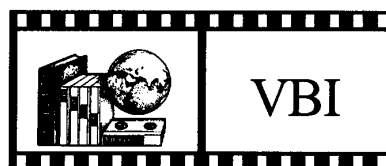
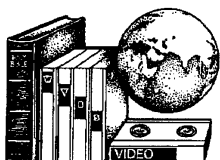


# World Video Bible School®

Established 1986



## 2<sup>ND</sup> THESSALONIANS

*This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.*



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

### **Syllabus**

#### **I. GENERAL INFORMATION.**

- A. Instructor: Don Walker.
- B. This course consists of 9 lessons on 3 DVDs.
- C. Each class is approximately 38 minutes long.

#### **II. DESCRIPTION AND PURPOSE.**

- A. This is an in-depth study of 2<sup>nd</sup> Thessalonians.
- B. Attention will be given to the second coming of Christ, the fact that we know not when it will be and the necessity of being prepared for that day.
- C. Discussion will be made of those things which must first unfold before the second coming of Christ.
- D. Students will acquire a working knowledge of the book and be better prepared to teach it to others.
- E. Instruction will be given on the apostasy Paul wrote of and the danger of apostasy today.
- F. Students will be exhorted to godliness and holy living.

#### **III. INSTRUCTIONAL MATERIALS.**

- A. Required.
  - 1. Bible (ASV, KJV or NKJV).
  - 2. 9 video lessons.
  - 3. Course notes.
- B. Optional: Any good (conservative) commentary on 2<sup>nd</sup> Thessalonians.

#### **IV. REQUIREMENTS.**

- A. Read the entire book of 2<sup>nd</sup> Thessalonians at least three times.
- B. View all 17 video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take one written test.
- G. Have a combined grade average of at least 70.

#### **V. MEMORY WORK.**

- A. Memory verses must be written (or typed) from memory then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course the following verses must be memorized:
  - 1:7-9
  - 2:9-12
  - 2:14
  - 3:5,6
  - 3:10
  - 3:14,15
- D. Memory work is due when you mail VBI your written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

## **VI. TESTS.**

- A. There is one written test on 2<sup>nd</sup> Thessalonians.
- B. When you near the end of the book contact us and request the test.
- C. When you receive the test you have permission to look at it and study it.
- D. However, when you take the test, you must do so completely from memory with no help from notes, Bible, textbook, etc.

## **VII. TERM PAPER.**

- A. Write an overview of 2<sup>nd</sup> Thessalonians giving the highlights of each chapter and drawing out lessons we should learn.
- B. The paper should be a minimum of four pages typed and double spaced. If handwritten the paper should be a minimum of six pages single spaced.
- C. The paper is due when you mail VBI your test and memory work.

## **VIII. GRADING.**

- A. Memory work, term paper and test will be graded separately.
- B. Final grade is based on an average of all assigned work, with the test counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

## **IX. CREDIT.**

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!





## CHAPTER ONE

### **1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:**

“Paul, and Silvanus, and Timotheus”

1. These are the same three mentioned in the first epistle.
  - a. Paul was an apostle.
  - b. Timothy and Silas - Gospel Preachers.
  - c. All these were great servants of Jesus Christ.

“Unto the church of the Thessalonians in God our Father and the Lord Jesus Christ”

1. Again this introduction to those receiving this epistle is similar to the first epistle.
2. “In”
  - a. Contrast with Eph 2:12.
  - b. Rev 11 - The temple vs. the outer court.
  - c. Manifold passages deal with blessings of being in Christ Jesus.
    - 1) Truly there is “consolation in Christ” (Phil 2:1).

### **2. Grace unto you, and peace, from God our Father and the Lord Jesus Christ.**

“Grace unto you, and peace”

1. Again we are reminded of 1 Thessalonians
  - a. Yet, not only 1 Thessalonians, but also most of Paul’s epistles. This is a blending of the common salutations of the Greeks and the Hebrews.
2. “Grace” - unmerited favor.
  - a. Where God’s grace abounds and is received, peace will follow.

3. Also note how the common salutation is magnified and raised to a higher level in Paul's use.

"From God our Father and the Lord Jesus Christ"

1. Grace and peace ultimately spring forth from Jehovah.
3. **We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;**

"We are bound to thank God always for you, brethren"

1. "Bound" – (GK - OPHEILO).
  - a. It is a word that stresses obligation.
  - b. Used in Rom. 13:8.
  - c. It means to be under obligation, bound by duty or necessity, to do something.
2. Paul's duty – To thank God for these brethren.
  - a. Their faithfulness would certainly bring joy to Paul.
    - 1) 2 Jn 4; 3 Jn 4.
    - 2) 1 Thess 2:19 "For what [is] our hope, or joy, or crown of rejoicing?"

"[Are] not even ye in the presence of our Lord Jesus Christ at his coming?"

      - a) These brethren were going that direction, when Paul wrote the first epistle, and obviously were continuing in that direction.
      - b) Contrast this with the Galatians.  
Gal 1:6-10.

"As it is meet"

1. "Meet" – (GK - AXIOS).

- a. Fitting or proper.
  - 1) It is found 41 times in the New Testament and in the KJV 35 times. It is translated “worthy.”
- b. The merits of the brethren are real.
  - 1) It is fitting and proper to thank God for the blessings He provides (one of which is faithful brethren).

“Because that your faith groweth exceedingly”

- 1. “Groweth exceedingly” – (GK - HYPERAUXANO).
  - a. To increase beyond measure, to grow wonderfully, to increase abundantly, super growth.
- 2. Rom 10:17.
  - a. Remember 1 Thess 1:3.
  - b. 1 Cor 4:2.
- 3. Notice how far these brethren had come in a relatively short time.
  - a. 1 Thess 1:9,10 “They themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from the wrath to come.”
- 4. Necessity of growth.
  - a. We must be just as concerned with helping new converts to grow in faith as we are in converting them in the first place.
    - 1) We remember the great concern and desire that Paul had concerning the growth of these brethren

“And the charity of everyone of you all toward each other aboundeth”

- 1. OUT OF CLASS ASSIGNMENT.

- a. Read carefully 1 and 2 Thessalonians and record each reference that Paul makes to their possessing love and references to them exhorting them to love.
2. “Everyone of you all.”
  - a. What a joy it must have been to be linked to such a loving congregation.
3. “Aboundeth” – (GK - PLEONAZO).
  - a. To abound or super abound.
4. Concerning the superlatives Paul uses here of the faith and charity writes Lightfoot:
  - a. “The words HYPERAUXANEI and PLEONAXEI are carefully chosen; the former implying an internal, organic growth as of a tree; the other a diffusive, or expansive character, as of a flood irrigating the land” (*Notes on the Epistles of Paul*, p. 98.)
5. 1 Thess 3:12 “And the Lord make you to increase and abound in love one toward another, and toward all [men], even as we [do] toward you.”
  - a. Now thanksgiving is provided for the answer to his prayer.
4. **So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:**

“So that we ourselves glory in you in the churches of God”

  1. Paul’s obligation was met by his advertising these matters of the Thessalonians’ growth to other churches.
    - a. 1 Thess 1:8,9 “For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.”
  2. “For your patience and faith in all your persecutions and tribulations that ye endure.”
    - a. Again we are reminded of 1 Thess 1:3.

- 1) Also notice 1 Thess 3:5.
- b. “Tribulations” – (GK - THLIPSESIN) - general term which would stand for any trials or troubles they might meet.
- c. “Persecutions” – (GK - DIOGMOIS) - assaults made because of their Christian convictions.
- d. They had endured and continued to endure these afflictions and were growing.
- 1) These two terms are the terms used in Mk 4 and the parable of the sower.
  - a) Mk 4:17 “And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word’s sake, immediately they are offended.”

**5. [Which is] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:**

“Which is a manifest token of the righteous judgment of God”

1. The “manifest token” refers back to verse 4.
  - a. But what in verse 4 does it refer to?
    - 1) Is it the “persecutions and tribulations”, or is it your “patience and faith?”
    - 2) It seems likely that he speaks of the patience and faith of the Thessalonians.
      - a) Notice that “manifest token” is singular,
      - b) Just as “patience and faith” are singular whereas “persecutions and tribulations” are plural.
    - 3) Phil 1:28 “in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.”
    - 4) It is part of God’s righteous judgment to use tribulations to bring His own people to perfection.

a) Heb 12:5-10.

“That ye may be counted worthy of the kingdom of God”

1. Other verses which call on us to be “worthy.”
  - a. Col 1:10 “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”
  - b. 1 Thess 2:12 “That ye would walk worthy of God, who hath called you unto his kingdom and glory.”
2. Eph 1:6 “To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”
  - a. Lk 17:10.

“For which we also suffer”

1. 2 Tim 3:12.
2. Phil 1:29.

**6. Seeing [it is] a righteous thing with God to recompense tribulation to them that trouble you;**

“Seeing it is a righteous thing with God”

1. The order and structure of the universe is of such a nature that affliction comes upon those that contradict it.
  - a. The spiritual realm is no less guided by order and structure.
    - 1) God has always repaid people according to their works.
      - a) Rev 18:6; 20:12.
      - b) Mt 26:52.
      - c) Josh 7:35.
2. “It is a righteous thing with God.”
  - a. This, in the final analysis, is all that matters.

- b. “Paul next affirms that it is a righteous thing for Jehovah God to recompense (pay) tribulation to them that trouble. They deserve such. They have earned it. Paul argues from the principle of what is right and just. There are multitudes of people today who possess such warped views of God and justice that they argue that it will be highly unjust for God in judgment to recompense (pay) tribulation or punishment to the wicked and disobedient. Their sense of what is proper and right is way off base. They would fill heaven with all the filth that has abounded in our world. They would slight justice and make a mockery of every good work that men have done in order to cultivate themselves as approved recipients of heaven. Righteous justice cannot treat the wicked and the wayward, the persecutor and the troubler as though they were the moral and spiritual cream of the crop. Wicked and abandoned men now try and test your faith and love Paul affirms. They persecute and trouble you. The day is coming when the balances will be evened. God does not balance all affairs in this life. The scales are not evened up at physical demise. Much of the balancing will await the coming of his righteous judgment in that day of final reckoning. An atheist once wrote an editor a letter in which he compared his farm and its produce with the farm and its produce which belonged to his Christian neighbor. The atheist said he fared just as well as did the Christian. The editor wrote him back and said, in essence, that “God does not settle all his accounts in October.” The day of judgment will settle such accounts once and for all. And they will be settled as God demands and not in harmony with the fickle feelings of finite men.” (Robert Taylor, Jr., *Studies in 1 & 2 Thessalonians*, pp. 88,89.)

**7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,**

“And to you who are troubled rest with us”

- 1. Here we see a contrast being made.
  - a. He spoke of the persecutors earlier.
    - 1) What about the persecuted?
      - a) Rev 14:13.
      - b) 2 Tim 2:12.
      - c) Rom 8:18.

2) Also remember Rom 12:19-21.

“When the Lord Jesus shall be revealed from heaven”

1. This has been Paul’s constant theme in both epistles.
  - a. 1 Thess 1:10.
  - b. “ 2:19.
  - c. “ 3:13.
  - d. “ 4:13-5:2.
  - e. “ 5:23.
2. Other passages.
  - a. Acts 1:11; Rev 22:20.
  - b. Phil 3:20.
3. The literal Greek translation is “in the revelation of the Lord Jesus.”
  - a. “Revelation” (KJV - revealed) – (GK - APOKALUPSIS) - an unfolding or uncovering.
    - 1) It is the revelation of a person who, at the present, is concealed.
  - b. The word “revelation” is used of the second coming in other verses.
    - 1) 1 Cor 1:7.
    - 2) 1 Pet1:7, 13, 4:13.
4. Also notice that both the rest and the tribulation will be given at this time (Jn 5:28,29).

“With his mighty angels”

1. Angels are mighty (Psa 103:20 “who excel in strength”).
  - a. Numerous passages teach that Christ will not be alone when He returns.



- 1) Mt 24:31, 25:31.
- 2) 1 Thess 4:16.
- 3) Mk 8:38.
- 4) Mt 16:27.
- 5) Lk 9:26.

**8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:**

“In flaming fire”

1. The grammatical structure found here could tie this phrase to either the Lord’s coming or to the vengeance that will be extended on the wicked by the Lord.
  - a. “The Lord Jesus shall be revealed ... in flaming.”
    - 1) Isa. 66:15.
    - 2) The presence of the Lord is often associated with fire and smoke.
      - a) Ex 19:18.
      - b) Ex 3:2.
      - c) Num 9:15.
      - d) Isa 10:16,17.
      - e) Nahum 1:5,6.
      - f) Heb 12:29.
    - 3) Fire associated with the vengeance.
      - a) Isa 66:24.
      - b) Mt 25:41; Rev 20:15.

- c) "It is a fearful thing to face the fiery vengeance of the Lord."
  - d) Heb 10:30,31.
- b. More than likely it has reference to Christ being clothed in fire when He returns.

"Taking vengeance on them"

- 1. Deut 32:35 Vengeance is the prerogative of Jehovah.
  - a. Rom 12:19-21.
- 2. Remember v. 6 tells us it is a righteous thing for God to recompense tribulation to them that trouble you.

"That now not God"

- 1. Hos 4:6; 13:9.
- 2. Rom 1:18-23.
  - a. These are without excuse.

"And that obey not the gospel of our Lord Jesus Christ"

- 1. Obedience.
  - a. Jn 14:15; 15:14; Lk 6:46; Mt 7:21; Heb 5:8,9; Rev 22:14.
  - b. Eccl 12:13.
- 2. Gospel.
  - a. Lit. "good tidings" or "good news."
  - b. Rom 1:16,17.
  - c. 1 Cor 15:1-4.
  - d. "All of the New Testament."
    - 1) Gal 2:14; Rom 6:17,18.

- e. Other terms.

**9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;**

“Who shall be punished”

1. In the original Greek language the idea of “the fitness of these men for punishment” is brought out.
  - a. It is not an unreasoning infliction of vindictive punishment.
    - 1) It is a meting out of merited dessert.
    - 2) They shall pay the penalty.

“With everlasting destruction”

1. Some have concluded from this verse that the Bible teaches that the punishment will be an annihilation, a going out of existence, being burned into nothingness.
  - a. This view is contrary to the Greek word translated “destruction” and to other Scriptural teaching.
    - 1) “Destruction” – (GK - OLETHROS).
      - a) 1 Thess 5:3, 1 Tim 6:9; 1 Cor 5:5.
      - b) In none of these passages does the word mean annihilation.
      - c) It literally means a loss of well being.
    - 2) Other passages to be considered: Rev 14:9-11; Mk 9:43-48; Mt 25:41, 46.
    - 3) Concerning this word R. C. Foster (in *THE FINAL WEEK*, page 118) tells how Sophocles used the word in his play “OEDIPUS REX.” Oedipus was a king who brought untold shame and misery upon himself because of his immorality and sin. Instead of killing himself, he put out his own eyes. This was greater punishment, because he had to live in the moral muck he had created for himself.

4) R. C. Foster writes:

“In the light of our discussion of eternal punishment, it is of startling importance to find that Oedipus in his agony cries out, ‘I am the great olethros (ton megan olethron):’ In other words, Oedipus is not saying that he is the great annihilation, but that he is the supreme example of endless suffering. Out of the midst of one of the most famous of all Greek dramas comes powerful evidence as to the meaning which this word carried.”

“From the presence of the Lord, and from the glory of His power”

1. Mt 25:41 “Depart from me.”
  - a. Contrast with the saints. 1 Thess 4:17 “ever be with the Lord.”
2. God is light 1 Jn 1:6. (See also 1 Tim 6:16).
  - a. Contrast with those who will be in outer darkness (Mt 25:30).

**10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.**

“When He shall come to be glorified in his saints”

1. “When” is indefinite - It indicates the time is not known.
  - a. But, whenever it takes place, its distinguishing characteristic will be its glory.
2. Where we have seen that the wicked will taste His vengeance—We see His saints will reflect His glory.
  - a. 1 Jn 3:2.
  - b. Phil 3:20.
  - c. Rom 8:18.
    - 1) Those rewarded will be like a mirror reflecting something of the greatness of their Lord.

“And to be admired”

1. “Admired” – (GK - THAUMAZO) - to marvel at, to wonder.
  - a. Used most frequently in the accounts of the Gospel to express the amazement over the miracles Jesus performed.
  - b. ASV “and to be marveled at.”

“In all them that believe”

1. We must understand “believe” here in the context of the entire Bible.
  - a. Follow the contrast that Paul is making.
    - 1) Those that know not God and those that obey not the gospel.
    - 2) Contrasted with those that believe.
      - a) A lack of obedience is a lack of belief.
      - b) To possess belief is to be obedient.

“(Because our testimony among you was believed)”

1. Acts 17:4.
2. 1 Thess 1:5,6,9,10.
3. 1 Thess 2:13,14.

“In that day”

1. The day of His coming (return).

**PAUL'S CONTRAST**  
**2 Thess 1:6-10**

<b>1. Troublers</b>	<b>2. Troubled</b>
<b>3. Tribulation</b>	<b>4. Rest</b>
<b>5. Those that know not God</b>	<b>7. Them that believe</b>
<b>6. Those that obey not the gospel</b>	
<b>8. Vengeance</b>	<b>11. Glory</b>
<b>9. Punishment</b>	
<b>10. Separation</b>	

**2 Cor 5:10,11**

- 11. Wherefore also we pray always for you, that our God would count you worthy of [this] calling, and fulfil all the good pleasure of [his] goodness, and the work of faith with power:**

“Wherefore also we pray always for you”

1. Paul was a man of prayer.

“That our God would count you worthy of this calling”

1. This prayer has a very definite tie to the verses which have gone before.
2. Our calling.
  - a. 2 Thess 2:14.
  - b. Phil 1:27.
  - c. Eph 4:1.

“And fulfil all the good pleasure of his goodness”

1. This prayer had to do with the labor offered by these brethren.
  - a. 1 Thess 1:3.
2. Those who say that God has done it all and that there is nothing man can do are leaving men ill equipped for the day of His return.
3. The blessings and God's presence with them is based upon their faithful activity.

“And the work of faith with power”

1. Notice how often the necessity of works is linked to faith.
  - a. Jas 2:24.
  - b. Gal 5:6.
  - c. 1 Thess 1:3.
  - d. Heb 11—chapter of faith—Could be called chapter of actions

because of faith.

2. Not works of the law.
  - a. Eph 2:9.
  - b. Gal 3.
  - c. Rom 4.
3. But rather “work of faith.”

**12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.**

“That the name of our Lord Jesus Christ may be glorified in you”

1. Dan 5:23.
2. Jn 15:1-8.
3. Eph 3:21.
4. Rom 1:20-22.
  - a. Paul’s prayer would call upon them to glorify God.

“And ye in him”

1. 2 Tim 2:12.
2. Jn 17:1, 10, 21ff.
  - a. The closest of unions.

“According to the grace of our God and the Lord Jesus Christ”

1. Paul began this chapter with an allusion to grace.
2. He now closes on the same note.
3. Also notice how the work of faith does not nullify the grace of God.
  - a. 2 Cor 6:1.

## CHAPTER TWO

1. **Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him,**

“Now I beseech you, brethren, by the coming of our Lord Jesus Christ”

1. The KJV is a little misleading. Paul is not using the second coming as an incentive. Rather, he is going to be speaking concerning the second coming.
  - a. Notice the ASV:  
“Now we beseech you, brethren, touching the coming of our Lord Jesus Christ.”
  - b. Notice the NKJV:  
“Now, brethren, concerning the coming our Lord Jesus Christ.”
2. Paul is going to be speaking unto them concerning the second coming.

“And by our gather together unto Him”

1. Jesus spoke of this – Jn 14:1-3.
  2. As did Paul – 1 Thess 4:13-18.
2. **That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.**

‘That ye be not soon shaken in mind, or be troubled’

1. A casual reading of 1 and 2 Thessalonians tells us that these brethren were concerned with Christ’s return.



- a. We also see that they misunderstood some of these matters that surrounded these teachings.
  - b. But, Paul did not want them to be ignorant concerning these things (1 Thess 4:13).
- 2. Proper understanding and application of Scripture solidifies our mind and removes troubles.

‘Neither by spirit, nor by word, nor by letter as from us’

- 1. Gal 1:8,9.
  - a. 1 Jn 4:1.
- 2. It seems there were those who were teaching certain things and trying to add credence to these teachings by associating Paul’s (or possibly another apostle’s) name to it.
  - a. Paul wanted them to know that he was far removed from this false teaching.

“As that the day of Christ is at hand”

- 1. Leon Morris says that what is being denounced by Paul here is that “the day of the Lord has already come.”
  - a. There was definitely false teaching circulating concerning the second coming of Christ.
    - 1) Silent, invisible, past and over with, or
    - 2) Perhaps – some said it was underway, or
    - 3) Perhaps – some said it was about to occur.
- 2. Paul refuted all of these by saying that some things first had to happen.
- 3. **Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;**

“Let no man deceive you by any means”

- 1. Three different means were mentioned in verse 2.

- a. Claiming to speak by the direction of the Holy Spirit,
- b. Teaching or preaching in word and
- c. Teaching in an epistle (more than likely a forged epistle).

“For that day shall not come”

- 2. This has reference to that constant theme of these epistles.
  - a. The coming of our Lord.
  - b. The thrust of the Bible is logically divided and clear.
    - 1) Old Testament – Christ is coming.
    - 2) M. - Acts 1:11 – Christ is here among us.
    - 3) Acts 1:12 - Rev – Christ is coming again.

“Except there come a falling away first”

- 1. “Falling away” – (GK - APOSTASIA) - a falling away, a defection, a revolt.
- 2. It is more a falling away from the truth or the teaching of sound doctrine than it is a falling away from claiming to be Christ’s.
  - a. It is not that they would have genuine fellowship with Christ, but they will still claim to be Christian.
- 3. The New Testament says much about apostasy.
  - a. 1 Tim 4:1-3.
  - b. 2 Tim 3:1-8, 13, 4:1-4.
  - c. Acts 20:29,30.
  - d. Mt 24:24.
  - e. 2 Pet 2:1-3.
  - f. 1 Jn 2:18,19.
  - g. Jude 4, 17, 18.

4. In this verse Paul speaks not of a falling away, but **the** falling away.
  - a. Notice the ASV.  
 “Let no man beguile you in any wise: for it will not be, except **the falling away** come first.” (Also note the NKJV.)
5. The apostasy Paul had in mind was a specific departure that had certain criteria to be met as Paul outlines for us in this chapter.

“And that man of sin be revealed, the son of perdition”

1. “That man of sin.”
  - a. For now let us simply note that he is linked to “the falling away.”
2. “Revealed” – (GK - APOKALUPTO) - to uncover or unveil.
3. He is the man of sin – He sins and causes others to sin.
4. He is the son of perdition – He will be destroyed, and he will cause others to be destroyed.
  - a. “Perdition” – (GK - APOLEIA) - to destroy utterly - not extinction, but ruin; loss, not of being, but of well being.
  - b. To this point in our study of chapter 2, we have been introduced to two phrases that are going to be very important in our continued study. “**The falling away**” and “**that man of sin.**” In verse six we will see another phrase that is going to be very important to our understanding. That is “**that which restraineth**” (v. 6 ASV).
  - c. Let us take just a moment to read over our context from the ASV, 1901.

## **Various General Schools of Interpretation**

2 Thess 2:1 (ASV) Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him;

2 to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand;

3 let no man beguile you in any wise: for [it will not be,] except the falling away come first, and the man of sin be revealed, the son of perdition,

4 he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know that which restraineth, to the end that he may be revealed in his own season.

### **2 Thessalonians 2:1-6**

#### **1. Some simply disregard it.**

1. “We have outgrown the theological ignorance and the medieval superstition that Paul and the Thessalonians possessed concerning the antichrist” (Interpreters Bible).
2. Because Paul was an inspired apostle we can reject this view altogether.

#### **2. Catholicism and the papacy.**

1. We will deal with this in more detail later.

#### **3. The man of sin = Roman Emperor. The mystery of lawlessness = Roman Empire.**

#### **4. Mystery of lawlessness = Judaism. Man of sin = Some leader in that religion. That which restraineth = Roman Empire.**

- a. Concerning numbers 3 and 4:

- 1) The things spoken were associated with the great prominent apostasy.
  - 2) In fact the man of sin was the one who would lead in this apostasy.
    - a) These do not seem to fit the description.
  - 3) Unless it were Constantine.
    - a) He did not set himself forth as God (v. 4).
    - b) He is not to be revealed and slain at Christ's second coming (v. 8).
    - c) He did not produce signs and lying wonders.
- 5. Man of sin = antichrist – a future world dictator who will rule between the rapture and the 1,000 year reign.**
- 6. Man of sin = Hitler, Stalin, or some other person of this nature.**
- a. Concerning these last two positions we must remember **2 Thess 2:7**. (ASV). "For the mystery of lawlessness doth already work: only [there is] one that restraineth now, until he be taken out of the way."
- A very strong case can be built that what Paul is referring to is Catholicism and the papacy.**
- 7. The falling away = the corruption of the apostles' teaching which resulted in the development of the Roman Catholic religion.**
- a. Rome is still adding new doctrines to its creed. Also, the false doctrines that Rome has developed have been adopted by many Protestant groups, as well as Rome.
- 8. The man of sin = The papacy who is the visible, personal head of the "falling away."**
- 9. That which hinders = The Roman Government.**
- a. For several centuries the Roman government held in check the attempts of power-hungry Roman bishops to take control of both the spiritual affairs of men and the political authority as well.
- 10. Now let us notice what the Bible says concerning these points.**
- a. The "mystery of lawlessness" was already at work in Paul's time.
- 1) Many passages which tell of false doctrines.

- a) 1 Tim 4:1 (KJV) “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, [and commanding] to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”
  - b. Unauthorized power grabs.
    - 1) 3 Jn 9 (KJV) “I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.”
    - 2) Acts 20:29 “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”
- 11. Does it really seem far fetched that the apostasy that led to Roman Catholicism would be referred to as “the falling away”?**
- a. Bishops take authority over elders (Presbyters) in the second century.
  - b. Infant “baptism” first mentioned—About 150 AD.
  - c. Many heathen rituals—candles, incense, robes etc.—added to Christian worship—third century.
  - d. First human creed (Nicene) – 325 AD.
  - e. Christianity made the sole state religion – 394 AD.
  - f. Mary entitled “Mother of God” – 431 AD.
  - g. Confession of sins to a human priest – About 457 AD. It was made compulsory in 1215 AD.
  - h. Lord’s supper became a mass (sacrifice) and masses for the dead became frequent – sixth century.
  - i. The pope gains universal authority – about 606 AD.
  - j. Transubstantiation – 1215 AD.
  - k. Indulgences – 1164 AD.

- l. Adoration of images legalized – About 800 AD.
- m. Tradition made equal to the Scriptures – About 1545 AD.
- n. Apocryphal books added to the Bible – 1546 AD.
- o. Purgatory – originated in the tenth century. Made official 1438.
- p. People deprived of the cup in communion – About 1414.
- q. Celibacy promoted (405 AD) and enforced (1123 AD).
- r. Sprinkling authorized – 1311.
- s. Immaculate conception of Mary – 1854.
- t. Infallibility of the pope – 1870.
- u. Assumption of Mary into heaven – 1950.

**12. The papacy fulfills the descriptions of the man of sin.**

- a. He sits in the temple of God.
- b. He shows himself to be God.
- c. The papacy consists of one official man.
- d. He came into power as a result of the falling away from the New Testament faith.

**13. There is one main objection to this view.**

- a. “The text says ‘man of sin’ or ‘lawless one,’ not a group of ‘men of sin’ or ‘lawless ones.’ It seems to speak of an individual rather than a series of popes.”
- b. Answering this objection.
  - 1) The Biblical use of language would permit us to call a series or group of men by the term “man of sin.”
    - a) 1 Pet 2:17 “Fear God. Honor the King”.
      - (1) Is this one particular King?
      - (2) Or is it the whole succession of kings in a particular land?

- b) Mt 5:25 (KJV) “Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.”

- (1) Who is the adversary, the judge, the officer?

- 2) We would also note that this view fits the context here.

- a) v. 7 “the mystery of iniquity doth already work.”

- b) v. 8 “the Lord shall consume ... with the brightness of His coming.”

Now let us get back to our context of 2 Thessalonians 2:4.

**4. Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.**

- 1. In this verse, Paul continues his description of the matters that must come before “that day shall come.”

“Who opposeth and exalteth himself above all that is called God, or that is worshiped”

- 1. There are some similarities found in Daniel.
  - a. 7:25 “And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”
  - b. 8:9ff.
  - c. 11:36ff.
- 2. “Opposeth” – the adversary, the opposer.
  - a. Satan - adversary.
    - 1) This word emphasizes the kinship of the man of lawlessness with his master – Satan.
- 3. “Exalteth himself” – (GK - HUPERAIRO).
  - a. Used in 2 Cor 7:7 “exalted above measure.”



4. “Or that is worshiped.”

- a. This would include Deity. But it could also bring to the first Century mind the Roman Emperor or Kings.

“So that he as God sitteth in the temple of God”

1. The temple of God.

- a. Paul will often use the term “temple” to refer to the church.

1) 1 Cor 3:17; 2 Cor 6:16; Eph 2:12.

2. Notice this title which has been used of the Pope.

- a. “Our Lord God the Pope, another god on earth – doeth whatsoever he listeth, even things unlawful, and is more than God.”

**5. Remember ye not, that, when I was yet with you, I told you these things?**

- 1. This does away with the idea of Paul thinking Christ definitely was going to come in his (Paul's) lifetime.
- 2. The language is literally “kept telling you these things.”

**6. And now ye know what withholdeth that he might be revealed in his time.**

“And now ye know what withholdeth”

- 1. Note the ASV 2 Thess 2:6 “And now ye know that which restraineth, to the end that he may be revealed in his own season.”
- 2. There was a force in this time that was hindering the appearance of the man of sin.
- 3. The word “holdeth” is the same Greek word in verse 7 which is translated “let” in the KJV.
  - a. It means to restrain or to hold back.
- 4. There is much speculation concerning who it is that is withholding the man of sin.
  - a. It appears that the Thessalonians (from the instruction received while Paul was with them) would know. We, not having that instruction, may not be as dogmatic.

- 1) I am convinced that it was the Roman government and the emperor specifically (v. 7).

“That he might be revealed in his time”

1. Though God may allow men to sin and even abound in sin – God is still in charge.
  - a. Nothing can happen to thwart God’s ultimate plan.

**7. For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.**

“For the mystery of iniquity doth already work”

1. The ground work for this apostasy was already being laid when Paul wrote.

“Only he who now letteth will let”

1. The Roman government was stifling the word and authority of this movement.
  - a. This would keep it restrained initially.

“Until he be taken out of the way”

1. The “he” of this statement is the one that restraineth.
  - a. When the Roman government felt the door was open for the “man of sin” to rise to power.
2. The word “taken” (KJV) is not in the text.
  - a. Lit. “until he be out of the midst.”

\*Let us notice a little history lesson for a moment

“During the first three hundred years of the history of Christianity it was a persecuted illegal religion. This fact hindered any power-hungry “Christian” bishop from assuming a lot of authority.

In the years that followed the adoption of Christianity as the state religion (325 AD), emperors like Constantine and Theodosius considered themselves not only the head of the state, but head of the church as well. For example, Constantine called the council of Nicea to settle the dispute about the nature of Christ.

In the fourth century as the barbarians began to invade the Roman empire, it became weaker and weaker, and its emperors became less and less strong.

In those times many of the bishops of Rome were strong willed, capable men. Gradually the Roman bishops came to have more power and the emperors less. The Roman bishops were further strengthened when the capital of the Roman empire was transferred to Constantinople in the East.

Leo the Great, bishop of Rome 440-461 AD, greatly strengthened the authority of his office. On two occasions he saved Rome from being sacked, first by Atilla the Hun, and secondly by Genseric the Vandal. In return for such service the Roman emperor gave Leo authority over the bishops and churches in every province.

The Western Roman Empire fell in 486 AD, and this gave the Roman bishops almost a free hand in Europe. Bishop Gelasius (492-496) contended that although the king rules over men in the world, yet he is duty bound in spiritual things to submit to his religious prelates.

Later Roman bishops, such as Gregory the Great (590-604) formed alliances with civil rulers in the West, as well as emperors in the East.

While some strong emperors occasionally resisted the popes for many centuries, the popes became so strong that kings (such as Charlemagne) received their crowns from the hands of popes, and the popes sometimes commanded people in various countries to disobey their kings when the kings would not submit to the authority of the Roman church" (*Thinking Through Thessalonians*, Wilbur Fields, p. 202,203.)

### **"Nine Ways the Papacy Fulfills This Context"**

1. It has one official man at its head, and the arrogance of its claims are centered in him.
2. That man came with, and out of, an apostasy, the very kind of an apostasy such as Paul describes elsewhere (2 Tim 3:1-9; 1 Tim 4:1-3).
3. The spiritual pride, lawlessness and desire for power which worked in Paul's day was curbed by the Roman civil government which dominated and persecuted.
4. When the bishop of Rome began to assert power, he was in conflict with the civil government.
5. When the Roman empire collapsed, the Roman church became all-powerful.
6. The same apostasy has been preserved carefully. The line of popes has been preserved, and will apparently be continued until Christ returns.
7. The papacy exalts itself against God and Christ, taking unto itself titles which God alone has the right to wear.

8. The popes sit in the temple of God.
9. The papacy proves its claims by fraudulent miracles, signs, and wonders, cures affected by relics and shrines (2 Thess 2:9).
8. **And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

“Then shall that wicked be revealed”

1. The “then” has reference to when the one who restrains or “lets” is taken out of the way.
  - a. There are passages that point to this apostasy.
    - 1) Our passage which is under consideration.
    - 2) 2 Tim 4:1-3.
    - 3) Acts 20:29-31.

“Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming”

1. The mystery of iniquity will continue until Christ comes again.
  - a. At which time he will be destroyed.
9. **[Even him], whose coming is after the working of Satan with all power and signs and lying wonders,**
  - A. Satan and Miracles:
    1. Exod 7:11,12; 2 Tim 3:8 Magicians in Egypt.
    2. Mt 24:24 (KJV) “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect.”
    3. Mt 7:22 (KJV) “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”
    4. Rev 18:23 “And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for

thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.”

5. Rev 19:20 (KJV) “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.”

**B. The Roman Catholic church and miracles.**

1. Dead man proclaimed a saint.
  - a. Must prove to have performed at least 2 miracles.
2. Transubstantiation.
3. Claims of miracles continually.

**10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.**

“And with all deceivableness of unrighteousness in them that perish”

1. Take a moment to notice a contrast:

JESUS		THE MAN OF SIN	
1. Has a “coming” 2:19	1 Thess	1. Has a “coming” 2:19	2 Thess
2. Did miracles 2:22	Acts	2. Does miracles 2:19	2 Thess
3. Is God 1:8	Heb	3. Sets himself forth as God	2 Thess 2:4
4. Is over the house or temple 3:6	Heb	4. Sits in the temple of God (as a usurper)	2 Thess 2:4
5. Shall be glorified 1:10	2 Thess	5. Shall be destroyed 2:8	2 Thess

2. Jesus and truth.
  - a. Jn 14:6.
3. The devil and deceit.
  - a. Jn 8:44; Rev 12:9.

1) Gen 3:4.

4. Those who continue to believe his deceit and follow his lies will perish.

“Because they received not the love of the truth”

1. The import of attitude.

a. Lk 8:18.

b. Mt 13:10-17.

c. Ezek 14:1-5.

“That they might be saved”

1. Synonymous terms.

a. Truth, gospel, word, doctrine, the faith.

2. Power of the truth.

a. Jn 8:31,32, 17:17.

b. Rom 1:16; Jas 1:21.

**11. And for this cause God shall send them strong delusion, that they should believe a lie:**

“And for this cause God shall send them strong delusion”

1. This is what is known as an “idiom of permission.”

a. In Scripture Jehovah is frequently said to do what he permits or allows to be done.

1) Jehovah recognizes and respects man’s freedom of choice.

b. Those who do not love the truth will be deluded and God will allow that to happen.

1) Rom 1:18-32.

2) Heb 5:12-14.

“That they should believe a lie”

1. The opposite of truth—lie.
2. The truth sets us free—lie will bind.
3. The truth saves—lie condemns.

**12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**

‘That they might be damned who believed not the truth’

1. Paul has been making a contrast all through this epistle.
  - a. He is drawing a very dark line between right and wrong, good and evil, heaven and hell.
    - 1) Lev 11:44ff.
    - 2) Mt 7:13,14.

“But had pleasure in unrighteousness”

1. 1 Cor 13:6 “Love rejoices in righteousness.”
  - a. Acts 24:25.
  - b. 2 Tim 3:1-5.

**13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:**

‘But’

1. The contrast continues.

“We are bound to give thanks alway to God for you, brethren beloved of the Lord”

1. These were in Christ Jesus.
  - a. 1 Pet 2:9; Titus 2:14.
  - b. 2 Cor 6:14ff.
2. For this, Paul was thankful.

- a. And Paul's habit was to express thankfulness unto the Lord.

"Because, God has from the beginning chosen you to salvation"

- 1. Who is the "you"?

- a. These are ones who had heard the word proclaimed, they had believed and obeyed that word to the sanctification of their souls.

- 1) Not specific individuals chosen, but a type of individual.

Those who would love truth.

- a) God did not choose those who love unrighteousness to have fellowship, but rather those that would love righteousness.
- b) "Summary: God foreknew and foreordained the plan of salvation for man; He planned before, the conditions or terms and goals and purposes of his whole plan of redemption. But, each person is left free to choose, to make his own decision, as to whether he will accept or reject God's plan. God desires the salvation of every soul. But the final decision is left with each person; God holds him responsible for that decision" - T. Cummings.
- c) God has chosen a type of people whose hearts are fertile for God's Word (Lk 8). They will receive that Word, believe that Word, obey that Word and thus be predestined to the adoption of children (Eph 1:5).

"Through sanctification of the Spirit and belief of the truth"

- 1. Jn 17:17; 8:32.

- 2. 1 Pet 1:23; Eph 2:1.

- a. Jn 3:1-7; Col 1:13; 1 Pet 2:9.

- 3. Acts 26:18.

- a. Rom 10:17.

- 14. **Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.**



“Whereunto he called you by our gospel”

1. Men are called to this sanctification.
  - a. They must respond to this call.
2. Called by the gospel.
  - a. The “good news” is an invitation into fellowship with Jehovah.
    - 1) Men are unreasonable when they rail against God because of the passages which speak of destruction.
      - a) 1 Tim 2:4; 2 Pet 3:9.
        - (1) He has been warned.
        - (2) God has provided to all a means of escape.

“To the obtaining of the glory of our Lord Jesus Christ”

1. Obedience to the gospel will present glory.
  - a. 2 Thess 1:7-9.

**15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.**

“Therefore, brethren”

1. Because of all that has been said.

“Stand fast”

1. 1 Cor 16:13, 15:58.
2. Gal 6:9; Mt 10:22.

“And hold the traditions which ye have been taught”

1. “Traditions.”
  - a. One of the favorite terms or names that is used by those who would stray from the truth is “traditionalist.”
    - 1) This is not necessarily a bad thing.

- b. What does the Bible say?
  - 1) Mt 15:3,9.
  - 2) Col 2:8; 1 Pet 1:18.
  - 3) Mk 1:1-13.
- c. The Bible also says.
  - 1) 2 Thess 2:15, 3:6.

“Whether by word, or our epistle”

- 1. Either way, the reference is to inspired teaching.

**16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given [us] everlasting consolation and good hope through grace,**

\*What a powerful verse!!!

“Now our Lord Jesus Christ himself, and God, even the Father”

- 1. It is Deity.
  - a. Jehovah.

“Which hath loved us”

- 1. Jn 3:16, Rom 5:8.
- 2. Eph 2:4, Rev 1:5.

“And hath given us everlasting consolation and good hope through grace”

- 1. This distinction – separation.
  - a. By grace through faith Eph 2:4-10.

**17. Comfort your hearts, and stablish you in every good word and work.**

“Comforts your hearts”

- 1. 1 Thess 4:18.
  - a. This comfort comes from God.

- b. 2 Cor 1:3,4.

“And stablish you in every good word and work”

- 1. Establish you - strengthen you.
  - a. 1 Thess 3:2.
- 2. All of this is accomplished by the word of God.

### CHAPTER THREE

#### 1. Finally, brethren, pray for us.”

- 1. “Pray” – This is a present tense in the Greek, and it denotes a continuous action.
  - a. Paul’s desire is that they will continue to pray for that which he is going to mention.
  - b. Paul has continually mentioned to these brethren (and this is true in each of his epistles) that he is praying for them.
  - c. Passages on prayer.
    - 1) 1 Thess 5:17, 5:25.
    - 2) Phil 4:6; Jas 5:16.
    - 3) Mt 7:7-11; 1 Jn 5:14.
    - 4) Lk 18:1 “And he spake a parable unto them to this end, that men ought always to pray, and not to faint.”
    - 5) Mk 1:35; Mt 6:5-13; Jn 17.

“That the word of the Lord may have free course”

- 1. The power of God’s Word.
  - a. Rom 1:16.
  - b. Eph 6:17; Heb 4:12.

- c. Acts 20:32.
- d. Jas 1:18; 1 Pet 1:22,23.
- e. Psa 19.
  - 1) Converts the soul,
  - 2) Makes wise the simple,
  - 3) Rejoices the heart,
  - 4) Enlightens the eyes.

“And be glorified”

- 1. Acts 13:48 “And when the Gentiles heard this, they were glad, and glorified the word of the Lord.”
- 2. 2 Pet 1:19-21; 2 Tim 3:16,17; 1 Cor 2:13; 1 Thess 2:13.
  - a. Certain reverence and respect for the Word. A certain honor.
  - b. Psa 119:97.
- 3. Editorial!!

“Even as it is with you”

- 1. 1 Thess 2:13.
- 2. The word had been planted in the hearts of these brethren, and they were producing fruit.

## **2. And that we may be delivered from unreasonable and wicked men.**

- 1. Paul continues to be specific concerning his prayer request.
- 2. There will always be opposition to truth.
  - a. That opposition will come from without.
  - b. It will also come from within.
  - c. Remember the persecution that followed the conversion of these brethren.

- 1) But there was also opposition from within the church.
- 2) 2 Cor 11:26 "In perils among false brethren."
- a. Opposition to truth is both unreasonable and wicked.

"For all men have not faith"

1. Rom 10:17; Jn 20:30,31.
  - a. A rejection of the truth will result in no faith.
  - b. If it is unreasonable and wicked to oppose truth and have no faith, then to uphold truth and to possess faith is both reasonable and righteous.

### **3. But the Lord is faithful.**

1. The promises made by our God are promises that we can have confidence in. He will deliver the righteous and punish the wicked.
2. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9).

"Who shall stablish you"

1. This has been a constant theme of Paul's in these two epistles.
2. He wants them to be strong and to realize that the strength comes from Jehovah.

"And keep you from evil. (and keep you from the evil one)" 1 Pet 5:8.

1. 1 Pet 2:9; Titus 2:14.
2. Job 1:10.
3. He has also equipped us to overcome.
4. 1 Cor 10:13.
  - a. We must do our part Eph 6:13.

### **4. And we have confidence in the Lord touching you.**

1. What a testimony Paul has set forth concerning these brethren!

- a. A determination and proper attitude, with the Lord's help, will always result in that which is right.

“That ye both do and will do the things which we command you”

1. First notice that we must do and continue to do.
  - a. Gal 6:9.
  - b. Verse 13 of this chapter.
  - c. Mt 10:22.
2. Secondly, notice that we must do commandments.
  - a. How repulsive this truth is to the liberal.
  - b. To the faithful it is a joy and a love.
    - 1) 1 Jn 2:3,4, 5:2,3.
    - 2) Jn 14:15.
3. Thirdly, let us notice some passages concerning obedience.
  - a. Mt 7:21.
  - b. Jn 14:15, 15:14.
  - c. Lk 6:46.
  - d. Heb 5:8,9; Rev 22:14.
  - e. Jas 1:21,22.

**5. And the Lord direct your hearts into the love of God.**

1. How will the Lord do this?
  - a. He does it by revelation.
    - 1) In the first century.
    - 2) In the time following the miracles.
      - a) Through the Word.

(1) Rom. 10:17; Jas. 2:18.

(2) Jesus is our access to the Father.

(a) He has revealed the way to the Father, and we have that revelation today in the Word of God.

“And into the patient waiting for Christ”

1. Old Testament — Christ is coming.

2. Mt - Jn — Christ is here.

3. Acts - Rev — Christ is coming again.

4. Remember 1 Thessalonians.

5. Phil 3:20.

a. We do not know when Christ will return, but we do know He will, and the wise man will be one who is waiting patiently for that coming.

**6. Now we command you, brethren, in the name of our Lord Jesus Christ.**

1. That which Paul is about to introduce is not by his own authority, but rather by the authority of Christ.

a. Mt 28:18; Col 3:17.

2. Notice the magnitude of this statement. It is very strong!

3. It is a command, not simply a suggestion.

a. Is it significant that this bold statement of Paul is set forth in the context of one of the often forgotten commands – Church Discipline (the negative aspect)?

1) Positive Discipline.

2) Negative Discipline.

“That ye withdraw yourselves from every brother that walketh disorderly”

1. A few passages on this topic.

- a. Acts 5.
- b. 1 Cor 5.
- c. Rom 16:17,18.
- d. Hos 2:15.

1) Josh 7 and Achan.

2. Notice also that fellowship is based on our conduct.

- a. Disorderly - out of rank. It is a military term.

‘And not after the tradition which he received of us’

1. 2 Thess 2:15.

- a. These are not the traditions of men (Col 2:8). They are the commands of God.

## **7. For yourselves know how ye ought to follow us.**

1. The power of a proper example.

- a. Acts 1:1.
- b. Acts 20:28.
- c. 1 Tim 4:16.
- d. Ezra 7:10.

1) Mt 7:1ff.

2. The example that Paul and the others had left for these brethren was one that could be followed so as to please God.

“For we behaved not ourselves disorderly among you”

1. Phil 1:27.

- a. We did not walk out of rank among you.

2. Eph 4:1.



8. **Nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you,**
1. Paul reminds them that while he was among them, he supported himself by working. The reason was so he would be chargeable to none. He wanted to present a proper example in an area in which these brethren needed some help.
  2. This desire to provide a proper example would even cause Paul to lay aside his liberty.
9. **Not because we have not power, but to make ourselves an ensample unto you to follow us.**

"Not because we have not power"

1. What does Scripture teach concerning the support of preachers?
  - a. Deut 25:4.
    - 1) 1 Tim 5:18.
  - b. 1 Cor 9:1-15.
2. Paul was a preacher of the Gospel and it would have been proper for him to be supported by the Gospel.

"But to make ourselves an ensample unto you to follow us"

1. Paul would lay aside his liberty so that the brethren would learn a valuable lesson from his example.
10. **For even when we were with you, this we commanded you, that if any would not work, neither should he eat.**

"For even when we were with you"

1. Paul had taught them much while with them.

"This we commanded you"

1. 1 Cor 14:37 If any man think himself to be a prophet, or spiritual, **let him acknowledge that the things that I write unto you are the commandments of the Lord.**
  - a. 2 Tim 4:1.

b. 1 Tim 1:3.

“That if any would not work, neither should he eat”

1. Gen 3:19 (KJV) “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.”
2. Eph 4:28.
3. Rom 12:11 “Not slothful in business; fervent in spirit; serving the Lord;”
4. Examples:
  - a. Jesus - Mk. 6:3.
  - b. Peter was a fisherman.
  - c. Paul - Acts 18:3.
  - d. 1 Thess 4:10.

**11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.**

“For we hear that there are some which walk among you disorderly”

1. Out of rank.
2. Remember verse 6.
  - a. Paul dealt with this in the first epistle and also while he was there.
    - 1) Some must not have listened.
    - 2) Here he puts more strength into it.

“Working not at all”

“But are busybodies”

1. Paul is making an interesting play on words here, which we do not see in the English.
  - a. “Working” (GK – ERGADZOMAI).

- b. “Busybody” (GK – PERIERGADZOMAI).
  - 1) Going around the work as if dodging it.
  - 2) Bustling about uselessly.
  - 3) Busy about trifling matters, useless matters.
  - 4) Majoring in minors.
- c. Also used to describe people who are meddlesome in the affairs of others.
  - 1) 1 Tim 5:13 (KJV) “And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.”

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

“Now them that are such we command and exhort by our Lord Jesus Christ”

- 1. What a powerful proclamation!
  - a. Command.
  - b. Exhort.
    - 1) By our Lord.

“That with quietness they work”

- 1. 1 Thess 4:11 “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;”
  - a. The idea is to be satisfied with working quietly.

“And eat their own bread”

- 1. “Their own” is very emphatic here.

**13. But ye, brethren, be not weary in well doing.**

“Be not weary in well doing”

- 1. Gal 6:9; Mt 10:22.

**14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.**

“And if any man obey not our word by this epistle”

1. Necessity of obedience.
  - a. Various verses.
2. What do we obey?
  - a. The epistle.
    - 1) How could any one who claims to be a Christian belittle the idea of knowing and obeying Scripture?

“Note that man, and have no company with him”

1. Mark him, and have no fellowship.
  - a. 2 Thess 3:6.

“That he may be ashamed”

1. Jer 3:25.

**15. Yet count [him] not as an enemy, but admonish [him] as a brother.**

“Yet count [him] not as an enemy”

1. We must remember the attitude needed behind these actions.
  - a. Gal 6:1.
  - b. 1 Pet 4:8; Jas 5:19,20.
  - c. Rev 3:19.

“But admonish [him] as a brother”

1. Still a brother in Christ.
  - a. Lev 19:17 (KJV) “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.”

## **PURPOSE OF CHURCH DISCIPLINE**

1. Keep the church pure.
2. Let the world know the church stands for something.
3. Be an example and encouragement to weaker brethren.
4. Because God said to.
  - a. If there were no other reason.
  - b. There is more in the Bible concerning church discipline than there is concerning baptism.
5. Bring the erring one back.



## PREDESTINATION

### I. Two Greek Terms.

#### A. "PROORIDZO."

1. Used twice in Ephesians 1:1-14.
  - a. Translated "predestinated" or "foreordained."
  - b. It means to mark out before, decide before, predetermine.
  - c. Scripture references.
    - 1) 1 Cor 2:7 God's wisdom in planning salvation for sinners was "foreordained before the worlds for our glory."
    - 2) Acts 4:28 That wisdom demanded the death of Christ which God's "counsel foreordained to come to pass."
    - 3) Rom 8:29,30 God "foreordained" that Christians (the called, the justified, the glorified) should conform themselves to the image of Jesus, their older brother.
    - 4) Eph 1:5 God "foreordained" that sinners (children of the devil, Jn 8:44) should be adopted as God's children.
    - 5) Eph 1:11 The inheritance of those adopted children is not an afterthought. It, too, was "foreordained according to the purpose of him who worketh all things after the counsel of his will."

#### B. Notice that none of the above citations of foreordination makes it independent of man's choice and obligation.

#### 1. "EKLEGO."

- a. Eph 1:4.
  - 1) Used to describe those whom God has chosen (His elect ones).
  - 2) It means to pick out, to single out, to choose.
  - 3) Scripture references.

- a) Lk 14:7; 10:42; Acts 13:17; Rom 11:7; Mt 22:14; Rev 22:17; Rom 8:23,24.
- b) Jn 10:16; Acts 18:9,10.
- c) Mt 16:24,25; Mk 8:34,35; Lk 9:23,24.
  - (1) Mt 11:28-30; Rev 3:20.
  - (2) Remember the parable of the sower Lk 8.
    - (a) How is this accomplished?  
Notice Eph 1:13.  
Jn 1:12, 8:32; Acts 20:32

## II. IF CALVIN'S VIEW OF PREDESTINATION IS TRUE:

- A. The damnation of the non-elect is just as much the result of an omni-benevolent God's decree as is the salvation of the elect.
  - 1. 2 Tim 2:4; 2 Pet 3:9.
- B. Jesus did not know it.
  - 1. Mt 11:28; Mk 16:15,16; Rev 3:20.
- C. Why would we:
  - 1. Preach the gospel? Rom 1:16.
  - 2. Preach repentance? 2 Pet 3:9; Acts 17:30; Lk 13:3.
  - 3. Teach that God's word saves? Jas 1:21.
  - 4. Even need God's word? 2 Tim 3:16,17.
  - 5. If there is nothing I can do, why would I do anything at all? Acts 9:6; Heb 5:8,9.
  - 6. How could men have power to become children of God if they are powerless? Jn 1:12.
- D. "Summary: God foreknew and foreordained the plan of salvation for man; He planned before, the conditions or terms and goals and purposes of his whole plan of redemption. But, each person is left free to choose, to make his own decision, as to whether he will accept or reject God's plan. God desires the



salvation of every soul. But the final decision is left with each person; God holds him responsible for that decision” - T. Cummings.

- E. God has chosen a type of people whose hearts are fertile for God's Word (Lk. 8). They will receive that Word, believe that Word, obey that Word and thus be predestined to the adoption of children (Eph 1:5).