

1/4/26

## 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 in the rapture. 2Thess. 2:1
2. They were to never to be shaken in mind or troubled, not by spirit, word or letter, if anyone told them the Day of the Lord had begun when the church was still present in the world, it contradicts the word of God. 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 at the rapture. 2Thess. 2:3, 6-7
4. Then when the church is raptured, then and only then would the lawless man, the Son of Perdition, the Antichrist would be manifested. 2Thess. 2:3, 8
5. The signs at the Antichrist presence will be unmistakable, opposing God and all that is worshipped, declaring himself God. 2Thess. 2:4
6. 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 turned to contrast the destiny of the believer in God’s plan.

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

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

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

- 1) The expression of thanks to God, “But we are bound to give thanks to God always for you.” vs. 13a
  - a) The word “but” marks the sharp contrast to those who will be deceived by the antichrist in the previous two verses. vs. 11-12
  - b) The plural pronoun “we” refers to Paul, Silas, and Timothy, the three who evangelized the Thessalonians with the gospel of Jesus Christ.
  - c) The three missionaries and apostles were bound to give thanks.
    - 1)) The word bound “opheilo” is a verb indicates a sense of continual obligation, that which is due and is in the present active, continually.
    - 2)) The word thanks “eucharisteo” means to be grateful with the sense of a compulsion to express it verbally, another present active.

- d) The thanks was expressed to God always, at all times for the Thessalonians, indicated by the plural pronoun “you”.<sup>t</sup>
  - 1)) God had saved them through the gospel they preached.
  - 2)) It was fitting or appropriate always. 2Thess. 1:3
  - 3)) This a characteristic of both letters. 1Thess. 1:2; 2:13; 3:9; 5:18
- 2) The identity of the Thessalonians is two-fold, “brethren beloved by the Lord.” vs. 13b
  - a) They were brethren “adelphus”, born of the same womb.
  - b) They are beloved by the Lord having repented.
    - 1)) The unbeliever is the object of God’s love for salvation, but if they do not repent, they are 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
  - 3) The reason for the thanks to God is stated, “because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth.” vs. 13c

- a) God from the beginning chose them for salvation.
  - 1)) God is the subject and made emphatic by being placed after the verb.
    - a)) The middle voice of the verb ‘He chose” makes God the one acting and the recipient of the action.
    - b)) The aorist tense makes it a past fact. 1Thess. 1:4
  - 2)) The beginning refers to nothing less than from eternity past.
    - \* Paul says, “Before the foundation of the world he predestined us.” Eph. 1:4-5
  - 2)) There are many words in the Scriptures related to God about the salvation of sinners, such as choosing; election, predestination and ordained.
    - a)) God’s choosing is always based premised on His foreknowledge, which simply means knowledge before had, God know who is going to repent or not. 1Pet. 1:2
    - b)) So God’s predestination, choosing or election is based on His foreknowledge, it is not synonymous with predestination or election, it is the reason and cause salvation. 1Thess. 1:4

c)) “As many as were appointed or ordained to eternal life believed. Acts 13:48

\* The word ordained or appointed or ordained in the KJV “tasso” is found eight times in the New Testament and has a variety of meanings and none of them carry the meaning of a decree from God or of anything that is unchangeable or eternal, as Calvinism teaches, the better translation is determined”. Liddell and Scott Greek dictionary

d)) Elect according to the foreknowledge of God the Father, knowing who will repent of their free will repenting at the hearing of the gospel. 1Pet. 1:2

\* Those He **foreknew** He predestined to be conformed to the image of His Son. Rom. 8:29

e)) Knowing, brethren beloved your election of God. 1Thess. 1:4

f)) Predestination to glorification is presented as a completed work in the mind of God because He has foreknowledge. Rom. 8:29-30

g)) Don’t make a wrong logical conclusions by excluding the free will of man to choose to be saved!

h)) 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. Lenskie

a)) The Holy Spirit illuminates the heart of man. 2Cor. 4:4

b)) Calvinist always point out that no man can come except the Spirit draw him and declare these are the elect and predestined. Jn. 6:44

c)) Yet Jesus said, “And I, if I am lifted up from the earth, will draw all peoples to Myself.” Jn. 12:32

\* Not all people Jesus draw repent!

- d)) 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 “in belief of the truth.”
  - \* This is the human part, human responsibility!
- 1)) The process is by belief “pistis” describing the state of faith. Rom. 10:17; Eph. 2:8-9
- 2)) The object of that state of belief is in the truth, the gospel, that which has a quality of truth as opposed to deluding error of those who follow the spirit of antichrist.
- 3)) God is not willing that any should perish. 2Pet. 3:9
- 4)) 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
- 5)) The unbeliever believes a lie. 2Thess. 2:11

- 6)) But salvation is based on whether a person believes Who Jesus is!
  - a)) “Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.” Jn. 14:6
  - b)) “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” Acts 4:12
  - c)) “For there is one God and one Mediator between God and men, the Man Christ Jesus.” 1Tim. 2:5
  - d)) God who became man through the Incarnation. Jn. 1:1, 18

## 2:14 The veichle of truth.

- 1) God called them to repentance, “to which He called you by our gospel.” vs. 14a
  - 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
    - 1) The truth by the gospel became theirs personally. 1Thess. 1:5; 2:13; 2Thess. 1:3, 9-10
    - 2) They used to be enemies of the gospel and the truth of the gospel
  - b)) The gospel reveals truth about God, man, sin and the need of salvation!

1)) The preaching of the cross is to them that perish foolishness, but unto us which are saved the power of God. 1Cor. 1:18

2)) Paul said, “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 all the lies and deception of the world, the bad news!

2) The purpose of the gospel is stated, “for the obtaining of the glory of our Lord Jesus Christ.” vs. 14b

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  
 \* “as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

c) To obtain the right to be in the kingdom of God, “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.” 2Thess. 1:10

d) This was the prayer of Jesus, “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.” 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: 27

f) The believer shall be just like Him, “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure.” 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 new capacity of the believer, “Therefore, brethren, stand fast.” vs. 15b
  - a) 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. 2Thess. 2:2
  - b) How? The same word used to:
    - 1) Stand in prayer. Mk. 11:25
    - 2) Stand fast in faith. 1Cor. 16:3
    - 3) Stand fast in liberty. Gal. 5:1
    - 4) Stand fast in one spirit. Phil. 1:27
    - 5) Stand fast in the Lord. Phil. 4:1
- 2) The new belief of the believer, “and hold the traditions which you were taught.” vs. 15b
  - a) To hold “krateite” means to exert strength, be it physically or mentally and have a masterful grip on a thing.
 

\* The believer is to hold the traditions taught and is also a present imperative to be continued.
  - 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) The specifics, “whether by word or our epistle.” vs. 15c

- a) The word “logos” refers to the revelation of God, the Scriptures that were and are Inerrant and Infalible. 2Tim. 3:16-17

\* “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”
- b) The word was through them, not by them as the source, under divine inspiration. 2Pet. 1:20-21
  - 1) “And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”
  - 2) In contrast to human tradition. Col. 2:8; Gal. 1:8-10; 1Cor. 15:3; 2Thess. 2:13

**2:16-17** The prayer of Paul 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 would do for them. vs. 16

a) Both the Son and Father are mentioned, “Now may our Lord Jesus Christ Himself, and our God and Father.” vs. 16a

1)) He says “our Lord” a title master and owner.

2)) Jesus is His human name, representing His humanity.

3)) Christ “Christos” represents His deity.

\* Jn. 3:16; 1Jn. 4:10 The propitiation

b) Both the Son and Father love and blessings, “who has loved us and given us everlasting consolation and good hope by grace.” vs. 16b

1)) The word love “agapao” is divine love.

2)) The phrase “given us” refers to Paul, Silas and Timothy and now the Thessalonians, but also to all who would ever repent of their sin by hearing the gospel, imparting to them everlasting consolation “aionios paraklesin”, the assurance of strength and comfort without end, which is the outcome of the first “having loved us.”

\* Both are without an article, pointing out their quality.

a)) Forgiveness of sins.

b)) Justification before God.

c)) Sanctification to serve God.

d)) Glorification to receive a glorified body.

c) Both the Son and Father had also given Paul and them “good hope”, to be delivered from the wrath to come and live eternally with Him. vs. 16b

a)) Hope of the resurrection. 1Cor. 15:51-55

b)) The blessed hope of the rapture. Tit. 2:13

c)) A living hope for here and now. 1Pet. 1:3

d) Both the Son and Father had done all this “by 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 Paul, Silas and Timothy, Paul makes the natural transition to them, who have also trusted Christ through the gospel, “comfort your hearts and establish you in every good word and work.” vs. 17

a) His prayer was that God comfort their hearts, which means to encourage and strengthen.

- a) The word comfort “parakaleo”, means to call along side.
  - 1)) We get our word paramedic, alongside a doctor.
  - 2)) Paralegal, alongside a lawyer.
  - 3)) Parallel parking, alongside the sidewalk, all three come from the word para!
  - 4)) God of all comfort. 2Cor. 1:3-4
- b) The word heart “kardia” means the center of all physical and spiritual life, the soul being the intellect, emotions and will. Col. 2:2
- c) Paul’s prayer was that God establish “stenizo” 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  
\* Jesus said, “Occupy till I come!” Lk. 19:13