

*Analysis of*  
**2 THESSALONIANS**

**"END-TIME ENCOURAGEMENT"**

“For after all it is *only* just for God to repay with affliction those who afflict you, {7} 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, {8} dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.”

2 Thessalonians 1:6-8

EXPANDED ANALYSIS OF 2 THESSALONIANS  
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## A Note to the Reader

This annotated analytical outline of 2 Thessalonians is complete insofar as the outline and the incorporation of the NASB text are concerned. Annotation is incomplete, but a significant number of notes are present in the eschatological sections of the book in chapters 1 and 2.

2 Thessalonians is a very critical letter, the bulk of whose message touches the subject of present suffering as it relates to eschatology (the study of end times). The chief contribution of 2 Thessalonians, from an eschatological point of view, is its teaching concerning Christ's return to judge His enemies (Retribution) and vindicate His saints in chapter 1, and its clarifying of the Thessalonians' confusion, in light of their present suffering, of the relation of Christ's return to provide a Reunion for Church Saints prior to the Tribulation ("day of the Lord") in chapter 2.

By **Reunion**, I mean Christ's return part-way to earth to retrieve His Bride, the Church from Earth (1 Thess. 4:13-18) and take her back to the home which He has prepared for her in His Father's house (John 14:1-6). This phase of Christ's Parousia (Second-Coming) is customarily called the Rapture.

By **Retribution**, I mean that phase of Christ's return (Parousia) to earth in which He will bring Retribution (vengeance) upon His enemies and those of the Church. The word Retribution is much disdained by many people in the West, both within and without the context of "church" today, but it is certainly a Biblical concept, and one which should bring a healthy fear into the hearts of atheists, agnostics, and the apathetic.

In addition to the revelation contained in chapter 1, the revelation in chapter 2 of the miraculous, deceitful, blasphemous rule of the coming "Man of Lawlessness" is of critical importance. It is clear that the Thessalonians feared that the Pre-Tribulation Rapture which Paul had taught them was in error. They were suffering so much tribulation they thought they were already in the Great Tribulation. Paul assures them in 2 Thess. 2:1-10 that the "Day of the Lord" (the Tribulation) would not come until there was a great Apostasy and the "Man of Lawlessness" would be revealed. The "Man of Lawlessness," in turn, would not be revealed until "the Restrainer" (the Holy Spirit in the Church) would be removed. Therefore Paul confirmed that which he had taught them earlier (1 Thessalonians chapters 4-5), that the Rapture would precede the Tribulation. Consequently they should not be deceived by reports that they were already in the Tribulation and that they either had missed the Rapture or that they should anticipate a Mid-Tribulation or Post-Tribulation Rapture. Paul's message granted them grounds for comfort and for continued work on Christ's behalf, even while presently enduring suffering (2 Thess. 2:16-17; cf. 2 Thess. 1:3-12).

# 2 THESSALONIANS

## "END-TIME ENCOURAGEMENT"

“For after all it is *only* just for God to repay with affliction those who afflict you, {7} 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, {8} dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.”

2 Thessalonians 1:6-8

### A 1 THE SALUTATION TO THE CHURCH 1:1-2

#### B 1 The Authors 1:1

C 1 Paul: {1} Paul

C 2 Silas: and Silvanus

C 3 Timothy: and Timothy,

#### B 2 The Recipients

C 1 Their location: To the church of the Thessalonians

C 2 Their situation: in God our Father and the Lord Jesus Christ:

#### B 3 The Blessing 1:2

C 1 The **nature** of the blessing

D 1 Grace be to you: {2} Grace to you

D 2 and peace

C 2 The **source** of the blessing

D 1 from God the Father

D 2 and the Lord Jesus Christ

### A 2 THE ENCOURAGEMENT TO THE CHURCH: In Light of Their Persecution 1:3-12

#### B 1 Paul's <sup>1</sup> Thanks for Their Faith, Love, and Endurance of Persecution 1:3-5

C 1 His obligation of his thanks 1:3a

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<sup>1</sup> 1:3-5 Title - Paul's Thanks: Paul repeatedly refers to his apostolic team in the plural. To avoid confusing pronouns, this outline usually (but not always) refers to the team in the singular, as in "his" or "Paul's". One exception is in 3:7, 8.

- D 1 The indebtedness: {3} We ought always to give thanks
- D 2 The target: to God
- D 3 The time: ("always")
- D 4 The subject: for you, brethren,
- D 5 The appropriateness: as is *only* fitting,
- C 2 The reason for his thanks 1:3b-5
  - D 1 Their exceedingly growing faith: because your faith is greatly enlarged, 1:3b
  - D 2 Their increasing love toward one another: and the love of each one of you toward one another grows *ever* greater;
  - D 3 Their endurance of persecution 1:4-5
    - E 1 Paul's boasting about their endurance among the churches of God: {4} therefore, we ourselves speak proudly of you among the churches of God 1:4
      - G 1 For their perseverance: for your perseverance <sup>2</sup>
      - G 2 For their faith: and faith
      - G 3 In their difficulties
        - H 1 in the midst of all your persecutions <sup>3</sup>
        - H 2 and afflictions <sup>4</sup>

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<sup>2</sup> 1:4 - perseverance: *hupomonē*, 5281, the trait of remaining under a difficulty or trial instead of trying to flee from it or to give up. In the NASB it is translated perseverance (21X); endurance (7X); steadfastness (3X); patient enduring (1X).

<sup>3</sup> 1:4 - persecutions: *diōgmos*, 1375 – uniformly translated persecution(s) (10X) in the NASB.

<sup>4</sup> 1:4 - afflictions: *thlipsis*, 2347, translated in NASB affliction(s) 20X; tribulation(s) 20X; distress 2X; anguish 1X; trouble 1X. The fact that these new Thessalonian Christians were undergoing tribulations (*thlipsis*, 2347) with a small t caused them to conclude erroneously that they were already in the unprecedented great (*meγas*, 3173) Tribulation (*thlipsis*, 2347) with a Capital T (Matt. 24:21; Rev. 7:14). We deduce their frame of mind by examining 2 Thessalonians 2:1-2. There, “the day of the Lord” is to be identified with the Great Tribulation which Jesus predicted (Matt. 24:9-29) and out of which an innumerable company of martyrs had emerged (Rev. 7:9-16). The aspect of “the Day of the Lord” identified as the Tribulation is predicted in considerable detail in Revelation chapter 6 through chapter 18. For a brief glossary summary, see [http://www.wordexplain.com/glossaryd.html#Day\\_of\\_the\\_LORD](http://www.wordexplain.com/glossaryd.html#Day_of_the_LORD).

G 4 For their endurance: which you endure.<sup>5</sup>

E 2 The significance of their endurance: 1:5

G 1 A plain token of the just judgment of God: {5} *This is a plain indication of God's righteous judgment*

G 2 That they are to be accounted worthy of God (on whose behalf they suffer): so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

## B 2 God's Vengeance on Their Persecutors 1:6-10

C 1 The **justice** of God's paying people back 1:6-7a

D 1 To their *troublers, trouble*: {6} For after all it is *only* just for God to repay with affliction those who afflict you, 1:6

D 2 To you, the ones being *troubled*, rest, along with us (the authors): {7} and *to give* relief to you who are afflicted and to us as well 1:7a

C 2 The **occasion** of God's pay-back – the unveiling of the Lord, Jesus: when the Lord Jesus will be revealed<sup>6</sup> 1:7b

D 1 His provenance: from heaven

D 2 His troops: with His mighty angels

D 3 His presentation: in flaming fire,

C 3 The **description** of God's pay-back [to unbelievers]: {8} dealing out

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<sup>5</sup> 1:4 - which you endure: Literally, “which you yourselves are enduring (or experiencing). “Endure” translates the second person plural indicative middle voice of *anechō*, 430. NASB translates *anechō* as “bear” or “bearing” (5X); “put” (4X); “endure” (3X); “tolerate” (2X); and “showing tolerance” (1X).

<sup>6</sup> 1:7 - revealed: Better, at the unveiling of the Lord Jesus. NASB “revealed,” a verb, translates the dative, singular, feminine noun *apokalupsis* (602), which means, literally, “the removal of the covering” of the Lord Jesus. NASB universally translates *apokalupsis* as some form of the words “revelation” or “reveal.” When Jesus appeared in His earthly ministry, His glory was veiled, and His holiness was also, in the sense that He did not condemn and destroy sinners. That was not His mission in His First-Coming. He came to save sinners, not condemn them (Luke 19:10; John 3:16-17). However, at His Second Coming, He will come to judge sinners, and ultimately, to destroy them in the Lake of Fire (Rev. 20:10-15). When He comes the second time, His veil will be removed. People will see Him in all the blazing fire of His glory, accompanied by His angels (2 Thess. 2:7), dealing out Retribution to the ungodly (2 Thess. 2:8-9). This coming is altogether different in character and in time to His coming to Rapture His saints (1 Thess. 1:10; 4:13-18). The Rapture will have occurred some seven years earlier, before the Tribulation. Here He is unveiled in all His glory and power to destroy opposing armies (Rev. 19:11-21) and judge the unrepentant sinners, eliminating them from the earth (Matt. 25:31-46). The word *apokalupsis* is used in Revelation 1:1, where it is used as a theological pun, or play on words: There, the Revelation of Jesus Christ means that he unveils the future in prophecy, and He unveils Himself in all His glory and His wrath against sin and sinners.

retribution <sup>7</sup> 1:8

D 1 To the atheists, agnostics, and apathetic: to those who do not know God

D 2 To those who disobey the Good News from and about Jesus: and to those who do not obey the gospel of our Lord Jesus.

C 4 The **description** of those being paid back 1:9-10

D 1 The troublers – paying the penalty of eternal destruction: {9} These will pay the penalty of eternal destruction, 1:9

E 1 away from the presence <sup>8</sup> of the Lord

E 2 and from the glory of His power,

D 2 The troubled: Reveling in that day of the Lord's coming 1:10!

E 1 {10} when He comes to be glorified in His saints on that day,

E 2 and to be marveled at among all who have believed—

G 1 for our testimony to you

G 2 was believed.<sup>9</sup>

### B 3 Paul's Prayer for Them 1:11-12

C 1 The **purpose** of the prayer: {11} To this end also

C 2 The **fact** of the prayer: we pray for you

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<sup>7</sup> 1:8 - retribution: "Retribution" translates *ekdikēsis* (1557). This word is used in the context of God's one day bringing about **justice** for His elect (Luke 18:7, 8), a context very much parallel to the present. Jesus used it in the context of **vengeance** (*ekdikēsis*) brought down upon Israel by God at the hand of the Roman armies in A.D. 70 (Luke 21:22). Luke spoke of Moses exercising **vengeance** (*ekdikēsis*) upon an Egyptian who was mercilessly beating a Hebrew (Acts 7:24). Believers are urged not to take their own revenge because **vengeance** (*ekdikēsis*) belongs to God (Rom. 12:19. See also Heb. 10:30). Paul used the word in a complimentary sense of the Corinthians because of the repentance and **avenging of wrong** (*ekdikēsis*) (2 Cor. 7:11). And Peter used it, speaking of governors sent by the king for the **punishment** (*ekdikēsis*) of evildoers. Retribution does not characterize the first phase of Christ's Second Advent, namely, the Rapture of the Church. But retribution most certainly characterizes the second phase of Christ's Second Advent, namely, His return in power and glory to destroy opposing armies, judge all non-believing sinners, removing them from the earth, and establishing His Millennial Kingdom. For more on the Rapture, go to <http://www.wordexplain.com/glossaryr.html#Pretrib>. For more on Retribution, Christ's Second Coming in Power, go to [http://www.wordexplain.com/glossarys.html#Second\\_Coming](http://www.wordexplain.com/glossarys.html#Second_Coming).

<sup>8</sup> 1:9 presence: lit., "away from the face of the Lord." The greatest catastrophe for man is to be removed away from the face of the Lord forever and ever and ever.

<sup>9</sup> 1:10 - for our testimony to you was believed: Those who would admire Jesus would include the Thessalonians, because they had believed Paul's testimony to them about Jesus.

- C 3 The **time** of the prayer: always 1:11
- C 4 The **request** of the prayer
  - D 1 that our God will count you worthy of your calling,
  - D 2 and fulfill every<sup>10</sup>
    - E 1 desire for goodness
    - E 2 and the work of faith
  - D 3 with power,<sup>11</sup>
- C 5 The **motive** for the prayer 1:12
  - D 1 {12} so that the name of our Lord Jesus will be glorified in you,
  - D 2 and you in Him,<sup>12</sup>
- C 6 The **leverage** for the prayer
  - D 1 according to the grace<sup>13</sup> of our God
  - D 2 and *the* Lord Jesus Christ.

### A 3 THE REASSURANCE TO THE CHURCH: Concerning Christ's Return and The Day of The Lord 2:1-17

#### B 1 Paul's Exhortation Not to Fear That the Day of the Lord Has Already Come! 2:1-2

- C 1 The **objects** of the request: {1} Now we request you, brethren,
- C 2 The **basis** for the request: The true view – 2:1

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<sup>10</sup> 1:11 - every: The word “every” (*pas*) modifies both of the following phrases – “desire for goodness” (two words in Greek, “desire” being accusative in case and “goodness” being genitive); followed by the connecting word “and” (*kai*); followed by the parallel phrase “work of faith” (two words in Greek – there is no article – “work” being accusative in case and “faith” being genitive in case).

<sup>11</sup> 1:11 - with power: These two words modify the verb “fulfill.” Paul is praying that – in the lives of these Thessalonians – God will fulfill with power every desire for goodness they may have and every work of faith they may exert.

<sup>12</sup> 1:12 - Paul prays that Jesus’ name might be glorified in them, and that in turn, they might be glorified in Jesus! Just as the glory of the moon is always a reflecting of the far greater glory of the sun, so the glory of Christians is always a reflecting of the far greater glory in Jesus.

<sup>13</sup> 1:12 - grace: Of course the grace Paul contemplates comes equally from both “our God” and from “the Lord Jesus Christ,” both “the God of us” and “Lord Jesus Christ” appearing in the genitive case.

- D 1 with regard to the coming <sup>14</sup> of our Lord Jesus Christ
- D 2 and our gathering together to Him, <sup>15</sup>
- C 3 The **substance** of the request: ["Don't be afraid"]
  - D 1 The alleviation of their fear 2:2
    - E 1 Don't be quickly shaken in your mind: {2} that you not be quickly shaken from your composure
    - E 2 Don't be disturbed: or be disturbed
  - D 2 The source of their fear
    - E 1 Some spirit [behind a false prophecy]: either by a spirit
    - E 2 Some speech: or a message
    - E 3 Some letter purportedly from Paul: or a letter as if from us,
  - D 3 The identification of their fear – that the Day of the Lord <sup>16</sup> has

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<sup>14</sup> 2:1 - coming:

The Greek "*parousia*" (3952) is translated "coming" 22x and "presence" 2x in the AV. It is the participle of the verb "*pareimi*" (3918), literally, "alongside – to be."

"*Parousia*," (coming, presence), is used in the N. T. in relation to the coming or presence of humans, a Satanically-controlled being ("Antichrist"), a new era, and the coming of Christ. With reference to Christ it is used of His first coming, His return for the Church, and His second coming in power. It is altogether possible that some of the passages refer generally to His Second Advent (in contrast to His First Advent) without specifying whether it is specifically His return to take the Church to heaven (the Rapture) or His return to reign upon the earth. (For documentation, see author's word study on *parousia* [http://www.wordexplain.com/PDFdocs/Word\\_Study\\_Parousia.pdf](http://www.wordexplain.com/PDFdocs/Word_Study_Parousia.pdf).)

In this instance (2 Thess. 2:1) *parousia* seems unquestionably to refer to the Reunion (Rapture) phase of Christ's *parousia*, for the event is qualified as "our gathering together unto Him," rather than portrayed as Christ's return for Retribution. In all of Paul's epistles, it is reasonable to identify that he spoke of the pre-Tribulational Reunion phase of Christ's *parousia* in 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; and 2 Thess. 2:1. He spoke of the Retributive phase of Christ's *parousia* only once – in 2 Thess. 2:8. There he contrasted Christ's (Retributive) *parousia* as a judgmental antidote to the Satanically-inspired pseudo *parousia* of the Antichrist (Lawless One) (2 Thess. 2:9). Elsewhere, Paul spoke of the *parousia* of Stephanus, Fortunatus, and Achaicus (1 Cor. 16:17); of Titus (2 Cor. 7:6-7; and of himself (2 Cor. 10:10; Philip. 1:26; 2:12).

<sup>15</sup> 2:1 - our gathering together to Him: cf. 1 Thess. 4:17. Clearly Paul here refers to the Rapture, which he had previously clarified for them in considerable detail in his first letter (1 Thess. 4:13-18). It should be noted again that the Rapture (1 Thess. 4:13-18) precedes the Tribulation (1 Thess. 5:1-11), also described as a portion of "the Day of the Lord," a "day" of sudden "destruction" and "wrath" from which believers in the Church Age are exempted (1 Thess. 5:2-10).

<sup>16</sup> 2:2 - the day of the Lord: The Day of the LORD is an extended time of judgment (Isaiah 13:6-13; Ezek. 30:3; Obad. 1:15-16; Zeph. 1:14-18). Thus, it is broader than the return of Christ (*parousia*). In the OT the majority of the occurrences refer to the judgments of the Great Tribulation. One aspect of the Day of the Lord is linked to judgment at the return of Christ (Joel 3:1-17; cf. Zech. 14:1-15). It is essential to observe the context when determining a given author's use of "the day of the Lord." Peter, for example, used it in connection with the coming fiery destruction of the universe (2 Pet. 3:10-13).

The reader is not left in doubt as to Paul's use of the term, "day of the Lord" in Thessalonians. He

already come: to the effect that the day of the Lord has come.<sup>17</sup>

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introduced the term in his first letter (1 Thess. 5:2-3) and characterized it as a day of sudden destruction.

Many writers mischaracterize the nature of “the day of the Lord” in 2 Thessalonians 2:2, erroneously equating it with Christ’s *parousia*. (See, for example, Charles A. Wanamaker (*The Epistle to the Thessalonians*, p. 237; G. K. Beale, *1-2 Thessalonians*, p. 199 ff.; Gene L. Green, *The Letters to the Thessalonians*, p. 305; F. F. Bruce, *1 & 2 Thessalonians*, Word Biblical Commentary, Vol. 45, p. 163; Leon Morris, *The First and Second Epistles to the Thessalonians*, Revised, The New International Commentary on the New Testament, pp. 212-216.) These writers illustrate the tendency, on the part of post-tribulationists, whether they be amillennial or premillennial, to misidentify “the day of the Lord” (2 Thess. 2:2) as being the *parousia* (2 Thess. 2:1). Because post-tribulationists make this exegetical mistake, they scratch their heads and wonder, “How on earth could the Thessalonians have thought that Christ had already come when clearly He had not (my paraphrase)?” Note Wanamaker’s (p. 237) perplexity: “It is difficult to know in what sense the Thessalonians may have thought that the day of the Lord had come, since clearly the coming of Jesus at the end of the age could not have happened.” To Wanamaker’s credit, in the next sentence, he seems nearly to stumble upon the truth, “Perhaps, as I shall suggest below, they understood the day of the Lord not merely as the day of Jesus’ *parousia* from heaven, but in a general way as the events of the end of the age. Possibly it was connected with their experience of oppression, but the text does not make this clear.” Wanamaker’s perplexity comes from the fact that he mistakenly identifies the *parousia* with the day of the Lord on a one-to-one basis.

The truth of the matter is that Paul was not equating “the coming of our Lord Jesus Christ” (1 Th. 2:1) and “the day of the Lord” (1 Th. 2:2), but rather differentiating between them. What Paul had taught them was a sharp contrast between the Return of Christ for the Church (REUNION) (1 Thess. 1:10; 2:19; 4:13-18; 2 Thess. 2:1) and the wrathful judgments associated with the Tribulation period (1 Thess. 5:1-11; 2 Thess. 2:3-12) (RETRIBUTION). Paul had taught them that Christ’s return for the Church for the purposes of REUNION (1 Thess. 4:13-18) would precede the RETRIBUTION of the Day of the Lord (1 Thess. 5:1-11). It is precisely for this reason that they were understandably dismayed. They were undergoing so much persecution that they readily bought into the false teaching that was being presented – that they were already in the Tribulation period, i.e., the day of the Lord. The text makes this abundantly clear, Wanamaker’s conclusion notwithstanding. (See the repeated references to the persecution the Thessalonians were undergoing (1 Thess. 1:6; 2:14; 3:3-5; 2 Thess. 1:4-8). Assuming a Rapture prior to the Tribulation is the scenario that makes the best sense.

<sup>17</sup> 2:2 – to the effect that the day of the Lord has come: This is the source of the Thessalonians’ discomfiture. Paul had taught them that the next thing on the prophetic time table was the Rapture (1 Thess. 4:13-18), and that when Jesus came, He would deliver them from the wrath to come (1 Thess. 1:10; 5:9). But in light of all the persecutions which they were enduring (2 Thess. 1:4), someone was evidently teaching them that they had already entered the era of the “Day of the Lord.” The phrase “day of the LORD” in the OT and also in the NT is used of God’s judgment here on earth because of man’s evil and disobedience. That judgment could consist, for example, of God’s sending the Babylonians to conquer Judah (Isaiah 13), or it could consist of God’s complete destruction of the existing heavens and earth (2 Pet. 3:10-13). In the context of this letter, by “day of the Lord,” Paul was referring to the time of terrible judgment upon earth known as the Tribulation. They had expected a Pre-Tribulation Rapture, but now, they were being deceived into thinking that either they had missed the Rapture and were already in the Tribulation, or else that the Rapture was actually a Mid-Tribulation Rapture or a Post-Tribulation Rapture, contrary to what Paul had taught them. Understandably, they had become “shaken in their composure” and “disturbed.” Paul instructed them not to be deceived, then proceeded to give them the reasons why they could not possibly be in the “day of the Lord” now. There were three things that would have to occur before the judgments of the “day of the Lord” could begin. Paul did not list them in chronological order. The three things he identified as taking place before the judgments of the Tribulation period were (1) the apostasy (2 Thess. 2:3); (2) the revealing of the “man of lawlessness” (the Antichrist) (2 Thess. 2:3); (3) and the removal of the Restraint (2 Thess. 2:7-8). In fact, Paul would instruct them, the “man of lawlessness” could not be revealed until the Restraint was taken out of the way first (2 Thess. 2:7-8).

Post-Tribulationists and Amillennialists misidentify “the day of the Lord.” They assume it refers to the Reunion phase of the *parousia* (coming) of the Lord to which Paul referred in 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; and 2 Thess. 2:1. But only once in all Paul’s writings does he refer to the Retribution phase of Christ’s *parousia* – and that is in 2 Thess. 2:8. There he does so to contrast Christ’s Retributive *parousia* with the Satanically inspired *parousia* of the Antichrist (2 Thess. 2:9). But “The Day of the Lord” in the Old Testament refers predominantly to a terrible time of judgment by God. In fact, there is no reference in the OT in which harsh judgment is excluded. As such, “the Day of the Lord” is much broader than even the Retributive phase of the *parousia*. The judgments of the Tribulation are part of the Day of the Lord, which begins after the Reunion phase of Christ’s *parousia*. Paul did not say the Thessalonians had been deceived into thinking that the *parousia* had come. They had been deceived into thinking “the day of the Lord” had come. They mistakenly concluded they were in the

## B 2 Paul's Exhortation Not to Let Anyone Deceive Them: in view of the true sequence of events surrounding the Day of the Lord 2:3-12

C 1 The warning against deception: {3} Let no one in any way deceive you, 2:3

C 2 The impossibility: *for it will not come*

C 3 His setting forth the true sequence of events surrounding the Day of the Lord 2:3-5

D 1 The arrival of the apostasy: unless the apostasy<sup>18</sup> comes first, 2:3

Tribulation. And they had been taught they would not enter the Tribulation!

For a brief explanation of the "Day of the LORD" see

[http://www.wordexplain.com/glossaryd.html#Day\\_of\\_the\\_LORD](http://www.wordexplain.com/glossaryd.html#Day_of_the_LORD). For a discussion of Pre-, Mid-, and Post-Tribulation Rapture, see <http://www.wordexplain.com/glossaryr.html#Rapture>.

<sup>18</sup> 2:3 - apostasy: NASB note: "Or *falling away* from the faith."

JTB: The word "apostasy" is a transliteration of *apostasia* (646). It is used only twice in the NT – here, and in Acts 21:21, where believing Jews have been told that Paul is teaching Jewish Christians to forsake (*apostasia*) Moses, telling them not to circumcise their children or walk according to the customs.

We should note, first of all, that the words, "from the faith," in the NASB alternative translation above, do not appear in the Greek text. The word *apostasia* simply means a falling away from a previously held position or status. This is not merely a generic departure, but a specific major departure, pronounced enough for Paul to label it "the apostasy." What is this apostasy? Thomas Constable, in his commentary on 2 Thessalonians in *The Bible Knowledge Commentary*, New Testament volume (*TBKCNT*) states the following:

This is a revolt, a departure, an abandoning of a position once held. This rebellion, which will take place within the professing church, will be a departure from the truth that God has revealed in His Word. True, apostasy has characterized the church almost from its inception, but Paul referred to a specific distinguishable apostasy that will come in the future (cf. 1 Tim. 4:1-3; 2 Tim. 3:1-5; 4:3-4; James 5:1-8; 2 Peter 2; 3:3-6; Jude). He had already told his readers about it (2 Thes. 2:5).

First, not all the Scriptures he has listed necessarily support his thesis that this departure will take place within the "professing church." Some seem to refer to a humanity-wide aberration. Second, not all the Scriptures he has listed necessarily support "a specific distinguishable apostasy that will come in the future." In Jude, for example, the defection from correct Bible doctrine was already taking place in his day. Let us examine each of his proof texts.

1 Timothy 4:1-3. Paul begins, "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons" (1 Tim. 4:1). He then goes on to describe the components of which that departure will consist. The text certainly speaks of a departure by those within the "professing church," but can we be certain this defection is the same one to which Paul referred in 2 Thess. 2:3?

2 Timothy 3:1-5. Paul states, "But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy," and so forth (2 Tim. 3:1-2). But these descriptions seem to apply to mankind in general, not strictly just to the professing church. The possible exception is that v. 5 describes them as "holding to a form of godliness, although they have denied its power; Avoid such men as these."

2 Timothy 4:3-4. This passage seems to apply to the (professing) church, for it states, "3For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4and will turn away their ears from the truth and will turn aside to myths." But this could be said of the Church in almost in any age. Paul here nowhere uses the phrase, "in the last days."

James 5:1-8. This passage seems to describe and indict rich men in general, not merely rich men of the professing church.

2 Peter 2. This chapter certainly describes "false teachers among you, who will secretly introduce destructive heresies," (2 Pet. 2:1), but Peter nowhere limits the false teachers as appearing in the "last days."

2 Peter 3:3-6. In this passage Peter speaks about "mockers" coming "in the last days" and saying, "Where is the promise of His coming," but he nowhere limits these scoffers to people within the professing church.

Jude wrote his brief letter to fellow believers, "appealing" that they "contend earnestly for the faith" underlying their "common salvation" (Jude 1:1, 3). He did indeed remind his readers of the words "spoken

## D 2 The unveiling of a sinister figure 2:3-5

## E 1 His character 2:3

G 1 The man of lawlessness: and the man of lawlessness is revealed,

G 2 The son of destruction: the son of destruction,<sup>19</sup>

## E 2 His actions 2:4

G 1 The one setting against: {4} who opposes

G 2 And exalting himself over: and exalts himself above

H 1 Everything being called God: every so-called god

H 2 Every idol: or object of worship,

G 3 Going so far as to sit in the shrine of *the* God: so that he takes his seat in the temple of God,

G 4 Demonstrating that he himself is God: displaying himself as being God.

## E 3 The reminder of the apostle: {5} Do you not remember that while I was still with you, I was telling you these things? 2:5

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beforehand by the apostles of our Lord Jesus Christ” in which they said, “In the last time there will be mockers, following after their own ungodly lusts” (Jude 1:17-18). But in the first century A.D., nearly 2000 years ago, Jude pointed out that these defectors from Biblical doctrine were already present (Jude 1:4, 8, 10-13, 16, 19)!

Constable’s view is certainly plausible, but it is difficult to decipher if he believes this apostasy will take place while the Church is still present, i.e. before the Rapture, or after the Church has been raptured and only nominal Christians remain behind as part of a spiritually bankrupt, organized Church.

Ryrie, in his *Ryrie Study Bible (RSB)*, defines “the apostasy” as “An aggressive and climactic revolt against God that will prepare the way for the appearance of the man of sin (see 1 Tim. 4:1-5; 2 Tim. 3:1-5).” He does not restrict this revolt to the professing church. Personally, it makes as much sense, and perhaps a little more, to say that this apostasy will occur throughout the whole world once all Christians have been removed in the Rapture. A climate of anti-God lawlessness will boil over from a now simmering pot. According to Revelation 13, the whole world will be amazed and follow after “the beast” (the “Man of Lawlessness”) (Rev. 13:3, and will even worship this blasphemous ruler and the Satanic power behind him (Rev. 13:4-8). Surely this is “The Apostasy” which Paul predicted. If it is, it will take place after the Rapture (when the Restraint has been removed), and will begin about the time that the “Man of Lawlessness” is revealed. It will culminate in virtually the entire world worshipping the “Man of Lawlessness” and giving their complete allegiance to him.

<sup>19</sup> 2:3 - son of destruction:

The point here is not that this individual destroys, but that his own destruction is so certain that his father is destruction, and that is his essence as well, being the son of destruction (684 *apoleia*). NIV translates it “the man doomed to destruction;” KJV = “son of perdition.” *Apoleia* is a noun presumably derived from the verb (622 *apollumi*) used in John 3:16 “should not perish.”

That he is a man doomed to destruction is borne out by the fact that in 2:8, Christ is said to devour (355 *analisko*) him by the breath of His mouth and to invalidate him or make him obsolete (2673 *katargeo*) by the splendor of His coming!

- C 4 The **existence** of a restraining force 2:6-7a
  - D 1 Their knowledge of the restraining: {6} And you know what restrains him <sup>20</sup>
  - D 2 The time of the restraining: now,
  - D 3 The duration of the restraining 2:6
    - E 1 The time of his revelation: so that in his time
    - E 2 The fact of his revelation: he will be revealed.<sup>21</sup>
- C 5 That which is being restrained 2:7a
  - D 1 The existence of lawlessness: {7} For the mystery of lawlessness <sup>22</sup>
  - D 2 The present operation of lawlessness: is already at work;
- C 6 The **removal** of the Restrainer 2:7b
  - D 1 The Restrainer will continue to operate: only he who now restrains *will do so*
  - D 2 Until He is removed: until he is taken out of the way.
- C 7 The **unveiling** of the "Lawless One: {8} Then that lawless one will be revealed 2:8
- C 8 The **destruction** of the "Lawless One" 2:8

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<sup>20</sup> 2:6 - what restrains him: "That which restrains" has been variously interpreted as the Holy Spirit, government, and the church. I prefer *the Holy Spirit in the church*.

<sup>21</sup> 2:6 - he will be revealed: There will come a time when the Holy Spirit in the Church will be removed from this earth. Then the "Lawless One" will be revealed (lit., unveiled" - *apokaluptō*, 601). When the veil is removed from this "Lawless One" it will become readily apparent who he is.

<sup>22</sup> 2:6 - the mystery of lawlessness: The term "mystery" (*mustērion*, 3466) indicates "a mystery or secret doctrine" (*New American Standard Greek Dictionary - NASGD*). It is generally taken to refer to a teaching not fully taught in the OT, but only now revealed in the NT.

The mystery of lawlessness does not here mean that the "Lawless One," the "Antichrist," is a fresh revelation previously unfortold in the Old Testament, for there exists considerable prophecy concerning him, e.g., Daniel 7, 9. The context here is that presently the lawless one is veiled, i. e., hidden from human view. Both v. 6 and v. 8 speak of his being unveiled, or revealed to the world. Then it will no longer be a mystery as to who he is.

Alexander Hislop, *The Two Babylons*, Loizeaux Brothers, Neptune, N. J., 1959, sees the mystery of lawlessness as referring to the system culminating in the Roman Catholic Church (pp. 7, 8). His position is predicated on the view that Babylon in Revelation 17 and 18 is Rome, not Babylon. I disagree with his position, for I believe that Babylon in Rev. 17-18 means Babylon. Furthermore, this miracle-working, Satan-energized figure (see 2 Thess. 2:9-10) must emanate from Rome, or from Italy, or, at the very least, from a revived Roman Empire (see Daniel 9:24-27). While only time will be the final arbiter on his precise identity, it is clear from 2 Thess. 2:8 that the mystery of lawlessness culminates in an evil world ruler that will not be revealed until that/he which restrains him is removed. That is still future.

- D 1 The executor of destruction: whom the Lord will slay <sup>23</sup>
- D 2 The mode of destruction: with the breath of His mouth <sup>24</sup>
- D 3 The rephrasing of destruction – abolishing: and bring to an end
- D 4 The mode of abolishing: by the appearance <sup>25</sup> of His coming <sup>26</sup>
- C 9 The **power** of the "Lawless One" 2:9a
  - D 1 His presence is [fueled] by the activity/energizing of Satan: {9} *that is*, the one whose coming is in accord with the activity <sup>27</sup> of Satan,
  - D 2 The evidences of his Satanic power:
    - E 1 with all power
    - E 2 and signs
    - E 3 and false wonders, <sup>28</sup>

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<sup>23</sup> 2:8 - slay: "Slay" translates *anairēo*, 337, which means "to take up, take away, make and end" (*NASGD*). *Anairēo* thus means "to take someone up or take him away" as a euphemism for taking him away to put him to death.

<sup>24</sup> 2:8 - with the breath of His mouth: Jesus will put an end to this "Lawless One," the evil, global ruler, the Antichrist, simply by a verbal command. This is what is meant in Revelation 19:15, which says in part, "From His mouth comes a sharp sword, so that with it He may strike down the nations ...." This will include the seizure of both "the beast" and "the false prophet" and the casting of them both "alive into the lake of fire which burns with brimstone" (Rev. 19:20).

<sup>25</sup> 2:8 - appearance: 2015 *epiphaneia* is translated by the AV "appearance" 5x and "brightness" once, here in 2 Thess. 2:8. It comes ultimately from 5316 *phaino*, to appear or to shine. Light is definitely part of the connotation, as the verb 2014 *epiphaino* is used of light shining and stars becoming visible (see Luke 1:79 and Acts 27:20). Here I have combined the concepts of light and appearance in the phrase "brilliant appearance."

<sup>26</sup> 2:8 - coming: Here I would translate "*parousia*" (3952) as "arrival," combining the elements of "coming" and "presence." It is a reference to the return of Christ in great power and glory to render Retribution upon His enemies. This is the second phase of Christ's Second Coming. It is Retribution that is in view here, not Rapture, which will have taken place at least seven years earlier.

<sup>27</sup> 2:9 - activity: 1753 *energeia*: working, efficiency; in the NT used only of superhuman power, whether of God or of the Devil (*On-Line Bible*).

<sup>28</sup> 2:9 with all power and signs and false wonders, The term *power* (*dunamis*, 1411) in this context simply indicates a supernatural power to perform miracles; the term *signs* (*sēmeion*, 4592) refers to miracles performed to authenticate the supernatural credentials of the miracle worker; the term *wonders* (*teras*, 5059) indicates a miracle that creates awe and amazement in people. These three words – power (*dunamis* 1411), signs (*sēmeion* 4592), and wonders (*teras* 5059) are also cited by the Apostle Paul as the signs of an apostle (!) in 2 Cor. 12:12, "Truly the signs (*sēmeion*, 4592) of an apostle were wrought among you in all patience, in signs (*sēmeion*, 4592), and wonders (*teras* 5059), and mighty (*dunamis*, 1411) deeds (*dunamis*, 1411)." The difference, of course is that the apostles' miracle-working abilities stem from the truth, while the "Lawless One's" will stem from error and deceit grounded in Satan! Literally, 2:9 reads as follows: "whose coming is according to the working of Satan in all power

- C 10 The **deception** of the "Lawless One": His presence is accompanied ...  
2:9b-10
- D 1 With deceitful miracles (lit. wonders – of a lie!): and false wonders,<sup>29</sup> 2:9b
  - D 2 With all deceit promoting unrighteousness in those perishing: {10} and with all the deception of wickedness for those who perish, 2:10
    - E 1 Reason: because they did not receive the love of the truth
    - E 2 Potential result: so as to be saved.
- C 11 The **judgment** of God 2:11-12
- D 1 The consequence (of their not having received the love of the truth) – God's continual sending to them a working (operative force) of error: {11} For this reason God will send upon them a deluding influence 2:11
  - D 2 The short-term result: so that they will believe what is false,
  - D 3 The long-term result: {12} in order that they all may be judged 2:12
    - E 1 The ones not having believed the truth: who did not believe the truth,
    - E 2 But having had pleasure in the unrighteousness: but took pleasure in wickedness.
- B 3 Paul's Gratitude for Their Salvation from the Judgment of the Day of the Lord 2:13-17**
- C 1 The call for **thanks** 2:13-14
    - D 1 The obligation of thanks: {13} But we should always give thanks to God for you, 2:13

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and signs and wonders – of a lie!" The term lie, or false, or falsehood (*pseudos*, 5579), applies to all three components. The Lawless One's power is false, his signs are false, and his wonders are false (see Hiebert, p. 342). This does not mean they are not genuine miracles. They are, but they all emanate from the realm of falsehood and deceit because their source is Satan, the father of lies (John 8:44).

<sup>29</sup> 2:9 - false wonders: In this case, the wonders originate from deceit. They are true miracles, but they deceive the over-awed human observers. In other words, the "Lawless One's" miracles are empowered by the father of lies, Satan (John 8:44); moreover the whole purpose of these miracles is to deceive people into remaining in Satan's kingdom rather than joining God's; to honor the "Lawless One" as Messiah rather than Jesus of Nazareth.

- D 2 The reason for thanks 2:13-14
- E 1 Because of their having been beloved by the Lord: brethren beloved by the Lord, 2:13
- E 2 Because of God's having chosen<sup>30</sup> them from the beginning unto salvation: because God has chosen you from the beginning<sup>31</sup> for salvation
- G 1 By the setting apart of the Spirit: through sanctification by the Spirit
- G 2 And by faith in truth: and faith in the truth.
- E 3 Because of God's having called them to salvation: {14} It was for this He called you 2:14
- G 1 Method – through Paul's gospel: through our gospel,
- G 2 Purpose – to the obtainment of the glory of our Lord Jesus Christ: that you may gain the glory of our Lord Jesus Christ.
- C 2 The call to **steadfastness** 2:15
- D 1 The reason for the call: "So then" -- in view of God's having loved, chosen, and called them: {15} So then,
- D 2 The designation of those addressed – brothers: brethren,
- D 3 The exhortations to those addressed
- E 1 Stand: stand firm
- E 2 Hold: and hold to the traditions<sup>32</sup> which you were taught,

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<sup>30</sup> 2:13 - chosen: 138 *haireo*, probably akin to 142; TDNT - 1:180,27; vb  
AV - choose (3)

1) to take for oneself, to prefer, choose  
2) to choose by vote, elect to office

The form of the word is *heilato*, 3 person masculine aorist tense (meaning at a point in time) middle voice (meaning God chose them for Himself, or, less likely, He Himself chose them) from *haireo*, 138. Not the normal *exelexato*, "elected," implying selection; but *taken for Himself*, implying His having *adopted* them in His eternal purpose (LXX.; Deut. 7:7; 10:15).

<sup>31</sup> 2:13 - from the beginning: NASB footnote: "One early ms reads *first fruits*"

<sup>32</sup> 2:15 - traditions: 3862 *paradosis*, a "giving over," frequently referring to oral tradition. In the 8 gospel uses, it invariably refers to the teachings of the elders which were in addition to the Scripture and always seen in a negative light as thwarting the purpose of the straightforward commands of God in the Old Testament. In the 5 uses in the epistles, all have a positive connotation except for Col. 2:8, which refers negatively to the traditions of men. 3, including 2 Thess. 2:15, refer positively to Paul's traditions as needing to be obeyed, and 1 to the beneficial teachings of the Jewish elders which Paul received prior to his conversion.

- G 1 Either orally: whether by word *of mouth*
- G 2 Or through a letter from Paul: or by letter from us.
- C 3 The request <sup>33</sup> for  **blessing**  2:16-17
- D 1 The potential grantors of the request 2:16
- E 1 Our Lord Himself – Jesus Christ: {16} Now may our Lord Jesus Christ Himself
- E 2 God our Father: and God our Father,
- G 1 The one having loved us: who has loved us
- G 2 The one having given eternal encouragement and good hope in grace: and given us eternal comfort <sup>34</sup> and good hope by grace,
- D 2 The substance of the request 2:17
- E 1 May He encourage your hearts: {17} comfort <sup>35</sup> and strengthen <sup>36</sup> your hearts
- E 2 May He establish you in every good work and word: in every good work and word.

#### A 4 THE EXHORTATIONS TO THE CHURCH 3:1-16

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<sup>33</sup> 2:16-17 title - The request for blessing: Vv. 16 and 17 could almost be classified as a prayer, except that no Deity is addressed directly. It is more an indirect request--"May our Lord Jesus Christ and God our Father comfort your hearts, etc."

<sup>34</sup> 2:16 - comfort: The noun *paraklēsis* 3874 means literally, a calling out alongside. It is a motivational activity, used of Jesus Himself and the Holy Spirit. In a context of sorrow, the *paraklete* is urging the sad person to be encouraged or to be comforted. When sorrow is not in the context, the word is better translated "encouragement" or "to encourage" (*parakaleo* 3870), as is true here in 2 Thess. 2:16, 17.

<sup>35</sup> 2:17 - comfort: This is the verb *parakaleō* (3870), corresponding to the noun *paraklēsis* (3874). Paul is asking that the Lord Jesus and God the Father, who had given to him and all Christians eternal comfort (*paraklēsis*) would in turn comfort (*parakaleō*) the hearts of the Thessalonians. See the preceding note in 2:16 on comfort.

<sup>36</sup> 2:17 - strengthen: 4741 *stērizo* - from a presumed derivative of 2476 (like 4731); TDNT - 7:653,1085; vb

AV - stablish (6)  
 - establish (3)  
 - strengthen (2)  
 - fix (1)

- steadfastly set (1) [13]

1a) to make stable, place firmly, set fast, fix: to set one's face steadfastly, keep the face turned

1b) to strengthen, make firm; to render constant, confirm, one's mind

- JTB – While "stabilize" is generally a good translation, here "to establish" seems to fit the connotation better. Note 3:3, where I have translated "stabilize."

**B 1 The Request for Prayer 3:1-5**

C 1 The exhortation to pray 3:1

D 1 Those addressed: {1} Finally, brethren,

D 2 Those targeted: pray for us

C 2 The items of request 3:1-2

D 1 For the word of the Lord 3:1

E 1 that the word of the Lord will spread rapidly <sup>37</sup>

E 2 That it may be glorified

G 1 and be glorified,<sup>38</sup>G 2 just as *it did* also with you;

D 2 For the author (Paul and his company) 3:2

E 1 Request: {2} and that we will be rescued from perverse and evil men;

E 2 Reason: for not all have faith.

C 3 The confidence in request 3:3-4

D 1 In the Lord 3:3

E 1 Confidence in the Lord's faithfulness: {3} But the Lord is faithful,

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<sup>37</sup> 3:1 - spread rapidly: The two words, "spread rapidly" translate the one Gr. word, *trechō*. 5143 *trechō* - apparently a primary verb (properly, *threcho*, compare 2359), which uses *dremo* (the base of 1408) as alternate in certain tenses; TDNT - 8:226,1189; vb

AV - run (19) (e.g. 1 Cor. 9:24)  
 - have course (1) [20] (2 Thess. 3:1)  
 1) to run

1a) of persons in haste (Matt. 27:48; 28:8; Mark 5:6; 15:36; Luke 15:20; 24:12; John 20:2, 4); of those who run in a race course (1 Cor. 9:24, 26; Heb. 12:1); of horses running into battle (Rev. 9:9)

1b) metaph. of doctrine rapidly propagated (2 Thess. 3:1); by a metaphor taken from runners in a race, to exert one's self (Rom. 9:16; Heb. 12:1), strive hard; to spend one's strength in performing or attaining something (Gal. 2:2; 5:7; Php. 2:16); word occurs in Greek writings denoting to incur extreme peril, which it requires the exertion of all one's effort to overcome. [Preceding information was adapted from The New Testament Greek Lexicon:

[http://www.studylight.org/lex/grk/view.cgi?number=5143.](http://www.studylight.org/lex/grk/view.cgi?number=5143)]

<sup>38</sup> 3:1 - and be glorified: Presumably, elsewhere, particularly where Paul is ministering now, probably in Corinth (see Thomas Constable, Notes on 2 Thessalonians, 2010 Edition, p. 1 <http://www.soniclight.org/constable/notes/pdf/2thessalonians.pdf>).

- E 2 Confidence in the Lord's activity
  - G 1 To stabilize them: and He will strengthen <sup>39</sup>
  - G 2 To guard them from the evil one: and protect you from the evil *one*.
- D 2 In them 3:4
  - E 1 The ground of his confidence in them: {4} We have confidence in the Lord concerning you,
  - E 2 The nature of his confidence in them
    - G 1 that you are doing
    - G 2 and will *continue to do*
    - G 3 what we command.
- C 4 The final request: {5} May the Lord direct your hearts 3:5
  - D 1 into the love of God
  - D 2 and into the steadfastness <sup>40</sup> of Christ.
- B 2 The Command to Withdraw from Undisciplined Brothers 3:6-15**
  - C 1 The command to the church: {6} Now we command you, 3:6
    - D 1 The objects of the command – brothers: brethren,
    - D 2 The authority behind the command: in the name of our Lord Jesus Christ,
    - D 3 The substance of the command – withdraw from every brother: that you keep away from every brother
      - E 1 Walking idly: who leads <sup>41</sup> an unruly life

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<sup>39</sup> 3:3 - strengthen: 4741 *stērizo*. See 2:17, translated "establish."

<sup>40</sup> 3:5 - steadfastness: The word is *hupomonē*, 5281, the trait of remaining under a difficulty or trial instead of trying to flee from it or to give up. In the NASB it is translated perseverance (21X); endurance (7X); steadfastness (3X); patient enduring (1X). Paul used this word also in 2 Thess. 1:4, where it is translated "perseverance." The idea is that the Messiah, in His earthly ministry, demonstrated perseverance and endurance to the utmost. He is the source of perseverance, and Paul is praying that the Thessalonians may exhibit the endurance that comes from Christ. Steadfastness/perseverance will manifest itself in patiently enduring the persecutions and afflictions which they are presently enduring (2 Thess. 1:4) and also in leading a disciplined lifestyle (2 Thess. 3:6-15).

<sup>41</sup> 3:6 - leads: Literally, walking, the present active masculine singular participle of *peripateō*, 4043, used only here and in 3:11 in 2 Thessalonians.

- E 2 Not walking according to Paul's tradition: and not according to the tradition which you received from us.
- C 2 The example of the apostle 3:7-9
  - D 1 The necessity of imitating the apostolic team 3:7
    - E 1 The Thessalonians' obligation: {7} For you yourselves know how you ought to follow our example,
    - E 2 The apostolic team's example: because we did not act in an undisciplined manner among you,
  - D 2 Their example of diligence and industry 3:8a
    - E 1 Their abstinence from free meals: {8} nor did we eat anyone's bread without paying for it,
    - E 2 Their strenuous efforts in the workplace day and night:
      - G 1 Their exertion: but with labor and hardship
      - G 2 Their continual manual labor: we *kept* working night and day
  - D 3 His policy: Not to be a financial burden on any of them 3:8b-9
    - E 1 Their motivation: so that we would not be a burden to any of you; 3:8b
    - E 2 Not that they had no authority to be reimbursed for their services: {9} not because we do not have the right *to this*, 3:9
    - E 3 But that he and his team might serve as an example that they could imitate
      - G 1 Policy: but in order to offer ourselves as a model for you,
      - G 2 Intended result: so that you would follow our example.
- C 3 The prior command of the apostle 3:10
  - D 1 The time of the command: {10} For even when we were with you,
  - D 2 The substance of the command: we used to give you this order:
    - E 1 If anyone wishes not to work: if anyone is not willing to work,

- E 2 Then neither let him eat! then he is not to eat, either.
- C 4 The occasion for the present command – his hearing of reports concerning some among them: {11} For we hear that some among you 3:11
  - D 1 Walking idly: are leading an undisciplined life,
  - D 2 Not working: doing no work at all,
  - D 3 But (lit.) working around: but acting like busybodies.<sup>42</sup>
- C 5 The command to the undisciplined 3:12
  - D 1 The force of the command
    - E 1 We command: {12} Now such persons we command
    - E 2 And we exhort: and exhort
  - D 2 The authority behind the command: in the Lord Jesus Christ
  - D 3 The substance of the command
    - E 1 to work in quiet fashion
    - E 2 and eat their own bread.
- C 6 Further instructions to the church 3:13-15
  - D 1 The target of the instructions: {13} But as for you, brethren, 3:13
  - D 2 Regarding motivation: do not grow weary of doing good.
  - D 3 Regarding enforcement 3:14-15
    - E 1 Situation: The case of anyone who does not obey the Apostolic word through the letter: {14} If anyone does not obey our instruction in this letter, 3:14
    - E 2 Observation: take special note of that person
    - E 3 Action: and do not associate with him,
    - E 4 Objective: so that he will be put to shame.

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<sup>42</sup> 3:11 - acting like busybodies: literally, “working around.” The point is evidently that though these individuals were busy, they were not gainfully employed. Apparently they had their own private agenda, which was of no real benefit to anyone--they had chosen to do something non-productive. The enjoinder to quietness (3:12) suggests they were doing a lot of talking and influencing, but not working. They were, in fact, social loiterers. NIV translates effectively, “not busy, but busybodies.” However, “busybody” connotes someone poking his nose into other peoples’ business, which may or may not have been the case here.

E 5 Caution 3:15

G 1 {15} *Yet* do not regard him as an enemy,

G 2 but admonish him as a brother.

## A 5 THE CLOSING COMMENTS TO THE CHURCH 3:16-18

### B 1 Prayer for the Church 3:16

C 1 The object of the prayer: {16} Now may the Lord of peace Himself

C 2 The requests of the prayer:

D 1 For Christ's peace: continually grant you peace

E 1 As to time: (continually)

E 2 As to circumstances: in every circumstance.

D 2 For Christ's presence: The Lord be with you all!

### B 2 Greetings to the Church 3:17

C 1 Personalized greeting: The greeting by my hand: {17} I, Paul, write this greeting with my own hand,

C 2 Authenticated greeting

D 1 Clarification: and this is a distinguishing mark in every letter;

D 2 Reinforcement: this is the way I write.

### B 3 Blessing upon the Church: {18} The grace of our Lord Jesus Christ be with you all. 3:18

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