

## II THESSALONIANS

### Book note for 2 Thessalonians

Since First and Second Thessalonians came from Corinth (Ac. 18:5 with Ac. 17:1, 11, 13), and since Gallio's proconsulship of Achaia recorded in Ac. 18:12 v.f. would have been from AD 51 to 52, 1 Thessalonians was likely written in the summer of AD 51 and 2 Thessalonians in the fall or early winter of AD 51.

### Chapter note for 2 Thessalonians 1

*1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

### 2 Th 1:6

Mat. 25:31 v.f.; Rev. 6:10. People there are judged based on their relationship with or behaviour to the "brethren" (Jew and Christian) of Jesus.

### 2 Th 1:7

Refers to the events reported in the book of Revelation.

## Chapter note for 2 Thessalonians 2

*1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.*

### 2 Th 2:1

The timing of the rapture is at issue here. Some taught that the rapture was already past. Some say it will be at the time Christ descends onto the mount of Olives. But see note to 1 Th. 4:13.

### 2 Th 2:2

The day of Christ is the rapture (Php. 2:16), not the second advent. The context here is the rapture. Also see Php. 1:10. Modern versions change this to “the day of the Lord,” thus denying the rapture and losing the cross references which most versions leave alone. (Some, like Williams, a prof. at Dallas, remove the day of Christ entirely in Php. 1:10).

The warning in this verse shows that attacks against the doctrine of the rapture, which is the context of the chapter, were already present while Paul lived. The attackers were so bold that they dared forge a letter attributed to Paul. (This verse allows that interpretation, though the charge is not explicit.) Since Paul spent only about three weeks in Thessalonica (Ac. 17:1-10), they were not well grounded in doctrine, so Paul supplemented it with the two epistles. Nevertheless, the affect of the forgery of 1 Thes. continues to have significant effects on eschatology (1 Thes. 1:10; 2:11, 12, 15; 3:2; 4:8, 13; 5:27) today.

Modern versions change “day of Chirst” to “day of the Lord,” removing the judgment seat of Christ to the great white throne judgment.

### 2 Th 2:3

See note to Gen. 49:11. Rev. 13:1 v.f.  
1 Tim. 4:1; 2 Pet. 2:1; 2; Rev. 13.  
Son of perdition: Judas, Jn. 17:12.

### 2 Th 2:4

Isa. 14:13; Dan. 11:36; Rev. 13:5 v.f. Mat. 24:15

### 2 Th 2:6

The falling away is part of the withholding (let, v. 7).

### 2 Th 2:7

**Let** = to hinder, to make late, to leave undone. An invalid stroke in tennis and other net games that must be repeated. Let can also mean to lease or rent.

The mystery of iniquity is the Babylonian faith (Rev. 15:5) that man can work his way to God; that by his works he can save himself and achieve godhood or, at least, to be like God (Isa. 14:14). By contrast, the mystery of godliness (1 Tim. 3:16) is that man can only be saved and reach God by God himself coming down to man, as a man, and dying for the sins of man; and that no man can save himself by works, salvation being only by grace.

### 2 Th 2:10

N.B., the *love* of the truth, not the truth, is key. Contrast v. 12.

### 2 Th 2:11

Rom. 1:25; Rev. 13:7.

### 2 Th 2:12

Re. damnation see Mat. 23:14. (1 Cor. 11:29, 1 Tim. 5:12).

### 2 Th 2:15

Note emphasis on tradition, 3:6.

### **Chapter note for 2 Thessalonians 3**

*1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.*

#### **2 Th 3:1**

Contra Calvin's irresistible grace.

#### **2 Th 3:2**

Isa. 1:18. The world abounds with unreasonable and wicked men. Take political liberalism, for instance. Liberals are for killing babies (abortion, esp. partial birth abortions) but against killing mass murderers (esp. political tyrants such as Idi Amin and Osama Bin Laden). Yet they call anyone who is against killing the innocent but for executing murderers a hypocrite.

We also find this in religious liberalism, where the Bible is treated as an errant book, in desperate need of being recovered, restored, and conformed to what is acceptable to the world (contrary to Rom. 12:2). It is not reasonable that God would hold man accountable for obeying the words of such a book, yet these insist that is perfectly reasonable simply because God is God. It is far more reasonable to suppose that God wrote the Bible, and preserves it inerrantly so man can be held responsible.

#### **2 Th 3:6**

Case for separation. 2:15; Rom. 16:17; 2 Jn. 1:10.

#### **2 Th 3:9**

1 Cor. 11:1; Eph. 5:1.

#### **2 Th 3:18**

The second *epistle* to the Thessalonians was written from Athens.