

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 only partial. The outline, of course, covers the entire book. There are a few notes scattered here and there, but much remains to be done. The text of the NASB has been thoroughly incorporated only in the first few verses of chapter 1.

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 (end-times) 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, on the relation of the Rapture to the Tribulation ("day of the Lord") in chapter 2.

By **Retribution**, I mean that Christ's return to earth to judge and to rule will be a time of Retribution upon the enemies of Christ and the true 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.

By **Rapture**, 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).

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 ¹ Thanks for Their Faith, Love, and Endurance of Persecution 1:3-5

- C 1 His obligation of his thanks 1:3a
 - D 1 The indebtedness: {3} We ought always to give thanks

¹ Paul repeatedly refers to his apostolic team in the plural. To avoid confusing pronouns, this outline repeatedly refers to the team in the singular, as in "his" or "Paul's".

- 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 perseverance²
 - G 2 For their faith: and faith
 - G 3 In their difficulties
 - H 1 in the midst of all your persecutions³
 - H 2 and afflictions⁴
 - G 4 For their endurance: which you endure.⁵

² 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).

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

⁴ 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 (*megas*, 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.

⁵ 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).

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 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 retribution 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 ⁶ of the Lord

E 2 and from the glory of His power,

⁶ 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.

- 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.⁷

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
- 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 every⁸
- E 1 desire for goodness
- E 2 and the work of faith
- D 3 with power,⁹
- 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,¹⁰

⁷ 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.

⁸ 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).

⁹ 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.

¹⁰ 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.

- C 6 The **leverage** for the prayer
 - D 1 according to the grace ¹¹of 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
 - D 1 with regard to the coming ¹² of our Lord Jesus Christ
 - D 2 and our gathering together to Him, ¹³
- 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

¹¹ 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.

¹² 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"), and a new era. 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* [c:\wpwin\wordstud\parousia].)

In this instance (2 Thess. 2:1) *parousia* seems unquestionably to refer to the rapture, for the event is qualified as "our gathering together unto Him."

¹³ 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).

- 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 has already come: to the effect that the day of the Lord has come.
- 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 apostasy¹⁴ comes first, 2:3
 - 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,¹⁵
 - 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

¹⁴ 2:3 - apostasy: NASB note: "Or *falling away* from the faith"

¹⁵ 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!

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

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 ¹⁶

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.¹⁷

C 5 That which is being restrained 2:7a

D 1 The existence of lawlessness: {7} For the mystery of lawlessness ¹⁸

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

¹⁶ 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*.

¹⁷ 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.

¹⁸ 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 unforeshadowed 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.

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
 - D 1 The executor of destruction: whom the Lord will slay ¹⁹
 - D 2 The mode of destruction: with the breath of His mouth ²⁰
 - D 3 The rephrasing of destruction – abolishing: and bring to an end
 - D 4 The mode of abolishing: by the appearance ²¹ of His coming ²²
- C 9 The **power** of the "Lawless One" 2:9a
 - D 1 His presence is [fueled] by the activity/energizing ²³ of Satan
 - D 2 The evidences of his Satanic power (--his presence on earth is) with all
 - E 1 Power
 - E 2 Signs

¹⁹ 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.

²⁰ 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).

²¹ 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."

²² 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.

²³ 1753 *energeia*: working, efficiency; in the NT used only of superhuman power, whether of God or of the Devil (*On-Line Bible*).

E 3 Wonders ²⁴

- 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!²⁵) 2:9b
 - D 2 With all deceit promoting unrighteousness in those perishing 2:10
 - E 1 Reason: Because of their not having received the love of the truth
 - E 2 Potential result: That they might 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 2:11
 - D 2 The short-term result: That they should believe the lie
 - D 3 The long-term result: In order that they might all be judged 2:12
 - E 1 The ones not having believed the truth
 - E 2 But having had pleasure in the unrighteousness
- 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: We ought to thank God always concerning you, brothers 2:13
 - D 2 The reason for thanks 2:13-14

²⁴ The term *power* in this context simply indicates a supernatural power to perform miracles; the term *signs* refers to miracles performed to authenticate the supernatural credentials of the miracle worker; the term *wonders* indicates a miracle that creates awe and amazement in people. These three words power (*dunamis* 1411), signs (*semeion* 4592), and wonders (*teras* 5059) are also cited by the Apostle Paul as the signs of an apostle (!) in 2Co 12:12, "Truly the signs <4592> of an apostle were wrought among you in all patience, in signs <4592>, and wonders <5059>, and mighty <1411> deeds <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!

²⁵ 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.

- E 1 Because of their having been beloved by the Lord 2:13
- E 2 Because of God's having chosen ²⁶ them as firstfruits unto salvation
 - G 1 By the setting apart of the Spirit
 - G 2 And by faith in truth
- E 3 Because of God's having called them to salvation 2:14
 - G 1 Method: Through Paul's gospel
 - G 2 Purpose: To the obtainment of 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
 - D 2 The designation of those addressed: brothers
 - D 3 The exhortations to those addressed
 - E 1 Stand
 - E 2 Hold the traditions ²⁷ which you were taught
 - G 1 Either orally
 - G 2 Or through a letter from Paul
- C 3 The request ²⁸ for **blessing** 2:16-17
 - D 1 The potential grantors of the request 2:16

²⁶ 0138 *haireomai*, 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

Greek *heilato* from *haireomai*, 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).

²⁷ 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.

²⁸ 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."

E 1 Our Lord Himself--Jesus Christ

E 2 God our Father

G 1 The one having loved us

G 2 The one having given eternal encouragement²⁹ and good hope in grace

D 2 The substance of the request 2:17

E 1 May He encourage³⁰ your hearts

E 2 May He establish³¹ you in every good work and word

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

B 1 The Request for Prayer 3:1-5

C 1 The exhortation to pray 3:1

D 1 Those addressed: brothers

D 2 Those targeted: us

C 2 The items of request 3:1-2

D 1 For the word of the Lord 3:1

²⁹ The word *paraklesis* 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 here in 2 Thess. 2:16, 17.

³⁰ See note preceding on "encouragement" (2:16).

³¹ 4741 *sterizo* - 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."

- E 1 That it may spread rapidly³² (NIV)
- E 2 That it may be glorified
 - G 1 [Elsewhere]
 - G 2 Even as it is with you
- D 2 For the author (Paul and his company) 3:2
 - E 1 Request: That we may be delivered from perverse and evil men
 - E 2 Reason: For not all men are of the 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
 - E 2 Confidence in the Lord's activity
 - G 1 To stabilize³³ them
 - G 2 To guard them from the evil one
 - D 2 In them 3:4
 - E 1 The strength of his confidence in them: We are persuaded
 - E 2 The ground of his confidence in them: The Lord
 - E 3 The nature of his confidence in them: Those things we are commanding you
 - G 1 You are now doing

³² 5143 trecho - 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; of those who run in a race course

1b) metaph. of doctrine rapidly propagated; by a metaphor taken from runners in a race, to exert one's self, strive hard; to spend one's strength in performing or attaining something; word occurs in Greek writings denoting to incur extreme peril, which it requires the exertion of all one's effort to overcome

³³ 4741 sterizo. See 2:17, translated "establish."

G 2 You will continue to do

C 4 The final request: That the Lord may direct their hearts 3:5

D 1 Into the love of God

D 2 Into the patience of Christ

B 2 The Command to Withdraw from Undisciplined Brothers 3:6-15

C 1 The command to the church 3:6

D 1 The objects of the command: brothers

D 2 The authority behind the command: The name of the Lord Jesus Christ

D 3 The substance of the command: Withdraw from every brother

E 1 Walking idly

E 2 And not [walking] according to the tradition which ye received from us

C 2 The example of the apostle 3:7-9

D 1 The necessity of imitating the apostle 3:7

D 2 His rejection of idleness 3:7-8

E 1 His abstinence from free meals 3:8

E 2 His strenuous efforts in the workplace day and night

D 3 His policy: Not to be a financial burden on any of them 3:8-9

E 1 Not that he had no authority to be reimbursed for his services 3:9

E 2 But that he might serve as an example that they could imitate

C 3 The prior command of the apostle 3:10

D 1 The time of the command: When we were with you

D 2 The substance of the command

E 1 If anyone wishes not to work

E 2 Then neither let him eat!

- C 4 The occasion for the present command: His hearing of reports concerning some among them 3:11
 - D 1 Walking idly
 - D 2 Not working
 - D 3 But (lit.) working around ³⁴
- C 5 The command to the undisciplined 3:12
 - D 1 The force of the command
 - E 1 We command
 - E 2 And we exhort
 - D 2 The authority behind the command: In the Lord Jesus Christ
 - D 3 The substance of the command: That their **own** bread they might eat
 - E 1 With quietness
 - E 2 Working
- C 6 Further instructions to the church 3:13-15
 - D 1 The target of the instructions: Ye, brothers 3:13
 - D 2 Regarding motivation: Do not lose heart 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 3:14
 - E 2 Observation: Take special note of this one
 - E 3 Action: Do not associate with him
 - E 4 Objective: That he might be put to shame
 - E 5 Caution 3:15

³⁴ 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.

G 1 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: The Lord of peace

C 2 The requests of the prayer:

D 1 For Christ's peace: May He Himself give you this peace

E 1 As to time: Always

E 2 As to circumstances: In every way

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

B 2 Greetings to the Church 3:17

C 1 Personalized greeting: The greeting by my hand: Paul

C 2 Authenticated greeting: Which is a sign in every letter -- this is how I write

B 3 Blessing upon the Church: The grace of our Lord Jesus Christ be with all of you! 3:18

EXPANDED ANALYSIS OF 2 THESSALONIANS
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