

1/23/00

**2Thessalonians 2:13-17**

Paul has put the Thessalonians at ease by correcting their error of thinking that they were presently in the Day of the Lord, rather than normal Christian persecution.

1. They were to be expecting to be gathered to Jesus. 2Thess. 2:1
  2. They were to never be shaken in mind or troubled, not by spirit, word or letter, when they contradict God's word. 2Thess. 2:2
  3. They were not to be deceived, for there must first be "the falling away" from the faith and the removal of the church. 2Thess. 2:3, 6-7
  4. Then and only then would the lawless man be manifested. 2Thess. 2:3, 8
  5. The signs would be unmistakable, opposing God and all that is worshipped, declaring himself God. 2Thess. 2:4
- The short lived reign of the Antichrist would be empowered by Satan and his destiny would be defeat, along with all who followed the lawless man, being damned. 2Thess. 2:8-9, 11-12

Having declared this Paul now turns to contrast the destiny of the believer in God's plan.

Keep in mind that chapter one is exhortation, chapter two doctrinal and chapter three the practical section.

**2:13-14      **Thanksgiving for the Thessalonians.****

\* The contrasts are in sharp contrast to those who are deceived by the antichrist.

**2:13**      The commendation of thanks for the Thessalonians is in contrast to the condemnation of those deceived by giving thanks.

- 1) But we, indicating Paul, Silas, and Timothy
  - 2) They were bound to give thanks.
    - a) The word bound the verb indicates a sense of continual obligation to give thanks always. 2Thess. 1:3
    - b) This a characteristic of both letters. 1Thess. 1:2; 2:13; 3:9; 5:18
  - 3) Their identity is two-fold.
    - a) They were brethren "adelphus", born of the same womb.
    - b) They are beloved by the Lord
      - 1) The unbeliever is the object of God's wrath. 2Thess. 1:6,8
- \* Regardless of the hate and persecution they were under, they were loved by God!

- 2)) The believer is chosen and accepted in the beloved. Eph. 1:4, 6
  - 3)) The believers are his inheritance. Eph. 1:18
- 2) The reason for the thanks to God.
- a) God from the beginning chose them for salvation.
    - 1)) God is the subject and made emphatic by being placed after the verb.
    - 2)) The middle voice of the verb ‘He chose’ makes God the one acting and the recipient of the action.
    - 3)) The aorist tense makes it a past fact. 1Thess. 1:4
      - \* Before the foundation of the world he predestined us. Eph. 1:4-5
  - a)) As many as were appointed or ordained to eternal life believed. Acts 13:48
  - b)) Elect according to the foreknowledge of God the Father. 1Pet. 1:2
  - c)) Knowing, brethren beloved your election of God. 1Thess. 1:4
  - d)) Predestination to glorification is presented as a completed work in the mind of God. Rom. 8:29-30

- e)) Don't make wrong logical conclusions by excluding man's free will of choice!
  - f)) The unbeliever receives not the love of the truth, rejecting God's choice, resulting in damnation. 2Thess. 2:10, 12
  - g)) The believer will be delivered from the wrath to come. 1Thess. 1:10; 5:9
- b) The manner was through sanctification by the Spirit.
- 1)) This is the divine part!
  - 2)) This is not identifying the state but rather the process.
  - 3)) The setting apart is being done by the Holy Spirit for the sake of salvation, indicating the subjective genitive.
    - \* Some take spirit to mean the human spirit due to the fact that the article is missing, this would be the objective genitive, but it is not necessary to indicate it is the Holy Spirit.
  - a)) The Holy Spirit illuminates the heart of man. 2Cor. 4:4
  - b)) No man can come except the Spirit draw him. Jn. 6:44
  - c)) Peter deals with progressive sanctification unto obedience,

- while here is for salvation,  
positional. 1Pet. 1:2
- d))** The whole man is set apart for the pleasure of God rather than unrighteousness. 1Thess. 5:23;  
2Thess. 2:12
- \* All three persons of the Trinity are present!
- c)** The process was by belief of the truth .  
This is the human part!
- 1))** The process is by belief “pistis” describing the state of faith.
  - 2))** The object of that state of belief is in the truth, that which has a quality of truth as opposed to deluding error of those who follow the spirit of antichrist.
  - 2))** God is not willing that any should perish. 2Pet. 3:9
  - 3))** And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. Rev. 22:17
  - 4))** The unbeliever believes a lie. 2Thess. 2:11
  - 5))** But what is salvation based on? Jn. 16:9 who Jesus is!

- 1)** God called them to the truth by the gospel. 1Thess. 1:5; 2:13; 2Thess. 1:3, 9-10
  - a))** Notice they call the gospel “our”, for they were in full agreement with it and were the ambassadors of Christ. 1Thess. 2:12; 5:24
  - b))** The gospel reveals truth about God, man, sin and the need of salvation!
    - a))** The preaching of the cross is to them that perish foolishness, but unto us which are saved the power of God. 1Cor. 1:18
    - b))** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation... Rom. 1:16-17
      - \* The unbeliever's response to the bad news
- 2)** The purpose of the gospel is for the obtaining of the glory of our Lord Jesus Christ.
  - a))** To obtain it for one’s own benefit, being made the people of God. 2Pet. 2:9
    - \* The word obtaining “peripoiesin”, denotes the act of acquiring or taking possession.
  - b))** To obtain the new nature to communicate the glory of Jesus to others. 2Pet. 1:3-4

- c) To obtain the right to be in the kingdom of God. 2Thess. 1:10-12
- d) This was the prayer of Jesus. Jn. 17:24
- e) Paul put it this way to the Colossians, “To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.” Col. 1: 2 7
- f) The believer shall be just like Him. 1Jn. 3:2-3
- g) The unbeliever shall go to everlasting destruction from the presence of God’s glory. 2Thess. 1:9; Rev. 20:15

**2:15** The exhortation as a logical conclusion, in view of the facts presented.

- 1) The believer is to stand fast and is a present imperative indicating continuing duties, to be stationary, steadfast and unmovable, in view of the deception and persecution. 2:2

How ? same word used to

- a) Stand in prayer. Mk. 11:25
- b) Stand fast in faith. 1Cor. 16:3
- c) Stand fast in liberty. Gal. 5:1
- d) Stand fast in one spirit. Phil. 1:27
- e) Stand fast in the Lord. Phil. 4:1

- 2) The believer is to hold the traditions taught and is also a present imperative to be continued.
  - a) To hold “krateite” means to exert strength, be it physically or mentally and have a masterful grip on a thing.
  - b) They were to grip hold of the things that had been handed down to them by revelation from God. 1Cor. 11:2, 23; 15:3
  - c) The term is used for the rabbinical tradition of the elders. Matt. 15:2-6, Mk. 7:3-9
- 3) By word or their epistle.
  - a) The word was God’s revelation of God. 2Tim. 3:16-17
  - b) The word was through them not by them. inspired. 2Pet. 1:20-21  
\* In contrast to human tradition. Col. 2:8; Gal. 1:8-10; 1Cor. 15:3; 2Thess. 2:13

**2:16-17** Paul's prayer for the Thessalonians. (God's provisions)

- 1) Paul uses their own relation to God and His faithfulness to them as a basis of what He will do for them. vs. 16
  - a) Both the Son and Father are mentioned as having loved them, given them. Jn. 3:16; 1Jn. 4:10  
propitiation

- b) He had given them everlasting consolation “paraklesin”, the assurance strength and comfort, which is the outcome of the first “having loved them”  
 \* Both are without an article, pointing out their quality.
- 1)) Forgiveness.
  - 2)) Justification.
  - 3)) Sanctification.
  - 4)) Glorification.
- c) He had given them good hope, to be delivered from the wrath to come and live eternally with Him.
- a)) Hope of a the resurrection. 1Cor. 15:51-55
  - b)) The blessed hope of the rapture. Tit. 2:13
- d) He had done all this by His grace, the source of all things, no personal merit was ever in the equation. Eph. 2:8.  
1Cor. 4:7
- 2) Now in view of all that God had done for them, Paul now make the natural transition to them, who have also trusted Christ through the gospel. vs. 17
- a) His prayer is that God comfort their hearts, which means to encourage and strengthen.
  - 1)) The will, emotions, and intellect. Col. 2:2

- 2)) God of all comfort. 2Cor. 1:3-4
- b) His prayer is that God establish them, meaning to settle and make them unmovable from every good word and work.
- 1)) Good word speaks of life.
  - 2)) Good work speaks of deed.
    - a)) We are to maintain good works. Tit. 3:8
    - b)) We are to be zealous of good works. Tit. 2:14
    - c)) We are to come together and provoke one another to love and good works. Heb. 10:24
    - d)) We are God's handiwork... Eph. 2:10
- \* Occupy till I come!