

Writer: (Vs. 1) The Apostle Paul, and Silvanus, and Timotheus.

Written to: (Vs. 1) The church of the Thessalonians in God our Father and the Lord Jesus Christ.

Date of Writing: AD 51, shortly after sending 1st Thessalonians.

This has been a letter of encouragement and prayer. Encouragement for the church to stand fast to the teachings of Paul, either in word, or in written epistles, and to be confident that the church would not go through the Tribulation. Paul concludes his letter with a prayer and an exhortation to Godly living.

2 Thessalonians 2:1-18 | Paul's Final Prayer and Charges to the Church

Verse 1–

Finally, brethren, pray for us. Paul has no qualms in asking for prayer, not just for himself but for **us**, meaning *Silvanus, and Timotheus*. Notice the unselfishness of his prayer, **that the word of the Lord may have free course, and be glorified.** He begins by requesting prayer not for himself, but for the glory of the Lord. A synonym for **glorified** is *honored* or *magnified*. The church in Thessalonica honored the word of God and they magnified the word of God.

Verse 2–

Paul only thinks of himself as secondary, **And that we may be delivered...unreasonable and wicked men.** Wherever Paul went, evil men followed. Paul wrote in 2 Corinthians 4:4,

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The god of this world is Satan and he is still at work today, blinding the minds of men in which we too need deliverance from.

Acts 13:45, 50; 14:2; 17:5;

For all men have not faith. When we speak the word of God, some will believe and some will not, Acts 28:24.

Verse 3–

But the Lord is faithful men may be faithless, but God is always faithful. **Who shall stablish you.** The word **stablish** has the same meaning as the current word *establish*. Notice the word *stable* in it-think of

stability." It means to build something upon a foundation. We can trust God strengthen us and keep us from evil.

Verse 4–

Confidence in the Lord touching (concerning) **you**. Notice the confidence is in the Lord, not the Thessalonians, that is, the Lord will give them the strength to live out their Christian lives according to Paul's message.

Do the things which we command you. The word translated as **command** is **παρραγγέλλω** *paraggello*, it is a compound word, *para* which can mean *beside* or *near*, and *aggello* from the word **ἄγγελος**, which is the word angel or messenger. Paul is not using the word in the passage as we might think of the word command, that is an order that must be obeyed or else; he is exhorting them to come alongside his message—he is giving them a *charge*. The word is not an *imperative*, but an *indicative* which is a declaration or statement. But neither is it just a suggestion. Paul is declaring he has confidence in the Lord's faithfulness that the church will take heed to the word of God. He is leaving it up to God—Paul is not acting as the Holy Spirit.

Verse 5–

Lord direct your hearts. Again, Paul is expressing his confidence that the Lord will keep them focused. First, **into the love of God**, and second **into the patient waiting for Christ**.

Verse 6–

Withdraw yourself from every brother that walketh disorderly. Again Paul makes a declaration of statement, stay away from those who do not hold to the instructions he has given the Thessalonians.

Verse 7–

Ye ought to follow us: ...we behaved not...disorderly. Follow Paul, Silvanus and Timotheus. They were good examples for the Lord, as detailed in next two verses.

Verse 8,9–

Neither did we eat any man's bread for nought. That is, we didn't come to you and eat your food without cause or undeservedly. In fact, just the opposite **but wrought with labour and travail night and day**. These three servants of the Lord Jesus Christ paid their own expenses. They didn't freeload off the congregation. In so doing, they didn't expect anything in return from the Church, **that we might not be**

chargeable to any of you. Even though they could have. Their goal was to be **an ensample** (example) **unto you to follow us.**

Verse 10–

He reminds them of another charge he gave to them **when we were with you, that if any would not work, neither should he eat.**

Verse 11–

Some...not working at all, but are busybodies. Busybody means to be *on the other side of work*. It is someone who looks for just the opposite of work—or one who tries his best to get out of work. He is looking busy but not accomplishing anything. Or, he could be a mischief maker when he could be working.

Verse 12–

Now them that are such. Paul give guidance for us to follow on how to deal with those who are brothers and sisters and yet are living *disorderly* lives. That is, we are to **exhort them by our Lord Jesus Christ**, to stop being busybodies, and to **work and eat their own bread.** The word **exhort** is *parakeléo*, I think it could be a synonym for prayer. It means to call aside or appeal to.

Verse 13–

Many will give in to the demands of the world, but Paul encourages them to **be not weary in well doing.** Or, don't lose heart in doing well.

Verse 14,15–

If any man obey not our word by this epistle. Paul's letter to the Thessalonians is the word of God. His initial greeting to the church pronounced Grace and peace to the church from God...and the Lord Jesus Christ. To be disobedient to Paul's letter would be to disobey the Lord. And such a man should be avoided, that is **have no company with him, that he may be ashamed.** But he qualifies his statement by saying **count him not as an enemy, but admonish him as a brother.** He doesn't say there will be consequences, only that the person **may be ashamed.** And the result we would desire in that person is they would turn about and live their life for the Lord.

Those in the church who are disobedient to the word of the Lord are not our enemies, but we need to admonish them to get their lives back on track—patiently waiting for Christ.

Verse 16-18–

Paul closes his letter by praying the Lord, who is **peace himself**, will **give you peace always by all means**. Peace is certainly what we all desire right now.

The New Testament notes characteristics of the Lord:

Matthew 9:38: The Lord of the harvest.

Romans 9:29: The Lord of Sabbath (armies or hosts).

1 Corinthians 2:8: The Lord of glory.

2 Thessalonians 3:16: The Lord of peace.

(See also "The God of" throughout the Bible).

Paul marks his letter with his **salutation** to make clear it is from him (see chapter 2:2).

The grace of our Lord Jesus Christ. This is a familiar phrase used by Paul nine times in six of his letters. Paul begins the letter with grace, and ends it with grace.

He ends with **Amen**, or *so be it*.

And may this be our prayer that God's grace, or favor would rest upon us in the coming days.