

## 2<sup>nd</sup> THESSALONIANS

### INTRODUCTION AND GREETING

#### EXEGESIS VERSES 1 – 2:

<sup>GNT</sup> 2 Thessalonians 1:1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ,

<sup>NAS</sup> 2 Thessalonians 1:1 **Paul and Silvanus and Timothy to the church of the Thessalonians** Παῦλος (*n-nm-s*; "Paul") καί (*cc*) Σιλουανός (*n-nm-s*; "Silvanus"; a.k.a. "Silas" in Acts) καί (*cc*) Τιμόθεος (*n-nm-s*; "Timothy") τῇ ἡ ἐκκλησίᾳ ἐκκλησία (*d.a. + n-df-s*; "to the local church") Θεσσαλονικέων Θεσσαλονικεύς (*n-gm-p*; "of the Thessalonians"; *descriptive gen.*) **in God our Father and the Lord Jesus Christ:** ἐν (*pL*) θεῷ θεός (*n-Lm-s*; "God") ἡμῶν ἐγώ (*nrg-1p*; *ref. team Paul and church*) πατρὶ πατήρ (*n-Lm-s*; "Father") καί (*cc*) κυρίῳ κύριος (*n-Lm-s*; "the Lord") Ἰησοῦ Ἰησοῦς (*n-Lm-s*) Χριστῷ, Χριστός (*n-Lm-s*)

<sup>GNT</sup> 2 Thessalonians 1:2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>NAS</sup> 2 Thessalonians 1:2 **Grace to you and peace from God the Father and the Lord Jesus Christ.** χάρις (*n-nf-s*; "grace") ὑμῖν σύ (*nrd-2p*; *ref. Thess.'s*) καί (*cc*) εἰρήνη (*n-nf-s*; "peace") ἀπὸ (*pAbl*; "from") θεοῦ θεός (*n-Ablm-s*) πατρὸς πατήρ (*n-Ablm-s*) [ἡμῶν] ἐγώ (*nrg-1p*; *some manuscripts include "our" without strong evidence; 4<sup>th</sup> century or later*) καί (*cc*) κυρίου κύριος (*n-Ablm-s*) Ἰησοῦ Ἰησοῦς (*n-Abl-s*) Χριστοῦ. Χριστός (*n-Abl-s*)

#### ANALYSIS VERSES 1 – 2:

1. Paul opens this letter in sync with the 1<sup>st</sup> epistle adding minor variation: The pronoun “**our**” in vs.1 and “**from God the Father and Lord Jesus Christ**” in vs.2 (Cp.1The.1:1).
2. Again, he refers to the entire evangelistic team in addressing these saints, “**Paul and Silvanus and Timothy to the church of the Thessalonians**”.
3. As with the 1<sup>st</sup> letter, **Paul** asserts a bond of unity with the founders of this local **church** in their combined concern for this congregation’s spiritual well-being.
4. The authoritative relationship between the triad of communicators (**Paul**/Παῦλος – Paulus: an Apostle; **Silvanus**/Σιλουανός – Silouanos, a.k.a. Silas in Acts: a prophet; **Timothy**/Τιμόθεος – Timotheos: a P-T) is again recognized in their order of presentation.
5. Paul’s stereotype of introduction is designed to:
  - A. Orient these believers to a consistent pattern of letter writing they might expect from him whether dictated or not to combat potential forgeries (cp.2:2 cf.3:17).

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- B. It indicates that each communicator has individual style in their presentation of doctrine that can be recognized by their sheep.
  - C. Further it indicates that the doctrinal message can be expected to be uniform with past teaching and any contradictions otherwise should send up a “red flag” (cp.2:5).
  - D. In addition, the similar exchanges of address indicate an ongoing similarity of circumstances.
  - E. In the short time span between 1<sup>st</sup> and 2<sup>nd</sup> **Thessalonians**, their persecution has not abated (1:4ff cp.1The.1:6) and the need for continued emphasis in unity remains.
  - F. In the face of continued persecution, encouragement is to be drawn by the congregation from the prevailing unity of their spiritual authorities in the face of their own tests.
  - G. Now with the attack of false doctrine and dismissal of doctrine by those from their own ranks, the unity infers that the bond of like-mindedness found in +V is to prevail.
  - H. That is, all 3 members of team **Paul** are in agreement as to the doctrine to follow.
  - I. This to combat potential divisions as a result of attacks by their persecutors, false-teachers and maladjusted believers.
6. That **Paul** once again addresses the recipients corporately as “**the local church**/ἡ ἐκκλησία – he ekklesia” recognizes the primary venue in which doctrine is to be disseminated.
  7. It harks back to the end of the 1<sup>st</sup> epistle and Paul’s admonition to make sure the letter is read in their assembled bible class (cp.1The.5:27).
  8. The genitive phrase “**of the Thessalonians**/θεσσαλονικεύς – thessalonikeus” describes the local **church** in terms of the believers who made it up.
  9. The **church**, local or universal (*see Doctrine of the Church*), are believers and not a physical structure or other inanimate object. Cp.1Cor.11:18; 14:23; 15:9; 16:19; etc.
  10. What makes any **church** legitimate is their union “**in God our Father and the Lord Jesus Christ**”.
  11. This local body of believers are part of a much larger group (UC) as seen in the preposition “**in**/ἐν – en”.
  12. Further, the preposition relates to our union **in** (ἐν – en) **Christ** uniquely stated here by **Paul** as also **in God the Father**.
  13. The statement recognizes the Son also as **God** and that union with One in essence is the same as with the Other.
  14. Union with the **Father** and Son is accomplished through the baptism of the H.S. Cf.1Cor.12:13; Gal.3:27-28 cp.Col.1:18a
  15. Paul’s inclusion of the pronoun “**our**/ἐγώ - ego” is to further emphasize the bond and unity found within the fellowship of +V.
  16. Both Ph<sub>1</sub> and Ph<sub>2</sub> +V share in a unique bond of unity and like-mindedness of faith.
  17. The inseparable nature of our union with **Christ** demonstrates the bond formed with likeminded +V. Cf.Rom.8:38,39
  18. It is within that bond of +V that the truth in the face of its antagonists will be recognized and adherence to the POG realized.
  19. That Paul now associates the evangelistic teams’ union as the same as the Thessalonians’ is a subtle recognition that +V in the **church** will adhere together in application of the truth of his letter overcoming any continuing or new hazards they may face prompting its writing.

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20. The impact of this harmonious opening of unity is to once again show contrast of +V with the competitive and divisive nature of their negative antagonists seeking to upset the ranks.
21. The element of greeting in vs.2 again finds similarity with the 1<sup>st</sup> letter, “**Grace to you and peace**”.
22. “**Grace**/χάρις – charis” refers to the unmerited, underserved goodness and favor of **God** towards men.
23. All aspects of **grace** would be in view here as **Paul** is writing to an adjusted body of believers (saving, living, surpassing, dying and greater).
24. “**Peace**/εἰρήνη – eirene” is the absence of conflict and indicates an harmonious existence.
25. **Peace** comes in orientation to **grace** beginning Ph<sub>1</sub> (Eph.2:14-17) and finding expression Ph<sub>2</sub> both within (inner **peace** cp.2Pet.1:2; Phi.4:7,9) and without (1The.5:13).
26. The terms together recognize the necessary ingredients for the harmonious unity to be a reality that in principle has been incorporated into the introduction.
27. In comparison to 1The.1:1, Paul here adds “**from God the Father and the Lord Jesus Christ**” denoting a two-fold purpose:
  - A. To further articulate the source of these spiritual blessings.
  - B. To pick up where he left off in closing the 1<sup>st</sup> letter that **grace and peace** belong to the Father and Son (cp.1The.5:23,28).
28. The astute reader would pick up on the latter purpose and see immediate validation of Pauline authorship threading together Paul’s train of thoughts.

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### THANKSGIVING FOR +V

#### EXEGESIS VERSE 3:

<sup>GNT</sup> **2 Thessalonians 1:3** Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους,

<sup>NAS</sup> **2 Thessalonians 1:3** We ought always to give thanks to God for you, brothers, ὀφείλομεν ὀφείλω (*vipa--1p; lit. of financial indebtedness; fig. "We are under obligation/We are indebted/We ought"; used 35x*) πάντοτε (*adv.; "always/at all times"*) Εὐχαριστεῖν εὐχαριστέω (*compl. inf./pa; "to give thanks"*) τῷ ὁ θεῷ θεός (*d.a. + n-dm-s*) περί (*pg; "about/concerning/for"*) ὑμῶν, σύ (*npg-2p; ref. +V*) ἀδελφοί, ἀδελφός (*n-vm-p*) **as is only fitting, because your faith is greatly enlarged,** καθώς (*comp. conj.; "as"*) ἐστίν, εἰμί (*vipa--3s*) ἄξιόν ἄξιος (*a--nn-s; lit. bringing up the beam of the scale; "proper/fitting/deserving"*) ὅτι (*explan. conj.; "because/that"*) ὑμῶν σύ (*npg-2p*) ἡ πίστις (*d.a. + n-nf-s; "the faith"*) ὑπεραυξάνει ὑπεραυξάνω (*vipa--3s; "grows beyond measure/is greatly enlarged"; hapax*) **and the love of each one of you toward one another grows ever greater;** καί (*cc*) ἡ ἀγάπη (*d.a. + n-nf-s; "the love"*) ἐκάστου ἕκαστος (*a--gm-s; "each/every"*) ἐνὸς εἷς (*card. adj./gm-s; "one"*) πάντων πᾶς (*a--gm-p; "of all"*) ὑμῶν σύ (*npg-2p; "of you"*) εἰς (*pa*) ἀλλήλους, ἀλλήλων (*recipr. pro./am2p; "one another"*) πλεονάζει πλεονάζω (*vipa--3s; "is increasing/grows greater"; used 9x*)

#### ANALYSIS VERSE 3:

1. Vs.3 begins a new paragraph ending vs.12 with vss.3-10 one long sentence in the Greek text.
2. As with the 1<sup>st</sup> epistle, the subject of thanksgiving for this local church is immediate, “**We ought always to give thanks to God for you, brothers**” (cf.1The.1.2).
3. More than just acknowledging their thanksgiving, Paul now stresses an underlying reason why.
4. That is, the obligation team Paul has **to God “to give thanks/εὐχαριστέω – eucharisteo”** for this local church.
5. The verb “**we ought/ὀφείλω – ophailo**” speaks of a duty, obligation or debt that one is required to satisfy by reason of law, duty, custom or equity. Cp.Luk.17:10; Joh.13:14; Rom.15:27; Eph.5:28; 1Joh.4:11

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6. Of the two times Paul expresses prayer **thanks** for these believers in this epistle, in both cases he employs this obligatory verb. 2The.1:3; 2:13
7. The idea that Paul is stressing is that their thanksgiving finds its roots in the POG being fulfilled in the lives of +V exactly as the Father has decreed.
8. Team Paul recognizes their indebtedness **to God** for bringing together the evangelists with these +V saints in fulfillment of the doctrine of election and calling (cf.2:13-14).
9. That it was God's will for these evangelists to found this local church of strong +V and become an integral part of their existence as shepherds, they are forever in God's debt.
10. The binding of +V communicators with +V sheep is understood in the term "**brothers**/ἀδελφός – adelphos".
11. It is the +V between them that **God** recognized as the necessary ingredient to bring them together in the brotherhood of Christianity as shepherd to sheep (right P-T/congregation).
12. That Paul's gratitude is not merely subjective (emotionally motivated) is made clear in the phrase "**as is only fitting**/καθώς εἰμί ἄξιος – kathos eimi axios" that literally means "**just as it is of equal worth**".
13. The equality is found in the expression of the Thessalonians' +V comparable to team Paul as **brothers**.
14. Where believers are responding aggressively to the teaching of the pastor, there is a corresponding obligation on his part to render **thanks to God** for their application.
15. This as a daily and routine part of his prayers as further brought out by the adverb "**always**/πάντοτε – pantote".
16. The +V pastor zealously teaching +V sheep just as zealously orienting to it is evidence of the plan of election and calling being fulfilled in the broadest of terms (Ph<sub>1</sub> and Ph<sub>2</sub>).
17. Paul then points to their +V as the interrelating factor in the thanksgiving providing evidence of it on two fronts:
  - A. "**Because your faith is greatly enlarged**".
  - B. "**And the love of each one of you toward one another grows ever greater**".
18. Between the writing of these two letters, Paul has received fresh information on the status of the church.
19. That which feeds the +H/joy found in God's plan is the news of their continued spiritual advance.
20. While the initial response of a new church positive to the truth excites rejoicing on part of the P-T, it is their continued +V response that leads to a surpassing level of thanksgiving.
21. The noun "**the faith**/ἡ πίστις – he pistis" is used 5x in this letter, here with the definite article.
22. If Paul's use of the same term in the 1<sup>st</sup> epistle sets precedence, then he couples it with the d.a. to emphasize active **faith** to BD (only 1x in 1<sup>st</sup> Thess. is it used w/out the d.a. to denote passive faith; cf.1The.5:8).
23. Their "**faith**" looks to their +V to BD that Paul acknowledges "**is greatly enlarged**/ὑπεραυξάνω – huperauxano", a hapax that means "*to increase above measure*".
24. It is a statement recognizing that their **faith** in BD had grown commensurate with the teaching they had received at a rapid or accelerated level.
25. News had returned back to Paul of their orientation to the 1<sup>st</sup> epistle and obvious orientation to continued sound teaching within their own ranks.

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26. Their frame of reference doctrinally had advanced beyond basic doctrines typical of the infancy state of a new church and had expanded beyond *measure*.
27. It can be almost mind-boggling at the amount of BD +V under consistent sound teaching can assimilate within a short period of time.
28. To the degree the believer GAP's and orients to BD, to that degree their **faith** grows.
29. The more doctrine you hear, the more you have to believe and the +V do believe.
30. The objective is to grow our **faith** GAP'ing the entire counsel/epignosis (cp.1Tim.2:4).
31. In a relative short period (less than a year) for this local church, the group corporately had GAP'd doctrine at a high level.
32. What facilitated their spiritual advance was their accepting the teaching for what it was i.e., the WOG, not the word of men (cf.1The.2:13).
33. Doctrine is the fuel that drives the engine and +V is the spark that ignites the doctrine performing that necessary for spiritual advance.
34. The overt evidence of their growth in **faith** is seen in the growth of “**the love of each one of you toward one another**”.
35. “**love**/ἡ ἀγάπη – he agape” looks to Divine love or application of BD in FHS.
36. This **love** is not maudlin or emotional but reflects God's attribute of **love** expressed in the sphere of righteousness and truth (cf.2The.3:5).
37. Truth/BD possesses the requisite information necessary to receive God's **love** (cf.2The.2:10).
38. In turn, by embracing it in application the believer reflects God's **love**.
39. Paul further acknowledges that their **love** also “**grows greater**/πλεονάζω – pleonazo”.
40. This “growth” verb has the idea of “*more than sufficient*”.
41. His statement is acknowledgement to the over and beyond applications this church has a reputation for making (cf.vs.4).
42. Their objects for expressing **love** is “**toward one another**/εἰς ἀλλήλων – eis allelon” which highlights the bond these believers have as a local church.
43. This harks back to the unity of +V brought about under the doctrine of election and calling as the underlying reason for thanksgiving.
44. While the church stands tall corporately, Paul makes clear that their corporate success depends upon individual application.
45. This is brought out in the phrase “**each one**/ἐκαστος εἷς – hekastos heis” that is in the singular of the **love** directed **toward** the corporate body (stated in the plural).
46. Paul's prayer in the 1<sup>st</sup> epistle that their **love** “*increase and abound*” has been answered (cf.1The.3:12).
47. Their growing level of **faith and love** is a mark of the spiritual maturing of the members of the congregation.
48. Where this reality exists in local churches, there is further obligation of thanksgiving to be observed by the P-T.
49. The thanksgiving is rooted in the doctrine of election and calling affecting +V whose response to BD merits praise **to God**.
50. This, then, sets the tone for the letter to follow.
51. Paul is not here suggesting that there was no room for improvement, or that there were not problems to be addressed in the church, only that as a local body in Christ they were functioning at an exceptionally high level in their present situation.

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### SANCTIFIED BOASTING IN THEIR CORPORATE +V

#### EXEGESIS VERSE 4:

<sup>GNT</sup> 2 Thessalonians 1:4 ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,

<sup>NAS</sup> 2 Thessalonians 1:4 **therefore, we ourselves speak proudly of you among the churches of God** ὥστε (*infer. conj.*; "therefore/consequently"; expresses a result from the preceding) ἡμᾶς ἐγώ (*npr-1p*; "we"; ref. team Paul; emphatic) αὐτοὺς αὐτός (*npram1p*; "ourselves"; emphatic) ἐγκαυχᾶσθαι ἐγκαυχάομαι (*inf. result/pd*; "continue to boast/speak proudly"; used 1x; used 4x in LXX in a bad sense) ἐν (*pL +*) ὑμῖν σύ (*npd-2p*; "in you"; ref. church corporately) ἐν (*pL or place*; "among") ταῖς ἢ ἐκκλησίαις ἐκκλησία (*d.a. + n-Lf-p*; "the churches") τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*; "of God") **for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.** ὑπὲρ (*pg*; "for/about/on account of") ὑμῶν σύ (*npg-2p*; ref. Thess.'s) τῆς ἢ ὑπομονῆς ὑπομονή (*d.a. governs both nouns + n-gf-s*; "perseverance/patience/steadfastness"; used 32x) καί (*cc*) πίστεως πίστις (*n-gf-s*; "faith"; active faith) ἐν (*pL*) πᾶσιν πᾶς (*a--Lm-p*; "all") ὑμῶν σύ (*npg-2p*; ref. Thess.'s) τοῖς ὁ διωγμοῖς διωγμός (*d.a. + n-Lm-p*; lit. to pursue/chase; "persecutions"; used 10x) καί (*cc*) ταῖς ἢ θλίψεσιν θλίψις (*d.a. + n-Lf-p*; lit. pressing together; "afflictions/oppressions"; used 45x) αἷς ὅς (*rel. pro. Lf-p*; "in which") ἀνέχεσθε, ἀνέχω (*vipm--2p*; lit. to exercise self-restraint; "you endure/keep putting up with/show forbearance"; used 15x)

#### ANALYSIS VERSE 4:

1. The inferential conjunction "**therefore**/ὥστε – hoste" draws from vs.3 the exceptional status of this church as advancing believers.
2. As a result of their zeal for BD and ongoing tenacity in application, this opens the doors for team Paul to further reference this local **church** as a source of encouragement to other +V (cf. 1The.1:7ff).
3. While the founding of this local **church** under hostile and adverse circumstances was one witness, their continued rapid spiritual advance in such an environment (cf. vs.4b) exhibits a witness at another level.

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4. This as to the evidence of +V being conformed to the Son under the doctrine of election and calling seen only in Ph<sub>2</sub> +V.
5. The in turn provides a doctrinal basis for boasting rights of their shepherds to marquee their **church** as Paul now notes, “**we ourselves speak proudly of you among the churches of God**”.
6. The double emphatic use of the pronouns “**we ourselves**/ἐγὼ αὐτός – ego autos” looks to the uniqueness of the occasion for pastoral boasting.
7. Team Paul did not go around loosely or lavishly throwing accolades on **churches**, but reserved them for outstanding applications or virtues.
8. The purpose further was not to make their ministry “look good”, but to provide encouragement, motivation and edification to others.
9. Other examples of Paul boasting in this regard include 2Cor.8:1-5 and 9:2-4.
10. The compound infinitive of result “**speak proudly**/ἐγκαυχάομαι – egkauchaomai” is only used here in the N.T. and looks to a sanctified pride verbally expressed regarding another.
11. It is used 3x in the LXX in a sinful sense (Psa.52:1; 74:4 [*have roared*]; 96:7) and 1x for sanctified boasting (Psa.106:47 [*glory*]).
12. Another similar compound cognate of the verb is used in a negative sense in Rom.11:18 (κατακαυχάομαι – katakauchaomai; “to exalt/*arrogant*”, used 2x) also used in Jam.2:13 (*triumphs*) and 3:14 (*arrogant*).
13. What makes Paul boasting sanctified is that its reality is found in compliance with doctrine, here under exceptional circumstances.
14. Adjusted P-T’s tend to **speak** with high regard regarding +V that apply over and beyond and in the face of opposing circumstances.
15. Their audiences for boasting were “**among the churches of God**/ἐν ἡ ἐκκλησία ὁ θεός – en he ekklesia ho theos”.
16. The plural of “**churches**” recognizes the plethora of *local churches* that represent the Universal Church in the CA.
17. Contextually it looks to other **churches** that were a part of the itinerary and ministry of the missionary team.
18. The arenas for boasting are restricted as those on the outside could not and would not understand or appreciate their pride.
19. The descriptive genitive “**of God**” looks to Whom the **churches** belong and from Whom they are able to exist.
20. Contextually it embraces God as the One ultimately responsible in His choosing +V as the benefactors of His plan and hence why they exist as a local church (cf.1Pet.1:1-2).
21. It is phraseology common for describing a local church. Cp.1Cor.1:2; 11:16,22; 2Cor.1:1; 1The.2:14; 1Tim.3:5,15
22. While doctrine is understood as the pillar for boasting, the opportunity for boasting rests upon the volition of the Thessalonian church.
23. Paul describes their volition in terms of virtues inherent in +V, “**for your perseverance and faith in the midst of all your persecutions and afflictions which you endure**”.
24. The two-fold nature of their +V is seated on “**perseverance and faith**” with both nouns governed by one definite article (ἡ ὑπομονή σύ καί πίστις – he hupomone su kai pistis: the d.a. and both nouns are gen.fem.sing.).



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25. The first, “**perseverance**”, looks to patience/steadfastness regarding circumstances of life.
26. It depicts life in the A/C as a patient bearing of stress and pressure; a “weight or burden” that the adjusted believer endures and waits for God to change. Cp.Luk.9:23
27. It looks to the discipline of not overreacting to the pressures encountered in the CWL capitulating to the STA.
28. The STA does not enjoy or tolerate suffering that is foreign to its nature; like water the STA seeks the path of least resistance that which is comfortable and appealing to the lust grid.
29. This patience is not a stoic resignation towards the circumstances of life, but a heroic endurance based on the fact that one is involved in the correct cause.
30. Embracing the doctrine of resurrection and the Bema seat judgment, we are able to tolerate (even with +H) whatever is unpleasant in the Christian walk.
31. The second noun “**faith**” is once again active and here emphasizes “**faith-rest**”.
32. This means they put their trust in **God** and the doctrine to which they zealously adhered.
33. In spite of the increasingly difficult situation surrounding this local church since the missionaries’ departures, they were dealing with it according to the doctrine they received.
34. They did not compromise their **faith**, nor did they panic; they held firm, doing the things that believers are supposed to do “**in the midst of all**/έν πάς – en pas” the persecution.
35. That the circumstance of hostility is carried over from the first letter (cf.1The.1:6; 2:14; 3:3,4) is then made clear with the dual nouns “**persecutions and afflictions**/ὁ διωγμός καί ἡ θλίψις – ho diogmos kai he thlipsis”.
36. The noun “**persecutions**” literally means “to pursue or chase” and highlights the ongoing hostility +V faces with –V in Satan’s world.
37. +V does not have to drum up **persecutions**; **persecutions** will find +V.
38. This noun correlates with their “**perseverance**” denoting the patience +V must have defending against the continuous antagonisms of the enemies of truth.
39. The next noun “**afflictions**” literally means “press together” and looks to the oppressions the believer experiences as a result of negative antagonism.
40. This noun correlates to their **faith-rest** recognizing that **God** first and foremost will not place upon them pressure too great (cf.1Cor.10:13) and the fact that He will ultimately vindicate their +V for standing firm (cf.1Pet.1:3-7).
41. The final phrase “**which you endure**/ὅς ἀνέχω – hos anecho” literally means “to exercise self-restraint” and points to the disciplined practice of overruling the STA to sustain their +V. Cp.Col.3:13
42. The present tense of the verb “**endure**” indicates that this testing was ongoing at the point of writing and that the readers were successfully standing up to them.
43. It looks to the willingness of +V to “bear up” under adverse circumstances to remain +V and enjoy the ultimate benefits of God’s plan in conformity to His Son.
44. This quality of +V should be a source of encouragement to all believers to continue to hang in there with their own tests of life.
45. If +V can persevere under such hostile circumstances, then there is no excuse for believers to be other than +V.
46. God provides all that is necessary to flourish in the CWL as long as the believer provides the requisite +V.
47. *Review the Doctrine of Boasting.*

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48. Review the Doctrine of Faith-rest.

### UNDESERVED SUFFERING ATTESTS GOD'S PERFECT JUSTICE

#### EXEGESIS VERSE 5:

<sup>GNT</sup> 2 Thessalonians 1:5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,

<sup>NAS</sup> 2 Thessalonians 1:5 **This is a plain indication of God's righteous judgment** ἔνδειγμα (n-nn-s; "evidence/proof/plain indication"; hapax; from "ἐνδείκνυμι - endeiknumi" meaning "to show/point out") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) τῆς ἡ δικαίας δίκαιος (d.a. + a--gf-s; "righteous/fair/just") κρίσεως κρίσις (n-gf-s; lit. a separating or distinguishing between right and wrong; "judgment") **so that you may be considered worthy of the kingdom of God, εἰς** (pa +) τό καταξιωθῆναι καταξιόω (+ inf. purp./pa; "in order to be considered worthy of/deserving") ὑμᾶς σύ (npa-2p; ref. object of consideration, the Thess's [+V]) τῆς ἡ βασιλείας βασιλεία (d.a. + n-gf-s; "the kingdom") τοῦ ὁ θεοῦ, θεός (d.a. + n-gm-s) **for which indeed you are suffering.** ὑπὲρ (pAbl +) ἧς ὅς (rel. pro./gf-s; "on behalf of which/for which"; antecedent = kingdom) καί (adjunct.; "also"; not ascensive "indeed") πάσχετε, πάσχω (vira--2p; "you are suffering")

#### ANALYSIS VERSE 5:

1. Paul continues the train of thought from vs.4 as to the Ph<sub>2</sub> +V of these saints persevering under hostile circumstances.
2. It is their Ph<sub>2</sub> faith (faith + works cf.vs.3b) that overtly displays the doctrine of election and calling (cf.vs.11; 2:13,14) being fulfilled in an otherwise antagonistic negative world.
3. It evidences the character of **God's** faithfulness to bring to pass that necessary for +V to flourish (cp.1The.5:24).
4. It in turn further highlights His character/essence in its exercise of justice in a conflicting world of opposing wills.
5. In other words, their Ph<sub>2</sub> +V being subjected to persecution overtly validates **God's** right to execute His justice in the realms of both +V and -V.
6. The principle is that God must judge all men according to His righteousness (cp.Joh.7:24; Act.17:31).
7. That **judgment** centers on faith in Christ (cp.Joh.3:18; 5:24; 2The.2:12).
8. Faith in Christ establishes a distinction between +V and -V (cp.Joh.3:19).
9. Yet, Ph<sub>1</sub> faith does not demand an overt display of the faith exercised.
10. It is Ph<sub>2</sub> faith that evidences our Ph<sub>1</sub> calling (cf.2Pet.1:10) and overtly manifests that +V exists in a sea of -V (cp.Joh.3:20-21).

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11. This is no more evident than in the arena of persecution of the **righteous**.
12. Therefore, apart from Ph<sub>2</sub> +V, there would be no overt means to prove the two distinct volitional classes of men validating His exercise of perfect justice.
13. This is the idea underwriting vs.5a, “**This is a plain indication of God’s righteous judgment**”.
14. Paul sees in the experience of underserved **suffering** of the Thessalonians overt proof of **God’s righteous judgment**.
15. The noun “**a plain indication**/ένδειγμα – endiegma” is a hapax meaning “evidence/proof”.
16. It is from the verb “ένδείκνυμι – endeiknumi” used 11x that means “to overtly show/point out/demonstrate. Cp.Rom.2:15; 9:17,22; 2Cor.8:24; Eph.2:7; etc.
17. The Thessalonians’ +V in the face of persecution publicly demonstrates the conflict of wills existing in the world that must be differentiated by God and judged. Cp.Joh.15:18-19; 1Joh.3:13
18. As the remainder of our verse through vs.10 makes clear, the adjusted believers will be rewarded and unrepentant antagonists will suffer.
19. This action of judging is called “**God’s righteous judgment**/ὁ θεός ἡ δίκαιος κρίσις – ho theos he dikaios krisis”.
20. The ultimate judging belongs to **God’s** +R and Justice to reward Christians who so suffer and to punish their unrepentant persecutors.
21. Then and only then can His righteousness and justice be satisfied.
22. That His **judgment** is “**righteous**” means that His critique is right, correct, just, fair, true, completely lacking in partiality and based solely on the facts.
23. The “judging” looks to the act of distinguishing between right and wrong separating the innocent from the guilty and providing the appropriate verdict on behalf of both parties.
24. To anyone with BD, the experience of persecution of +V is proof positive that a future balancing of accounts by God must occur with respect to both parties.
25. The **judgment** is a future **judgment** in which He will make the final ultimate distinction between those that are His and those that are not (cf.vss.7-9).
26. It is not God’s directive will that –V persecute +V believers, but Paul fully recognizes the issues of the A/C centering on +V and –V with respect to **God’s** justice.
27. And the fact is, God permits persecution of +V to exist, “**so that you may be considered worthy of the kingdom of God, for which indeed you are suffering**”.
28. While God could prevent it from happening, there would otherwise be no means to overtly differentiate between those aligned with God (+V) versus His opponents (–V).
29. The phrase “**so that you may be considered worthy**” is a purpose infinitive (είς τό καταξιόω – eis to kataxioo” underscoring **God’s judgment** separating +V from –V as the purpose for allowing persecution to exist.
30. The phrase “**kingdom of God**/ἡ βασιλεία ὁ θεός – he basileia ho theos” looks to the believers resurrection future and participation in the Millennium (cf.vs.7,10).
31. The “**suffering**/πάσχω – pascho” refers to undeserved suffering. Cp.1Pet.2:20
32. Testing that includes persecution is designed for the purpose of rendering believers’ Ph<sub>2</sub> **worthy** for reward in their place in **God’s kingdom** evidencing their faithfulness to BD while living under the rule of Satan.

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33. Believers that fail to endure their allotted **sufferings** cowing to their persecutors are not **worthy** of the **kingdom** and will be denied future reward. Cf.Rev.2:24-27
34. We are enjoined in Scripture to “walk **worthy**” of our calling. Eph.4:1; Phi.1:27; Col.1:10; 1The.2:12; 2The.1:11; Rev.3:4
35. Those that compromise with the enemy deny the Lord and the Lord will deny them reward in the future. Cf.Mat.10:33; 2Tim.2:11-13 cp.Rev.2:13
36. The **kingdom** is to be entered through sufferings. Act.14:22
37. While mere participation in the **kingdom** is not based on **suffering** (works), but upon the new birth (cf.Joh.3:3,5), full SG<sub>3</sub> blessing is dependent upon acclimating to one’s allotted sufferings Ph<sub>2</sub>.
38. The differences in glory and prestige between cowardly, negative believers and positive steadfast believers will be dramatic.
39. The Hebrew Christians were in danger of succumbing to the pressures of their chronic persecutions and the author of Hebrews warns them that while they will be rewarded for faithfulness to date, they will forfeit “great reward” if they give in before the end. Cf.Heb.6:10,11; 10:32-36
40. The verdict or worthiness comes from the Lord (based on grace), the **righteous** Judge and the means is endurance under persecution for the faith.
41. Enduring sufferings is our token of publically manifesting the +V that God will ultimate vindicate Ph<sub>3</sub>.
42. Believers that endure persecution have the distinction of historically representing +V at the highest levels.
43. We endure to gain maximum reward.
44. Our present sufferings on “the glory road” are completely outstripped by the glory to follow. Cp.Rom.8:16-18 cf.2Cor.4:17,18
45. Each believer is to fill up the allotted measure of the sufferings of Christ (Col.1:24) and by so enduring we suffer for His sake (cf.Phi.1:29).
46. Reasons that many believers do not suffer today under persecution in our society include:
  - A. Many (if not most) do not make an issue of Jesus Christ and BD before those that are antagonistic.
  - B. Christianity has become more socially acceptable under the banners of tolerance and open-mindedness; tolerance exists as long as we agree with their position; ecumenicalism is the result.
  - C. Believers compromise BD catering to similarities or relationships and ignoring the real spiritual issues to keep the peace.
47. If we made BD an issue at each and every opportunity, we would quickly find those now tolerant to become antagonistic clearly manifesting the negative side for God’s **judgment**.
48. To shrink back from our sufferings (cf.Heb.10:39) is to imitate the unbeliever, for which there will be a very real loss.
49. The final conjunction “**indeed**/καί - kai” is better rendered as “**also**” as Paul continues to equate the +V of the Thessalonians with that of the evangelistic team (established vs.3) evidenced in the enduring of their own sufferings.

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### THE EQUITY OF GOD'S JUSTICE

#### EXEGESIS VERSE 6:

<sup>GNT</sup> 2 Thessalonians 1:6 εἴπερ δίκαιον παρὰ θεῶ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν

<sup>NAS</sup> 2 Thessalonians 1:6 **For after all it is only just for God to repay with affliction those who afflict you,** εἴπερ (*cond. conj.; strengthen form of the particle "ei", here as 1st class, assumed as true but with condition; "if indeed/if after all"*) δίκαιον δίκαιος (*a--nn-s; "righteous/just/proper"; same as vs.5*) παρὰ (*pAbl; "for/from"*) θεῶ θεός (*n-AbIm-s*) ἀνταποδοῦναι ἀνταποδίδωμι (*inf. purp./aa; "to repay/give back in return"*) θλίψιν θλίψις (*n-af-s; "with affliction/oppression"; same as vs.4*) τοῖς ὁ θλίβουσιν θλίβω (*d.a. + subs. ptc./p/a/dm-p; "the ones afflicting"*) ὑμᾶς σύ (*npa-2p*)

#### ANALYSIS VERSE 6:

1. The opening conjunction “**For after all**/εἴπερ – eiper” is a strengthened form of the particle “εἰ – ei” that combines the effect of a 1<sup>st</sup> class condition (assumed true) with stipulation.
2. The nuance of the 1<sup>st</sup> class is captured in the NAS supplied “**it is only**” (present tense) and the entire opening phrase could be translated “**If indeed it is**” or “**If after all it is**”.
3. The nuance of stipulation is more clearly brought out in the conjunction’s use in Rom.8:9,17, where the indwelling of the H.S. and suffering by believers are assumed true based on the condition that the readers are already believers.
4. The stipulation in our verse is that God’s justice is always right, but its expression is contingent on whether +V or –V are in view.
5. In other words, His justice assumes that the negative persecutors remain unrepentant and further assumes that the suffering is undeserved.
6. Further, it regards His justice in ultimate terms of historical expression at the 2<sup>nd</sup> Advent (cf.vss.7b-9).
7. The conjunction is to be understood: “**If indeed it is...and it is based on undeserved suffering and the historical judgment that follows**”.
8. Paul’s following statement therefore is not just a general reference of God’s moral virtues, but more specifically a statement of ultimate vindication and retribution respectively.
9. The opening conjunction is designed to introduce a promise for these +V saints experiencing undeserved suffering contingent upon the volitional status quo of both parties.
10. This is the idea underwriting the fact that it is “**just for God to repay with affliction those who afflict you**”.
11. The adjective “**just**/δίκαιος – dikaios” is the same used in vs.5 to describe God’s justice and is better translated as “**righteous**” to express the full emphasis of Paul’s words.

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12. That is, it is God's +R that governs the dispensing of His justice and therefore the attendant requisite that determines whether the individual is on the blessing or retributive side of judgment.
13. The prepositional phrase "**for God**/παρά θεός – para theos is literally "**from God**" that is directive inferring that the requisite virtue determining which judgment one faces is based on orientation to the POG (+V versus –V).
14. The purpose infinitive "**to repay**/ἀνταποδίδομι – antapodidomi" denotes that the repercussion of judgment will be either in the form of blessing or vengeance by **God**.
  - A. Blessing, as of the reward bestowed at the resurrection of the righteous. Luk.14:14
  - B. Or as vengeance. Rom.12:19; Heb.10:30 cp.LXX: Psa.137:8,9; Isa.66:6
15. There will be no greater example of the fulfillment of this promise historically than at the 2<sup>nd</sup> Advent when CA believers will return with Christ to witness the destruction of His (and ours) enemies as will be brought out in vss.7-10 (cp.Rev.19:11ff).
16. Whereas Paul referenced the overt evidence attesting God's judgment in vs.5, he now attests that overt evidence will be seen in vindication and retribution respectively.
17. The final phrase "**with affliction those who afflict you**/θλίψις ὁ θλίβω συ – thlipsis ho thlibo su" is a conspicuous play on words demonstrating an "eye for an eye" principle (cf.Exo.21:23-25).
18. In our verse, Paul finds it unnecessary to demonstrate that **God** has the power to act in accordance to His +R, but states it as a matter of fact.
19. That fact remains presently unattested historically as **God** provides the grace of time for individuals to express their volition one way or the other. Cf.2Pet.3:9
20. For the +V, it remains a matter of perseverance and faith-rest that **God** will ultimately vindicate all concerned and that in a most public and historical way.
21. The universal principle "what goes around comes around" will be proven with respect to +V and –V. Cf.2Cor.9:6; Gal.6:7

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### GOD'S DISPENSING OF JUSTICE HISTORICALLY VSS.7-10

#### VINDICATION FOR BELIEVERS

#### EXEGESIS VERSE 7:

<sup>GNT</sup> 2 Thessalonians 1:7 καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ

<sup>NAS</sup> 2 Thessalonians 1:7 (Revised) **and to give relief to you who are afflicted and to us as well** καί (cc) ὑμῖν σύ (npd-2p; ref. Thess.'s) "to give" supplied ἄνεσιν ἄνεσις (n-af-s; lit. relaxing; "relief/rest/refreshment/freedom from confinement"; used 5x) τοῖς ὁ θλιβομένοις θλίβω (d.a. + adj. ptc./p/p/dm2p; "the ones being afflicted"; same as vs.6) μεθ' μετὰ (pg +) ἡμῶν, ἐγώ (npg-1p; ref. team Paul; Grk: "with us"; NAS "and to us as well") **when the Lord Jesus shall be revealed from heaven with His mighty angels,** ἐν (pL of time; "when/at") τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) Ἰησοῦ Ἰησοῦς (n-gm-s) τῇ ἡ ἀποκαλύψει ἀποκάλυψις (d.a. + n-Lf-s; "the revelation/disclosing/will be revealed"; used 18x) ἀπ' ἀπό (pAbl; "from") οὐρανοῦ οὐρανός (n-gm-s; "heaven") μετ' μετὰ (pg; "with") αὐτοῦ αὐτός (nrgm3s; ref. Christ) δυνάμεως δύναμις (n-gf-s; "powerful/mighty"; same as 1The.1:5) ἀγγέλων ἄγγελος (n-gm-p; "angels")

#### ANALYSIS VERSE 7:

- 1 Having stated that God's +R demands retribution towards the persecutors of +V on their behalf in vs.6, vss.7-10 states when the judgment will be historically executed.
- 2 This specifically at the 2<sup>nd</sup> Advent as vss.7b and 10a make clear.
- 3 At that point in history, God will intervene in human history on a global scale "**and give relief to you who are afflicted and to us as well**".
- 4 The judgment that will occur is on behalf of all believers of whom Ph<sub>2</sub> +V so represent experientially (cf.vss.4-5).
- 5 The phrases "**to you/σύ - su**" and "**to us as well (with us)/μετὰ ἐγώ - meta ego**" point to the +V of the Thessalonians and team Paul respectively idealizing Ph<sub>2</sub> +V in this respect.
- 6 Further, the phrase "**to us as well**" betrays team Paul's own experience of persecution that is reflected later in the letter (3:2) and attested in 1The.2:15; 3:7.
- 7 Persecution of +V is a regular and ongoing feature of living in Satan's world.
- 8 It began with Cain and Able. Gen.4:1ff
- 9 It was prophesied in Gen.3:15: "*And I will put enmity/hostility Between you (Satan) and the woman, And between your seed (unbelievers) and her seed (believers); He (Messiah) will*

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*bruise you on the head* (Satan strategically defeated at the Cross; tactically defeated at the 2<sup>nd</sup> Advent), *And you shall bruise him on the heel* (Jesus' persecution in connection with the Cross that was overcome via resurrection)".

- 10 Herod's murder of the infants in an attempt to kill the infant Jesus is a prominent example in the gospel history. Mat.2:13,16
- 11 In Acts we see the persecution of the early Church by Jews and later by the Gentiles (ex. Nero).
- 12 The same attitude of hostility is manifested toward those that will not worship Satan in the final years of Daniel's 70<sup>th</sup> Week resulting in mass genocide. Rev.13:7-8,15
- 13 Persecution by governments (Rev.18:24), societies, religions (Rev.17:6) and individuals continues throughout the CA.
- 14 The U.N. is designed to wipe out Christian fundamentalism such as exemplified in their human rights charter respecting children. Cf. <http://www.wnd.com/2009/02/87929/>
- 15 Truly, and at all times, the body of Christ on earth is as Paul declares in Rom.8:36 quoting Psa.44:22.
- 16 The ultimate and final **relief** of this tyranny comes to the entire family of God when Christ returns to establish His millennial kingdom.
- 17 The noun "**relief**/ἄνεσις – anesis" literally means to "relax from tension" (cp.2Cor.7:5) with a nuance of being "free from confinement" (cp.Act.24:23).
- 18 Contextually it looks to **relief** from suffering universally by antagonistic unbelievers interfering with +V fully expressing and applying BD without censure.
- 19 With the Advent of the Millennium, Christ and resurrected saints will rule over the world according to the standards of righteousness. Cf.Rev.2:26-27; 12:5; 19:15
- 20 The absence of persecution and the vindication of the righteous is one of the singular blessings of the kingdom pertinent to all +V before and after.
- 21 For those that are steadfast Ph<sub>2</sub>, there is exceptional vindication as they will rule with Christ at the highest levels of God's kingdom.
- 22 While God does intervene on behalf of +V at a more personal level with respect to their antagonists, Paul wants his readers to focus on the big picture.
- 23 That is, history itself will conclude on the side of the righteous and it is only a matter of time before the position of +V is exalted over their enemies for all times.
- 24 Persecution and suffering is only temporary; vindication and victory is forever.
- 25 Vs.7b then specifically tells us the timing of this turn of events, "**when the Lord Jesus shall be revealed from heaven with His mighty angels**".
- 26 The title "**Lord Jesus**/ὁ κύριος Ἰησοῦς – ho kurios Iesous" places emphasis on the humanity of the glorified Christ.
- 27 His appearance in this form is the Divine Standard presented to the world that judgment is to immediately befall upon the enemies of the POG. Cp.Mat.24:30 cf.Rev.19:11-21
- 28 As Rev.19:14 indicates, the Church will accompany Him in His Armageddon campaign.
- 29 Part of the experiential vindication for believers is to be eyewitnesses to the destruction of those unbelievers at that time that represent their preceding colleagues. Cf.Luk.11:47-51
- 30 It is Christ that will destroy His and our enemies on our behalf as we watch from above.



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- 31 The focus on His humanity in this respect recognizes the principle that all undeserved suffering brought upon +V by the enemies of God is considered a direct attack towards Christ Himself. Cf.Joh.15:18-19
- 32 This time of judgment is as much a part of Jesus' own vindication from suffering at the hands of -V in His humanity, as it is the saints, if not more (cp.1:10).
- 33 Through this judgment at the 2<sup>nd</sup> Advent, the world will be cleansed from Jesus' and saints' persecutors and a new regime of righteousness will take its place.
- 34 That **Jesus** is "**revealed from heaven**/ή ἀποκάλυψις ἀπό οὐρανόος – he apokalupsis apo ouranos" looks to the kingdom of God that rules in righteousness (cp.Rom.14:17; 2The.1:5; Heb.1:8) now being transferred to planet earth in establishment of the Millennial Kingdom.
- 35 This means that the glorified God-Man will come out from His place at the right hand of the throne of God and return to planet earth.
- 36 "**Heaven**" stresses not only His place of origin, but also His authority as the Father's agent to execute judgment and retribution. Joh.5:22,27
- 37 Further accompanying Christ and the saints will be a cadre/corps of "**His mighty angels**/αὐτός δύναμις ἄγγελος – autos dunamis angelos".
- 38 Literally in the Greek, the phrase is "**angels of His power**".
- 39 The **angels** derive their **power** from the Son's work as their Creator (cf.Col.1:16).
- 40 These elect **angels** possess power beyond anything on earth and their presence will add to this dramatic effect in the "changing of the guard".
- 41 They represent the elect angels as a whole in their opposition to the evil of Satan and his domain.
- 42 It is advanced that these particular **angels** are of the class within that angelic hierarchy that recently defeated Satan in the angelic "Star Wars" recorded in Rev.12:7ff.
- 43 The archangel Michael is the head of these **angels** (Rev.12:7).
- 44 Other texts supporting the coming of Christ **with His angels** include Mat.16:27; 25:31; Zec.14:5; Jud.14.
- 45 The final phrase in the NAS "*in flaming fire*" goes with the next verse in the Greek text.

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### RETRIBUTION FOR UNBELIEVERS VSS.8-9

EXEGESIS VERSES 8 – 9:

#### RETRIBUTION IN TIME

<sup>GNT</sup> 2 Thessalonians 1:8 ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ,

<sup>NAS</sup> 2 Thessalonians 1:8 (Revised) **in flaming fire, dealing out retribution to those who do not know God** ἐν (Pl) φλογός, φλόξ (n-gf-s; “flaming/blazing”; used 7x) πυρὶ πῦρ (n-Ln-s; “fire”) διδόντος δίδωμι (adj. ptc./p/a/gm-s; “giving/dealing out; antecedent the Lord Jesus in vs.7) ἐκδίκησιν ἐκδίκησις (n-af-s; “retribution/vengeance/punishment”; looks to a legal or morally right execution of justice; used 9x) τοῖς ὁ (d.a./dmp +) μὴ (neg. +) εἰδόσιν οἶδα (subs. Ptc./PF/a/dm-p; “to the ones not knowing”; PF indicates ignorance to the end of life) θεὸν θεός (n-am-s) **and to those who do not obey the gospel of our Lord Jesus.** Καί (cc) τοῖς ὁ (d.a./dmp +) μὴ (neg. +) ὑπακούουσιν ὑπακούω (subs. Ptc./p/a/dm-p; lit. “not listening”; “to the ones not obeying/submitting”) τῷ ὁ εὐαγγελίῳ εὐαγγέλιον (d.a. + n-dn-s; “to the gospel/good news”) ἡμῶν ἐγώ (npg-1pf; ref. team Paul and Thess.’s) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) Ἰησοῦ, Ἰησοῦς(n-gm-s)

#### RETRIBUTION IN ETERNITY

<sup>GNT</sup> 2 Thessalonians 1:9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

<sup>NAS</sup> 2 Thessalonians 1:9 **And these will pay the penalty of eternal destruction,** οἵτινες ὅστις (qualitative rel. pro./nm-p; “these [in the classes of no knowledge and not obeying vs.8]) τίσουσιν τίνω (vifa--3p; “will pay/incur”; used 1x in NT; 4x in LXX, Pro.20:9; 24:22,29; 26:12) δίκην δίκη (n-af-s; “the penalty/judgment rightfully deserved”; used 3x) αἰώνιον αἰώνιος (a--am-s; “eternal”) ὄλεθρον ὄλεθρος (n-am-s; “destruction/perdition”; the ac. case is in apposition to “dike/the penalty”) **away from the presence of the Lord and from the glory of His power,** ἀπό (pAbl; “away from”) προσώπου πρόσωπον (n-AbIn-s; “the presence/face”) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) καί (cc) ἀπό (pAbl; “from”) τῆς ἡ δόξης δόξα (d.a. + n-AbIf-s; “the

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glory") αὐτοῦ, αὐτός (npgm3s; "ref. the Lord) τῆς ἡ ἰσχύος ἰσχύς (d.a. + n-Ablf-s; "power/strength/might")

### ANALYSIS VERSES 8 – 9:

1. The English phrase “**in flaming fire**” is literally in the Greek “**in a fire of flame** ἐν πῦρ φλόξ/en pur phlox”.
2. While the phrase is unusual (usually rendered a **flame of fire**) it is not unique rendered likewise in Heb.1:7 of God’s angelic servants.
3. The language finds its impetus from Isa.66:15 that describes the activity of YAWEH Himself, which activity is entrusted to the **Lord Jesus**. Cp.Joh.5:22
4. While the phrase in our verse envisions Jesus’ appearance in the Parousia in Isa.66:15 (probably why the NAS included it in vs.7), the main emphasis Paul is focused on is Jesus’ dispensing of judgment against the negative world.
5. The reversal of terms is designed to draw attention to the fact that both figurative and literal ideas are in view and that negative mankind’s **retribution** is a “Judgment of **fire**”.
6. The term “**flaming/blazing**” is designed to visualize the consuming heat (cf.Luk.16:24) that describes the baptism of **fire** that will devour God’s enemies.
7. Our **God** is a consuming **fire**, since He is totally righteous and will ultimately conform everything to that perfect standard. Cp.Deu.4:24
8. The language further captures the intensity of righteous indignation/wrath/anger that motivates Christ in carrying out this judgment.
9. It is a quality of **God** to be opposed to, or hate that which is in opposition with Himself, since He is perfect and immutable. Cp.Rom.9:18
10. **God** is so perfect as to be able to hate, destroy, kill, etc. and not violate one standard of His perfection, nor do any injustice to the attribute of love.
11. While Christ will simply speak destruction upon His enemies (cf.Rev.19:21), **fire** is instrumental in bringing about the physical demise of unbelievers. Cf.Mat.3:11,12; 13:40
12. It is the physical demise of our enemies under SUD that is the emphasis of vs.8 with their **eternal** disposition highlighted in vs.9.
13. **Fire** is consistently associated with judging the negative world in the immediate history that precedes the 2<sup>nd</sup> Advent. Cf.Rev.8:7-10; 11:5; 16:8; 17:16:18:8
14. In this way, **Jesus** will be “**dealing out retribution**/δίδομι ἐκδίκησις – didomi ekdikesis” upon those that remain aligned with Satan’s world.
15. The noun “**retribution**” looks to the moral demand and right (hence legal justification) to carry out justice upon the guilty, no more or no less, fitting their crime. Cf.Act.7:24; 1Pet.2:14
16. The vengeance, revenge or right to punish ultimately belongs to the **Lord**. Cp.Rom.12:19; Heb.10:30
17. Those to whom He dishes out this historical **retribution** is here categorized into 2 groups:
  - A. “**To those who do not know God**”.
  - B. “**And to those who do not obey the gospel of our Lord Jesus**”.

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18. That two distinct groups are in view is brought out grammatically with the use of a definite article with each substantival participle “*knowing and obeying*”.
19. The first group that “**do not know God**/ὁ μὴ οἶδα θεός – ho me oida theos” is reference to the Gentiles (Cf.Psa.79:6 [LXX Psa.78:6]; Jer.10:25 [LXX uses same verb “oida” as a PF participle]).
20. Similarly in Psa.9:17, “*The wicked will return to Sheol, Even all the nations who forget God*”.
21. It is not inadvertent ignorance that is meant, but that inexcusable refusal to **know God** for which the Gentile/pagan world is condemned by Rom.1:19-28.
22. This is the force of the perfect tense that denotes that their knowledge of **God** falls short of even the most basic belief for Ph<sub>1</sub> salvation.
23. If eternal life consists in knowing the only true **God** (Joh.17:3), **not to know** Him implies exclusion from that life.
24. That knowledge is to act upon the inference of His existence and power from the fact of creation by becoming a seeker and so coming to a knowledge of the **gospel of salvation**.
25. Gentiles in the Tribulation will receive universal exposure to the **gospel** and while many will come to saving faith, most will refuse to believe. Cf.Rev.6:9; 7:9-17; 9:20-21; 16:10-11
26. Principal witnesses to the **gospel** that will provide the human race with world-wide exposure include the 144,000 (Rev.7:4-8; cp.14:1-5), the 2 witnesses of Rev.11:1-6 and an evangelizing angel (Rev.14:6).
27. Paul here refers to the Gentiles with the traditional Jewish terms of a people that are ignorant of **God** resulting in persecution of +V.
28. The next group fills in the remaining class of humanity and is reference to the Jews that “**do not obey the gospel of our Lord Jesus**/ὁ μὴ ὑπακούω ὁ εὐαγγέλιον ἐγὼ ὁ κύριος ἰησοῦς – ho me hupakouo ho euangelion ego ho kurios iesous”.
29. While the Jews have some knowledge of **God**, these refuse to acknowledge their true Messiah and Savior **Jesus** Christ.
30. They have turned a deaf ear to the **gospel** that calls men to believe in Christ for eternal salvation. Cf.Heb.5:9
31. That the Jews are conspicuously referred to as disobedient to the **gospel** see Isa.66:4 (LXX) quoted in Rom.10:16 (hupokouo “...*did not heed*...” is used with reference to Jewish belief).
32. Both unbelieving Jews and Gentiles will persecute their Christian counterparts in the Tribulation just as they did at Thessalonica.
33. The temporal punishment for such activity is the SUD during the Trib.
34. For those that survive to the end, Christ Himself will end their lives via the baptism of **fire**.
35. The Gentiles that survive to the 2<sup>nd</sup> Advent will be separated by Christ as “goats/unbelievers” and “sheep/believers”.
36. Their SUD will be administered for failure to come to aid the Jews under world-wide anti-Semitism (Mat.25:31ff).
37. Unbelieving Jews at the 2<sup>nd</sup> Advent will be judged along the same lines (cf.Eze.10:33-44), but separately.
38. All unbelievers will then at that time be removed from the planet with a blast of **fire** (Cf.Dan.7:8-12 cp. Mal.4:3).

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39. The SUD for the “goats” reduces their bodies to ashes (contrasted to the enemies defeated at Armageddon that have remaining carcasses for the carrion birds, Rev.19:17-18).
40. Remember that these people have received every opportunity to believe but due to stubborn, irrational –V, they remain unsaved.
41. While the temporal judgment by **fire** for their sins administered directly and personally by Christ is dramatic, it is the least of their concerns.
42. The greatest atrocity demanding judgment is their spiritual state of unbelief and its resultant consequences.
43. Paul goes on to highlight that fact in vs.9, “**And these will pay the penalty of eternal destruction**”.
44. While their bodies are destroyed by **fire**, their souls continue to exist and enter into the fate of a final destiny.
45. That is in a state and realm of **eternal** judgment.
46. However the unbeliever may die, his/her fate is the same as these.
47. These just happened to undergo a more dramatic SUD than is the norm and occur historically on a universal basis.
48. While the SUD is a result of their personal sins, these sins are not nor are ever the basis for **eternal destruction**.
49. The believer can die SUD, yet are not destined for **eternal** damnation. Cp.1Joh.5:16,17
50. **Eternal** judgment lies in one singular sin, the sin of unbelief; disbelief in Christ as Savior.
51. This is a.k.a. “blasphemy” against the H.S., “an eternal sin” (Mar.3:28,29) known theologically as the unforgivable/unpardonable sin.
52. This is the sin of which the H.S. convicts the unsaved in connection with their evangelization. Joh.16:8
53. Since Christ died for the sins of all mankind (1Joh.2:2), it follows that men are not punished with **eternal** hell for personal sins.
54. The basis for **eternal** condemnation is refusal to believe in **Jesus** Christ in time (cf.Joh.3:18).
55. Faith in Christ removes the indictment we are all born under. Cf.Joh.3:16,36
56. God does not desire the condemnation of anyone. 2Pet.3:9 cp.1Tim.2:4
57. The pronoun “**and these**/ὅστις – hostis” is qualitative and combines both unbelieving Gentile and Jews into one class of humanity facing **eternal** condemnation.
58. Paul taught that unbelievers (Jewish and Gentile) would face the wrath of God with consequent tribulation and distress. Cp.Rom.2:5-9
59. All unbelievers by definition never truly “seek” God and that is evidenced by their disobedience to the **gospel**.
60. This no matter race or rhetoric of religiosity otherwise.
61. The phrase “**will pay the penalty**/τίνω δίκη – tino dike” is used in external sources as a legal phrase and indicates that their punishment fairly fits the crime.
62. The noun “**destruction**/ὄλεθρος – olethros” is used here and in 1Tim.6:9 of punishment after death.
63. The adjective “**eternal**/αἰώνιος – aionios” describing their ruin denotes an irreversible condition that lasts forever/never-ending.
64. Similar wording occurs in Mat.18:8; 25:41; Heb.6:2 and Jud.7.

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65. Some have attempted to downplay the gravity of this Biblical assertion in order to avoid teaching of the **eternal** and conscious pain after death.
66. They say the language is figurative and only teaching **eternal** annihilation in which unbelievers cease to have any conscious existence, as is the case of the lower living creation.
67. Certain of the cults and liberal Christians hold to this view e.g., Jehovah Witness.
68. **Jesus** however, held to a conscious state of torment for the unbeliever as seen in Luk.16:23-25. Cf.Mat.5:29; 8:12; 13:42,50
69. The authors of Scripture did not believe in annihilation in the sense that people lose consciousness at death and never recover it.
70. It is the soul apart from the body that undergoes eternal torment at the point of physical death for the unbeliever. Cf.Rom.2:9 cp.Luk.16:22,23
71. All unbelievers are in Sheol hades/hell awaiting a future resurrection and last judgment at which time both soul and body will enter into the Lake of Fire. Rev.20:11-15 cf.Mat.10:28; Joh.5:29
72. For the unbelievers at the 2<sup>nd</sup> Advent, this means 1,000+ years in hell before joining all other unbelievers facing the Great White Throne judgment and their **eternal** prison in the LOF (the exceptions are Anti-christ and false prophet thrown alive into the LOF cf.Rev.19:20; 20:10).
73. Believers are judged separately at their resurrection (Rom.14:10; 2Cor.5:10), but there is no condemnation for them (Rom.8:1).
74. The O.T. also teaches this per Dan.12:1-3.
75. While we are to refrain from gloating over the **destruction** of unbelievers, they are worthy of contempt for their willful rejection of Christ.
76. Unbelievers in this state are forever “**away from the presence of the Lord and from the glory of His power**”.
77. The separation of the unbeliever from the One who is the Way and the Truth and the Life is a familiar theme in the teaching of **Jesus**. Mat.7:23; 8:12; Luk.13:27ff; cp.Rev.22:15
78. It is fitting, since they would have nothing to do with Him in their lifetime that they will never see Him on any kind of a favorable or neutral basis.
79. This is the intent of the term “**presence**/πρόσωπον – prosopon” that looks at the countenance of His Person postured against them. Cp.1Pet.3:12
80. This further means that they are forever cut off from the only source of blessing as seen in the next phrase “**from the glory of His power**/ἀπό ἧ δόξα αὐτός ἡ ἰσχὺς – apo he doxa autos he ischus”.
81. What only His perfect **power** (omnipotence) can and will produce in terms of Ph<sub>3</sub> **glory**, they are infinitely removed and deprived.
82. What they endure is the very worst His **power** can produce, the worst of all prospects, as seen in the imagery of Isa.66:24b quoted by **Jesus** in Mar.9:48.
83. Believers will be party to this judgment at the 2<sup>nd</sup> Advent and will find full relief (cf.vs.7) in their newly established positions of judging the world. 1Cor.6:2.

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### CHRIST RECEIVES THE GLORY

#### EXEGESIS VERSE 10:

<sup>GNT</sup> 2 Thessalonians 1:10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.

<sup>NAS</sup> 2 Thessalonians 1:10 **when He comes to be glorified in His saints on that day**, *ὅταν* (adv. of time; "whenever"; w/the aorist subjunctive = action preceding the main clause of "will pay the penalty" vs.9) *ἔλθῃ ἔρχομαι* (vsaa--3s; "He may come"; sub. is the Lord) *ἐνδοξασθῆναι ἐνδοξάζομαι* (purp. inf./ad; "to be glorified/honored"; used 2x, vss10,12; used 11x in LXX) *ἐν* (pL; "in") *αὐτοῦ αὐτός* (nprgm3s) *τοῖς ὁ ἁγίοις ἅγιος* (d.a. + ap-Lm-p; "saints") *ἐν* (pL of time; "on") *τῇ ἡμέρᾳ ἡμέρα* (n-Lf-s + ) *ἐκείνῃ. ἐκείνος* (remote dem. adj./Lf-s; "on that day") **and to be marveled at among all who have believed--** *καί* (cc) *θαυμασθῆναι θαυμάζω* (purp. inf./ap; "to be marveled at/admired with amazement"; used 43x) *ἐν* (pL; "among") *πᾶσιν πᾶς* (a--Lm-p; "all") *τοῖς ὁ πιστεύουσιν, πιστεύω* (d.a. + adj. ptc./a/Lm-p; "the ones who believed") **for our testimony to you was believed.** *ὅτι* (causal conj.; "for/because") *ἡμῶν ἐγώ* (nprg-1p; ref. team Paul) *τό μαρτύριον* (d.a. + n-nn-s; "testimony/witness") *ἐφ' ἐπί* (pa; "to/upon") *ὑμᾶς, σύ* (nra-2p; ref. Thess.'s) *ἐπιστεύθη πιστεύω* (viap--3s; "was believed")

#### ANALYSIS VERSE 10:

1. Vs.10 concludes the long sentence that began vs.3.
2. Again, Paul addresses the timing of this event of historical judgment with the adverbial phrase "**when he comes/ὅταν ἔρχομαι** – hotan erchomai".
3. Paul is not being redundant as to the Parousia/2<sup>nd</sup> Advent (vs.7b), but is now focusing his readers' attention to the event's immediate impact on Christ in association with believers.
4. The event is not just about vindication for believers and judgment on unbelievers, but also initiates a glorification process of His Person on a historical and universal scale.
5. Those of mankind influential to His glory are +V (believers).
6. His exaltation in glory is described two-fold set apart with two purpose infinitives:
  - A. "**To be glorified in His saints on that day**".
  - B. "**And to be marveled at among all who have believed**".
7. The first aspect of bringing Christ glory is CA saints that accompany Him at the 2<sup>nd</sup> Advent such as the Thessalonians. Cf.Rev.19:14 cp.19:8

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8. These are referred to as “**saints**/ὁ ἅγιος – ho hagios” meaning “**holy ones**”, a term when used for believers in the N.T., looks predominately to CA believers outside the gospels and Revelation.
9. “**To be glorified**/ἐνδοξάζομαι – endoxazomai” looks to the honor, exaltation bestowed upon Christ in terms of riches, power and all that He inherits for eternity.
10. Not only does God own “all the world” (Psa.50:10-12), He possesses eternal wealth beyond comprehension.
11. The Church, the Bride of Christ, is set apart as part of Christ’s glory. Eph.1:18; 5:27
12. Just as the woman is the glory of her right man (1Cor.11:7), so the Church is the reflected glory of Christ.
13. Christ who is in the midst of **His glorified saints** is **glorified** by them and thus implicitly they share **His** glory.
14. These are the ones that 7 years earlier received resurrection at the Rapture, the first phase of the Parousia.
15. The coming of the Lord is to reveal His glory (the Church) to the inhabitants of the earth.
16. We who will have received our Ph<sub>3</sub> glory from the Lord will in turn contribute to His overall glory.
17. The second aspect of Christ’s exaltation looks to the corporate body of **all** believers that will be a part of the 2<sup>nd</sup> Advent to include both O.T. and tribulational **saints**.
18. When and as believers are eyewitnesses to the **glorified** Christ assuming His role and judge and ruler of the world, they will look upon Him in awe.
19. The infinitive “**to be marveled at**/θαυμάζω – thaumazo” means a complete occupation with and total absorption of Christ’s Person to include His appearance and display of power as the King of kings, and Lord of lords. 1Tim.6:15; Rev.17:14
20. Obviously those believers that survive the trib in their mortal bodies will be blown away by Christ and the manifestation of His Person and power.
21. But as the phrase “**among all who have believed**/ἐν πας ὁ πιστεύω – en pas ho pisteuo” indicates, it further includes resurrected saints who for the first time get to experience their King in a historical setting establishing His earthly throne of rule. Cf.Isa.63:6
22. No matter how much we appreciate the power and glory of our Lord even in our own resurrection, His acts at the 2<sup>nd</sup> Advent will still render **all of who have believed** in awe.
23. Believers’ infatuation and awestruck response points to the approbation of +V bestowed on Christ.
24. To be **glorified** includes receiving the approbation of others.
25. The term for “**marveled at**” is used predominately in the gospels (30 of 46x) and is used in connection with the eyewitness accounts to Jesus miracles at the 1<sup>st</sup> Advent.
26. The phrase “**on that day**/ἐν ἡ ἡμέρα ἐκεῖνος – en he hemera ekeinos” refers to the events surrounding the 2<sup>nd</sup> Advent.
27. The NAS places the phrase with the first clause of the verse so not to confuse the timing with the parenthetical phrase of the Thessalonians’ evangelizing “**for our testimony to you was believed**”.
28. Yet, in the Greek text and obviously reflecting Paul’s intent of emphasis, it is the last phrase of the verse following immediately after the parenthetical insert.



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29. Paul wants his readers to attach an emphasis of Christ's glory at the 2<sup>nd</sup> Advent to the fact of the Thessalonians' faith in BD.
30. The causal conjunction "**for/because**/ὅτι – hoti" regarding team Paul's "**testimony**/τό μαρτύριον – to marturion" first associates the glorification process of Christ with the communication of BD.
31. The fact that they "**believed**/πιστεύω – pisteuo" the doctrine then highlights their +V as essential to believing the teaching.
32. The causal emphasis indicates that it is as a result of +V to BD that provides the reason why Christ finds such **glorified** esteem i.e., without +V Christ's glory is empty/incomplete.
33. That Paul now shifts the narrative to a personal level regarding the Thessalonians is designed to draw their attention to the fact of their +V to BD having such an affect in this vein.
34. He wants them to draw a line from their +V in time to "**that day**" in contemplation of the ramifications their +V will truly have in the future, especially relating to Christ's glory.
35. The fact is, the glory Christ receives **in His saints on that day** will be commensurate to the glory each of the **saints** themselves reflect in terms of possessing SG<sub>3</sub> (cp.Eph.1:18).
36. The fact that the Thessalonians were +V Ph<sub>2</sub> puts them in the position to bestow greater glory on Christ on their part.
37. All believers will glorify Him via Ph<sub>1</sub> faith; not all believers will glorify Him to their maximum of potential Ph<sub>2</sub> faith.
38. This principle provides the springboard for Paul's remarks closing the paragraph (and chapter) regarding their Ph<sub>2</sub> calling in the following vss.11-12.

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## EXEGESIS VERSES 11 – 12:

<sup>GNT</sup> 2 Thessalonians 1:11 εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει,

<sup>NAS</sup> 2 Thessalonians 1:11 **To this end also we pray for you always that our God may count you worthy of your calling,** εἰς (pa +) ὃ ὅς (apran-s; "Unto or into which/To this end) καί (adjunct.; "also") προσευχόμεθα προσεύχομαι(vipd--1p; "we keep on praying") περὶ (pg; "for/concerning") ὑμῶν, σύ (npg-2p; ref. Thess.'s) πάντοτε (adv.; "always/consistently") ἵνα (purp. conj.; "that") ἡμῶν ἐγώ (npg-1p; ref. team Paul and Thess.'s) ὁ θεός (d.a. + n-nm-s) ἀξιώσῃ ἀξιόω (vsaa--3s; "may consider worthy/may count deserving"; used 7x) ὑμᾶς σύ (nra-2p; ref. Thess.'s) τῆς ἢ κλήσεως κλήσις (n-gf-s; "of the calling"; used 11x) **and fulfill every desire for goodness and the work of faith with power;** καί (cc) πληρώσῃ πληρόω (vsaa--3s; "He might fulfill/complete") πᾶσαν πᾶς (a--af-s; "every") εὐδοκίαν εὐδοκία (n-af-s; "goodwill/desire/ pleasure"; used 9x) ἀγαθωσύνης ἀγαθωσύνη (n-gf-s; lit. as a quality of moral excellence; "for goodness/uprightness"; used 4x; a fruit of the Spirit cf.Gal.5:22) καὶ (cc) ἔργον (n-an-s; "the work") πίστεως πίστις (n-gf-s; "of faith") ἐν (pI; "by/with") δυνάμει, δύναμις (n-if-s; "power")

<sup>GNT</sup> 2 Thessalonians 1:12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>NAS</sup> 2 Thessalonians 1:12 **in order that the name of our Lord Jesus may be glorified in you, and you in Him,** ὅπως (purp. conj; "in order that") τὸ ὄνομα (d.a. + n-nn-s; "the name") ἡμῶν ἐγώ (npg-1p) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) Ἰησοῦ Ἰησοῦς (n-gm-s) ἐνδοξασθῇ ἐνδοξάζομαι (vsad--3s; "might be glorified"; same as vs.10) ἐν (pI; "by") ὑμῖν, σύ (npI-2p; ref. Thess.'s) καὶ (cc) ὑμεῖς σύ (nprn-2p) ἐν (pI) αὐτῷ, αὐτός (npIm3s; ref. Jesus) **according to the grace of our God and the Lord Jesus Christ.** κατὰ (pa; "according to") τὴν ἢ χάριν χάρις (d.a. + n-af-s; "the grace") ἡμῶν ἐγώ (npg-1p) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καὶ (cc) κυρίου κύριος (n-gm-s) Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ. Χριστός (n-gm-s)

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### ANALYSIS VERSES 11 – 12:

1. Having addressed the issue of faith as it pertains to Christ **glorified** at the 2<sup>nd</sup> Advent in vs.10, Paul closes this section focused on its importance as exemplified in his prayer life for this local church.
2. That Christ's glorification "*in His saints*" is a reciprocation of +V towards Him "*who have believed*" (vs.10), it follows that to the degree one is +V, to that degree they will contribute to His glory.
3. The evidence of +V in time will be manifest in eternity in terms of SG<sub>3</sub> adorning the believer in their own glory. Cf.Rom.2:7; 5:2; 1Cor.3:9-15; 1Pet.1:7
4. Therefore, the individual degree of glorify bestowed upon Christ by believers is directly commensurate with the degree of glory each believer possesses.
5. What is the greater act of bestowing honor and approbation upon Christ; the casting of your crown at His feet (Cp.Rev.4:10,11) or an empty handshake?
6. That SG<sub>3</sub> directly relates to Christ's glory, Paul recognizes the potential their Ph<sub>2</sub> faith offers in this vein as reflected in his prayers, "**To this end also we pray for you always that our God may count you worthy of your calling**".
7. The adjunctive "**also/καί - kai**" harks back to the added emphasis of their +V embracing the teaching of BD and its future effect "*on that day*" in vs.10.
8. The prepositional phrase "**to this end**" is literally "*into (unto) which/εἰς ὅς - eis hos*" and finds as its antecedent the "*testimony*" of team Paul in vs.10 (both rel. pro./**which** and noun/*testimony* agree in gender and number; neuter/singulars).
9. The preposition "*eis/into*" is directional and emphasizes a continued forward momentum of believing the *testimony* to its **end** result effecting the glory to follow at the 2<sup>nd</sup> Advent.
10. Paul draws conclusion from the linear/future effect of +V inferred previously in vs.10 as being of such significance that it finds supreme importance in the evangelists' prayer life.
11. The phrase "**we pray for you always/προσεύχομαι περί σύ πάντοτε - proseuchomai peri su pantote**" looks to an unwavering persistence of petitions offered up for these saints in this regard.
12. The fact of these saints past progress of +V and the assurance of *God's righteous judgment* are in themselves not sufficient to guarantee that the readers will maximize in sharing Christ's glory.
13. Christian perseverance is a matter of continued faith (Ph<sub>2</sub> +V) and continued prayer.
14. Principle: A P-T should **pray** for his congregation in terms of their final goal and destiny.
15. The purpose of prayer is then related to in terms of their **calling, desire for goodness and work of faith** respectively highlighting characteristics associated with +V.
16. Their "**calling/ἡ κλήσις - he klesis**" is reference to their Ph<sub>2</sub> call demanding a positive response via inhale/exhale faith.
17. With respect to "**calling**", there are 3 classes of people:
  - A. Those (the many) that are called but fail to make the SAJG. Mat.7:13; 22:14
  - B. Those (few) that are called and justified but fail to make and maintain the MAJG. Mat.7:14
  - C. The (fewest) that believe and render themselves **worthy** of their **calling**.
18. God's "**calling**" is not confined to simply Ph<sub>1</sub> faith in the gospel, but continues Ph<sub>2</sub> as invitation for the believer to pursue seeking the POG for their lives experientially.

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19. For other uses for our term “**calling**” relating to Ph<sub>2</sub> see Eph.1:18; 4:1; Phi.3:14.
20. Paul’s use of this term is evidence of the doctrine of election and **calling** being on his mind in his prayer thanks for these saints (cf.vs.3 cp.2:13,14).
21. Paul wants their Ph<sub>2</sub> **calling** to reach its full potential of worthiness as considered by **God**.
22. The verb “**may count you worthy**/ἀξιόω – axioo” is a subjunctive mood and looks to the potential of worthiness attributed to Ph<sub>2</sub> +V.
23. Those that refuse to believe in Christ render themselves unworthy of salvation. Cf.Act.13:46 cp.Mat.22:8
24. Believers that refuse to make the MAJG are not **worthy** in terms of SG<sub>3</sub> and will experience shame at the Bema for their Ph<sub>2</sub> failure. Cp.1Joh.2:28
25. To be found **worthy** demands strict adherence to sound BD to the end of Ph<sub>2</sub>; anything less is to fall short of this standing and all it promises.
26. “**God**”, who is the author of the call, has as His ultimate purpose to qualify them fully (Ph<sub>1</sub> and Ph<sub>2</sub>) for the future kingdom. Cf.1The.2:12
27. In order for Him to fulfill this purpose He must “make **worthy**” those that are willing/+V.
28. These are the ones that **God** can potentially “**fulfill every desire for goodness and the work of faith with power**”.
29. Again, the subjunctive mood of “**fulfill**/πληρώω – pleroo” highlights the potential as related to volition being stressed in these verses.
30. The verb means to complete a process already begun in the lives of these Christians.
31. The aorist tense looks to the block of time that is their Ph<sub>2</sub> as the only opportunity for **God** to interact on their behalf in this vein. Cp.Joh.9:4; Heb.9:27
32. What **God** brings to fruition for the +V believer is two-fold:
  - A. Their “**every desire for goodness**/πάς εὐδοκία ἀγαθωσύνη – pas eudokia agathosune”.
  - B. “**And the work of faith in power**/καί ἔργον πίστις ἐν δυνάμεις – kai ergon pistis en dunamis”.
33. The noun “**desire**” is used both of Divine resolve/determination (Eph.1:5; Phi.2:13) and human resolve (Rom.10:1; Phi.1:15).
34. The latter is in view here.
35. The resolve of Ph<sub>2</sub> +V is to do everything in accordance with the WOG.
36. The noun “**goodness**” is used 4x in the N.T. Rom.15:14; Gal.5:22; Eph.5:9; 2The.1:11
37. In Rom.15:14 it is the result of those believers being “*filled with all knowledge*” so they are able to “*admonish one another*”.
38. In Gal.5:22 and Eph.5:9 the **goodness** is “*the fruit of the Spirit*” and “*fruit of the light*” respectively.
39. Together, the “**goodness**” is the product of 2 things in the life of the believer: Knowledge of BD and the FHS.
40. The **desire** of +V therefore is to do those things characteristically good as defined by BD and prompted by the IHS.
41. The adjective “**every**” includes the all things (epignosis) of the WOG under GAP.
42. True +V desires to conform to the entire counsel of the WOG as they are understood and opportunity presents itself. Cf.Act.20:26
43. Due to the ISTA we do not always however, do the things we **desire**, but we still **desire** to do them nonetheless! Cp.Rom.7:18-19

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44. The first characteristic of +V is the determined will to be conformed to the truth of BD via FHS and emphasizes inhale **faith** under MPR.
45. The second characteristic “**the work of faith with power**” then emphasizes exhale **faith**.
46. The noun for “**faith**” is here used without the definite article and following Paul’s use of this term in the epistles to the Thessalonians it emphasizes passive **faith** i.e., BD.
47. The phrase “**work of faith**” is Paul’s way of saying “application of BD”.
48. The same phrase “**work of faith**” was used in 1The.1:3 where “**faith**” there had the definite article to emphasize active **faith** or contextually Ph<sub>2</sub> **faith**.
49. It takes both the exercise of +V and BD to make Ph<sub>2</sub> **faith worthy**.
50. It is the **faith-plus-works** principle of James indicating that Ph<sub>2</sub> **faith** is not complete without the application of BD one GAPS under inhale **faith**.
51. Ph<sub>2</sub> **faith** apart from works is dead. Jam.2:17,26
52. Believers that think that can skirt along in the Christian life avoiding application of certain doctrines and ultimately find themselves **worthy** by **God** are deluded. Cp.Jam.1:22
53. Paul is once again reemphasizing their actions being evidence of real **faith** and the grounds by which God’s judgments stand (cf.vs.5).
54. The phrase “**with power**” means that every **work** along with their **desire for goodness** is **accomplished** in them effectively by the H.S.
55. The H.S. supplies the physical, emotional and mental strength to do the things we are called upon to do, when we must do them.
56. What we do when we are right (BD + FHS), we do **with power**.
57. That this refers to the H.S. see Eph.3:16; 1Cor.4:20; 1The.1:5 cp.Act.10:38 and Mic.3:8.
58. In vs.12, Paul then gives the ultimate purpose for this prayer wish as he re-centers on the subject of glory, “**in order that the name of our Lord Jesus may be glorified in you, and you in Him**”.
59. The idea of reciprocation of glory between **Jesus** and believers as part of Paul’s thought processes now becomes obvious.
60. To be found **worthy** of our **calling** ultimately results in bringing maximum honor and glory to our Savior and selves.
61. It requires all 3 adjustments to **God**: SAJG, R<sub>B</sub>AJG and the MAJG to the **end**.
62. Those that persevere in BD and application of Divine good production holding to the **end** of their Ph<sub>2</sub> honor all that Christ represents in reputation.
63. This is the emphasis behind the noun “**name/τό ὄνομα** – to onoma” regarding **our Lord Jesus**.
64. The role of the +V adjusted believer in their application of BD serves to exalt all that **Jesus** is in Person, character and standing in the POG.
65. Just as those that truly uphold the principles laid down by the founding fathers of our nation bring honor to their names, so it is with +V and Christ.
66. To do so requires a correct understanding of viewpoint as it may relate to freedom and government on a national level just as it takes a correct understanding of the Bible to glorify its Author.
67. It also takes a willingness to stand up for these principles, even in the face of strong opposition.

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68. **Jesus** Himself **glorified** the Father in the incarnation and Cross and in turn through resurrection the Father validated/**glorified** the Son. Joh.13:31-32
69. As **Jesus glorified** His Father during the 1<sup>st</sup> Advent under adverse conditions, so +V believers that hold firm to the **end** glorify the Son (and the Father) in Ph<sub>2</sub>.
70. This is the emphasis of the phrase “**glorified in you**/ἐνδοξάζομαι ἐν σὺ - endoxazomai en su”.
71. Again, Paul uses the subjunctive mood in the verb “**glorified**” recognizing the dependency of sustained +V throughout Ph<sub>2</sub> in this vein.
72. The subjunctive mood used of **God** in vs.11 and now of believers in vs.12 illustrates the importance of our will reciprocating in obedience to God’s will to ensure maximum glory.
73. And just as Christ was **glorified** by the Father through resurrection, so believers will be **glorified** “**in Him**/ἐν αὐτόσ – en autos”.
74. The degree of glory is commensurate to the SG<sub>3</sub> associated with their resurrection (*see the Doctrine of Surpassing Grace*).
75. The Church in their eternal status will reflect the glory of Christ in this way (same term “**glorified**”, vs.10a).
76. The final phrase “**according to the grace of our God and the Lord Jesus Christ**” points out that all of this is made possible by “**grace**/ἡ χάρις – he charis”.
77. **Grace** saved us in the first place and it is **grace** that enables +V, that is far from perfect/sinless, to continue daily in our quest for maximum Ph<sub>3</sub> distinction.
78. **Grace** re-qualifies believers that enter reversionism.
79. **Grace** provides forgiveness for daily personal sinning.
80. No matter how great we become in terms of Ph<sub>2</sub>, we still are undeserving of God’s **grace**.
81. We therefore must continue to “*grow in grace*” so we can adjust to our shortcomings as well as others that are +V. 2Pet.3:18
82. Paul here appends **God and Christ** with a singular definite article in the Greek.
83. When the definite article precedes two connective substantives in the Greek, it means that the two have a singular idea.
84. In other words, the emphasis is not on the fact that the Father and Son are the source of **grace** (they are), but that Paul is identifying the Son as **God!**
85. Paul wants his readers to consider the fact that the **grace** that underwrites our glory is not dependent upon some mere man, but **God** Himself.
86. Our Celebrity in life deserving such honor and approbation is literally **God** in resurrected flesh!!!
87. All the more reason we don’t want to be caught short in expressing our appreciation for Him.
88. *Review the Doctrine of Divine Good Production.*
89. *Review the Doctrine of Grace.*
90. *Review the Doctrine of Angels.*