

**THE SECOND EPISTLE
OF PAUL THE APOSTLE
TO THE THESSALONIANS**

Notes

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Heikki Pekkarinen

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The scriptures used throughout these study notes are quoted from the Authorized or King James Version unless otherwise noted.

Notation **N2577/S2889** means word numbering from Novum 2577 and Strongs 2889.

All non-English (typically either Hebrew or Greek) words are written with English letters, in boldface and in italics, e.g. ***kosmos***.

All explanatory insertions within a scripture verse are enclosed in square brackets.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

Notes

Introduction

In his *Companion Bible* **E. W. Bullinger** writes the following:

The Second Epistle to the Church of the Thessalonians was, like the First, written from Corinth, and at no longer interval after the earlier letter, both Silas and Timothy being still with the apostle... (*The Companion Bible page 1795*)

In **chapter 1** after the greetings Paul, Silas and Timothy thank God for the Thessalonian believers, because their faith and love have grown in spite of all their persecutions and tribulations. They tell about the rest, which God will give to the believers when Jesus comes from the sky with his mighty angels and they pray that God would fulfil all the good pleasure of his goodness, and the work of faith with power.

Chapter 2 tells that the day of the Lord will not come before the church has departed and is gathered together unto the Lord Jesus. Then the man of perdition will be revealed, whom the Lord Jesus will consume with the spirit of his mouth. Finally they thank God for choosing the Thessalonians to salvation through sanctification of the spirit and the believing the truth.

In **chapter 3** they exhort the Thessalonians to pray for them so that the word of the Lord may spread quickly and they wish them power, love and patience from the Lord and exhort the unruly to work and to be obedient. The epistle ends with salutation.

CHAPTER 1

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

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

³We are bound to thank God always for you, brethren, as it is meet (*good, worthy*), because that your faith groweth exceedingly, and the charity (*love*) of every one of you all toward each other aboundeth (*is multiplying*);

The exhortation to grow in faith and love of the previous epistle (*I Thess.3:9 – 13*) had started to produce results while this epistle was written.

⁴So that we ourselves glory in (*boast about*) you in the churches of God for your patience and faith in all your **persecutions** and **tribulations** [*thlipsis* N2119/S2347] that ye endure:

persecutions – *diōgmos* N1234/S2347 – This is the corresponding noun to the verb *diōkō* N1236/S1377.

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:

⁶ Seeing it is a righteous thing with God to recompense **tribulation** [*thlipsis*] to them that **trouble** [*thlibō* N2118/S2346] you;

⁷ And to you who **are troubled** [*thlibō*] (*to recompense*) rest with us, when the Lord Jesus shall be revealed from heaven with his **mighty** [*dunamis* N1268/S1411] **angels**,

angels – *angelos* N22/S32 – *a messenger, envoy, one who is sent (Thayer's)*. The messengers in the Bible are either spirit beings (angels) or people who were sent by God, by the Devil or by people. The coming of the Lord Jesus Christ has two parts. The first part takes place as we read in I Thess. 4:13 – 18. Here the second part of his coming is described. At that time he has already caught his church to himself and arrives with them and also with his angels upon the earth. Look at **I Thess. 3:11 – 13!**

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

⁹ Who shall be punished with everlasting destruction from the presence (*face*) of the Lord, and from the glory of his **power** [*iskhus* N2212/S2479];

¹⁰ **When** (*after*) 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 – *hotan* – the verb **shall come** in this temporal clause is in 2. *aorist subjunctive mood* and it indicates that the action of this temporal clause precedes the action of the main clause in verse 9. Therefore, *hotan* can be translated here “*after*”. So, this verse describes the first part of the coming of the Lord Jesus Christ. We examined it in I Thess. 4:13 – 18.

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** [*dunamis*]:

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.

CHAPTER 2

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

the coming – *parousia* N3428/S3952 – *presence, the coming, arrival, advent (Thayer's)*.

This word was used about the coming of a duke or a king or some other highly esteemed person. In the NT this is used primarily of the coming of Jesus Christ and only regarding his second coming. (*Matthew 24:3, 27, 37, 39; I Cor. 15:23; I Thess. 2:19; 3:13; 4:15; 5:23; II Thess. 2:1, 8; II Peter 1:16; 3:4, 12; I John 2:28; James 5:7 and 8*). This is never used regarding his first coming.

²That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter (*even*) as from us, as that **the day of Christ** is at hand.

the day of Christ – *hēmera kuriou* – *hēmera* N2040/S2250 – *day* and *kurios* N2639/S2962 – *he to whom a person or thing belongs, about which he has the power of deciding; master, lord,... (Thayer's)*. According to all critical Greek texts here the word is *kurios*, so it should read “Lord”.

In the Bible there are two things which should not be muddled up. There is the day of the Lord which comes from the Old Testament and then there is the day of the Lord Jesus Christ, the day of the Lord Jesus, the day of Christ Jesus or the day of Christ which is in the New Testament.

The day of the Lord in the Old Testament are the words *yōhm* SH3117 – *day* and *Y'hōh-vāh'* SWH3068, which means *Jehovah*. In the Old Testament, the matter is simple, but in the New Testament records you have to see the context and whether the word Jesus or Christ or both are in the verse. We will now look up some records of both expressions. First **the day of the Lord**: Let's read the second chapter of *Isaiah*, verses 1 – 22!

Isaiah 13:6 & 9

6 Howl ye; for **the day of the Lord** [*Jehovah*] is at hand; it shall come as a destruction from the Almighty.

9 Behold, **the day of the Lord** [*Jehovah*] cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Jeremiah 46:10

For this is **the day of the Lord GOD of hosts**, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: **for the Lord** [*Adōh-nāhy'*] **GOD** [*Jehovah*] **of hosts** hath a sacrifice in the north country by the river Euphrates.

the day of the Lord GOD of hosts – These words should read like this: *For that day is to the Lord (Adōh-nāhy' SH 136) Jehovah of hosts...*

Ezekiel 30:1 – 3

The word of **the LORD** [*Jehovah*] came again unto me, saying,

²Son of man, prophesy and say, Thus saith the **Lord** [*Adōh-nāhy'*] **GOD** [*Jehovah*]; Howl ye, Woe worth the day!

³For the day is near, even **the day of the LORD** [*Jehovah*] is near, a cloudy day; it shall be the time of the heathen.

Joel 1:15

Alas for the day! for **the day of the LORD** [*Jehovah*] is at hand, and as a destruction from the Almighty shall it come.

Joel 2:1, 11 and 28 – 32

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for **the day of the LORD** [*Jehovah*] cometh, for it is nigh at hand;

¹¹ And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for **the day of the LORD [Jehovah]** is great and very terrible; and who can abide it?

²⁸ And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

²⁹ And also upon the servants and upon the handmaids in those days will I pour out my spirit.

³⁰ And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

³¹ The sun shall be turned into darkness, and the moon into blood, before the great and terrible **day of the LORD [Jehovah]** come.

³² And it shall come to pass, that whosoever shall call on the name of **the LORD [Jehovah]** shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom **the LORD [Jehovah]** shall call.

Amos 5:18 – 20

Woe unto you that desire **the day of the LORD [Jehovah]**! to what end is it for you? **the day of the LORD [Jehovah]** is darkness, and not light.

¹⁹ As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

²⁰ Shall not **the day of the LORD [Jehovah]** be darkness, and not light? even very dark, and no brightness in it?

Zephaniah 1:14 – 16

The great **day of the LORD [Jehovah]** is near, it is near, and hasteth greatly, even the voice of **the day of the LORD [Jehovah]**: the mighty man shall cry there bitterly.

¹⁵ That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

¹⁶ A day of the trumpet and alarm against the fenced cities, and against the high towers.

Malachi 4:1 – 6

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith **the LORD [Jehovah]** of hosts, that it shall leave them neither root nor branch.

² But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

³ And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith **the LORD [Jehovah]** of hosts.

⁴ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

⁵ Behold, I will send you Elijah the prophet before the coming of **the great and dreadful day of the LORD [Jehovah]**:

⁶ And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Acts 2:16 – 21

But this is that which was spoken by the prophet Joel;

¹⁷ And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

¹⁸ And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

¹⁹ And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

²⁰ The sun shall be turned into darkness, and the moon into blood, before the great and notable **day of the Lord [Jehovah]** come:

²¹ And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

I Cor. 5:3 – 5

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

⁴ In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

⁵ To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in **the day of the Lord Jesus** [*the texts are divided about this verse; some say "the day of the Lord", others "the day of the Lord Jesus" or "day of Jesus Christ" etc.*].

II Peter 3:10

But **the day of the Lord** will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Rev. 1:10

I was in the Spirit on **the Lord's day**, and heard behind me a great voice, as of a trumpet,

Let's now look up some records about the day of the Lord Jesus Christ!

I Cor. 1:8

⁸ Who shall also confirm you unto the end, that ye may be blameless in **the day of our Lord Jesus Christ**.

II Cor. 1:14

¹⁴ As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in **the day of the Lord Jesus**.

Philippians 1:6 & 10

⁶Being confident of this very thing, that he which hath begun a good work in you will perform it until **the day of Jesus Christ**:

¹⁰That ye may approve things that are excellent; that ye may be sincere and without offence till **the day of Christ**.

Philippians 2:16

Holding forth the word of life; that I may rejoice in **the day of Christ**, that I have not run in vain, neither laboured in vain.

II Thessalonians 2:3

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** [*lawlessness*] be revealed, the son of perdition (*destruction*);

a falling away – *apostasia* N596/S646 – This word has been used in the NT only two times, here and in Acts 21.21.

Acts 21:21

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles **to forsake** [*apostasia*] Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

It is difficult to see what the real meaning of the noun *apostasia* (f.) is in II Thess. 2:3. So, we need to examine some more. There is another noun which is almost the same and that is *apostasion* (n.) **N597/S647**. It is used three times in the NT and here are all the usages:

Matthew 5:31

It hath been said, Whosoever shall put away his wife, let him give her **a writing of divorcement** [*apostasion*]:

Matthew 19:5 – 8

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

⁶Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

⁷They say unto him, Why did Moses then command to give **a writing** [*biblion* **N871/S975**] of **divorcement** [*apostasion*], and to put her away?

⁸He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Mark 10:4

And they said, Moses suffered to write **a bill** [*biblion*] of **divorcement** [*apostasion*], and to put her away.

From the root of *apostasia* there is also a verb form which is the word *aphistēmi* **N791/S868**. It has been used 14 times in the NT. Here are all the usages of it:

Luke 2:36 & 37

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; ³⁷And she was a widow of about fourscore and four years, which **departed** not from the temple, but served God with fastings and prayers night and day.

Luke 4:13

¹³And when the devil had ended all the temptation, he **departed** from him for a season.

Luke 8:13

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation **fall away**. *(Here the context indicates that they fell away from believing.)*

Luke 13:27

But he shall say, I tell you, I know you not whence ye are; **depart** from me, all ye workers of iniquity.

Acts 5:37 & 38

After this man rose up Judas of Galilee in the days of the taxing, and **drew away** much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

³⁸And now I say unto you, **Refrain** from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

Acts 12:10

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel **departed** from him.

Acts 15:38

³⁸But Paul thought not good to take him with them, who **departed** from them from Pamphylia, and went not with them to the work.

Acts 19:9

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he **departed** from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Acts 22:29

Then straightway they **departed** from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

II Cor. 12:8

For this thing I besought the Lord thrice, that it **might depart** from me.

I Tim. 4:1

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;

II Tim. 2:19

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ **depart** from iniquity.

Hebrews 3:12

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in **departing** from the living God.

Now we can go back to II Thess. 2:3.

II Thessalonians 2:3

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** [*lawlessness*] be revealed, the son of perdition (*destruction*);

This verse does not tell who or what is departing or falling away nor from what, like in all the previous records we read. Therefore, we need to see those things in the context. Let's read again verses 1 – 3 from chapter 2! Verse 1 deals with the coming of our Lord Jesus Christ and our gathering together with him. This is described in more detail in I Thess. 4:13 – 18. Then the believers shall be caught up in the clouds to the Lord. They will depart from this world. This is what happens and this should be called a departure in verse 3. This verse should read like this:

Let no man deceive you by any means: for that day shall not come, except there come a departure first, and that man of lawlessness be revealed, the son of perdition (destruction);

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

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

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

withholdeth – *katekhō* N2427/S2722 – *to hold back, detain, retain (Thayer's)*.

⁷For the mystery of **iniquity** [*lawlessness*] doth already work: only **he** [*that*] **who** [*which*] now **letteth** [*katekhō*] **will let** [*these words are not in the text*], until he be taken out of the way.

To make it easier to understand I would translate this verse like this:

For the mystery of lawlessness is already at work. Only that which holds it back (will do so) until it is taken out of the way.

⁸ And then shall [will] that **Wicked** [lawless one] be revealed, whom the Lord [all texts add here **Jesus**] shall [will] consume with the spirit of his mouth [by his words], and shall destroy with the brightness (appearance) of his **coming** [**parousia**]:

⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

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

¹¹ And for this cause God shall send them strong **delusion** [**planē** N3573/S4106], that they should believe a lie:

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

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:

hath chosen – **haireō** N114/S141B – to take for one's self, to choose, prefer (Thayer's). God did this choosing to salvation through sanctification of the spirit and belief of the truth. The sanctification of the spirit took place when they believed the truth and that is when they were chosen.

¹⁴ Whereunto (salvation) he **called** [**kaleō** N2275/S2564] you by our gospel, to the obtaining of (having) the glory of our Lord Jesus Christ.

¹⁵ Therefore, brethren, stand fast, and hold **the traditions** [**paradosis** N3340/S3862 – a giving over which is done by word of mouth or in writing (Thayer's)] which ye have been taught, whether by word, or our epistle.

¹⁶ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting **consolation** [**paraklēsis**] and good **hope** [**elpis** N1513/S1680] through grace,

¹⁷ **Comfort** [**parakaleō**] your **hearts** [**kardia**], and stablish you in every good word and work.

CHAPTER 3

Let's read now **Mark 13:1 – 37** and **Luke 21:5 – 36!** Both of these records describe the first part of the coming of Jesus Christ and the times before it.

Verse 1

Finally, brethren, **pray** [**proseukhomai** N3794/S4336] for us, that the word of the Lord **may have free course** (may run), and be glorified, even as it is with you:

may have free course – **trekhō** N4491/S5143 – to run (Thayer's).

² And that we may be delivered from unreasonable and wicked men: for all men have not faith.

³ But the Lord is faithful, who shall [will] **stablish** [strengthen] you, and keep you from evil.

⁴ And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

⁵ **And** [*May*] the Lord direct your **hearts** [*kardia*] into **the love** [*agapē* N17/S26] of God, and into the patient **waiting for** [*these words are not in the text; it should read patience or endurance of*] Christ.

⁶ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after **the tradition** [*paradosis*] which he received of us.

⁷ For yourselves know how ye ought to **follow** [*imitate*] us: for we behaved not ourselves disorderly among you;

⁸ Neither did we eat any man's bread for nought (*free*); but wrought with **labour** [*kopos*] and **travail** [*mokhtos*] night and day, that we might not be chargeable (*a burden*) to any of you:

⁹ Not because we have not power, but to make ourselves **an ensample** [*tupos*] unto you to follow us.

¹⁰ For even when we were with you, this we commanded you, that if any **would** not [*thelō* N2084/S2309 – *does not want to*] work, neither should he eat.

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

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

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

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.

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

¹⁶ Now [*may*] the Lord of **peace** [*eirēnē* N1359/S1515] himself give you **peace** [*eirēnē*] **always** [*through everything*] by all means. The Lord be with you all.

¹⁷ The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

¹⁸ The grace of our Lord Jesus Christ be with you all. **Amen.** [*This is omitted according to some texts.*]