you in some way that whether the rebellion comes first..." The evidence reveals that the man of lawlessness will not come before Jesus gathers His church unto Himself. So if we equate the day of Christ with our gathering together unto Him then we must understand this verse to present a question. Yet if we view the day of Christ as the time in which Christ begins to reign for 1000 years then we may understand the verse to mean that the above three things must take place before the reign of Christ begins. In verse 6 and 7

4- The one opposing and exalting over all called God¹⁵ or worshiped so as to sit down in the temple of God¹⁶ and declaring that he is God

5- Do you not remember that I told you this while I was still with you.

6- And now you know¹⁷ what holds back¹⁸ the revealing of him¹⁹ in his time.

below Paul underscores that the One who is holding back the Man of Lawlessness from coming will have to be removed. This is in agreement with the sequence of events laid out in the book of Revelation where we discover that Jesus told John to write the things which he saw (chapter 1), the things which are (that pertaining to the churches of chapters 2 and 3) and the things which shall be here after (chapter 4). Then, Revelation Chapter 4:1 opens up with the phrase “after these things” and closes with the phrase “after these things”. Also, when Jesus referred to the events of Revelation 4 through 18, which are all about the workings of the Man of Lawlessness He said, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man” (Luke 21:37).

¹⁵ The Lawless One that arises up out of the Old Grecian Empire is identified by his mouth, which speaks great blasphemies against God (Daniel 7:8; 7:20-21, 25; 8:10; 11:36; Rev 13:6).

¹⁶ This is the abomination that makes the temple desolate. At this time the Antichrist goes into the Temple of God in Jerusalem and proclaims himself God. This event occurs in the middle of the of the seven year tribulation which is known as the 70th week of Daniels vision (Daniel 8:11; 9:27; 11:31; 12:11).

¹⁷ The antichrist cannot be revealed until the time of the administration of the church is complete. Jesus is the one that is now holding back the ultimate deception and rebellion of iniquity which cannot be revealed until the katechon, restrainer/ruler is removed; “The mystery of lawlessness is already at work but only until the one who restrains (katechon) is removed.” Then the Lawless One shall be revealed whom the Lord shall return and destroy with the spirit of his mouth and wipe out with the appearance of His coming.”(2:7-8). Jesus first comes to finalize the administration of the church age by receiving the church unto Himself and then the Lawless One shall be revealed (1 Thessalonians 4:15-17; 1 Corinthians 15:51-53; John 14:1-3). Jesus will then return with His saints (which includes the church) to fight against the antichrist and his armies ad slay them with the word of His mouth and wipe out with the appearance of His coming (Revelation 19:11-14; Jude 14-15). Paul had already revealed to the church at Thessalonica that there would be a catching away of the church and made it unique from the Second Coming of Christ (1 Thessalonians 4:13-17). Paul also makes the catching away event equivalent to the resurrection from the dead. When Jesus comes the dead in Christ will rise first and those who are alive will be caught up together into the clouds to meet Jesus in the air according to His promise that He would return and receive us unto Himself (John 14:2-3). It is at this time that Jesus comes with a shout of an archangel and with the sound of the trumpet of God. Paul also describes the catching away in the context of the first resurrection to the church at Corinth. He revealed that not everyone would die but some would immediately be changed from the corruptible and earthly into the immortal and heavenly and event that would take place at the last trumpet (1 Corinthians 15:51-53). We know from the words of Jesus that it will be an event that He personally initiates as suggested by 1 Thessalonians 4:16. Jesus said, With absolute certainty I tell you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. This is the one event that no one knows the timing of except for the Father (Matthew 24:36). As far as the Second coming goes when we overlay the book of Daniel with the Book of Revelation we can calculate the exact time of the Second Coming of Christ from the day that the antichrist desecrates the Temple (Daniel 11:31; 12:11; Matthew 24:15). When we look for this most important event in the book of Revelation it is only discovered in the words “after these things” which refers to the time after the church age, as John wrote the things which he had seen, Chapter 1; the things which are, chapters 2-3; and the things which shall be after the things which are, chapters 4-18. (Revelation 1:19; 4:1). The only event in the book of Revelation that describes a catching away is found in Revelation 12:5 which speaks of a man child that was born to a woman clothed with the sun and the moon under her feet and a crown of twelve stars which is an Old Testament symbol for Israel (Genesis 37:9-10). The most appropriate understanding of this man child born of Israel is the 144,000 that is first mentioned as being sealed in Revelation 7:4 and then seen in heaven in Revelation 14:1 with the seal of the Father’s name written in their forehead. To attempt to make the church fit into this symbolism is a violation of the fact the church is symbolized as a man in that the church is the body of Christ. When we examine the book of Revelation for the Trump of God or the last trump the only thing that can be found is in Revelation 10:7; 11:15-18. However, this does

7- The mystery of iniquity is already at work but only²⁰ until the one who restrains²¹ is removed²².

8- And then²³ the lawless one shall be revealed whom the Lord shall destroy with the spirit of his mouth and wipe out with the appearance of His coming²⁴.

not concur with the fact that it is Jesus Himself who descends neither is there any mention of those who are alive in Christ being caught up. In fact, the only way that anyone during the Tribulation makes the company of the resurrected saints is through death. Jesus spoke of the time at the end of the Tribulation when he would send his angels with a great sound of a trumpet who will gather together His elect but by context this is associated with His return to the earth with His saints in Revelation 19:11-21. The reason that the events of 1 Thessalonians 4:16 and 1 Corinthians 15:51 are not found in the book of Revelation is because they occur before the Tribulation of Revelation 4-19. The very simple fact is that the church is not one time mentioned in these chapters. Daniel speaks of the time of the resurrection of the just and even though it is mentioned in association with the time of the Tribulation it is also grouped with the resurrection of the unjust, which we know to be separated by 1000 years (Daniel 12:2; Revelation 20:5). The warning that all of us should take heed to is that Jesus said that if anyone adds to the words of this book then the plagues of this book will be added to them. It is very unwise to add the word church to Revelation 4 through 19, which takes in the whole of the Tribulation period.

¹⁸ This same verb, 'katechon' is used in the next verse. There was one thing that held back the revealing of the Man of Lawlessness or the Antichrist and Paul reminds the people at Thessalonica that he had already informed them of this and that they knew what it was. The only indication of what was obvious to them is what is revealed in verse 7. Evidently, Christ Jesus and His church is the one who is holding back the Lawless One. And even though the mystery of Lawlessness and as John wrote, the spirit of Antichrist is already at work (1 John 2:18; 4:3) he will not be revealed until the katechon, which must be the ruling authority of God is removed. This has further support in Revelation 4:1 which presents, "after these things" a time period related to "after the church" in Revelation 1:19 and 4:1.

¹⁹ Paul makes the argument that before the apostasy can take place the Man of Lawlessness must be revealed and before the Man of Lawlessness is revealed "the katechon is removed".

²⁰ There are primarily three possible ways of translating this whole phrase "monon ho katechon arti heos ek mesou genetai", which literally translated word for word reads, "only the one holding back right now until from midst he comes" This may also be translated, "only the one holding him back from midst until he comes", or "only he who holds back right now from midst until he comes". The reading may be made easier with the addition of one word, 'you', "only right now he holds it back from the midst of **you** until he comes." J.P. Green, Sr. translates this verse, "For the mystery of lawlessness already is working, only he holding back now, until it comes out of the midst". Finally, an interesting note is that there is no existing ancient Greek manuscript that exhibits any deviation from this sentence structure. Even though this verse is somewhat cryptic the important point is not at all lost and that is that the Wicked one cannot be revealed until the 'katechon' is removed.

²¹ The Greek phrase 'ho katechon' may be translated 'the one holding him back', 'who holds him back', 'the restrainer' or even 'the one who rules.' The article 'ho' is masculine singular nominative and may be translated, 'the, this, that, who or which'. We have provided the different possibilities here for translating 'ho' which are: 'he that', 'he who', 'the' or 'the one'. The Greek word 'katechon' appears as a present, active, participle, masculine singular, nominative and may be translated 'holding back', 'holds back', holds him back, 'restrainer' or 'ruler'.

²² The Greek word 'ginomai' is found here in the third person singular, aorist, middle, subjunctive. It may be translated 'he may come', 'he comes' or 'he appears'. The Greek word 'ginomai' is a very common word in the New Testament occurring 669 times in the Nestles-Aland Greek text and 678 times in the Majority text. This Greek verb means 'to be' or 'to come into existence'. There are those such as E.W Bullinger who argue that "ek mesou genetai" is an idiomatic expression that means, "being done out of the way" or "arise out of the midst." However, the phrase literally means "from midst he is gone out." We have opted to translate the phrase "is removed," which is acceptable to the majority of the Greek linguist who have published their reviews of this hard to translate passage.

²³ At that time it will no longer be a mystery or a secret for then the Wicked One will be revealed. The time referred to here is the time when the one who now restrains or rules is removed. The one who now rules in the earth today in the place of Christ Jesus is the church. The church has been given all power and authority

- 9- Who is coming according to the working of Satan in all power and signs and lying wonders²⁵.
- 10- And in all deception of unrighteousness in those being destroyed because they did not receive the love of the truth in order for them to be saved.
- 11- And because of this, God will send to them a working of delusion, for them to believe the lie.
- 12- That all may be judged which did not believing the truth but who were pleased with unrighteousness.
- 13- But we owe it to be thankful always to God concerning you, brothers, beloved by the Lord, because God chose you as first fruits²⁶ unto salvation by sanctification²⁷ of Spirit and believing the truth²⁸.

in Christ over all of the power of Satan and the ability to bind and to loose. We currently set in the heavenly realm in Christ Jesus with all authority over all principalities and dominions (Ephesians 2:6; 1:21-23).

²⁴ This 'parousias' or 'coming of the Lord Jesus has to be different than the one mentioned above in verse 7. At this time Jesus will come to earth with His saints and fight the battle that takes place at Armageddon. The first resurrection would be completed by this time and Jesus Christ will come with His saints and remain on the earth setting up a kingdom for 1000 years (Rev 19:14-15; 20:5-6; 19:7-8; Daniel 7:10-11; 8:25; Isaiah 11:4; 2 Thessalonians 1:8).

²⁵ The power that is given to the Lawless One is revealed in Revelation chapter 13. The Lawless One has power to deceive the nations, devour the whole earth, cast down the truth, his power shall be mighty, he shall cause craft to prosper, he has power over all kindred and tongues and nations, he shall be worshipped, together with the false prophet they make fire come down out of heaven, and deceive them that dwell in the earth with miracles, he has power to give life to the image of the beast (Daniel 7:23; 8:12, 24, Rev 13:7, 8, 13,14, 15; 19:20).

²⁶ In the Greek manuscripts of the bible there are no breaks in the letters much less the words. Therefore in some instances it is somewhat subjective as to where one distinguishes one word from the other. There is a classic example of this here in this verse. Many of the translators choose to divide the what they saw into two separate words "ap arche" which would be translated "from beginning." Yet there is an equal probability that they were wrong because 'aparche' is also a word. The Greek word 'aparche' means first fruits. Of the 8 times that it occurs in the Majority Text the Authorized Version translated it first fruits every time. It may also refer to the beginning of a sacrifice.

²⁷ God chose from the beginning that salvation would come through sanctification of the Spirit and faith in the truth of God's word (1 Peter 1:2). Everyone who will chose what God has provided are accepted by Him (Acts 2:21; Romans 10:13; 1 John 2:2; 2 Peter 3:9; Titus 2:11; John 12:32). Although many things may be said about sanctification and what it means nothing can be as clear cut as the definition that Jesus gave. Jesus said that we are not of this world even as He is not of this world (John 15:19; 17:14). Through the miracle of salvation God takes us from the rule and dominion of the profane world governed by the powers of darkness and spiritual wickedness and transfers us into the kingdom of the Christ Jesus, the dear Son (Ephesians 2:2; 6:12; Colossians 1:13). The miracle of salvation takes place when the Holy Spirit comes upon us and changes us into a new creation. Through the washing and regeneration of the Spirit the life that was once bound by sin and death is liberated and brought into the glorious sanctity of sonship (John 1:12; 3:5; Titus 2:5). As the priest of old were set apart to minister to God we have been set apart to live in Christ Jesus. Through Christ Jesus we have been set apart from the world and placed into the holy sanctuary of His life to live by the Spirit.

Sanctification is an act and not a process. In the Old Testament when a person or an object was sanctified it happened through the ritual prescribed and was complete at the moment the ritual was finished. There are many examples of this, here are a few: Sabbath (Genesis 2:3), altar (Exodus 29:37), tabernacle (Exodus 29:44), garments (Leviticus 8:30), fast (Joel 1:14), field (Leviticus 27:17), people (Exodus 19:14), congregation, (Joel 2:16). In the New Testament the Father has sanctified us through His word (John 17:17) and Jesus has sanctified us by His blood (Hebrews 13:12). However according to this scripture and 1 Peter 1:2 we have been sanctified by the Holy Spirit unto salvation. Even as admitted by the Tyndale New Bible Dictionary, second edition, page 1068, "This sanctification, however, is not conceived of primarily as a process but as an accomplished fact, for 'by a single offering he has perfected for all time those who are sanctified'" Hebrews 10:10, 14.

14- To which He called you through our gospel, to obtain the glory of our Lord Jesus Christ.

15- So, then, brothers, stand firm and be strong, hold the teachings you were taught²⁹, whether by word or by our letter.

16- And may our Lord Jesus Christ Himself, and our Father God, who loves and gives us everlasting encouragement³⁰ and a good expectation by grace,

17- Encourage your hearts, and establish you in every good word and work.

Chapter 3

1- Finally brethren pray³¹ for us that the word of the Lord may spread rapidly³² and also be glorified just as with you.

²⁸ Although it is awkward to say “faith truth” this is how the text reads. These two Greek nouns are found together at the end of this verse “pistei aletheias”. It does not seem appropriate to translate either of these two words any other way than by their English noun equivalents “faith truth”.

²⁹ Paul opens and closes his thought here with the fact that these things have already been taught and established by him and they are not to tolerate any doctrines contrary to those he had already established. He told the church at Galatia that if an angel came and taught something different than he taught that the angel was to be cursed (Galatians 1:3)

³⁰ In good times as well as troublesome times, the Lord desires to supply us with courage and comfort so that we can boldly stand above all of the circumstances (Psalm 60:12; Psalm 108:13; Romans 8:31; Hebrews 13:6). The Prince of Peace has given us a Peace that the world cannot take away; and the ability to mount up with wings, and run and not be weary (Isaiah 9:6; John 14:27; John 20:21-22). We must understand that the comfort and the encouragement that we need is supplied directly to us by the Holy Spirit, who has come to lead us, guide us, and fill us with all the things that belong to us forever in God. The title that Jesus used to introduce the Holy Ghost was 'Paraclete' (John 14:16,26; John 15:26; John 16:7). The word 'Paraclete' is closely related to and defined by two other related Greek words: 'Parakaleo' (to urge/to call along side), and 'Paraklesis' (to encourage/comfort). In keeping with the meaning of these words, the Holy Spirit is calling out to us ('kalein'). He desires to fill us with the things that belong to the life of God. He desires to strengthen us and equip us to walk in the boldness and authority that comes from the assurance of faith. Without courage and strength, there is no boldness; and boldness is key to walking in the authority of Jesus Christ (Acts 4:13; Acts 4:29,31; Ephesians 3:12; Philippians 1:20; Hebrews 10:19-21; Deuteronomy 31:6-7; Deuteronomy 31:23; Joshua 1:7-9; Joshua 1:18; 1 John 3:21-22).

The Holy Spirit wants to come to our aid. He wants to walk alongside us and show us how to function in the authority of Jesus Christ. God summons us to yield ourselves to the Holy Spirit; so that we may not only be blessed with his everlasting encouragement, but also strengthened to do all that God has commanded us to do. We must also recognize that it is equally important that we call out to the Holy Spirit for His help. We must invite Him to take control with the free will offering of our lives - as a living sacrifice holy and acceptable unto God. The encouragement of the Holy Ghost will comfort us; and out of that comfort we will be confident that what God has promised, He will also do. The Holy Spirit is not only calling out to us, He is calling us out to be consecrated: to the Lord Jesus Christ and the Kingdom of God.

³¹ The most common word for prayer is used here which is 'proseuchomai' which literally means 'to wish' it translates the Hebrew word 'palal', this word is primarily used of man requesting something of God. There are two other sets of synonyms, which are translated prayer in the New Testament. The first is shared by a word derived from proseuchomai but not as common is 'proseuche'. This Greek word has two synonyms" 'deesis' - which may be a request addressed to both God and man and therefore not a good model of talking with God nor the common word for prayer; and enteuxis' - which expresses confidence and access to God. The second set is highlighted in the Gospel of John and translated 'prayer', they are: aiteo- request of will, deomai- the asking of a need, and erotao- the form of the request. Although Paul was a man who stood head and shoulders above others in the gospel and the supernatural power of the Holy Spirit he was one who found it needful to have others pray on his behalf.

³² Paul's passion and vision for the gospel of the Lord Jesus Christ is that it might run throughout the earth or spread rapidly. The Greek word used here is 'trecho' which literally means to run. Of the 20 times that it occurs in the New Testament the Authorized Version translates it 'run' 19 times.

2- And that we may be delivered from the wicked³³ and evil men for every ones does not have faith.

3- But the Lord is faithful³⁴ who shall establish you and protect you from the evil.

4- And we have confidence in the Lord regarding you that you do and will do that which we command you.

5- And the Lord direct your hearts³⁵ into the love of God and into the perseverance³⁶ of Christ.

6- And we command you brethren in the name of our Lord Jesus Christ that you withdraw yourself from every brother who walks disorderly and not according to the traditions which he received of us.

7- For you yourselves know how it is necessary to imitate³⁷ us for we were not disorderly among you.

8- or what bread did we eat for free³⁸ but in toils and labor night and day we worked to not be a burden to you.

9- Not because we have no authority but so that we may provide a model for you to imitate us.

10- For also when we were with you we commanded you that he who would not work neither should eat³⁹.

11- For we hear of those who are among you walking disorderly⁴⁰ not working but are wasting their time.

12- But such as these we command and exhort by our Lord Jesus Christ that with quietness they work eating their own bread.

13- But you brethren should not weary in well doing.

³³ The Greek word 'atopos' translates the Hebrew word 'aven' which means 'wickedness', 'evil' or 'iniquity' in Proverbs 30:20; Job 4:8,11:11. It only occurs three times in the New Testament (Luke 23:41; Acts 28:6) and may be understood as, 'harm', 'absurd', 'amiss', 'strange', or 'unreasonable'.

³⁴ Pistos (faithful) is the adjective of faith and is one of the chief characteristics of God. God will always fulfill His promises all we need to do is to believe and trust in Him. Although, there were and are wicked and evil men who do not have faith and would desire to hinder the spread of the gospel God is faithful who will protect the saints from their evil devices and will also establish the saints so that they are not turned away from the faith by them.

³⁵ The act of the Lords faithfulness is seen in imparting the divine ability for the heart to function in the ways of Gods. It is the working of the Holy Spirit in the life of the believer that both wills and does of His good pleasure in the heart of man (Philippians . The Holy as a teacher teaches the yielded heart how to love as God loves and how to obey Father's every desire.

³⁶ The Greek word 'hupomone' which is derived from the verb 'hupomeno' may be properly rendered 'perserverance'. The verb 'hupomeno' is a compound word, which literally means 'by abiding' (hupo-meno). The synonym of 'hupomone' is 'makrothumia' which means 'longsuffering', 'endurance' or 'perseverance'. Hupomone may also be translated 'patient' as in Luke 8:15 and 2 Peter 1:6 etc.

³⁷ Paul also commanded the saints at Ephesus to imitate God (Ephesians 5:1). We may understand therefore that it is the responsibility of saints to imitate both God and the leadership of the church. Paul told the saints regularly to imitate him as he imitated Christ (1 Corinthians 4:16; 1 Corinthians 11:1; Philippians 3:17; 1 Thessalonians 1:6; Hebrews 6:12; Hebrews 13:7 and Ephesians 5:1).

³⁸ The Greek adverb 'dorean' means 'a gift'. It is derived form the Greek word 'dorea' which is the common New Testament word for gift and may be understood as a gift that is a gratuity. The adverb 'dorean' may also be translated 'freely' or 'undeservedly', thus Paul is saying when did we eat bread for free. Paul is using his own life as an example of how that everyone should pay there own way and not depend on someone else to take care of them.

³⁹ This command is found in 1 Thessalonians 4:11. It may be that because of their expectation for the soon return of Jesus that there were those who thought it a waste of time to work.

⁴⁰ The Greek word 'ataktos', disorderly may be properly understood as soldiers who do not keep ranks.

- 14- And if they do not listen to our word by this Epistle, mark this one and have no association with him that he may be ashamed.
- 15- Yet count not as an enemy but admonish as a brother.
- 16- Now the Lord of Peace Himself give you peace always in every way.
- 17- The greeting of Paul which is a sign in every Epistle so I write.
- 18- The grace of our Lord Jesus Christ among all of you. Amen