

Paul to the

# 2 Thessalonians

Paul and Sylvanus and Timothy to the ecclesia of the Thessalonians, in God, our Father, and the Lord Jesus Christ.

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

We ought to be thanking God concerning you, brethren, *according* as it is meet; seeing that your faith is flourishing and the love of each one of you all for one another is increasing, so that we ourselves glory in you in the ecclesias of God, for your endurance and faith in all your persecutions and the afflictions with which you are bearing—a display of the just judging of God, to deem you worthy of the kingdom of God, for which you are suffering also, if so be *that* it is just of God to repay affliction to those afflicting you, and to you ~~who are being afflicted~~, ease, with us, at the unveiling of the Lord Jesus from heaven with His powerful messengers, in flaming fire, dealing out vengeance to those ~~who are not acquainted with God~~, and those ~~who are not obeying the evangel of our Lord Jesus Christ~~—<sup>9</sup> who shall incur the justice of eonian extermination from the face of the Lord, and from the glory of His strength—whenever He may be coming to be glorified in His saints and to be marvelled at in all who believe (seeing that our testimony to you was believed) in that day.

For which we are always praying also concerning you, that our God should be counting you worthy of the calling, and should be fulfilling every delight of goodness and work of faith in power, <sup>so</sup> that the name of our Lord Jesus may be glorified in you, and you in Him, in accord with the grace of our God and the Lord Jesus Christ.

This is still a kingdom situation, and the conciliation is not in view. Even so, those deemed worthy of the kingdom had a higher calling.

A display of God's power and vengeance can only accord with the nations' treatment of Israel. It is not appropriate to this dispensation of grace.

The use of the subjunctive – if so be – might suggest matters consonant with the kingdom inauguration.

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**2.** Now we are asking you, brethren, for the sake of the presence of our Lord Jesus Christ and our assembling to Him, that you be not quickly shaken from your mind, nor yet be alarmed, either through spirit, or through word, or through an epistle as through us, as that the day of the Lord is present.

<sup>3</sup>No one should be deluding you by any method, for, should not the apostasy be coming first and the man of lawlessness be unveiled, the son of destruction, who is opposing and lifting himself up over everyone termed a god or an object of veneration, so that he is seated in the temple of God, demonstrating that he himself is God? Do you not remember that, still being with you, I told you these things? <sup>6</sup> And now you are aware what is detaining, for him to be unveiled in his own era. For the secret of lawlessness is already operating. Only when the present detainer may be coming *to be* out of the midst, then will be unveiled the lawless one (whom the Lord Jesus will despatch with the spirit of His mouth and will discard by the advent of His presence), whose presence is in accord with the operation of Satan, with all power and signs and false miracles and with every seduction of injustice among ~~those who are~~ perishing, because they do not receive the love of the truth for their salvation.

<sup>11</sup> And therefore God will be sending them an operation of deception, for them to believe the falsehood, that all may be judged who do not believe the truth, but delight in injustice. Now we ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God prefers you from the beginning for salvation, in holiness of the spirit and faith in the truth, into which He also calls us through our evangel, for the procuring of the glory of our Lord Jesus Christ. Consequently, then, brethren, stand firm, and hold to the traditions *which* you were taught by us, whether through word or our epistle.

Paul is here giving authority to his writings and instructions.

Now may our Lord Jesus Christ Himself, and God, our Father Who loves us, and is giving us an eonian consolation and a good expectation in grace,

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be consoling your hearts and establish you in every good work and word.

**3.** Furthermore, pray, brethren, concerning us, that the word of the Lord may race and be glorified, according as it is with you also, and that we should be rescued from abnormal and wicked men, for not for all is the faith. Yet faithful is the Lord, Who will be establishing you and guarding you from the wicked one. Now we have confidence in you in the Lord that what we are charging, you are doing also and will be doing. Now may the Lord be directing your hearts into the love of God and into the endurance of Christ!

“Not for all is the faith.” It is only for those chosen in Christ, not for the sons of stubbornness.

Now we are charging you, brethren, in the name of our Lord Jesus Christ, to be putting yourselves from every brother ~~who is walking~~ disorderly and not in accord with the tradition which they accepted from us. For you yourselves are aware how you must be imitating us, for we are not disorderly among you, neither did we eat bread gratuitously from anyone, but, with toil and labour, we are working night and day, so as not to be burdensome to any of you. Not that we have not the right, but that we may be giving you ourselves as a model for you to be imitating us. For even when we were with you, we gave this charge to you: that, “If anyone is not willing to work, neither let him eat.” For we are hearing that some among you are walking disorderly, working at nothing, but are meddling. Now such we are charging and entreating in the Lord Jesus Christ, that, working with quietness, they may be eating their own bread. Now you, brethren, should not be despondent in ideal doing.

Now if anyone is not obeying our word through this epistle, let it be a sign to you as to this man, not to commingle with him, that he may be abashed; and do not deem him as an enemy, but admonish him as a brother.

Again Paul stresses his instructions. They are to continue as a tradition.

Now may the Lord of peace Himself give you peace continually by every means. The Lord be with

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you all!

The salutation is by my hand—Paul's—which is a *sign in every epistle*:\* thus am I writing. The grace of our Lord Jesus Christ be with you all! Amen!

\* There is only one sign for the ecclesia, Paul's letters are a sign for us to believe.

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