

11/23/25

2Thessalonians 1

We come to the Second Thessalonians which probably was written within three to six months after the first letter.

God brought Paul in his second missionary journey to Troas where he received a vision from a man from Macedonia, to come and help. Acts 16

He first came to Philippi where Lydia, demon possessed girl and the jailer were saved.

Then Paul, Silas and Timothy arrived at Thessalonica and for three weeks and preached Jesus. Acts 17:2

Persecution arose and they were escorted to Berea, from where Paul was escorted to Athens, due to persecution, leaving Silas and Timothy at Berea

He departed to Corinth where he was joined by Silas and Timothy, who after having been sent by Paul brought a good report regarding the state of the Thessalonians.

It was from Corinth that Paul wrote the first and without doubt, also the second letter, for he spent 18 months in that city. Acts 18:11

Now remember the central theme of First Thessalonians is Christ coming “for” his saints to meet the Lord in the air, every chapter mentions it.
* This is the blessed hope of the believer. Tit. 2:13

In Second Thessalonians we have Christ returning “with” his saints to the earth to set up the kingdom.
* Keep this clear in mind throughout the study of this book!

Apparently, Paul’s first letter had not totally cleared up the many questions about the day of the Lord, where God's wrath would be poured out.

- 1) Severe persecution had broken out, and many thought themselves to be in the period of great tribulation.
- 2) There were those who had troubled the church “by spirit,” perhaps prophesying, “by word”, teaching and by forged “letters” in Paul’s name, that they in fact were in the tribulation period, the Day of the Lord, possibly due to their persecution. 2Thess. 2:2; 3:17
- a) We have encouragement. 2Thess. 1
- b) We have doctrinal. 2Thess. 2
- c) We have practical. 2Thess. 3

1:1-2 The Salutation and greeting.

1:1 The writer and his friends.

* “Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ.”

- 1) Paul was the founder of the church in his second missionary journey. Acts 16-17
 - a) His original name was Saul, which means ask.
 - b) His name changed to Paul in his first missionary journey and he quickly became the leader after that. Acts 13:13
- 2) Silvanus his missionary partner replaced Barnabas over the disputation over John-Mark between Paul and Banabas. Acts 15:36-41
- 3) Timothy was the young apprentice of Paul, his spiritual son in the faith, perhaps in his first missionary journey, then became his apprentice in his second journey. Acts 16
* All three are called apostles. 1Thess. 2:6
- 4) The salutation is to the entire church.
 - a) Their position is of the Thessalonian church is “in God”, the church is God’s possession. 2Thess. 1:4
 - b) The deity of both persons of the Trinity is affirmed by the joint ownership of the church, “our Father and the Lord Jesus Christ”.
 - 1)) No Jew ever said God was his Father in the Old Testament, only of the nation, this high privilege came through salvation in Jesus name.
 - 2)) The Lord “kurios” a title meaning owner and Master.

- 3)) Jesus is His name at the Incarnation, and means Yahweh is salvation, representing his humanity to save His people from their sins.
- 4)) Christ “Cristos” is another title and means the Anointed Messiah.
- 5)) Jesus made it possible that believers can call the Father in heaven “our Father”, as Jesus taught His disciples to pray. Matt. 6:9-13

- 1:2 The greeting was for every believer.
- * “Grace to you and peace from God our Father and the Lord Jesus Christ.”
- 1) The grace “charis” of God is unmeritted favor by which all men and women are saved by repenting of their sins. Eph. 2:8-9
 - 2) The grace of God is also the ongoing source of all else we receive and we are to grow in it by and in the knowledge of Jesus Christ our Lord. 2Pet. 3:18
 - 3) The result of receiving the grace of God at salvation is peace “eirene” with God, no longer being an enemy of God nor He ours, having justified us. Rom. 5:1
 - 4) The benefit of salvation is that we have access to the peace of God for our daily lives, which surpasses all understanding, guarding our hearts and minds, as we bring all things to Jesus by prayer and supplication with thanksgiving. Phil. 4:6-7

- 5) Both of these greetings were also the common Greek greetings, grace “charis” and the Hebrew, peace, “shalom”, but peace in our text is the Greek word “eirene” being at one with God in tranquility and harmony in and by Jesus.
- 6) The greeting is personal and corporate, the only addition from the first letter is, “our”, both the apostles and theirs.

1:3-5 The thanksgiving for the Thessalonians.

1:3 The gratitude to God by the three apostles.

- * “We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other.”
- 1) Many divide the section at verse four, but verse five is pointing to verse four, even though verse three to ten is one sentence in the Greek.
- 2) The thanks was viewed as their obligation to God for the Thessalonians, since He alone birthed the Thessalonians.
 - a) The word bound “ophelilo” means personal obligation.
 - b) Their thanks is in the present tense, it is to be ongoing, always for their salvation, calling them brethren “adelphos” literally

born of the same womb spiritually into the family of God.

- c) Their thanks is said to be fitting “axion” means appropriate or what is right.
- 3) The reason for this thanksgiving is two-fold.
 - a) First their faith was growing exceedingly “huperauxanei”, referring to beyond, over and above measure.
 - 1)) Paul knew this was the nature of faith being saved.
 - 2)) Paul knew this was due to the hearing of the word. Rom. 10:17
 - b) Second their love for each other abounded.
 - 1)) Paul knew this was in answer to prayer. 1Thess. 3:12
 - 2)) Paul knew this was the distinctive mark of the believer according to the words of Jesus. Jn. 13:35
 - c) The second letter lacks the third virtue mentioned in the first, “hope”, but it is implied in the vindication of God for those who are persecuted for their faith. vs. 5-10
 - * The First letter pointed out their work of faith, labor of love, patience of hope. 1Thess. 1:3

1:4 The response of the three apostles was to commend the Thessalonians.

- * “so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure.”
- 1) The three missionaries boasted about the growth of the Thessalonians to the churches of God.
 - a) The church belongs to God. Matt. 16:18; Acts 20:28
 - b) The phrase identifies the congregation of local assemblies, the community of God’s redeemed.
 - c) Those in the vicinity of Corinth where he spen, a year and a half, as well as others.
 - 2) The three missionaries boasted not in the Thessalonians, but in what God was doing through the Thessalonians as they yielded, being one of the most poor and persecuted of all churches. 2Cor. 8:1-5
 - a) For their patience and faith.
 - 1)) Their ongoing trust and dependency on Christ.
 - 2)) Their ongoing patience to perseverance and grow.
 - b) Their predicament was in persecutions and tribulations that they endured.
 - 1)) Persecutions “diogmois” means to pursue or follow after, referring to the attacks of the unbeliever for their faith in Christ.

- 2)) Tribulations “thlipsis” means afflictions, pressures and used for crushing grapes.
- 3)) Endure “anechesthe” means to remain under or hold oneself up against and allowing them to be used to refine them, present, continuous. Ja. 1:1-5
- 4)) Their sufferings were a privilege as much as their salvation, you cannot separate them and they were ongoing! 2Tim. 2:10-12
- 5)) Jesus said, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.” Jn. 16:33
 * Distinct from the seven years of Tribulation and Great-Tibulation!
- 3) Paul told them that they should not be moved for we are appointed thereunto in the first letter. 1Thess. 3:3
 - a) Light afflictions are but for a moment are working a far more exceeding and eternal weight of glory and can not even be compared... Rom. 8:18; 2Cor. 4:17
 - b) We are not to think it strange concerning fiery trials, but rejoice being a partaker of Christ's sufferings. 1Pet. 4:12-13
 - c) Some suffer according to the will of God, and they are to commit their soul to Him. 1Pet. 4:19

- d) Peter tells us three important things about trials and testings. 1Pet. 1: 6
- 1)) They are seasonal.
 - 2)) They are necessary.
 - 3)) They are of various types.

1:5 The apostle Paul comforted and encouraged the Thessalonians.

- * “which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer.”
- 1) All of their sufferings endured were and are tokens “endeigma”, meaning the plain and clear evidence of God’s righteous judgment or choice of them.
 - a)) The choosing of them for salvation.
 - b)) The choosing of them for the Kingdom of God.
 - 2)) The evidence that they were counted worthy of His kingdom, making them able to stand!
 - a)) Not that the suffering in and of itself made them worthy or to deserving of the Kingdom.
 - b)) The suffering only verifies they were in the Kingdom, the token of salvation by grace through faith is what counted them, you and I worthy of the kingdom.

* Paul says, “and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of

salvation, and that from God. For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake, having the same conflict which you saw in me and now hear is in me.” Phil. 1:28-30

- c)) In our suffering as we serve, we are better able to comfort others by our sufferings. 2Cor. 1:4-5
- * In the world you shall have tribulations, but... Jn. 16:33

1:6-10 **The Divine judgment of the unbeliever.**

1:6 The righteous judgment of God towards the unbeliever.

- * “since it is a righteous thing with God to repay with tribulation those who trouble you.”
- 1) The principle of God’s righteous judgment is that God will deal and settle with evil people here on earth at times, but ultimately at the White Throne Judgment, He is righteous.

* Abraham said as he was speaking to God about Sodom and Gomorah, “Shall not the judge of all the earth do right? Gen. 18:25
 - 2) The context of our text is that God will repay those who have, are and will persecute Christians for their faith in Jesus Christ.

- a) Vengeance belongs to Him. Deut. 32:35; Rom. 12:19
- b) Jesus will judge the quick and dead, He is the judge of the world. Acts 10:42; 17:31
- c) Jesus will vindicate His own, as taught in the parable of the unjust judge who vindicated the pestilent woman. Lk. 18:1-8
 - * “But the application is usually misapplied as an answer to persistent prayer, but the parable is the application to the previous chapter that dealt with the theme of the return of Jesus to judge the corruption of the earth and that man should not think they will get away with their sin, the punch line being, “And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?” vs. 7

1:7 The righteous comfort of God for the believers.

- * “and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels.”
- 1) To have the church rest with the three apostles from these troubles that Jesus will attend to one day.
 - a) The word rest “anasis” is used of a bow whose string is released, the idea is of

- relaxing, in view of their persecution and pressures.
- b) The practice in faith includes also the apostles, “with us”, remember Paul was in prison.
- 2) The time of vindication is in His coming for judgment.
 - a) The word revealed “apokalypsis” , literally means unavailing and the evil and ungodly world see Jesus coming to judge it in power and great glory with His angels and His church at the Second Coming.
 - * This must be distinguished from the rapture in the air, when Jesus comes for His church. 1Thess. 4:17-18
 - b) When He comes with clouds with His mighty angels, every eye shall see him, at the Second Coming. Ps. 103:20; Matt. 16:27; 25:31; 1Thess. 1:10; Rev. 1:7
 - c) Jesus comes with ten thousands of his saints, to execute judgment. Jude 14-15

1:8 The nature of His Second Coming.

- * “in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.”
- 1) In flaming fire is a common way God’s wrath and vengeance appeared and is

describe in the Old Testament. Ex. 3:2;
Deut. 5:4; Is. 66:15; Dan. 7:9-10

- 2) The purpose is for vengeance.
 - a) The vengeance of God is not cantankerous retaliation to get even or merely to inflict pain, but righteous punishment that is due and appropriate, being perfect righteous judgment.
 - b) The process is the just, being the penalty of their error which is due, fitting for their lives of sin. Rom. 1:27
- 3) The ones that will suffer vengeance are clearly identified.
 - a) Those who know not God.
 - b) Those who obey not the gospel.
 - * Some say there are two groups the Gentile and the Jew, but the text does not say that!
 - c) These receive consequences of their own choices and actions apart from God. Jude 15

1:9 The eternal outcome of the ungodly at the Second Coming.

- * “These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.”
- 1) They will be punishment with everlasting destruction, literally “they will pay the penalty, everlasting destruction and ruin “olethros”.

- a) It is sure. Rev. 16:15 warning
 - b) It is forever.
 - c) It is not inhalation.
 - d) It is eternal separation from God’s presence from God in the Lake of fire! Matt. 25:41; Rev. 14:10-11; 20:14-15
 - * The idea being not to see His face, which is also the judgment of the Antichrist. Rev. 19:11
- 2) They also will be punished from His glory and power.
 - a) This refers to His splendor and inherent strength to bring about these judgments!
 - b) There is no chance of a second opportunity to be saved, they are given what they have always wanted, to not hear or see God.

1:10 The outcome of the believer at the Second Coming.

- * “when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.”
- 1) The reference “in that Day”, is to the return of Christ to the earth to destroy the armies of the world gathered at Armegoddon and to set up the Kingdom.
 - 2) The Lord Jesus will be glorified in the saints and be admired among all those who believed.

- 3) The reason is because they believed the gospel the three apostles preached to them.
1Thess. 2:13

1:11-12 The Divine purpose solicited.

1:11 The apostles prayed for the Thessalonians to do the will of God.

- * “Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power.”
- 1) Prayer was being offered up continuously for the Thessalonians, “Therefore we also pray always for you”. 1Thess. 1:2; 2:13; 3:10; 5:23-24
- 2) The petition was two-fold.
- a) First, “That God would count you worthy of this calling.”
- 1)) This refers to living out their salvation as children of God.
- 2)) To grow, develop and mature in their stature in Christ and serve in the church through agape love for the building up of the saints! Eph. 4:11-16
- b) Second, “and fulfill all the good pleasure of His goodness and the work of faith with power.”

- 1)) The good pleasure of God’s goodness is the personal goal God desires for each individual, through obedience, the attitude of a servant. Eph. 2:10
- a)) God has made a custom course for every believer to test and reveal his weaknesses, to refine, guide and direct them through life.
- b)) No one can run your course only you, so we are not to compare ourselves to anyone else in the church, lest we be unwise.
- * Paul says, “Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.” Phil. 3:12-14
- 2)) The manner that in which it is effectively brought about indeed is by faith and the power of the Holy Spirit. Eph. 5:18

1:12 The apostle declared the manner the Thessalonians were to do the will of God.

- * “that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.”
- 1) In such a way that the name of Jesus be glorified in you and you in Him.
 - a) That Jesus be honored and receive the glory in what takes place “in you and you in Him”. Phil 2:8-11
 - b) That Jesus has complete control to do His will in and through the individual. Jn. 15:5; 17:1, 10, 21
 - c) Even in and through sufferings. Acts 5:40-41; 1Pet. 4:13-16, 19; Rev. 4:11
 - 2) In and through, “according the grace of God and Jesus Christ.”
 - a) By God’s love.
 - b) By God’s mercies.
 - c) By God’s graciousness.
 - * All believers have accountability and will suffer the loss of reward or receive reward at the Bema-Seat of Christ!
 - d) The deity of Christ once again is implied/by the joining of the two persons of the Godhead!