THE FIRST EPISTLE TO THE THESSALONIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

( Introversion and Alternation.)

A | 1. 1. EPistolary. INTRODUCTION.
B | A | 1. 2—8. 10. THANKSGIVING. NARRATION. APPEAL.

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B | A | 4. 1—5. 22. EXHORTATION. INSTRUCTION.

B | B | 5. 23-25. PRAYER.

THE FIRST EPISTLE TO THE THESSALONIANS.

INTRODUCTORY NOTES.

1. The church of the Thessalonians was planted by Paul, in association with Silas and Timothy (Acts 17. 1-9). Although some of the Jews believed, it was composed mainly of Gentiles, and their joyful reception of the message as the word of God was the prelude to active missionary operations in all Achaia and Macedonia (1. 8), a territory about as large as Great Britain. In this respect especially they were a model church. From them sounded forth the word of the Lord", and they became examples to believers, showing the power of that word in their lives. The apostle writes in a joyful spirit, for he had just received from Timothy glad tidings of their faith and love (3. 6).

2. A large part of the Epistle is occupied with the doctrines of the Lord's coming, that coming which He Himself announced, Matt. 24. 36; 25. 31; 26. 44; et al., the same coming of which He spoke in Acts 1. 7.," it is not for you to know the times and the seasons, which the Father hath put in His own power": The similarity of Paul's language, concerning "the times and the seasons" (5. 1), bears instruction for us. Indeed throughout the Epistle the nearness of that coming is emphasized (1. 10; 2. 12, 19; 3. 13; 4. 13-18; 5. 1-11, 23). But, as has been well observed, that which draws near may withdraw also, and such we know to be the case, for owing to His people's rejection of the King and kingdom, the latter is in abeyance till the "times of the Gentiles" are ended. 1 and 2 Thessalonians are unique in many respects; e.g. chronologically, as well as canonically (see App. 180, 182): the use of special terms in relation to the coming (parousia and epiphaneia) of our Lord; for these see Notes. And they are the only Epistles addressed to a church specifically.

3. This Epistle is the earliest of the writings of Paul, having been sent out from Corinth about the end of 52 or the beginning of 53 A.D. Some hold that, of all the books of the New Testament, it was the first written.

4. Thessalonica, now Salonica, on the bay of the same name, has always been one of the busiest ports of the Aegean. It was the chief city of a division of Macedonia, and is said to have had a population of 200,000 at the beginning of our era. Much smaller now, the city has always had a large proportion of Jews among its inhabitants.
THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

1. 1 Paul. In all his other Epistles, save Philippian, 2 Thessalonians, and Philippians, apostolos is added. He was held in terms of tender regard and affection by the converts at Philippi and Thessalonica, and there was no need to assert his authority.

Silvanus. Same as Silas. A leader of the church at Jerusalem (Acts 15, 22), and a prophet (c. 32), he accompanied Paul on his second missionary journey, and took part in the founding of the churches of Macedonia. Acts 15, 40-16, 12.

Timothy. See 2 Cor. 1, 1. unto—to.


Thessalonians. This and the Second Epistle are the only ones addressed in this form. Romans, Ephesians, Philippians, and Colossians are addressed to "saints.

The two Epistles to the Corinthians to "the church of God at Corinth", and Galatians to the "churches of Galatia."


God. Ap. 98, I. i. i.

Father. Ap. 98, III.

Lord. Ap. 98, VI. i. 2. B.

Jesus Christ. Ap. 98, XI.


from. Ap. 104, iv. This last clause is omitted in most texts.

1. 2—3. 10 For Structure see below.


making mention. See Rom. 1, 9.


1. 2—3. 10 (A, p. 1787). THANKSGIVING. NARRATION. APPEAL. (Extended Alternation)

B A C a 1, 2—4. Thanksgiving.

b 1, s. Reason. The Gospel received not in word but power.

c 1, s-10. Its effect.

d 1, 10. Believers wait for God's Son.

D 1, 10. Deliverance from the wrath to come.

E 2, 1—12. Reason. The Gospel received as the word of God.

b 2, 12—15. Reason. The Gospel received as the word of God.

c 2, 15. Its effect.

D 2, 15, 16—Unbelieving Jews killed God's Son.

e 2, 16. Delivered to the wrath to come.

E 2, 17—3, 10. Paul and the brethren. Their feelings while absent.


Ap. 149.


word. Ap. 121, 10. also, &c.—in power also.


7 ensembles. Gr. τυπος, See Phil. 3, 17, and cp. 1 Tim. 4, 12, Tit. 2, 7.


also. The texts omit. to God—ward—towards (Ap. 104, xv. 3) God.

is spread abroad. Cf. has gone forth. not. Ap. 105, II.


9 show—report. cf.
For yourselves, brethren, know our entrance in unto you, that it was not in vain: but God, Which trieth our hearts.

For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, but God is witness:

But God also, how holly and justly and unblamably we behaved ourselves among you that believe;

That ye would walk worthy of God, who hath called you unto his kingdom and glory.
For this cause we also thank God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that ye believe.

For ye, brethren, became followers of the churches of God which are in Judæa, and in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews;

Who both killed the Lord Jesus, and the prophets; and have persecuted us; and they please not God, and are contrary to all men;

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always:

For the wrath is come upon them to the uttermost.

But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

Wherefore we would have come unto you, even Paul, once and again; but Satan hindered us.

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?

Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone;

And sent Timotheus, our brother and minister of God, and our fellowlabourer, in charge of the gospel of Christ, to establish you, and to comfort you concerning your faith:

That no man should be moved by these afflictions: for yourselves know that we are appointed therunto.

For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

For this cause, when I could no longer forbear,

I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

For this cause = On account of (Ap. 104. v. 2) this, also thank ye. = we also thank. See 1. 2, without ceasing. See 1. 2.

Of. Ap. 104. xii. 1. in truth = truly, effectually worketh also in you that ye believe.

Followers. See 1. 6.


Christ Jesus. Ap. 98. XII. have. Omit. like = the same.

Countrymen. Gr. ἕπικουμενοί. Only here.

They = they also.

Lord. Ap. 98. VI. i. β. 2. A.

Jesus = even Jesus. Ap. 98. X.


Have persecuted us = chased us out. Gr. εἰκοδοκεῖ.

Only here and Luke 11. 49.

That = in order that. Gr. hina.

d to, &c. = with a view to (Ap. 104. vi) their filling up (Gr. ἀναπληρώσεως). See 1 Cor. 14. 15.

Sins = your sins. Gr. ἀδικίας. &c. = with a view to (Ap. 104. vi) their filling up (Gr. ἀναπληρώσεως). See 1 Cor. 14. 15.

Sins = your sins. Gr. ἀδικίας. &c. = with a view to (Ap. 104. vi) their filling up (Gr. ἀναπληρώσεως). See 1 Cor. 14. 15.

Face = with a view to (Gr. εἰς) establishing. Ap. 104. xii. 1. but the texts read ἐπιστάσει (Ap. 104. xvii. 1).

Moved = or, agitation. Gr. στασις. Only here.


Somewhat = as told ... before = as told. Gr. προφητεύω. See 2 Cor. 13. 4. should = were about to.

Suffer, &c. = be afflicted. Gr. ἅμα. came to pass. Add "also".

For this cause = On account of (Ap. 104. v. 2) this, also thank ye. = we also thank. See 1. 2, without ceasing. See 1. 2.

Thee = they. See 1 Cor. 10. 17. it, i.e. able to bear it. thought it good = were well pleased.

Same as "were willing" (2. 8). at. Ap. 104. viii.

Timothy joined Paul, and Silas must have agreed to dispatch Timothy to Thessalonica, and then Silas must have departed on some other expedition. See in v. 5 the change from "we" to "I".


No man = no one. Gr. μὴ διαλείπω. See 1. 6.

Afflictions. Gr. ἀνάθημα. See 1. 6.


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For this cause = On account of (Ap. 104. v. 2) this, also thank ye. = we also thank. See 1. 2, without ceasing. See 1. 2.
6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that we have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were 2 comforted over you in all our affliction and distress by your faith:
8 For now we 2 live, if so stand fast in the Lord.
9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;
10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your 2 faith?

11 Now God Himself and our 2 Father, and our Lord Jesus Christ, direct our way unto you.
12 2 And the 2 Lord make you 2 increase and abound in love one toward another, and toward all men, even as we do toward you:
13 To the end He may 2 stabilize your hearts unblameable in holiness before God, even our 2 Father, at the 2 coming of our 2 Lord Jesus Christ 2 with all His 2 saints.

Furthermore then we 2 beseech you, brethren, and 2 exhort you by the 2 Lord Jesus 2 Christ, 2 that as ye have received of us how ye ought to walk, and to please God, so ye would abound 2 more and more.

2 For ye know what commandments we gave you by the 2 Lord 2 Jesus.

3 For this is the 2 will of God, even your sanctification, that ye should 2 abstain from fornication:
4 That every one of you should know how to possess his 2 vessel in sanctification and honour;
5 Not in the 2 lust of concupiscence, even as the Gentiles which know not 1 God:
6 That 2 no man go beyond and defraud his brother 4 in any matter: because that the 2 Lord is the avenger of all such, as we also have forewarned you and testified.

brought ... good tidings. Ap. 121. 4. The only place, save Luke 1. 19, where εὐαγγελίζω does not refer to the gospel.
Therefore. Same as "For this cause", v. 5.
over. Ap. 104. ix. 2. in. Same as "over.
distress = necessity, as 1 Cor. 7. 27.
stand fast. Gr. στήριξαι. See Phil. 4. 1.
Lord. Ap. 98. VI. i. β. 2. B.
for your sakes = on account of. (Ap. 104. v. 2) you.
that, &c. = the shortcomings. Gr. ὑπερβάλλοντα. See Cor. 14. 17.
11 Father. Ap. 98. III.
Lord. Ap. 98. VI. i. β. 2. A.
Jesus Christ. Ap. 98. XI, but the texts omit "Christ" here and v. 15.
12 increase. Gr. πλεονεκρόν. See Rom. 5. 20.
love. Same as "charity", v. 6.
To the end. Ap. 104. vi.
stabilize. Gr. στήριξαι. See Rom. 1. 11.
unblameable. Gr. ἀμετρέτουσα. See Phil. 2. 15.
holiness. Gr. ἁγίσθησθαι. See Rom. 1. 4.
before. See John 12. 27.

1. 1-5. 22 [For Structures see below].

Lords. Ap. 98. VI. i. β. 2. B.
Jesus. Ap. 98. X.
that—in order that. Gr. kina.
more and more = the more.

4. 1-12 (G, above). EXHORTATION. (Introversion and Alternation.)

G | J
1. Walk, as before God.
2. Commands.

L | P
3-5. God's will = sanctification (positive and negative).
4. brethren = not to be defrauded (negative).
5. God's call = sanctification (negative and positive).

q | Q
6. brethren = to be loved (positive).
7. brethren = to be loved (positive).

K | G
8. Commands.
10. Walk, as regards man.
11. Commands.
12. Walk, as before God.

Lord. Ap. 98. VI. i. β. 2. A.
abstain. Gr. ἀπερεπτοῦμαι. See Acts 15. 29.

5 Not. Ap. 105. II.

The R.V renders it "passion", concupiscence = lust, or desire. Gentiles = Gentiles also. 6 no go beyond. Gr. ἐπιθυμοῦν. Only here. defraud. Gr. πλεονεκρύνει. See 2 Cor. 11. 15.
only—there. avenger. Gr. καταδίκης. Only here and Rom. 13. 4.
itself also have forewarned = forewarned also. Gr. προειρήσθη. Only here; Acts 1. 13.
Gal. 5. 21.
4. 7.

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4. 18.

holiness. Same as “sanctification”. Ap. 3. 
hath also given. The texts read “giveth”.
us. The texts read “you”, 
holy Spirit. Though there are two articles, 
the reference is to the gifts of Acts 2. 4, 
The Spirit being 
brotherly love. Gr. philadelphia. See Rom. 12. 10. 
unto = to. 

taught of God. Gr. theodidasklos. Only here. 
beeshee. Same as “exhort”. v. 1. 
increase. Same as “abound”. v. 1.
11 study. Gr. philologie. See Rom. 15. 20. 
3. 11. 
commanded. Gr. parangello. See Acts 1. 4. 
that they are without. Cp. 1 Cor. 5. 12, 13. Col. 4. 5. 
nothing. Gr. medos.

4. 13—5. 11 (H. p. 1791). INSTRUCTION. 

(Extended Alternation,)

Hr 4. 13. Instruction necessary as to those who are 
4. 14. First reason. For (gar) God will bring 
them from the dead.
4. 15. Second reason. For (gar) those who 
are alive shall not precede them. 
4. 16, 17. Third reason. Because (hoti) both 
shall be caught up together (hama).
4. 18. Wherefore comfort one another.

5. 1. Instruction not necessary as to times and 
seasons.
5. 2—6. First reason. For (gar) they knew already 
the character of the day of the Lord.
5. 7, 8. Second reason. For (gar) they 
sleep sleep in the night.
5. 9, 10. Third reason. Because (hoti) we 
are appointed to live together (hama) with 

5. 11. Wherefore comfort one another.

also that them. 
sleep = are fallen asleep. in Jesus = through (Ap. 104. v. 1) Jesus. This stands in 
the Gr. between the words "sleep" and "bring". To which does it belong? "Sleep in Jesus" is an 
expression not found elsewhere. In v 16 the "dead in Christ" are spoken of, with which may be 
compared 1 Cor. 15. 18. And the proper meaning of dia with the Genitive is "through", though it is 
2. 2. The context will show that "through" is the meaning, as the R. V. renders it. 
Among "through" the Lord Jesus Christ we have peace, reconciliation, unionship, the Holy Spirit's gifts, 
victory, and many other blessings; Rom. 5. 1, 10; Rom. 8. 22; 1 Cor. 16. 17. Eph. 1. 3. Col. 1. 20. Tit. 3. 3. 
Death is not a blessing, but an enemy. Inflicted by the Lord (Rev. 2. 23; 19. 21), and permitted by Him, 
it is the work of the devil (Heb. 2. 14. Rev. 2. 10), whose works He came to destroy. It is better, therefore, 
to use the words "through Jesus" with "bring", and read, "God will through Jesus bring with Him", 
in harmony with John 5. 25; 11. 55, Phil. 3. 21. 
word. Ap. 121. 10. 
remain. Gr. perileipomai. Only here and v. 17. Is this subseqent to Phil. 3. 11? 

18 Wherefore so then. comfort. Same as "beseech", v. 10.
1. Thessalonians.

5. 1. But "of the "times and the "seasons, brethren, ye have 'no need that I write unto you.

2. For yourselves "know perfectly that the day of the "Lord so cometh as a thief in the night.

3. For when they "shall say, "Peace and "safety;" then "sudden destruction cometh upon them, as "travail upon a woman with child; and they shall "not escape.

4. But ye, brethren, are "not "in darkness, that that "day should "overtake you as a thief.

5. Ye are all the "children of light, and the "children of the day: we are "not of the night, "nor of darkness.

6. Therefore let us "not "sleep, as do "others; but let us "watch and "be sober.

7. For they that "sleep "sleep in the night; and they that are drunken are drunken in the night.

8. But let us, who are of the day, "be sober, putting on the "breastplate of "faith and "love; and for an "helmet, the hope of salvation.

9. For "God "hath "not appointed us "to "wrath, but "to "obtain salvation "by our "Lord "Jesus Christ.

10. Who "died "for us, "that, whether we "wake or "sleep, we should live "together "with Him,

11. Wherefore "comfort yourselves together, and edify one another, even as "also ye do.

12. And we "beseech you, brethren, to "know them which labour "among you, and "are over you "in the "Lord, and "accept them; And "to esteem them "very highly "in "love "for "their "work's "sake. And "be at peace "among yourselves.

13. Now "exhort you, brethren, "warn them that are "unruly, "comfort them that "feebly-minded, "support the weak, "patient "toward all "men.

15. "See "that none render "evil "for "evil "unto "any "man; "but "ever "follow that which is good, "both "among yourselves, and "to all "men.

16. Rejoice "evermore;

17. "Pray "without "ceasing;

18. "In "every thing "give thanks: for this is "the "will of "God "in "Christ Jesus "concerning you.

19. Quench "not "the "Spirit;

20. "Despise "not "prophesying;

21. "Prove all things; "hold fast that which is "good.

22. "Abstain "from "all "appearance of "evil.

23. And "the "very "God of peace "sanctify you "wholly; and I "pray God "your "whole "spirit unto = to.


9 For = Because. "Gr. hoti.


11 comfort. Ap. 104. i. 6. Same as in 4. 16. also ye do - ye are doing also.


13 esteem = reckon. very highly. "Gr. kúperkperissōν. See 3. 10 and Eph. 3. 20.


worn. Same as "admonish," v. 12.


among yourselves = towards (eis) one another.

Gr. holoklēros. Only here and Jas. 1. 4. The noun in

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and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is He That calleth you, Who also will do it. 25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss. 27 I charge you by the Lord that this epistle be read unto all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen.

THE SECOND EPISTLE TO THE THESALONIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction and Extended Alternation.)

A | 1. 1. 2. EPISTOLARY. INTRODUCTION. GRACE AND PEACE.

B | A | D | 1. 2.3. THANKSGIVING.

E | 1. 3.-5. REASON. THEIR FAITH AND LOVE AND PATIENCE.

F | 1. 6-10. THE OBTAINING OF REST AND GLORY.

B | G | 1. 11. PRAYER FOR THEM.

H | 1. 12. THAT THE NAME OF THE LORD MAY BE GLORIFIED.

J | 1. 13. AND THEY GLORIFIED IN HIM.

C | 2. 1-12. ADMONITION.

B | A | D | 2. 13.-. THANKSGIVING.

E | 2. 14. REASON. THEIR SALVATION.

F | 2. 14. 15. THE OBTAINING OF GLORY.

B | G | 2. 16. 2. 1. PRAYER FOR PAUL.

H | 3. 1-4. THAT THE WORD MAY BE GLORIFIED.

J | 3. 5. AND THEIR HEARTS MAY BE DIRECTED INTO GOD'S LOVE

C | 3. 6-15. ADMONITION.

A | 5. 16-18. EPISTOLARY. CONCLUSION. PEACE AND GRACE.
THE SECOND EPISTLE TO THE THESALONIANS.

INTRODUCTORY NOTES.

1. The Second Epistle to the Church of the Thessalonians was, like the First, written from Corinth, and at no long interval after the earlier letter, both Silas and Timothy being still with the apostle. Apparently it was called forth, and sent, in order to repair for its recipients, and for us too, the mischief caused by false teachers. And the new revelation made here by the Holy Spirit through Paul concerning "things to come", as promised in John 16. 13, gives important details connected with the coming of our Lord and "the day of the Lord". Paul reminded the Thessalonians (2. 5) that he had told them these things, yet some part at least had taken up the belief that that day had already "set in" (2. 2 and Note). Hence the apostle's warning that that day would not come unless the falling away came first, a warning much needed in these days when it is widely taught that the day of the Lord will not come until the world is converted to Christ!

2. The important prophecy regarding the "man of sin" ("lawlessness") has been the subject of many divergent interpretations. With regard to its main features, no interpretation is needed, for we have here a careful statement in plain terms of events that were then in the future, and which, not having yet taken place, are future still. The prophecy is given in such language that the simplest reader may understand. There is yet to appear an individual who will be the very incarnation of all evil, of whom past opposers of God and of His Christ were but faint types. Him will the Lord "destroy with the brightness of His coming". It may be added that all the "early fathers" believed that this great opposer would be an individual.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESALONIANS.

1. Paul, &c. The opening words of this Epistle are the same as those of the First Epistle as far as "peace" (v. 2).


God. Ap. 98, i. 1.


Lord. Ap. 98, vi. i. b. 2. B.


thank. See 1 Thess. 1. 2.

always. Ap. 151, ii. i.


charity = love. Ap. 185, ii. 1. No reference to hope as in 1 Thess. 1. 3.

every = each.


each other = one another.

aboundeth. Same as increase, 1 Thess. 3. 12.

4 glory. Gr. καυχώματι. See Rom. 2. 17. The texts read καυχόμεθα. Nowhere else in N.T.


b manifest token. Gr. ἐνδείγμα. Only here.


cp. Phil. 1. 28.

that ye may be = to (Gr. εἰσ). your being.

App. 112, 114.

also suffer = suffer also.

1. 6-10 (F, p. 1794). THE OBTAINING OF REST AND GLORY. (Alternation and Introversion.)

F K c. Tribulation to the trouble.

L a 1.7. Rest to the troubled.

b 1.7. When the Lord shall be revealed.

K 8, 9. Vengeance to the enemies.

L a 1.7. To be glorified in the saints.

6 Seeing = if so be. Gr. ciper.


the revelation (Ap. 106, ii. i. of).

Sing. See Matt. 6. 5, 10.

His, &c. = the angels of His power (Ap. 172, 1).

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1. 8

II. THESALONIANS.

2. 8


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

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.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His good will, and the work of faith with power:

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

2. 1-12 (C. p. 1794). ADMISSION. (Alternation.)

C 1 Exhortation : negative.

N 1. 2. The apostasy : open.

M 1. 2. The mystery : secret.

2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

3 That ye be not soon shaken in mind, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

4 Let no man deceive you by any means: for that day shall not come, except there come first falling away first,

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

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

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

8 And then shall He that wicked be revealed,
whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

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

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

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

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

But we are bound to give thanks always 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:

14 Whereunto He called you by our gospel,

15 To the obtaining of the glory of our Lord Jesus Christ.

16 Therefore, brethren, stand fast, and hold the traditions which ye have learned, whether by word, or our epistle.

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

3 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you;

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 establish you, and keep you from evil.

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

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the grace of God.


Paul is the only N.T. writer who asks the prayers of those to whom he writes.

See Rom. 15. 30. 2 Cor. 1. 11. Eph. 6. 15. Phil. 1. 29. Col. 4. 3. Philem. 22. Heb. 13. 18.

2 delivered. Gr. rhomai. As in Rom. 15. 31.


3 faithful. Ap. 150. II. 1

See Acts 1. 4. 5 direct. Gr. Kateuthemai. See 1 Thess. 3. 11.


3. 6-15 (C. p. 1794). ADMONITION. (Repeated Alternation.)

2. 8. II. THESSALONIANS.

3. 6. consume. Gr. analiskos. See Gal. 5. 15.


destroy. Gr. kataregos. See Rom. 8. 3.


lying. Lit. a lie. Gr. pseudos. See John 8. 41.

Rom. 1. 22.


The texts omit. Dat. case.

them that perish. See same phrase, 1 Cor. 1. 18.

2 Cor. 2. 17. 4. 3.

because. Gr. anth' en. See same phrase, Cor. 1. 18. 2 Cor. 2. 17. 4. 3.


15 bound. &c. Cor. 1. 5.


17 bound, &c. Cor. 1. 5.


18 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,

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

B A D

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:

B G

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,

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

3. 6-15 (C. p. 1794). ADMONITION. (Repeated Alternation.)

C P I. 6.

Charge to the orderly.

1. t. The example of Paul and the brethren.

11 Instance of such.

13 Charge to the disorderly.

15 The disobedient of Christ is to be admonished.
name of our Lord Jesus Christ, that ye may withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

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

8 Neither did we eat any man's bread for nought; but wrought with our own hands, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you, that we may follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

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

12 Now them that are such we command and exhort by your 4 Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary 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 the Lord of peace Himself give you peace always 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.