

12/26/99

## 2 Thessalonians 1

We come to the second epistle to the Thessalonians which probably was written within months to a year from the first.

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 in 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.

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 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. 2:2, 3:17

a) We have encouragement. Ch. 1

b) We have doctrinal. Ch. 2

c) We have practical. Ch. 3

### 1:1-2 The Salutation and greeting.

1:1 The writer and his friends.

1) Paul 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, who replaced Barnabas, over the disputation over John-Mark.
- 3) Timothy, the young apprentice who was Paul's spiritual son in the faith, perhaps in his first missionary journey, who became his apprentice in his second journey. Acts 16
- 4) The salutation is to the entire church.
- a) Their position 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.
- 1:2** The greeting is for every believer.
- 1) The grace of God is unmerited favor by which all men and women are saved. Eph. 2:8
  - 2) The grace of God is also the ongoing source of all else we receive and we are to grow in it, in the knowledge of Jesus Christ our Lord. 2Pet. 3:18
  - 3) The result of receiving God's grace at salvation is peace with God, no longer

being an enemy of God nor He ours.

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. Phil. 4:6-7
- 5) Both of these greetings were also the common Greek greetings, grace "charis" and the Hebrew, peace, "shalom".
- 6) The greeting is personal and corporate, the only addition from the first letter, "our", both the apostles and theirs.

### **1:3-5 Thanksgiving for the Thessalonians.**

**1:3** Their gratitude to God.

- \* 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.
- 1) The thanks was viewed as their obligation to God for the Thessalonians, since He alone birthed them.
  - a) The word bound "ophelilo" means personal obligation.
  - b) Their thanks is in the present tense, it is to be ongoing always.
  - c) Their thanks is said to be fitting "axion" means appropriate or what is right.

- 2) The reason for this thanksgiving is two-fold.
- a) Their faith was growing exceedingly “huperauxanei”, referring to beyond, over and above measure.
    - 1)) Paul knew this was the nature of faith.
    - 2)) Paul knew this was due to the hearing of the word. Rom. 10:17
  - b) 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. 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. vs. 5-10  
 \* Their work of faith, labor of love, patience of hope. 1Thess. 1:3

**1:4** The response of the apostles is to commend the Thessalonians.

- 1) They boasted of the Thessalonians growth 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 spent, a year and a half as well as others.
- 2) They 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. 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

- 3) Paul told them that they should not be moved for we are appointed thereunto. 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** Paul comforts and encourages the Thessalonians.

- 1) All of their sufferings endured are tokens “endeigma” 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 does not make anyone worthy of the Kingdom.
  - b)) The suffering only verifies they were in the kingdom, the token of salvation, that count you worthy of the kingdom. Phil. 1:28
  - c)) Serving to comforting 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.

- 1) God will settle with every man, He is righteous.
  - \* Shall not the judge of all the earth do right? Gen. 18:25
- 2) God will repay those who persecute believers.
  - 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, 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 prayer but the parable is the application to the previous chapter that dealt with the theme of the return of Jesus to judge the earth 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 intent of God.

- 1) To rest the church from these troubles 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, so as to see Him for Who He is, at the second coming.

\* This must be distinguished from the rapture in the air. 1Thess. 4:17-18

b) When He comes with clouds with His might angels, and every eye shall see him, is the second coming. Ps. 103:20; Matt. 16:27; 25:31; 1Thess. 1:10; Rev. 1:7

c) He comes with ten thousands of his saints, to execute judgment.. Jude 14-15

**1:8** The nature of His coming.

- 1) In flaming fire, a common way God’s wrath and vengeance appeared 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, but righteous judgment.
  - b) The process is the just due to sinful man. Rom. 1:27
- 3) The ones targeted.
  - 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.

- 1) They will be punishment with everlasting destruction, literally “they will pay the penalty, everlasting destruction and ruin “olehros”.

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’s glory and power, 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 Anti-christ. Rev. 19:11

- 2) From His glory and power.

\* His spender and inherent strength to bring about these judgments!

**1:10** The outcome of the believer.

- 1) In that “Day”, the return of Christ to the earth to set up the kingdom.  
2) To be glorified in the saints and be admired among all those who believed.

- 3) The reason, because they believed the gospel the apostle preached to them. 1Thess. 2:13

**1:11-12      The Divine purpose solicited.**

**1:11** The apostle prays for them to do the will of God.

- 1) Prayer was being offered up continuously for the Thessalonians. 1Thess. 1:2; 2:13; 3:10; 5:23-24

- 2) The petition was two-fold.

a) That God would count them worthy of their calling in salvation as children of God.

\* To grow, develop and mature! Eph. 4:11-16

b) That they fulfill the good pleasure of His goodness and the work of faith in 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

2)) The manner that in which it is effectively brought about in deed is by faith and the power of the Holy Spirit.

**1:12** The apostle manner in which the are to do the will of God.

- 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 what takes place. Phil 2:8-11
  - b) That Jesus has complete control to do his will in and through the individual. Jn. 17:1:10, 21
  - c) Even in through sufferings. Acts 5:40-41; 1Pet. 4:13-16; 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 have accountability and will suffer the loss of reward or receive reward!
- 3) The deity of Christ once again is implied/by the joining of the two persons of the Godhead!