



# Sabbath Brothers

# Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours\*

New Testament 18.57 Hours\*\*

| Estimated Time to Read          |                   |
|---------------------------------|-------------------|
| <b>The Law/Pentateuch/Torah</b> | <b>13.5 Hours</b> |
| 1. Genesis                      | 3.5 Hours         |
| 2. Exodus                       | 3 Hours           |
| 3. Leviticus                    | 2 Hours           |
| 4. Numbers                      | 3 Hours           |
| 5. Deuteronomy                  | 2.5 Hours         |

| Estimated Time to Read      |                    |
|-----------------------------|--------------------|
| <b>The Books of History</b> | <b>18.67 Hours</b> |
| 6. Joshua                   | 1.75 Hours         |
| 7. Judges                   | 1.75 Hours         |
| 8. Ruth                     | 15 Minutes         |
| 9. 1 Samuel                 | 2.25 Hours         |
| 10. 2 Samuel                | 1.75 Hours         |
| 11. 1 Kings                 | 2 Hours            |
| 12. 2 Kings                 | 2.25 Hours         |
| 13. 1 Chronicles            | 2 Hours            |
| 14. 2 Chronicles            | 2.5 Hours          |
| 15. Ezra                    | 40 Minutes         |
| 16. Nehemiah                | 1 Hour             |
| 17. Esther                  | 30 Minutes         |

| Estimated Time to Read     |                   |
|----------------------------|-------------------|
| <b>The Books of Poetry</b> | <b>9.33 Hours</b> |
| 18. Job                    | 1.75 Hours        |
| 19. Psalms                 | 5 Hours           |
| 20. Proverbs               | 1.75 Hours        |
| 21. Ecclesiastes           | 30 Minutes        |
| 22. Song of Solomon        | 20 Minutes        |

| Estimated Time to Read    |                    |
|---------------------------|--------------------|
| <b>The Major Prophets</b> | <b>13.08 Hours</b> |
| 23. Isaiah                | 3.75 Hours         |
| 24. Jeremiah              | 4 Hours            |
| 25. Lamentations          | 20 Minutes         |
| 26. Ezekiel               | 3.75 Hours         |
| 27. Daniel                | 1.25 Hours         |

| Estimated Time to Read    |                   |
|---------------------------|-------------------|
| <b>The Minor Prophets</b> | <b>3.07 Hours</b> |
| 28. Hosea                 | 30 Minutes        |
| 29. Joel                  | 12 Minutes        |
| 30. Amos                  | 25 Minutes        |
| 31. Obadiah               | 4 Minutes         |
| 32. Jonah                 | 8 Minutes         |
| 33. Micah                 | 20 Minutes        |
| 34. Nahum                 | 8 Minutes         |
| 35. Habakkuk              | 9 Minutes         |
| 36. Zephaniah             | 10 Minutes        |
| 37. Haggai                | 7 Minutes         |
| 38. Zechariah             | 40 Minutes        |
| 39. Malachi               | 11 Minutes        |

| Estimated Time to Read |                  |
|------------------------|------------------|
| <b>The Gospels</b>     | <b>8.5 Hours</b> |
| 40. Matthew            | 2.5 Hours        |
| 41. Mark               | 1.5 Hours        |
| 42. Luke               | 2.5 Hours        |
| 43. John               | 2 Hours          |

| Estimated Time to Read             |                   |
|------------------------------------|-------------------|
| <b>Establishment of the Church</b> | <b>2.25 Hours</b> |
| 44. Acts                           | 2.25 Hours        |

| Estimated Time to Read        |                  |
|-------------------------------|------------------|
| <b>Paul's Public Epistles</b> | <b>4.1 Hours</b> |
| 45. Romans                    | 1 Hour           |
| 46. 1 Corinthians             | 1 Hour           |
| 47. 2 Corinthians             | 40 Minutes       |
| 48. Galatians                 | 20 Minutes       |
| 49. Ephesians                 | 20 Minutes       |
| 50. Philippians               | 14 Minutes       |
| 51. Colossians                | 13 Minutes       |
| 52. 1 Thessalonians           | 12 Minutes       |
| 53. 2 Thessalonians           | 7 Minutes        |

| Estimated Time to Read                  |                   |
|-----------------------------------------|-------------------|
| <b>Paul's Private/Pastoral Epistles</b> | <b>34 Minutes</b> |
| 54. 1 Timothy                           | 16 Minutes        |
| 55. 2 Timothy                           | 11 Minutes        |
| 56. Titus                               | 7 Minutes         |

| Estimated Time to Read  |                  |
|-------------------------|------------------|
| <b>General Epistles</b> | <b>1.9 Hours</b> |
| 57. Philemon            | 3 Minutes        |
| 58. Hebrews             | 45 Minutes       |
| 59. James               | 16 Minutes       |
| 60. 1 Peter             | 16 Minutes       |
| 61. 2 Peter             | 10 Minutes       |
| 62. 1 John              | 16 Minutes       |
| 63. 2 John              | 2 Minutes        |
| 64. 3 John              | 2 Minutes        |
| 65. Jude                | 4 Minutes        |

| Estimated Time to Read    |                   |
|---------------------------|-------------------|
| <b>End Times Prophecy</b> | <b>1.25 Hours</b> |
| 66. Revelation            | 1.25 Hours        |

\*Old Testament 57 Hours 39 Minutes

\*\*New Testament 18 Hours 34 Minutes

# Ancient Thessalonica

The Church in Thessalonica was founded approximately one year prior to the letter on Paul's second missionary trip (Acts 17:1-9).

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Thessalonica was the capital and largest city (~200,000 population) in Macedonia on the major Roman road, "Via Ignatia" (the way of the nations) as an important business center with a key harbor (similar to Corinth).

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In ancient times, Cassander was proclaimed the King of Macedonia in 305BC, and he founded Thessalonica ("Thessaloniki") in 315BC as a new port city (after the port & capital city of Pella began to "silt up").

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Cassander named the city after his Macedonian wife (the half-sister of Alexander the Great). King Philip II (Alexander's father) derived her name as a combination of the words "Thessaly" (a region south of Macedonia) and "Nike" (Victory).



**REMINDER**  
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

## Paul – the “Capital-ist”

The thrust of Paul's ministry was to focus on the capital cities of the time:

- Tarsus – Capital of Cilicia
- Antioch – Capital of Syria
- Ephesus – Capital of Asia Minor
- Thessalonica – Capital of Macedonia
- Corinth – Capital of Achaia
- Caesarea – Capital of Judea
- Rome – Capital of Italy

Thessalonica was at the crossroads of two major Roman roads; one road (Ignatia Way) from Italy eastward and the other road from the Danube River southward to the Aegean.


# The Book of 2 Thessalonians

Paul's second letter to the Thessalonians is a comforting word to a suffering church of Thessalonica. The persecution of the church in Thessalonica had intensified since Paul's first letter to them. This is one of the earliest letters that Paul penned (with only Galatians possibly being earlier).

Paul probably wrote the letter to the Thessalonians from Corinth during his second missionary journey making this one of Paul's earliest writings. (Acts 14:28; 15:2) Paul was in Corinth while Gallio was proconsul of Achaia (Acts 18:12) which is historically well-defined to be between the summers of 51AD to 53AD.

Paul had spent three weeks in Thessalonica sharing the gospel which was very well received until envious Jews began a riot and turned Thessalonica against God's message. (Acts 17:1-9)

Paul had sent Timothy to encourage the church; now, Timothy had returned with a good report, but also shared Thessalonica's questions about the return of the Lord.



| Outline of 2 Thessalonians |                                    |
|----------------------------|------------------------------------|
| 2 Thessalonians 1:1-4      | Greeting & Esteem for the Church   |
| 2 Thessalonians 1:5-10     | Comfort During Persecution         |
| 2 Thessalonians 2:1-12     | Judgment on the Day of the Lord    |
| 2 Thessalonians 2:13-17    | Encourage the Church to Stand Firm |
| 2 Thessalonians 3:1-5      | Appeal for Prayer                  |
| 2 Thessalonians 3:6-15     | Call for Corrective Discipline     |
| 2 Thessalonians 3:16-18    | Benediction & Closing              |

| Probable Chronology of Paul's Letters   |                 |            |                     |
|-----------------------------------------|-----------------|------------|---------------------|
|                                         | Epistle/Letter  | Date       | Location of Writing |
| 1.                                      | Galatians       | 48AD       | Syria, Antioch      |
| 2.                                      | 1 Thessalonians | 50AD       | Corinth             |
| 3.                                      | 2 Thessalonians | 50AD       | Corinth             |
| 4.                                      | 1 Corinthians   | 55AD       | Ephesus             |
| 5.                                      | 2 Corinthians   | 56AD       | Macedonia           |
| 6.                                      | Romans          | 57AD       | Corinth             |
| Letters from House Arrest               |                 |            |                     |
| 7.                                      | Colossians      | Early 60's | Rome                |
| 8.                                      | Ephesians       | Early 60's | Rome                |
| 9.                                      | Philemon        | Early 60's | Rome                |
| 10.                                     | Philippians     | 63AD       | Rome                |
| Letters After Release from House Arrest |                 |            |                     |
| 11.                                     | 1 Timothy       | 63AD       | Macedonia           |
| 12.                                     | Titus           | 63AD       | Ephesus             |
| 13.                                     | 2 Timothy       | 64AD       | Rome                |

The theme of the Lord's second coming underlies 1 & 2 Thessalonians. Paul emphasizes that believers should live purposefully/watchfully and be ready for the Lord's return.

Grace from God brings Peace  
as the Church Loves One Another  
when the World Persecutes Believers

# Greetings & Encouragement (2 Thessalonians 1:1-4)

<sup>1</sup> Paul and Silvanus and Timothy,  
To the church of the Thessalonians  
in God our Father and the  
Lord Jesus Christ:



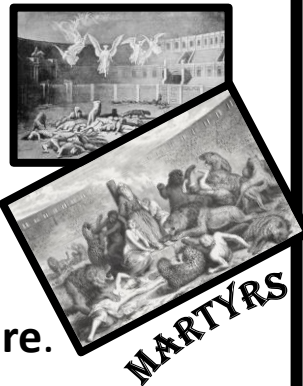
<sup>2</sup> Grace to you and peace  
from God the Father  
and the Lord Jesus Christ.



<sup>3</sup> We ought always to give thanks  
to God for you, brethren, as  
is *only* fitting, because **your  
faith is greatly enlarged**, and  
the love of each one of you  
toward one another grows *ever* greater;



<sup>4</sup> therefore, we ourselves speak  
proudly of you among the  
churches of God for **your  
perseverance and faith in the  
midst of all your persecutions  
and afflictions which you endure.**



The Greek term for “Father” (patros πατρός) reflects an intimate family connection and interpersonal relationship with God.

Peace follows the grace of God. Every spiritual insight and calling begins with the grace of God. (Ephesians 2:8)

Paul identifies two areas of growth for the church of Thessalonica:  
1. Faith in God  
2. Love for One Another

The description of their faith is that it is “increasing abundantly/exceedingly” (hyperauxanei υπεραυξανει) which was used for vigorous plant growth. (2 Corinthians 10:15; 2 Peter 3:18)

The love of the Thessalonians was the same selfless love (agape αγάπη) that God has for His people.



In the Greek language, the prefix “hyper” (υπερ) means “over” and implies “excess” or “exaggeration.”

Paul testifies about two achievements of the Thessalonian church: 1. Perseverance 2. Faith

Paul responds to God’s people in gratitude (1 Thessalonians 1:2; 2 Thessalonians 2:13; Philippians 1:3-4; 2 Corinthians 11:28)

God is the faithful and loyal One. God is true to who He is and the way that He has described Himself.

The Greek term for “faith” (pisteōs πίστewς) is used over ninety times in the New Testament. The essence of faith depends on the focus of the faith; having faith in a falsehood is an adverse and possibly dangerous action.



Persecution and suffering are to be expected by Christians in a fallen world (Matthew 5:10-12; Acts 14:22; Romans 8:17-18; 1 Thessalonians 2:14; 3:3; 2 Timothy 3:12; James 1:2-4; 1 Peter 4:12-16). One outcome of trials is the believer’s spiritual growth (Romans 5:1-5; Hebrews 5:8).

# The Apostle Paul & Timothy

*"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. I persecuted this Way to the death, binding and putting both men and women into prisons."* (Acts 22:3-4)

The name "*Saul*" means "*called of God*" was replaced in Scripture by "*Paul*" which means "*little*". This might speak of Paul's humble attitude as the least of the apostles.

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It is possible that Saul (the name used with the Jews) had always used the name Paul (a Roman form of the same name) among the Gentiles.

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Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy "unibrow" and protruding eyes.



At the beginning of Paul's second missionary journey, he traveled to Lystra ("*that dissolves/disperses*") where Paul was stoned until thought to be dead (Acts 14:19; 2 Timothy 3:11).

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At Lystra (a place of dreadful persecution), Paul discovered his most faithful attendant, Timothy ("*to honor God*") who was most likely led to Christ by Paul during the first missionary journey (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2).

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Timothy's mother (2 Timothy 1:5), Eunice ("*good victory/conquering well*"), was a believing Jew (2 Timothy 3:15).

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Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him. (Acts 16:1-5)

# Silas/Silvanus

*“Paul and SILVANUS Paul and Timothy, To the church of the Thessalonians  
in God our Father and the Lord Jesus Christ (2 Thessalonians 1:1)*

Silas was only mentioned in the epistles with Paul and Timothy (Acts 15:22-40, 16:19-29, 17:4-15) in both letters to the Thessalonians (2 Thessalonians 1:1)

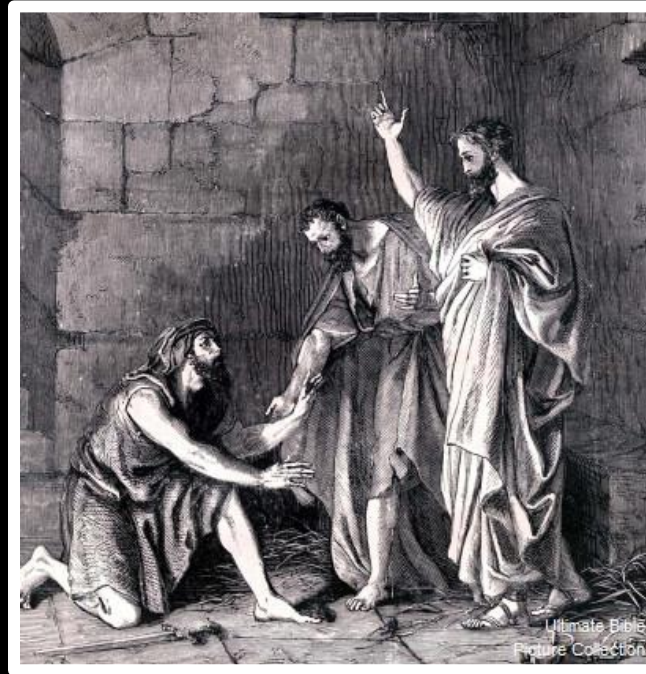
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Luke (the author of Acts) uses the name “Silas” (Hebrew name) while Paul refers to him as “Silvanus” (Roman name).

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Silas (Silvanus) had been a leader in the church of Jerusalem (Acts 15:22).

Silas joined Barnabas in inspecting the church in Antioch (Acts 15:22,30-35)



Silas replaced Barnabas on Paul’s second missionary journey while Barnabas joined John Mark in Cyprus. (Acts 15:40) Paul may have been trying to unify the new Gentile church with the established church of Jews in Jerusalem.

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Silas was a prophet (Acts 15:32) and a Roman citizen (Acts 16:37)



# God the Father & the Lord Jesus Christ

*“Paul and Silvanus and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ.” (1 Thessalonians 1:1)*

Beyond the relationship with God the Son, God is “our” father which is literally the “father of us” (patri hēmōn - πατρὶ ἡμῶν)

This means that believers are also personally connected with God the Father.



*“All will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” (John 5:23)*

All three names/aspects of the “Lord Jesus Christ” are given. Lord (divine master) Jesus (humanity) Christ (the Messiah).

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The Greek term for “Lord” (Kyriou Κυρίου) comes from Israel’s Old Testament covenantal name of God. Israel was reluctant to use the name “Yahweh” (יהוה YHWH), so Israel substituted the name “Adonai” (אֲדֹנָי) which means “Lord.” The use of the word “Lord” asserts the full deity of Jesus.

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The name “Jesus” (meaning “God is Salvation”) was given by an angel to Joseph (Matthew 1:21) and to Mary (Luke 1:31).

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The term “Christ” (Christou Χριστοῦ) means “anointed one” for a special purpose or mission. Christ carries the meaning of Messiah from a sacrificial, “suffering servant lifestyle to the point of death.



# God Settles Accounts (2 Thessalonians 1:5-8)

*“Sinners in Zion are terrified; Trembling has seized the godless. ‘Who among us can live with the consuming fire? Who among us can live with everlasting burning?’” (Isaiah 33:14)*

<sup>5</sup> *This is* a plain indication of God’s righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

<sup>6</sup> For after all it is *only* just for God to repay with affliction those who afflict you,



<sup>7</sup> and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,

<sup>8</sup> dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.



The (declared) worthiness of the individual for the kingdom of God is reflected by the believer’s persecution (διώγμοις διωγμοῖς) and tribulations (θλίψειςιν θλίψειςιν). (Roman 8:17-18)

Believers are to walk worthy of the calling as a child of God (1 Thessalonians 2:12; 2 Thessalonians 1:11)

The Greek phrase in this verse is “declared worthy” (καταξιωθῆναι καταξιωθῆναι) which can also mean “accounted” or “considered” worthy. “Worthiness” is only determined by God. (2 Thessalonians 1:11)

God had foretold Paul’s suffering at his conversion (Acts 9:16). Paul’s ministry had resulted in myriad types of trials that culminated in his martyrdom. (1 Corinthians 4:9-13; 2 Corinthians 4:8-12; 6:4-10; 11:23-27)

A “Kingdom” requires a “King” to whom His subjects submit; God is the King of believers who submit and follow His laws while pleasing and praising Him. Currently, the kingdom of God (basileias tou theou – βασιλείας τοῦ θεοῦ) is in the hearts of obedient believers, but will become a physical kingdom at His second coming.

It is righteous (right) for God to send tribulation on the oppressors of His children. Some ask how a loving God could allow so much pain in the world. God clearly states that an unfaithful and wicked world will experience judgment and the consequences of sin. The pain of the world proves the truth of God’s word.

The Lord Jesus will return in flaming fire to take revenge on those who don’t know God and haven’t obeyed the gospel of Jesus. (Isaiah 29:6; 30:30)

A frequent characteristic of God is as a “consuming fire” (Exodus 24:17; Deuteronomy 4:24, 9:3; Isaiah 30:27; Lamentations 2:3; Hebrews 12:29). Fire is a symbol of God’s judgment (Isaiah 29:6; 66:14-15; Daniel 7:9-10)

An individual will either be separated from the things of this world in this life or separated from the things of God in the eternity.

# Eternal Perspective

(2 Thessalonians 1:9-12)

<sup>9</sup> These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power,

<sup>10</sup> when He comes to be glorified in His saints on that day, **1** and to be marveled at among all who have believed—for our testimony to you was believed.

<sup>11</sup> To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power,

<sup>12</sup> so that the name of our Lord Jesus will be glorified in you, **2** and you in Him, according to the grace of our God and the Lord Jesus Christ.



The Greek term for “eternal” (αιῶνιον αἰώνιον) is used to describe both heaven and hell (Matthew 25:46); it is irrational to believe the heaven is eternal, but hell is only for a limited time.

Eternal damnation is a separation from God’s presence and glory.

Psalms 139:8 states that God is in Sheol/Hades; however, the grave is different than an eternal hell separated from God.

Sin results in exile (just as Adam and Eve were exiled from the Garden of Eden). Judgment will bring exile from the presence of God and His glory. Sin brings death (which is an exile from life).

The Greek term for “God’s people” (hagious ἁγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service – as in “sanctuary”). The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “separated one to an assigned task.” (Romans 1:7, 15:25-26, 1 Corinthians 1:2, 14:33, 2 Corinthians 1:1, Philippians 4:21)

God’s people (Israel) waited patiently for the Messiah to come (the first incarnation of Jesus); now God’s people (the church) awaits Jesus’ second coming in His glory.

Not a creed or tradition, but the saints are “of Him” (αὐτῆς αὐτῆς) – a personal relationship with the living Lord.

Believers will receive a glorified body when Jesus comes again (Romans 8:29). Believers will “marvel” (thaumasthēnai θαυμασθῆναι) at the amazing blessings from the Lord. (1 Corinthians 2:9)

The believer is called to live out and magnify the name of the Lord Jesus through an obedient lifestyle. The result will be the believer is glorified with Jesus in eternity.

Paul continuously prayed for the churches that he established (1 Thessalonians 1:2; 5:13-18; 2 Thessalonians 1:3; 2:12). God’s plan of salvation is designed according to God’s will in God’s way (Philippians 1:6; 2:13; Ephesians 4:4) as the believers responds to His Spirit (Philippians 2:12; Ephesians 4:1)

This may be a warning to believers who are eschatologically focused instead of faithfully walking with the Lord each day in faithful watchfulness.

<sup>1</sup> Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him,

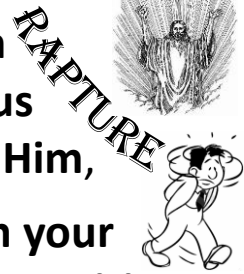
<sup>2</sup> that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.

<sup>3</sup> Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,

<sup>4</sup> who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

<sup>5</sup> Do you not remember that while I was still with you, I was telling you these things?

<sup>6</sup> And you know what restrains him now, so that in his time he will be revealed.



# The Antichrist (2 Thessalonians 2:1-6)

Paul warns the church not to be fanatical or deceived. The church had multiple authorities that needed to be judged: 1. Spirits 2. Messages 3. Written Letters

The teaching on the second coming was not meant to disrupt the church, but give believers hope for their daily walk.

Throughout history, false claims have been made that the “day of the Lord” has arrived. (Matthew 24:23, 26)

| Three Possible False Sources |                                        |
|------------------------------|----------------------------------------|
| Spirits                      | Supernatural Revelation                |
| Someone Saying               | Personal Interpretation                |
| Documents                    | Writings Claiming Scriptural Authority |

The “son of perdition” is used twice in the Bible – once for Judas (John 17:12) and once for the antichrist (Daniel 7:8, 11:36; Revelation 13:1)

During the end times, there will be a final confrontation of the nations against the Lord. (Psalm 2; Ezekiel 38-39; Zechariah 12-14).

| Events Occurring Before the End Times |                                                    |
|---------------------------------------|----------------------------------------------------|
| The Great Apostasy & Falling Away     | 2 Thessalonians 2:3; 2 Timothy 3; Matthew 24:10-13 |
| Gospel Preached to All                | Matthew 24:14 – Revelation 14:6                    |
| Revelation of Antichrist              | 2 Thessalonians 2:3; Revelations 13                |
| Full Number of Gentiles Saved         | Romans 9-11                                        |

| Specific Individual Leading Rebellion |                       |
|---------------------------------------|-----------------------|
| Genesis 3:15                          | The Serpent           |
| Isaiah 14                             | The King of Babylon   |
| Ezekiel 28                            | The King of Tyre      |
| Daniel 7-12                           | The “Little Horn”     |
| John 2:18                             | Antichrist            |
| Revelation 13                         | Beast & False Prophet |

| New Testament Descriptions of the End Times |                              |
|---------------------------------------------|------------------------------|
| Jesus’ Description                          | Matthew 24; Mark 13; Luke 21 |
| Paul’s Description                          | 1 & 2 Thessalonians          |
| John’s Description                          | 1 John 2; Revelation 13      |

John refers to the evil individual as “Antichrist” while Paul refers to the individual as “the Lawless One.”

The end of times antichrist will commit the abomination of desecration (Matthew 24:15; Hosea 6; Deuteronomy 7:25). A political figure will place his seat of authority in a religious sanctuary to rule as he tries to take the place of God in men’s lives. (Isaiah 14:13-14; Ezekiel 28:2; Daniel 7:25; 11:36)

Although the spirit of the antichrist has been present with mankind in every age throughout history, he will be physically personified in a single man at the end times. (1 John 2:18). God has a divine plan that will release the antichrist into the world at a specified time when the restrainer is removed.

Spiritual rebellion has existed since Adam's fall & one day the rebellion will be personified in the lawless one

# Lawless Deception (2 Thessalonians 2:7-12)

<sup>7</sup> For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way.

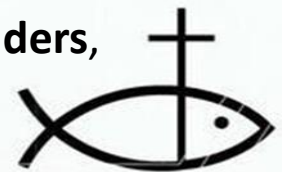


<sup>8</sup> Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;



<sup>9</sup> *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,

<sup>10</sup> and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.



<sup>11</sup> For this reason God will send upon them a deluding influence so that they will believe what is false.



<sup>12</sup> in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.



The “*mystery*” (mystērion μυστήριον) in Scripture often refers to the unifying work of the Spirit beyond the Jews to the Gentiles (Ephesians 3:1-6).

The Lord will slay – just as He created - with His mouth (Revelation 1:16; Isaiah 11:4; Job 4:9; Daniel 8:25)

The Greek term “*to slay*” (anelei ἀνελεῖ) can be translated as “*make inoperative*” or make null and void. (Romans 6:6)

Only those who receive the love of the truth will be saved (1 Kings 22:19-23; Ezekiel 14:9)

Believers have love for “*the Truth*” which goes beyond facts about Jesus to a loving relationship with Jesus Himself.

Judgment will come on those who have willingly rejected the gospel message of salvation and sanctification. This is not ignorance; this is a informed refusal and denial of the truth in order to pursue sin.

The “*restrainer*” (katechōn κατέχων) might also refer to the Holy Spirit who holds back destructive chaos of the wicked one.

He who restrains, the Holy Spirit, will be taken up (much like Christ) as will those with the indwelling Holy Spirit (Romans 8:9)

These works of the “*lawless one*” will be impressive, supernatural wonders (Matthew 24:24-25). A miracle is not automatically the sign of God. (Exodus 7:11-12,22; Deuteronomy 13:1-5; Mark 13:22; Revelation 13)

Unbelievers can be spiritually deceived and tricked (Matthew 13:19; 2 Corinthians 4:4) which is also true of believers (Ephesians 4:14).

God Himself will send the delusion to all who took pleasure in unrighteousness (Romans 1:24, 26, 28)



The Trinity is active in the salvation of God's people.

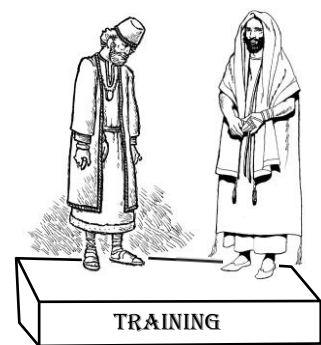
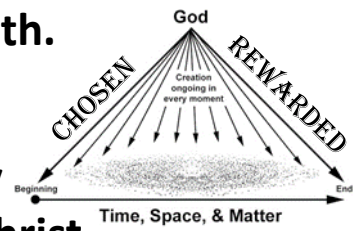
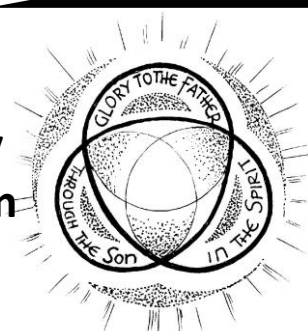
<sup>13</sup> But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

<sup>14</sup> It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.

<sup>15</sup> So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us.

<sup>16</sup> Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace,

<sup>17</sup> comfort and strengthen your hearts in every good work and word.



# God's Calling (2 Thessalonians 2:13-17)

God chose His elect before the beginning of time (Ephesians 1:4; John 17:24, 1 Peter 1:20, Jeremiah 1:5, 2 Thessalonians 2:13; Titus 1:2, Revelation 17:8, 2 Timothy 1:9)

Paul expresses that he should continuously be grateful for the Thessalonians (1 Thessalonians 5:18; Ephesians 5:20).

God chose His people before time for His plan (Ephesians 1:4, 11; 1 Corinthians 2:7).

This is the only time that Paul's utilizes the phrase "from the beginning," and other places, Paul uses, "from the ages," (Colossians 1:26) and "before the age," (1 Corinthians 2:7).

Paul encourages those in Thessalonica to remain true to God's Word instead of shifting with ever-changing societal trends (1 Thessalonians 3:8; 1 Corinthians 16:13; Ephesians 6:11,13)

Believers are to selflessly live like Christ and at the Second Coming, believers will share in Christ's glory (1 John 3:2).

The full title is recorded as the Lord (deity) Jesus (humanity) Christ (Messiah). (Romans 10:13; Philippians 2:9). God (theos θεός) is the father of believers.

Jesus (the Lord - 2 Thessalonians 2:13) as well as God the Father (2 Thessalonians 2:16) loves His people

God is the source of strength and joy in the actions and speech of believers.

Although believers are not saved by self-effort (what they say & do), the fruits of salvation are good works and deeds (Ephesians 2:8-10)

*"Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father." (Colossians 3:17)*

Safety is in God's power; God will give His people the love and patience of Christ (Habakkuk 3:17-18; Luke 21:19)

**1** Finally, brethren, pray for us that the word of the Lord will spread rapidly and be glorified, just as *it did* also with you;



**2** and that we will be rescued from perverse and evil men; for not all have faith.

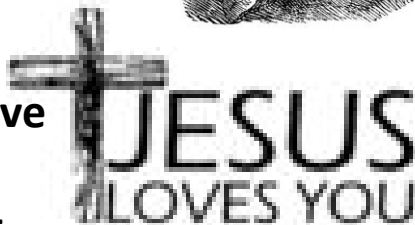


**3** But the Lord is faithful, and He will strengthen and protect you from the evil *one*.



**4** We have confidence in the Lord concerning you, that you are doing and will *continue* to do what we command.

**5** May the Lord direct your hearts into the love of God and into the steadfastness of Christ.



# God's Protection (2 Thessalonians 3:1-5)

Paul believed in the power of prayer as he performed His ministry through God's power. Paul repeatedly asked for prayer support. (Romans 15:30; Ephesians 6:18-19; Philippians 1:19; Colossians 4:3-4; 1 Thessalonians 5:25)

Paul often utilized the term "finally" (λοῖπον λοιπὸν) to mark a concluding section of a final major truth or subject (2 Corinthians 13:11; Philippians 3:1, 4:8; 1 Thessalonians 4:1).

The word of the Lord was growing broadly as it spread in and around Thessalonica, but it was also growing deeply into glorified (honoring) lives for Christ. (2 Thessalonians 3:2)

Satan is a created being who is limited in power, so this is not a cosmic dualism. God controls and limits Satan at will (Job 1; Revelation 12:7-12)

Those without faith are not only wicked, but also irrational (Isaiah 1:18; 1 Corinthians 3:19-20); how does one explain away each of the different categories of realities:

- fulfilled prophecies of the Old Testament
- scientific insight into nature millennia before "discovery"
- scientific support of intelligent design
- current world events with the small nation of Israel as the centerpiece
- the interconnectedness of scripture (written by 40 different authors over 2,000 years)



The Greek term for "guard" (φυλάξει) means to "keep" and protect as His own (1 John 5:18). Defense against the "evil one" comes from God's power (Matthew 5:37, 6:13, 13:19, 38; John 17:15; Ephesians 6:11; 1 John 2:13; 3:12; 5:18).

Submission and obedience to God's word overcomes the intent of the evil one. The power comes from the Lord.

The name of "Christ" is deliberately used as Paul emphasizes the sacrificial Messiah as the suffering servant.

Military Terms for Spiritual Battle:

- Protect (2 Thessalonians 3:3)
- Command (2 Thessalonians 3:4)
- Direct (2 Thessalonians 3:5)



Believers should encourage each other along the faithful walk. (Luke 18:1; Galatians 6:9; 2 Corinthians 4:1)

# Christian Work (2 Thessalonians 3:6-13)

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.

<sup>7</sup> For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you,



<sup>8</sup> nor did we eat anyone's bread without paying for it, but with labor and hardship we *kept* working night and day so that we would not be a burden to any of you;

<sup>9</sup> not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example.



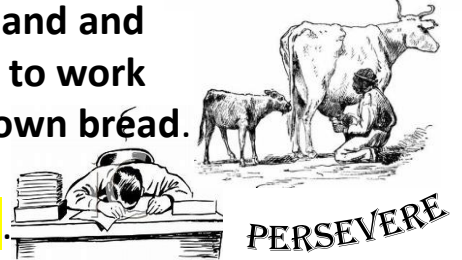
<sup>10</sup> For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.

<sup>11</sup> For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.



<sup>12</sup> Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

<sup>13</sup> But as for you, brethren, **do not grow weary of doing good.**



In ancient times, an individual's "name" (onomati ὀνόματι) was very important as the name characterized the identify and life of the individual. The name is the characteristic and authority of the Lord.

The believer is told to separate from someone whose existence is defined by conflict based on independent, man-made concepts.

Although Paul proclaimed the gospel and return of Jesus, Paul also worked for his food, so that he would not be a burden to believing brothers. (Acts 18:3; 2 Corinthians 11:9).

The Greek term for "unruly" (ataktōs ἀτάκτως) means to be disorderly and insubordinate.

Paul worked a second job to not charge this congregation for His ministry (Acts 18:2-3; 1 Corinthians 9:12,18; 11:7; 2 Corinthians 11:9; 12:13-14; 1 Thessalonians 2:9).

Paul believed that Ministers & Bible Teachers should receive pay (1 Corinthians 9:4-17; Galatians 6:6).

| A Biblical View of Work             |                                  |
|-------------------------------------|----------------------------------|
| Work existed before sin & the curse | Genesis 2:15                     |
| Toilsome work was part of the curse | Genesis 3:19                     |
| Work is expected of all men         | Deuteronomy 5:13                 |
| Work is a gift from God             | Exodus 31:3; 35:35; Isaiah 54:16 |
| Work as unto the Lord               | Ephesians 6:7; Colossians 3:17   |

2 Thessalonians 3:10 does not say "if anyone doesn't work," but instead "if anyone isn't willing to work;" those who are willing, but not capable should be fed.

Paul rebukes those who are busy judging others instead of serving in loving ways themselves.

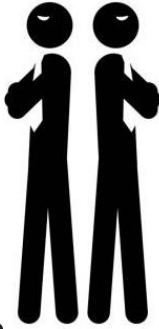
Believers should not be "busybodies" of other people's affairs, but instead work quietly and be satisfied with the products of their own hands (1 Thessalonians 4:11-12; 1 Timothy 2:2)

2 Thessalonians 3:11 may be a reference to "Roman Patronage" which was a system of on-demand servitude where the variable pay was erratic and the activity often led to being included in the immorality of the wealthy Roman pagans.

**“Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.” (Colossians 3:13)**

# Grace & Reconciliation (2 Thessalonians 3:14-18)

**14 If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.**



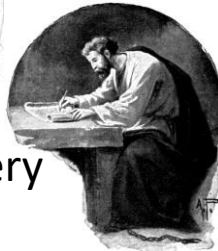
**15 Yet do not regard him as an enemy, but admonish him as a brother.**



**16 Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!**



**17 I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.**



**18 The grace of our Lord Jesus Christ be with you all.**



**Believers should not keep company with the Christian brother who disregards God's Word**

**Paul exclaims the universal nature of God's omnipresence with every believer.**

**Even when discussing church discipline, the “Lord of peace” should reign actively in the lives of believers.**

**Paul would often confirm the truth that this came from him. (2 Thessalonians 2:2; 1 Corinthians 16:21; Galatians 6:11; Colossians 4:18; Philemon 1:19)**

**The typical Greco-Roman personal letter was 90 words long; typically, a letter would fit on a single papyrus sheet. In comparison, Paul's letters average around 1,300 words (2 Thessalonians has approximately 823 words.)**

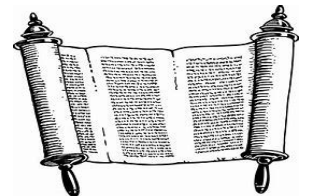
**Paul repeatedly concluded his letter with “grace” because God's gift of grace was the foundation of everything else. “Grace” is always a reminder of God's sovereign goodness and gifts.**

**Church discipline should be humble & redemptive as well as disciplinary (2 Thessalonians 3:15; 2 Corinthians 2:7; Galatians 6:1; 1 Thessalonians 4:15).**

**Church discipline consists of teaching, growing and reconciliation. The purpose of church discipline is redemptive and not vindictive. (Matthew 18:15-17; 1 Corinthians 5:1-13)**

**Paul repeatedly refers to God as the “God of Peace” (Romans 15:33; 16:20; 2 Corinthians 13:11; Philippians 4:9; 1 Thessalonians 5:23; Hebrews 13:20).**

**Ancient writing very laborious, so authors often dictated to highly trained servants and scribes who were well-practiced in writing on difficult papyrus scrolls.**



**The closing word of “all” (pantōn πάντων) included Jew & Gentile; those who were in good favor as well as those who were not (2 Thessalonians 3:11)**