

II THESSALONIANS 1:1-12

[NEXT](#) 2:1-17

INTRODUCTION— I THESSALONIAN 5

1ST—5:25-28 The final exhortation for behavior is:

- *Pray for us (ministers).* Paul does not say please or if you will. He emphatically charges this. He says "**us**" not just for me—but for all God's chosen ministers. What an impact would be made upon the world if we obeyed this one charge (5:25).
- *Greet all Christian brethren with a holy kiss* (greet them immediately with care). The point is that affection and care are to be expressed between believers (5:26).
- *Read this epistle to all the holy brethren* (believers). Why was that necessary for Paul to give this exhortation? This was an oath by the Lord to be read aloud. And Paul charges all the brethren to be made accountable to the Lord. We must see to it that every believer hear the Word of God. Reading it aloud gives everyone the opportunity to hear his message because it would answer a lot of their questions and offer needed encouragement. What a challenge to the churches! To provide ministries that will carry the Word of God out to those who are unable to worship and study at the regular service (5:27).

Paul ends it with a benediction: "*The grace of our Lord Jesus Christ be with you.*" Only God's grace resting upon them can they heed and follow the exhortations (5:28).

2nd—1:1 **Paul, and Silvanus and Timotheus unto the church of the Thessalonians in God our Father and the Lord Jesus Christ.** As we continue on to ¹Paul's second letter, to the Thessalonian body of Christ, it begins in a customary way. Paul, Silvanus, and Timothy are introduced as the people that the epistle is from. Paul is the specific author. He has the apostolic calling and authority. He also places his name first, which is typically a custom of signifying importance.

2nd—1:2 **Grace unto you , and peace, from God our Father and the Lord Jesus Christ.** As Paul ends his letter in 1Thessalonians 5:28, he also begins his salutatory greeting in this second letter to the Thessalonians in the same customary way. Both grace and peace are blessings. Paul is wishing extra favor upon them from God, and *peace* that surpasses their understanding in the midst of persecution. There can be no true peace until we recognize that God has bestowed His grace upon us in completely forgiving us of all our sins in Christ Jesus.

2nd—1:3 **We are bound to thank God always for you, brethren, as It is meet, because that your faith growth exceedingly, and the charity of every one of you all toward each other aboundeth;**— Paul was in constant thanks to God. The believers should have a love that abounds and overflows toward one another that is not taken for granted. All are to be thanked in whatever capacity they are in, for we are all growing. In the letter of 1

¹ <http://www.bridgewaybiblechurch.com/index.php/sermons/1-thessalonians-study/133-1-thessalonians-1-1> (Also taken from June 6, 2010 lesson—Witness In Daily Life.

www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

Thessalonians 4, Paul had exhorted the church to grow more and more in love for one another. They needed the message because there was some tension in the church surrounding the Lord's return. Paul's exhortation had worked: The word "**exceedingly**" (*hyperauxanei*) means to grow beyond measure; to grow far beyond what would be expected. The church had straightened out the differences and the differing parties were now walking hand in hand with one another, their faith growing, and their charity (love) overflowing for one another. This is the reason Paul thanks God for them. This kind of love...

- binds individuals together as a family—as the family of God
- binds individuals in an unbreakable union
- holds individuals with the deepest affection
- nourishes and nurtures one another
- shows concern and looks after the welfare of one another
- always cherishes one another, comforts, supports, and encourages one another regardless of differences or circumstances.

Most of us have some boundaries in our minds of how far we will go in loving someone. Limitless love is love that goes beyond those barriers. Paul gives thanks for the increase of all those graces that they were not only true Christians, but had become growing Christians. A flourishing faith in Jesus and a limitless love for other people are two vital signs for a growing spiritual life.

2nd—1:4 **So that we ourselves glory in you in the churches of God for your patience and faith in all your persecution and tribulations that ye endure.** All those with Paul gloried in the Thessalonians meaning the churches of God. Paul did not glory in his own gifts, nor in his labor among them, but he gloried in the grace of God which was bestowed upon them, and so his glorying was good, because all the commendation he gave to them, and the pleasure he himself felt, centered in the praise and glory of God. Why did he esteem them and thanked God? - Namely, for the increase of their faith, love, and patience. They were believers having enduring patience and strong faith in facing persecution and tribulation. The word "**patience**" (*hupomones*) means to be steadfast, to endure, and to persevere. The Thessalonian believers endured and held fast to their faith in Christ through all the persecutions and tribulations thrown against them. The word "**tribulations**" (*thlipsesin*) is a more general word than persecutions, and refers to any kind of trial or trouble. **Persecution** is a clear sign of God's coming judgment. So, the keys to surviving suffering are patience and faith. **The point is this:** the presence of God and His glory in the believer is a clear sign that God exists and is and is going to vindicate His dear believer. The Thessalonian believers were persevering and holding fast to their faith through all the trials of life: temptations, peer pressure, disease, accident, loss of job, death—whatever the trial was, they remained faithful to Christ. They did not buckle under and give into the crowd, nor to discouragement, and despair. They held on——— to their faith in Christ.

- Their endurance and faith was a strong testimony to others, that Paul and the others boasted of them. What a testimony!

Their endurance and faith was a sign of God's coming judgment upon unbelievers. The believers received a supernatural strength—God's strength, when they were persecuted.

2nd—1:5a **Which is a manifest token of the righteous judgment of God...** "**Token**" (*Gr endeigma*) refers to the result of a demonstration and thus means a "**sign**", "**proof**" or "**evidence**." It would seem that from *verse 4*, it is not just the suffering, but it is their patience and faith in the persecutions and tribulations they went through that gave evidence of God's righteous judgment. God is always going to be righteous and judge righteously whether we do right or wrong. God's wise process is through purging, purifying, and perfecting us through suffering which works to make His beloved people worthy of the kingdom. Therefore, it was evident that God

www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

was with them perfecting them and developing Christian character. What happened because of this? Paul and the others gave "**glory**" to the Thessalonians, which could also certainly be understood as a sign of the way God would look upon endurance in His righteous judgment at the coming of Christ. They endured persecution and tribulations, with patience and faith in God by having the right attitude.

2nd—1:5b ...that ye may be counted worthy of the kingdom of God, for which ye also suffer.

3. Their endurance and faith proved that the believers were counted worthy of God's kingdom which they suffered for. The phrase "**counted worthy**" (*kataxioo*) means to count, reckon, and declare worthy.

If something is important enough, you would go to the extreme to have it; you would do all it takes to get a hold of it, and even suffer for it. We should all ask ourselves this question: Is the kingdom of heaven that important to me to even suffer for it? A believer is not saved because he remains faithful through the sufferings of this life. He is saved because he believes in Jesus Christ as his Savior and Lord. However, when he suffers in this world and endures through the suffering (with a right attitude), he is counted worthy of God's kingdom. He does not disappoint God. He proves his grit—that he is truly a man or a woman of God. He or she sucks it up and not take offense of the small stuff. He is worthy to enter heaven, for he or she has proven their faith. Therefore, there is a purpose in persecution when the believer's patience and faith endures to bring Christian character to give God glory.

2nd—1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; — Why is there to be judgment? The purpose of judgment is to rectify injustices. Much of the world's behavior (man's behavior) is evil and unjust. Therefore, God must judge, for judgment is the righteous and just thing. Not to judge would be the wrong and an unjust thing for us. He Himself is just and righteous! Therefore, His very nature demands that all the injustices and wrongs that men have inflicted upon others be judged and punished. The word "**recompense**" (*Gr antapodidōmi*) means to reward or pay back. The enemies of the gospel, those who were troubling the Thessalonians, will be judged and punished by God for the suffering they caused. God will repay those who trouble or afflict you with trouble or affliction. Just as the righteous judgment of God works to perfect believers, so it works to repay the wicked!

2nd—1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. Jesus Christ is coming to give "**rest**" (*Gr thlibō*) to the believer as well as to judge the world. The word "**rest**" (*Gr anesis*) means primarily "**release**" or "**relaxation**." The believer will be released from the injustices, sufferings, and death of this world. **Note:** the Person who will execute judgment is Jesus Christ Himself.

1. Jesus' return will appear with be a spectacular reveal from heaven. The word "**revealed**" (*apokalupsei*) means to be unveiled and uncovered.
2. Jesus' return will be with His powerful mighty angels. The angels will return with Him for several purposes.
 - a. To add to the majestic glory and triumph of His person and presence.

To carry out His orders and to execute His justice and mercy

2nd—1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:—

3. His return in judgment shall be "**In flaming fire**." Fire is a symbol of judgment. This is a reference to the brilliance and glory and holiness of His appearance—so brilliant that it will be the flaming fire of God's pure holiness. He comes with the sword of God's vengeance to destroy. Who are those to be destroyed?
 - a. Those who do not know Him; who do not have a personal relationship with Him through Jesus

PITWM VERSE BY VERSE

Christ. Instead of seeing God and coming to know Him, men have rejected Him.

- b. Those who do not obey the gospel of our Lord Jesus Christ will be judged.
 - i. Every person who have heard the gospel of Jesus Christ and rejected it.
 - ii. Every person who have professed the gospel of Jesus Christ but does not obey the commandments of the gospel.
 - iii. Every person who have been baptized but does not obey the commandment of the gospel.
 - iv. Every person who has joined the church and holds a membership in the church but does not obey the commandments of the gospel.

The point that stood out in the Thessalonians was their obedience to the gospel of Jesus Christ no matter what.

2nd–1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;—The penalty of judgment will be terrible but it will be deserved. Why? Because those who are to be judged had the opportunity to know God, but they chose to deny and curse Him and to walk as they desired throughout life. Note three significant facts about the penalty and punishment of judgment.

1. The word "**who**" (*hoitines*) means persons "*who are such as*" deserve this punishment.
2. The phrase "**shall suffer punishment**" (*diken tisousin*) means to pay the penalty.
3. The words "**eternal destruction**" (*olethron aionion*) do not mean annihilation or ceasing to exist. They mean complete ruin and loss; to cut off, excluded, removed, separated, extinguished, deprived, abhorred, and banished from all the good things of life.
 - **complete ruin and loss:** from all that life should be
 - **to cut off:** from all presence of God and from the glory of His power and of heaven.
 - **excluded:** from all joy, pleasure and satisfaction. It is utter emptiness.
 - **removed:** from all companionship and associations and from all possessions. It is being left all alone and left with nothing. It is utter loneliness.
 - **separated:** from the presence of all goodness and righteousness—from God and from all those who sought after righteousness. And there is no prospect of the separation ever ending, not even for an hour.
 - **extinguished:** from love and affection. It is a hell of passion let loose.
 - **deprived:** from the Holy Spirit restraining the force of evil. It is a hell of lawlessness.
 - **abhorred:** from the bodies of glory. It is a decayed carcass.
 - **banished:** from all hope. It is being eternally lost forever, and there is no prospect of the banishment ever ending—not even for one hour.

Hell is the absence of God's presence and glory of His power.

2nd–1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day;— The time of the judgment is set. Note the word "**in**" (*en*). When Jesus Christ returns, His glory is going to be seen "**In His saints.**" The entire world will see the wonder and glory of...

- The height of His love.
- The depth of His mercy.
- The length of His grace.
- The breadth of His power.

Jesus will not only be glorified, but will be admired. In that day, all believers will adore and worship Him, including those in the Thessalonian church who believed Paul's testimony of the gospel.

2nd–1:11 Wherefore, also we 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. Paul's prayers are the encouragement he desires to impart to them. Only God can accomplish His will in the lives of the believers.

PITWM VERSE BY VERSE

1. A person must be counted worthy by God. How can a person be counted worthy? No person has any worthiness of his own. If a person is to be acceptable to God, he is to approach God through faith in His Son, the Lord Jesus Christ. God only accepts a person as worth only if he comes in the name of Jesus Christ—believing in and trusting Jesus Christ to save him. God counts and credits us with righteousness because we come to Him in the perfect righteousness of His Son.
2. God must complete the work of faith in us. We age, deteriorate, die, and decay. We cannot complete anything, not permanently. God has to take our initial belief in Christ...
 - a. and complete the good pleasure of His goodness in us
 - b. and complete the work of faith in us—complete it with omnipotent power

2nd—1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. The name of Christ must be glorified in us and we in Him. This simply means...

- c. we must let Him live and move and have His being in us—everyday
- d. We must live and move and have His being in us—everyday.
- e. We must let Him be glorified in us.

The result of the answer to this prayer would be that God will be glorified in the believers and that the believers will be glorified in God. All this will be accomplished by God's wonderful grace. His presence in our lives makes all the difference in the believer.

SUMMARY:

Paul's Second Epistle to the Thessalonians is in one sense a follow-up to the first letter. The Thessalonians were undergoing dreadful persecution. Though persecuted, their patience and faith did not fail, but endured! The apostle and those with him gave glory at the increase of their faith, and the abundant exercise of their charity (love). There is purpose in praise, because of the work God has done in us. There is purpose in persecution when our character is being perfected and developed even during injustices. And there is purpose in God's presence especially in that final day of His Second Coming when evil will be no more. And we will find rest. When our life is committed to bringing glory to God, we will find true purpose in life. These people are the fruit of Paul's ministry. They were walking well. We don't want to forever lose the opportunity to connect to "**Who**" gives meaning to life. Their sufferings not only proved a judgment to come, but tried them, purified them, and proved them worthy that would perfect and develop character.

²Two principles here are established:

- **First, the righteous judgment of God:** it is righteous in His eyes, on the one hand, to reward those who suffer for His kingdom sake: and, on the other, to retaliate (pay back) those who persecute His children.

It is a righteous thing for God to punish those who trouble you. We are to leave judgment and vengeance in God's hands. God will bring rest to the believers who are persecuted. We will see God's vengeance on those who reject His Son (**1:1-7**).

- In the **second** place, **the glorious manifestation of the Lord Jesus:** All believers will look upon Him with wonder and admiration. He shall be revealed from heaven with His mighty angels.

² <http://www.biblestudytools.com/commentaries/john-darbys-synopsis-of-the-new-testament/2-thessalonians/2-thessalonians-1.html>
www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

And in flaming fire—the intense fire of God’s holiness will consume and destroy evil. None will be able to resist at the final judgment. Our eternal fate will not be like those who have troubled us and persecuted us. They will be punished with everlasting destruction. Two reasons for judgment—(1.) they did not know God, and (2.) they did not obey the gospel of our Lord Jesus Christ. The wicked will not be annihilated, as some suppose. However, Hell is real and is a continual state of destruction from the presence of the Lord and from the glory of His power. The righteous in contrast will be with the Lord forever (**1:8-9**).

On that final day, The Lord will be glorified in the Thessalonian believers by the power of faith, which would shine the brighter through their persecutions; and that afterwards they might be glorified in Him at the manifestation of His glory according to the grace of God and of the Lord Jesus Christ. This includes us also. Because the Thessalonian Christians were in the midst of persecution and tribulation, they needed prayer. Paul assured them that he and his associates pray always for them. When God sees that we are real and count us worthy of this calling, the name of Jesus is glorified. The calling is to see Jesus glorified in us at His coming. We find God’s awesome purpose in life when He is glorified. Who we are in Jesus is more important than who we are in anything else (**1:10-12**).

APPLICATION:

Can you pass the test of persecution and tribulation with patience and faith? It can only be done by the power of God. Do not hesitate to embrace the Savior.

[TOP](#)

In 1 Thessalonians Chapter one, Paul and his companions were faithful to bring encouragement to the Thessalonians in the midst of persecution. In 2nd Thessalonians, Paul explains the end times and the antichrist.

2nd—2:1 **Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,**— This is the 5th mention of Christ coming in the Thessalonian letters (1 Thess. 2:19, 3:13, 4:15, and 5:23). Paul pleads with the brethren making it clear that it's by the coming of our Lord Jesus Christ, and by our gathering together unto Him that they make this request in verse 2 because there is a growing awareness. The "**coming of the Lord Jesus Christ**" is Jesus' Second Coming, and their "**gathering together to Him**" would be the Rapture of the church.

The Plea For Stability

2nd—2:2 **That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.** "**Shaken**" means to be tossed about, agitated, and shocked. The word "**troubled**" means a continued state of tension and nervousness. So, mistaken ideas about Christ's coming were confusing the Thessalonian Christians, and disrupting their lives. Paul tells them to let nothing shake their mind or trouble them about that day. Some person was claiming...

1. that a spirit (some angel or some vision) had revealed to him that the day of the Lord had begun;
2. that he had a special word, a special revelation from God that the day of the Lord had begun;
3. that he had either received or heard about a letter from Paul that said the day of the Lord was at hand;

It's easily understood why some of the believers would be shaken and troubled by these things.

The Day Of The Lord

Paul says two quick things that we must keep in mind as we look toward the "*Day of the Lord.*"

1. The point is striking: the believer is to focus upon the Lord's return and not upon the judgment of the Lord's Day. The "*Day of the Lord*" will affect the unbelievers, not believers. The believer is not appointed to receive the wrath of God; he is appointed to salvation. Therefore, he is not to fear the "*Day of the Lord*", he is to be looking to the glorious appearing of the great God and our Savior, Jesus Christ.
2. Let nothing shake or trouble you about the "*Day of the Lord*": not a spirit, nor some so-called spiritual message, nor a writing from some so-called spiritual man.

The Apostasy / Antichrist

2nd—2:3 **Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;**— Let no man deceive you—watch for two significant events:

1. The **first event** that will launch the day of the Lord will be a great falling away of believers from God. The phrase "*falling away*" means apostasy, revolt, rebellion (against God). **The point is this:** before the "*Day of the Lord*"—before the terrible judgment of God can come upon the earth, there will be a great apostasy, a tragic turning away from God by millions. Man and his world will be so evil and sinful and so immoral and unjust—so much in rebellion against God—that Christ has to return and judge the world. Most of the people in the world will have gone so far that they will be beyond ever repenting.

www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

2. The **second event** that will launch the "*Day of the Lord*" will be the revelation of that man of sin—the son of perdition, that is, the antichrist himself. Note the following facts:
- The antichrist will be revealed. He existed before his appearance.
 - The antichrist is the man of sin which means he is the embodiment of lawlessness or total rebellion against God; doing all he can to lead a total revolt against God; man, woman, and child.
 - The antichrist is the son of perdition which means that he will be so evil that he will be just like the son of doom and destruction, of the devil himself. He is doomed to destruction.
 - The antichrist is so evil a world leader; a mass deceiver and murderer of millions.

The antichrist is not Satan, but he is said to be a man who will be sent by the very working of Satan. There are many antichrists who have risen throughout history to carry on Satan's work with great severity. However, Paul is not speaking of these men who stand against Christ and His followers. Paul is speaking of the one who is to appear in the end time. He is to be Satan's instrument in the most severe way. How? - By being filled with Satan's spirit. In this Day of the Lord, it will signal occurrences of events that we will see and call "*signs of the times*"; those times will be a falling away from the truth of God and men will be lovers of themselves and lovers of lawlessness.

His Character

2nd – 2:4 **Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he that is God sitteth in the temple of God, shewing himself that he is God.** There are five traits of the antichrist revealed in verses 3-4.

1. Man of sin 2. Son of perdition 3. Adversary, opposer of God 4. Exalter of himself 5. Claims to be God

The great system which God has revealed for human salvation and of those who would serve God in purity in the gospel of His Son, this man opposes and exalts himself above God. He wants to become the object of worship claiming such honors and such reverence even sitting in the temple of God claiming himself to be God. This can happen because the Word of God says it will happen.

His Danger

2nd – 2:5 **Remember ye not, that, when I was yet with you, I told you these things?**—This must be taught to the church. Paul had taught the Thessalonian believers all about the end time, the antichrist, the importance of the Lord's return, the Day of the Lord, the great apostasy, and the rise of the antichrist. People must be taught so that some can be saved and escape the things coming upon the earth.

His Revelation

2nd – 2:6 **And now ye know what witholeth that he might be reveled in his time.** There is to be an historical appearance of the antichrist in the world. Note the words "*revealed in his time*." The time is set: he is going to actually appear upon the world scene. Right now, there is some "*power of restraint*" that holds back the antichrist and keeps him from appearing. However, the day is coming when "*the restraining power*" is to be taken out of the way; then the antichrist will be revealed to the world.

2nd – 2:7 **For the mystery of Iniquity doth already work: only he who now letteth will let, until he be taken out of the way.** "*The mystery of Iniquity*" (that is, lawlessness) is now at work in the world. The spirit of such a man is already in operation; evil is going on, but the man, not yet come who fully embodies that spirit has been hidden and restrained until the power that restrains evil is removed, *taken out of the way*.

www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

His End

2nd – 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

1. Men will be allowed to do their own thing and live as they desire to live. The day is coming when that Wicked shall be revealed and men will get their wish and be left to themselves without God interfering. The antichrist poses no threat to the Lord Himself. However, at Christ's returns to earth He will quickly do away with him!
 - a. The Lord Jesus will slay the antichrist with "**the spirit of His mouth**" (Greek breath). What is "*the spirit of Jesus*" " mouth? It is the spirit of truth, holiness, and unlimited power. When Jesus speaks... When He rents the sky... Christ will speak the Word and the antichrist will be slain.
 - b. The Lord of glory will destroy the antichrist with "**the brightness of His coming.**" The whole idea of brightness is splendor, radiance, glory, and light. When Christ first appears, there will apparently (*in my mind*) be the energizing of a laser beam of glory zeroed in on the antichrist, and he shall be immediately destroyed by the radiance of the Lord's glory and light—quicker than we could blink an eye. (*An awesome and spectacular view*). Simply by showing Himself, the Lord will destroy the antichrist. Note; the word destroy does not mean annihilate, but to make inoperative; to make powerless; to end; to put a stop to his evil work.

His Work

2nd – 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,— Christ has His coming, and of course there is a counterfeit who is the antichrist who is used by Satan. Even him meant the lawless one; the antichrist is the representative who coming after the working (demonstrations and operations) of Satan.

The work of the antichrist, to carry on the activity of Satan upon the earth means...

- that he will be the very embodiment of Satan himself.
- that he will carry on all the lying power and signs and wonders of Satan.
- that he will carry out the very activity and work of Satan on earth.

The point to see is that Satan will have complete control over the life of the antichrist. He will be turning as many as he possibly can away from God. He will demonstrate power, signs and wonders...

- to bring peace to earth.
- to adequately grow and distribute the food so that all may have adequate provision.
- to solve the problems of adequate health coverage, full employment, homelessness, energy crunches, and the other problems of this world.

He will claim supernatural power. He will insist that religions and gods take a back seat to him and his government. He will institute the seat of imperial worship.

Perishing

2nd – 2:10 And with all deceivableness of unrighteousness in them that perish; — The followers of the antichrist are those who are "**perishing**" (*apollumenois*); those who are in the process of perishing. Even while a follower of the antichrist lives on the earth, he is perishing. He is on the road to being lost. Therefore, he cannot see God nor the things of God. His face and eyes are not turned toward the gospel, but toward the world that perishes. The gospel is hid to him because he is perishing, because he is traveling the road of the lost. He is simply facing the wrong direction, looking away from the gospel.

- He will lead people away from the truth.

www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

- He will mistreat people by lying to them.
- He will lead people to believe false ideas and untruths.
- He will exalt man, government, and science.
- He will cheat people out of the inheritance they could receive.
- He will misguide people and keep them from knowing peace, true inner peace, true assurance, security, love, joy, and confidence—all qualities that build the very best of lives.

2nd – 2:10b ...because they received not the love of the truth, that they might be saved. The word "*received*" (*edechanto*) means to welcome. They received not; they rejected the love of truth, and the result is that they are not saved. They are not lost because God want them to be, but because they chose to be. God offered them saving truth in the gospel of Christ and they refused it. The followers of the antichrist are deceived. There are always two factors involved in deception.

1. The deceit of the deceiver.
2. The willingness of the person to reject the truth and thereby succumbed to believe a lie.

Deceived

2nd – 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:—

God does not mislead people. A person is not deceived apart from his own will or against his will. A person is deceived only because he chooses to disbelieve God and His Word. The point is this: it is because people reject the truth of the gospel that they shall suffer strong delusion and believe the lie of the antichrist. "**Strong delusion**" (*energeian planes*) mean a working of error. In the end time, people will work error after error, sin after sin, evil after evil. They will become stronger and stronger in their sin, harder and harder. The great tragedy is that a person cannot reject Jesus Christ and expect things to stay as they are. What a warning to men!

Damned

2nd – 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The followers of the antichrist are damned—those who take pleasure in unrighteousness. The word "**damned**" (*krithosin*) means judged, condemned, punished. There are two reasons why the followers of the antichrist will be judged.

1. They will not believe the truth of the gospel. Therefore, if a person rejects the sacrificial death of Christ, he cannot expect God to overlook the dishonor done to His Son.
2. They will have pleasure in unrighteousness. They will be people who love their sins.
 - a. They will lust with their eyes.
 - b. They will lust with their flesh.
 - c. They will seek the pride of life.

Note the awful tragedy of all this: man is the total focus, and God is forgotten altogether. Man loves himself and himself alone. Therefore the judgment, condemnation, and punishment of man shall fall upon those who love their unrighteousness (sin). It is devastating to the unbeliever!

Now that we know that the end will come and the antichrist will be revealed, God's judgment will be on those who have rejected His truth. God's plan is not for man to perish, however, He gives people freedom to turn to him and choose salvation.

2nd – 2:13a But we are bound to give thanks alway to God for you, brethren beloved of the Lord,— Note the www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

word "but." This passage is a sharp contrast between the followers of the antichrist and the followers of Christ. The followers of the antichrist are to be damned, that is judged, condemned, and punished. **But** the followers of the Lord are the beloved of the Lord. Why? - Because they follow Him. They believe Him, all that claim that He is truly the Son of God who has come to earth...

- To die for men
- to save men from death and judgment
- to give men eternal life
- To bring assurance, love, joy, and peace to men as they walk throughout life.

The followers of the Lord are the beloved of the Lord. Paul consistently taught that salvation begins and ends with God. Therefore, he lets the Thessalonians know that he continues to "give thanks to God" for them. He is bound, that is, he has a duty to them because of the Lord.

2nd – 2:13b Because God hath chosen you to salvation...— God hath from the beginning chosen them to salvation. The Greek word for "chosen" (*heilato*) is strong. The word's uniqueness is this: it is one of the words that is used when God chose Israel (Deut.26:18; 7:6-7). We can do nothing to be saved on our own merit—we must accept God's gift of salvation; no other way to be saved. This is why Paul was bound to give thanks.

Point 1: Chosen to be Saved! What security! Having been chosen by God to salvation—chosen from the beginning, from eternity past—before the earth was ever established. If God saw us as saved before the earth was made; if God saw us saved before we were ever born, then there is no way we can be lost and removed from His love and care.

If the pure logic of philosophy and theology is applied, then God's choice says that God chooses some for heaven and others for a terrible hell. But this is simply not what God means in the passages dealing with *His choice*, and this fact needs to be given close attention by all ministers. What God want believers to do is to take heart, for He has assured their salvation and given them the greatest security imaginable. Jesus meant it when He said: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jh.10:28-29. However, we have to take into account that we also have to choose Him whole-heartedly without doubt or division in our heart! The next two points show how salvation takes place, both God's part and man's part.

2nd – 2:13c ...through sanctification of the Spirit—

Point 2: Chosen to be Sanctified by His Spirit! God has *chosen* believers *through sanctification* of the Spirit. The word "sanctification" means to set apart or be separated unto God. We must always remember this fact (too many forget it and thereby become inconsistent in their theology and teaching of the Word). A man is a dead spirit, that is, the natural man who prefers self and sin; therefore, he can do nothing spiritually just as a dead body can do nothing physically. Therefore, if a man with a dead spirit is to come to Christ, he has to be acted upon and drawn by God. Both God's Spirit and man have a part in salvation. The part of God's Spirit is to move upon the heart of a man and stir him to set apart his life unto God. How does the Spirit of God do this?

- a. The Holy Spirit quickens the gospel to a man's mind, so that he *sees it as never before*. He sees, understands, grasps as never before that "*the Father...hath sent*" Christ to feed and nourish man (to save and to give him life).
- b. The Holy Spirit convicts a man, of righteousness and of judgment, that is, of his need to be fed and nourished (saved and given life).
- c. The Holy Spirit attracts men to the cross of Christ through its glorious provisions.

PITWM VERSE BY VERSE

- d. The Holy Spirit stirs a man to respond by coming to Christ.

2nd – 2:13d ...and belief of the truth,—

Point 3: Chosen to Believe the Truth! God has chosen believers through "*belief of the truth*", that is, through believing the gospel of the Lord Jesus Christ.

- a. The Lord Jesus Christ has died for believers: taken their sins upon himself and suffered the penalty, judgment, condemnation, and punishment of their sins. He has sacrificed and substituted His life for them.
- b. The Lord Jesus Christ has risen from the dead for believers: conquered death and ascended into heaven for them.

THE BELIEVERS ARE TO BELIEVE THE GOSPEL WITH ALL THEIR HEARTS:

BELIEVE THEY WILL NEVER HAVE TO DIE BECAUSE JESUS CHRIST DIED FOR THEM;

BELIEVE THEY SHALL ASCEND INTO HEAVEN TO LIVE ETERNALLY WITH THE FATHER AND HIS SON, THE LORD JESUS CHRIST.

They believe and have entrusted their lives to this glorious truth. **The point is this:** when a person **really believes the truth of the gospel**, God saves him. This is man's part in salvation. No person has ever been saved who did not believe the truth of the gospel. And no person who has rejected the gospel is lost because God has not chosen him. The person is lost because he rejected Christ. God will choose any person who will accept Christ. This is His Word; it is the promise of His Word. God will not force us to believe nor will He keep us from believing. The choice is every person's choice. No person is forced to receive or to reject Christ. Every person is responsible for his own decision.

2nd – 2:14a Whereunto he called you by our gospel,—

Point 4: Called by His Gospel! The gospel is the means God has chosen for calling the world to be reconciled to Him. God worked through Paul with his companions to tell the Good News.

2nd – 2:14b ...to the obtaining of the glory of our Lord Jesus Christ.

Point 5: To Obtain the Glory! The purpose of salvation is to gain the glory of Christ. Remember: the Thessalonian believers were suffering severe persecution. They were bound for glory, which means they share in the glory of the Lord Jesus Christ Himself. The word "*glory*" (*doxes*) means to possess perfect light and to be full of perfect light; to dwell in the perfect light, brilliance, splendor, brightness, luster, and magnificence of God. Rather than hogging the glory as our fallen nature would, God loves to share. He calls, cleanses, and matures us so we can be with Christ in His glory (see Jh. 17:5, 22-24 NIV).

2nd – 2:15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. The duty of the chosen brethren of salvation is to "*stand fast and hold to (cling) to the traditions.*" Let it be your resolve—your decision, determination, resolution, steadfastness. Note the word "traditions" (*paradoseis*). It means "*to hand down by tradition; passed on*", all the Word of God whether it is taught or written. These traditions were the gospel itself which had been preached among the Thessalonians. Paul uses the word "*taught*" here for what was often called preaching. While actually teaching or preaching the Word of God we are to stand fast and cling to the Word; not buckle under to the world and its enticements; not to cave in, as the followers of the antichrist will do. But, we are to stand fast and cling to the Word of God, no matter the inducement and the opposition.

PITWM VERSE BY VERSE

2nd – 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,— As Paul continues, this is one of many benedictions Paul has given in his letters. Paul never goes for long without reminding Christians that we owe everything to the love of God and His free gift of grace through Jesus Christ, as the true source of encouragement and strength. God's promises are faithful regardless of our earthly situation. A faithful Christian always has hope. When under persecution there is always a temptation to turn away from Christ to avoid the cost of following Him. We need encouragement to be faithful. The resources of what we draw from through salvation are fivefold: The person who is saved receives...

1. **"God's love, even the Father Christ Himself."**
2. **"Eternal consolation"** (*paraklesin aionian*) which is eternal encouragement, comfort, and strength that cannot be shaken by anything—no matter what it is—either now or in eternity.
3. A **"good hope."** What greater hope could the believer have than to live in glory with the Lord forever and ever. Our hope is given to us through the grace of God alone.

2nd – 2:17 Comfort your hearts, and stablish you in every good word and work.

4. **"Comfort"** (*parakalesai*) which means console, encourage, and inspire. It is a quiet resolve in your heart to know that God adds **His** power to what we are doing. It's better than what we could have done alone. God and Christ consoles and inspire our hearts with courage.
5. **"Stablish"** (*sterixai*) means to strengthen, secure, make stable, set fast, and make firm. God gives strength as you hear and read His Word, and in the work you do. The one thing men long for is to be secure, strong, and firmly established in life. God is able to fulfill this longing.

There is nothing that has been left out by God! It is a privilege to be chosen by God unto Salvation, sanctified by His Spirit to believe the Truth whereby we are called by the Gospel of the Lord Jesus Christ to obtain the glory! We can stand fast and hold on to what has been taught, for we have God's love, everlasting consolation, good hope, comfort, and strength in every good word and work we move in.

SUMMARY:

Evidently Paul received word that some of the Thessalonians had the impression that the *"Day of Christ"* had come, that is, it was near at hand. Mistaken ideas about Christ's coming and being gathered unto Him were confusing them and disrupting their lives. To reassure them he tells them not to be unsettled or alarmed; don't be swayed from their position. Christ will not come until there is a great falling away of believers from the faith and the man of sin is revealed. He is the son of perdition (hell) leading the rebellion. He has not been revealed yet. The son of perdition is the one opposing and exalting himself so proudly against all that's called God and is worshiped. He wants to be looked at as God sitting in the temple of God and claiming himself as God. Paul told them to remember when he spoke to them of such things. And now they know how he's being restrained by God's power and that he would be revealed at God's appointed time. For right now the secret of wickedness and lawlessness is already at work; men allowed to do their own thing, until the one who restrains the antichrist removes the restraint. Then the wicked one will be uncovered and will appear. ³The coming of the lawless one

³ http://executableoutlines.com/2th/2th_02.htm
www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

is further described, whose coming will be according to the demonstrations of Satan with all power, signs, and lying wonders. He will deceive those who do not have a love for the truth. Indeed, God will also send a strong delusion to those who do not love the truth, that they might believe the lie and be condemned for taking pleasure in unrighteousness instead of believing the truth (**2:1-12**).

Paul assures the Thessalonians that they have been both chosen (**2:13**) and called (**2:14**) for service. How did God choose to save the Thessalonians? -Through sanctification by the Spirit and belief in the truth of the Gospel of the Lord Jesus Christ. Only God, through their belief in Christ, can save them. Paul's declaration that they were chosen from the beginning can be seen as referring to the beginning of his ministry to the Thessalonians or more broadly to the very beginning of time. What is clear is that salvation is the purpose of their selection. Paul is reiterating that the Thessalonians cannot accomplish their own salvation. Similarly, their Christlike growth can only be accomplished through the working of the Spirit, and knowing the truth of the gospel to the obtain (gain) the glory of our Lord Jesus Christ (**2:13-14**).

Having reassured the Thessalonian saints of their sure and certain calling and, and the ultimate glory of God, Paul offers them a final word of encouragement. Knowing that their trials and tribulations are not over, Paul urges them to "*stand fast, and hold to the traditions (in) which (they) have been taught*" (**2:15**). The "*traditions*" Paul mentions here should be understood as those godly teachings that have been given to the church (Paul's letters that expounded upon the Word). It is to these teachings that Paul is urging the Thessalonian believers to cling to what they have been taught in spite of the perils facing them. In verses **16-17**, Paul gives a prayer of blessing for divine encouragement and strength for the Thessalonian believers. Paul mentions that Christ and the Father who has loved them, and given them everlasting consolation, and good hope through grace will also comfort their hearts and establish them in every good word and work (**2:15-17**).

APPLICATION:

Just because you are chosen and called, you still have to do something. Even though knowing the "Day of the Lord" is coming and what it will incur, leaves us with one sure source of hope. It's not depended upon feelings or what someone else said they could do, a vision, or special revelation. It's coming. Be ready for the shaking!

[TOP](#)

PITWM VERSE BY VERSE

II THESSALONIANS 3:1-15

[Home](#)

2nd – 3:1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:— Paul was writing to the church: to comfort and encourage them to continue on for Christ, but Paul was in Corinth and he too was suffering all kinds of trouble, including persecution. And Paul says "finally." He gets to the end of his letter to let them know that he needed prayer and he needed believers everywhere praying for him and his companions. Paul's focus was not selfish.

2.1 There was the need for the Word to "have free course" and to be glorified. Often the Word can have no power or influence among a people because of...

- opposition • unprepared hearts • sleepy-eyed listeners • daydreaming minds
- unprepared and carnal preachers and teachers.

The list could go on and on. "**Free course**" means to run. It is a picture of an Olympian athlete running in a race; it is the picture of the Word of God spreading all over because it is...

- focused • active • strong • urgent • unflinching • vigorous • powerful

When the Word of God has free course, it will be glorified, that is, souls would be saved and lives changed as it was with the Thessalonians. This is exactly what had happened to the Thessalonian believers. The Word of God had freely spread among them, and many had been converted by the Word of God. People are freed...

- from sin and its enslavement • from guilty consciences • from immoral and evil behavior
- from unjust treatment • from ignorance • from worldliness

They no longer experience emptiness, loneliness, purposelessness, or lostness. They are free to know the Lord and to commit their lives to reaching and meeting the needs of a world full of desperate people. The Word of God had free course!

Believers should always be praying for the ministers and teachers of the gospel—that the Word of God might have a free course as it is preached and taught. Think for a moment: what would happen if the believers of a single church prayed often every day for their minister and teachers? One thing is known: God could not sit still, for He would know that those believers were as sincere and genuine as they could be. He would know that they desperately wanted to reach their community for Christ.

2nd – 3:2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

2.2 There was the need for believers to "be delivered from unreasonable and wicked men." Paul knew what it was like to be opposed by wicked people who would not listen to reason. People opposed and attacked Paul when he preached or taught God's Word, even brought before the magistrate saying they trouble the city. Ministers, teachers, and believers alike are sometimes opposed and attacked by unreasonable and wicked people. People even now oppose you when you tell them that God loves the world; that He has provided the way for man to escape death and to live forever, because they want to live like they want to, without any interference from God. They deny and ignore God's existence because they oppose anything that reminds them of eternity; of a coming day of judgment. When people lack reason and morality, goodness, and honesty, conscience and decency, they are dangerous. They can hinder both the messenger and the message of the gospel. Therefore, believers need to be constantly praying for God to deliver His people from unreasonable and wicked persons, for all men don't believe—have faith—

PITWM VERSE BY VERSE

- When we stand in the greatest need
- when people oppose and persecute us
- when the most terrible trials confront us. And they will fail to pray
- encourage
- support
- speak kindly
- or help.

2nd – 3:3a **But the Lord is faithful, ...who shall stablish you, and keep you from evil.** This is saying the Lord acts and reacts differently.

1. "But the Lord is faithful..." God will go all the way for the believer. He went all the way to the cross.
2. The Lord "will establish the believer and keep him from evil." The word "**stablish**" (*sterixe*) means to strengthen, secure, make stable or firm, and set fast. The word "**keep**" (*phulaxe*) means to guard. The word "**evil**" can refer both to evil behavior and to the evil one, that is, Satan. **The point is this:** the Lord is faithful, even if we fail to help one another. God still strengthens and guard us against Satan and his evil followers. In fact, the Lord will strengthen and guard us against all evil no matter what.
 - God will deliver us by working all things out for good.
 - God will deliver us by overcoming our failures and completing His work of salvation in us.
 - God will deliver us by delivering us from death.

2nd – 3:4 **And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.**

3. The Lord will motivate the believer "to have confidence in keeping His commandments." The Lord actually works within and energizes the believer to will and do God's pleasure, that is, to keep His commandments. When we sense a stirring, an unexpected knowing being aroused within our hearts to do good, that is the Spirit of God working within us. The Lord will continue to work within us. This is the reason Paul had confidence in the Thessalonian believers— The Lord has His way of touching us to do. Paul knew the Thessalonians would both do and would do the things commanded of them; the things given to and taught them by Paul and the others. The Lord will never leave the believer, not completely; so long as the believer is on the earth.

2nd – 3:5a **And the Lord direct your hearts into the love of God,—**

4. The Lord "directs the believer's heart" into the love of God. This means both God's love for us and our love for God. The word "**direct**" (*kateuthunai*) means to make straight or to be straight. It means to remove obstacles out of the way or to open up. The Lord Jesus Christ takes the genuine believer and opens up his heart; He straightens, directs, and focuses the believer's heart upon the love of God. The result is that the believer learns to love God more and more. His attention and focus becomes more and more set upon God's love. Therefore, when trials, trouble, temptation, and evil attack the believer, he is able to stand in the love of God and overcome the attack.

2nd – 3:5b **...and into the patient waiting for Christ.**

5. The Lord directs the believer "to patiently wait for Christ's return." The Lord Jesus Christ stirs the genuine believer to keep his eyes upon His return. Therefore, when evil strikes, the believer endures and perseveres; stands in strength and patience; keeping his eyes and heart focused upon the glorious hope of Christ—the hope of conquering death and of living forever and ever in perfection with God—the hope of ruling and reigning throughout the whole universe with Christ. Time and time again scripture reminds us that God is faithful to protect and strengthen us from the attacks of Satan.

PITWM VERSE BY VERSE

2 Thessalonians 3:6-12 INTRODUCTION:

Now this passage is very important and deals significantly with the subject for our day and time: disorderly workers. Some people in the Thessalonian church were falsely teaching that since Christ's Second Coming could happen any day, people should set aside their responsibilities, quit work, do no future planning, and just wait for Christ. But their lack of activity only led them into sin. In **1Thess.5:14**, Paul told them to give a warning to the unruly, but here Paul tells them to separate from the unruly. Some possible causes of their unruliness:

- ⁴Some of the Thessalonians had the inherent character weakness of laziness. This notion gains support from the fact that the Thessalonians were new believers - they had not had much time to be conformed to the character of Christ.
- The persecution they were suffering caused them to be in despair of their lives and also to give up their normal activities (including work).
- The nearness of Christ's return led them to the conclusion that they could give up their normal activities.
- On their own authority they claimed the same right of support from the Church that Paul might have claimed. They based this claim on their self-appointed spiritual "*ministry*" activities within the Church.

When admonitions are ignored, stronger steps are required. This is what you are to do;

2nd – 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

1. Withdraw from every brother who walks disorderly. Who are disorderly?
 - a. What does the Lord mean by "**withdraw**" (*stellesshai*)? The word means to stay away from the idle worker; to have no fellowship with him. There is a difference between acquaintanceship, friendship, and fellowship; for fellowship means "*to have in common.*" For obedient saints to treat disobedient Christians with the same friendship they show to other dedicated saints is to give approval to their sins. We are not to put our stamp of approval upon him, nor are we to run the risk of becoming identified with him. Remember in 2:15 Paul told them to "*stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*" That means withdraw from them because they are not walking in agreement with and after the tradition in which you have been taught. That is, the things "*handed down by tradition; passed on*", all the Word of God whether it is taught or written.

There are four reasons why we are to withdraw from the disorderly or idle worker.

1. Reason to withdraw: Because the idle worker disobeys the instructions of God.

2nd – 3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;—

2. Don't behave disorderly among yourselves.
 - b. Who are the disorderly? They are the idle, the slothful, and the lazy. They are the persons who refuse to work or who shirk their work or are slack in their work.

2nd – 3:8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:—

3. Avoid using your privilege for benefit.
 2. Reason to withdraw: Because the idle worker has not the example of committed workers (V7-8). Paul worked day and night so that he would not owe any man anything.

2nd – 3:9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

⁴ http://www.spiritandtruth.org/teaching/Book_of_2nd_Thessalonians/08_2Thess_3_6-12/2Thess_3_6-12_Notes.htm
www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

2. Be examples others will follow.

As a minister of the gospel, Paul had the right to be supported by believers, so that he could be free to minister more, but he refused to exercise that right; didn't want to use that power. Why? So that he could set a dynamic example of a diligent worker for the believers. So, he says *follow us*—follow our example in being a diligent worker.

- i. *You know how ye ought to follow us* (V7).
- ii. *We have set an example unto you to follow us* (V9).

2nd – 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

3. Look for gainful employment.

3. Reason to withdraw: Because the idle worker must work or lose his right to eat. This is not dealing with those who are honestly unable to work due to disability or being unable to find employment. If a person is able to work, he is to work. If he refuses, he is not to be fed; he is not allowed to sponge off the church, community, or society.

Paul had a solution and it was straightforward.

- We command you: the Church must cut off support (V6).
- We command you: you don't work; you don't eat (V10).

2nd – 3:11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

6. Don't be a busybody.

4. Reason to withdraw: Because the idle worker tends to be a busybody. The mind of man is an active thing. It is either thinking positive thoughts or negative and evil thoughts. The point is this: an idle person has an idle mind. An idle mind is the devil's playground. This is the reason trouble comes. Why? Because they do not stay busy for the Lord by helping and ministering to the needs of those within the community who are hurting, lonely, desperate, dying or lost.

2nd – 3:12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

- We command: the unruly brothers must resume gainful employment (V12).

Discipline is always a requirement when Christians are not adhering to the Lord's command, however He always bring with it the strength we need to accomplish His command.

2nd – 3:13 But ye, brethren, be not weary in well doing.

7. Don't be weary in well doing.

Paul tells the *brethren*, don't be discouraged, but stick to your job, be diligent and persevere. Do not slack off no matter what others do. "**Grow weary**" is the verb *enkakeo*, "to become tired, weary," and then "to loose heart, despair." It's easy to grow weary in doing what we know to be right, and have no encouragement. And this suggests that some might lose heart in struggling with their idle brothers. Doing what is right would include remaining examples themselves by working, by reprimanding the disorderly idlers of verse 10, and by refusing to support those who refused to work. Along with the Thessalonians, we too need to take heart and continue to do what we know to be right. Be a dynamic example for the Lord. Be encouraged!

www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

2nd—3:14 And if any man obey not our Word...have no company with him, that he may be ashamed.

8. Obey God's Word.

The importance of this discipline is to mark him out and disapprove of his behavior, don't condone it. Let him know that his refusal to work is not acceptable. Do not condone and indulge his idleness. Warning and letting him experience shame are his only hope of changing. Being warned and feeling shame might stir him to repent, get up and get to work.

2nd—3:15 Yet count him not as an enemy, but admonish him as a brother.

9. Don't count the disorderly, disobedient brethren as an enemy.

Yet, remember: We are always to treat the unruly as brothers in Christ whom we are seeking to restore, rather than treating them as enemies whom we are seeking to destroy.⁵ **"Not as an enemy"** means *"not as one who is opposed to Christ."* **"But as a brother"** could be taken to mean *"as though he were a brother,"* but the idea is *"because he is a brother, i.e., a fellow member of the body of Christ."* This draws our attention to a couple of important principles in church discipline.

- **First**, is the fact that the goal of church discipline is never punishment, but tough actions of love done with a view for reformation and restoration to fellowship with Christ and the body of Christ.
- **Second**, is the issue of extremes. Rather than being balanced, as with the Lord Jesus who was full of "grace and truth," people tend to go to extremes—they are either too lenient or too harsh. Thus, Paul stresses they were not to be treated as enemies, but admonished as brethren, and as fellow believers.

SUMMARY:

⁶Paul's letter of his final words is soliciting prayer for he and his companions; that the Word of the Lord might have free course and be glorified, and that he might be delivered from unreasonable and wicked men (3:1-2). He was confident in the Lord to establish and guard the Thessalonians from the evil one; also confident that they will do the things he commands them (3:3-4). He follows with a prayer that the Lord directs their hearts into the love of God and into patiently waiting for Christ (3:5). (3:1-5).

One last item needs to be discussed, and that is the need for disciplinary action towards those who are walking disorderly and not according to the tradition received from Paul. Reminding them of his own example of laboring night and day while with him, he charges that if anyone will not work; neither should he eat (3:6-10). Paul had heard there were members who had stopped working, and had become busybodies. He exhorts such members to work in quietness and eat their own bread. If they do not, the others are to note such persons and not keep company with them, that they may be ashamed. Such disciplinary action was to be administered in a brotherly way, not as toward an enemy (3:11-15). (3:6-15).

⁵ http://bible.org/seriespage/final-exhortations-regarding-idleness-church-2-thes-36-18#P811_237917

⁶ http://executableoutlines.com/2th/2th_03.htm

www.pitwm.net/pitwm-versebyverse.html

PITWM VERSE BY VERSE

APPLICATION:

In today's society, many Christians too often forget that we are the fruit of our Father's tree. As such, the fruit we bear should always reflect our godly lineage. It is easy to appear Christlike on Sundays. What type of fruit do we bear under stress or during times of pain, anger, confusion, or suffering? Does our testimony still reflect our Father? In good times and in bad, God is always in control. With this assurance, we as Christians have no reason to forget who we are and, more importantly, to whom we belong. Therefore, we are able to find strength in Him.

Make a list of people you know who might be weary in their walk of life. It may be because of their job, their marriage, their children etc. Have you let them know you recognize and appreciate them? Decide how you can offer them encouragement; where to find strength in the midst of what they're going through with enabling them. Let them know you are praying for them. Then be sure that you are not one of the idle ones but, one that the Lord is working in. Do not condone the disorderly! God will work on them.

[TOP](#)