THE FIRST EPISTLE TO THE THESALONIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

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THE FIRST EPISTLE TO THE THESALONIANS.

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. 4), 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 doctrine of the Lord's coming, that coming which He Himself announced, Matt. 24. 35; 25. 31; 26. 64; 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 epiphanesia) 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 Ægean. 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 EPISODE OF PAUL THE APOSTLE
TO THE
THESALONIANES.

1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our prayers;

3. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4. Knowing, brethren, beloved, your election of God.

5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7. So that ye were ensamples to all that believe in Macedonia and Achaia.

8. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything.

9. For they themselves shew of us what

1. 1 Paul. In all his other Epistles, save Philippian, Thessalonian, and Philemon, apostol 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 (v. 23), he accompanied Paul on his second missionary journey, and took part in the founding of the churches of Macedonia. Acts 16. 10–18, 11.

Timotheus. See 2 Cor. 1. 1.

unto to.


Thessalonianes. 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."


Father. Ap. 93. III.

Lord. Ap. 98. vi. 1. b. 2. B.

Jesus Christ. Ap. 93. XI.


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

1. 2–3. 10 [For Structure see below].

2 give thanks. Gr. εὐχαριστῶ. See Acts 27. 35, always.


making mention. See Rom. 1. 2.


manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

d 10 And to wait for His Son from heaven, Whom He raised from the dead, everlasti

e Which delivered us from the wrath to come.

For yourselves, brethren, know our entrance in unto you, that it was not in vain:

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our Go
d speak unto you the gospel of God with much contention.

For our exhortation was not of deceit, nor of uncleanness, nor in guile:

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, Which tryeth our hearts.

For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, 1 God is witness:

Nor of men sought we glory, 5 neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

But we were gentle among you, even as a nurse cherisheth her children:

So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

For ye remember, brethren, our labour and travell: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 ye are witnesses, and God also how holily and justly and unblamably we behaved ourselves among you that believe;

As ye know how we exhorted and comforted and exhorted every one of you, as a father doth his children,

That ye would walk worthy of God, Who hath called you unto His kingdom and glory.

to. Same as “unto”, above.

Idols. This shows that these converts were mainly Gentiles. The Jews were bitterly hostile. Acts 17. 5-12.

heaven =the heavens. See Matt. 6. 9, 10.
the dead. Ap. 139. 8, but with the texts, 139. 4.
Jesus. Ap. 98. X.
delivered=rescued,
us. Paul and the brethren are intended, being Jews. See v. 9.

wrath, =the coming wrath. See 2. 16.

2. 1-12 (P. 1785). PAUL AND THE BRETHREN.
THEIR TEACHING WHILE PRESENT.
(Extended Alternation.)

1 1 know. Ap. 192. I. i.
entrance in. See 1. 9.
in vain. See 8. 6.
after that we had =having suffered before, Gr. proopaxeia. Only here.
were. &c. =being treated with contumely.

were bold. Gr. parrhstiazo. See Acts 9. 27.
with. Ap. 104. viii. In this one verse the preposition en is transl. "at", "in", "with"
entention. Gr. apen. See Phil. 1. 30.

nor. Gr. oude.
guile. Gr. dolos. See Acts 18. 16.
allowed=tested, and so approved. Gr. dokimazo.
Same as "tried", and as "proved" (5. 21).


2. 13.    I. THESALONIANS.

13 For this cause also thank we 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.

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

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

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

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

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

19 For what is our hope, or joy, or crown of rejoicing? Are not even you in the presence of our Lord Jesus Christ at His coming?

20 For ye are our glory and joy.

F n 3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

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

3 That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.

4 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.

5 For this cause, when 3 could 1 no longer forbear,

I sent 2 to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

13 For this cause = On account of (Ap. 104. v. 2) this, also thank we also thank. See 1. 2, without ceasing. See 1. 3, which ye heard. Lit. of hearing. Gr. akous, as in Gal. 8. 3, 5.


in truth = truly.

effectually worketh is made energetic. See Ap. 172. 6.

14 followers. See 1. 6.


like = the same.

countrymen. Gr. sumpnulētēs. Only here. &c. = they also.

15 Lord. Ap. 98. VI. i. 2. A.

Jesus = even Jesus. Ap. 98. X.

their own = the.


have persecuted us = chased us out. Gr. ekdikēsē.

Only here and Luke 11. 49.

that = in order that. Gr. hina.

to, &c. = with a view to (Ap. 104. vi) their filling up (Gr. enkplēstēs). See 1 Cor. 14. 16.

sins. Ap. 193. i. ii. i.


the wrath = the appointed wrath. See Lev. 26.

Deut. 28. and 29.

is come. Gr. phulēn. See Luko 11. 20.


uttermost = end. Gr. telos.


D E 12. 17, 18. Their departure.


F n 3. 1. Their solicitude.

a 3. 2-4. Mission of Timothy.

G m 4. 3-5. Mission of Timothy.

E d 1. 3, 5. Timothy's return.

m 7. 7-10. Joy in the Thessalonians.


a short time. Lit. a season of an hour.

presence. face. Cp. 1 Cor. 5. 2. Col. 2. 5.

endeavoured = were diligent.


18 would have = wished to. Ap. 102. 1.

once and again. Cp. Phil. 4. 16.


18 crown. Cp. Phil. 4. 1.

rejoicing. Gr. kathēxēs. See Rom. 3. 27.


Jesus Christ. Ap. 98. XI, but the texts omit "Christ", coming. Gr. parousia. See Matt. 24. 35. The first of seven oec. in these two Epistles. See 8. 13; 4. 15; 5. 23, 2 Thess. 2. 1, 4, 5.

3. 1 when, &c. = no longer bearing it, i.e. able to bear it.
I. THESSALONIANS.

6 But now when Timotheus came *from you unto us, and *brought us good tidings of your faith and *charity, and that ye have good remembrance of us *always, *desiring greatly to *see us, as we *also to *see you:

7 *Therefore, brethren, we were *comforted *over you *yet *in all our *affliction and *distress *by your *faith:

8 For now we *live, *if ye *stand 2 *in the Lord.

9 For what thanks can we render to 2 God *again *for you, *for all the joy wherewith we *joy *for your sakes before 2 our God;

10 *Night and day *praying *exceedingly *that we might *see your face, and might *perfect *that which is lacking *in your *faith?

11 Now *God Himself and our *Father, and our *Lord  2 Jesus Christ, *direct our way *unto you.

12 And the 11 Lord make you to *increase and abound in 1 love one toward another, and *toward all men, even as we *do *toward you:

13 *To the end He may *establish your hearts *unblameable 2 in holiness *before God, even our 11 Father, *at the *coming of our 11 Lord  2 Jesus Christ *with all His *saints.

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

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

3 For this is the *will of 2 God, even your *sanctification, that ye *should *abstain *from fornication:

4 *That *every one of you should *know how to *possess *his *vessel in *sanctification and *sanctitude;

5 *Not *in the *lust of concupiscence, even as the *Gentiles which *know *not *God:

6 *That *no man *go beyond *and *defraud his brother *in *any matter: *because that the 11 Lord *is the *avenger *of all such, as we *also have forewarned you and *testified.

4. 1-5. 22 (A, p. 1787). EXHORTATION AND INSTRUCTION. (Introversion.)

H | 4. 13—5. 11. Instruction.

1. Walk, as before God.

2. Commandments.

3. God's will: sanctification (positive and negative).

4. Brethren: not to be defrauded (negative).

5. God's call: sanctification (negative and positive).

6. Brethren: to be loved (positive).

4. 7  For God hath not called us unto uncleanness, but unto holiness.

He therefore that despiseth, despiseth not man, but God, Who hath also given unto us His holy Spirit.


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

Extended Alternation.

4. 13. Instruction necessary as to those who are asleep.

If. Ap. 171. 2. others—the rest. Ap. 124. 3. Add "also". Ap. 104. xiii. 1. when. Ap. 229. 1. or. Ap. 232. 1. as. Ap. 86. 5. 14 For. Gr. gar. if. Ap. 118. 2. a. believe. Ap. 150. I. i. iii. rose again. Ap. 179. I. 1. even so them also. Read "so (see before) 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. 11 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 wrongly translated "in". Matt. 28. 61. Mark 14. 43. 1 Tim. 2. 16. Heb. 7. 9; 13. 22, and "among" 2 Tim. 2. 2. The context will show that "through" is the meaning, as the R.V. renders it in margin. "Through the Lord Jesus Christ we have peace, reconciliation, sonship, the Holy Spirit's gifts, victory, and many other blessings; Rom. 5. 1, 10; Rom. 8. 37. 1 Cor. 16. 17. 2 Cor. 5. 18. Eph. 1. 5. Col. 1. 20. Tit. 3. 6. 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 take the words "through Jesus" with "bring" and, read "God will bring through Jesus Christians with Him", in harmony with John 17. 21; 11. Phil. 3. 11, with. Ap. 104. xi. 17. The. Gr. omit. word. Ap. 121. 10. remain. Gr. perileipomeni. Only here and v. 17. Is this subsequent to Philem. 11? coming. Op. 2. 19. not. Ap. 105. III. prevent = anticipate. Gr. phthaino. See Rom. 9. 31. "Prevent" meant "go or come before". Now it only means "stand in the way of". asleep = fallen asleep. 16 For. Because. Gr. hoti. heaven. Sing. See Matt. 6. 9, 10. with. Ap. 104. viii. short = word of command. Gr. trouth. Only here in N.T. In the Sept. in Prov. 80. 27, the rendering of which is, The loudest has no king, yet it marches orderly at one word of command. Only here in Judg. 9, where he is called Michael, which connects this event with Dan. 12. 1. trump. Cp. Matt. 24. 31 and 1 Cor. 15. 52. the dead. Ap. 199. 1. Christ. Ap. 98. IX. Then. Gr. epita. thereupon, thereafter. caught up. Gr. harparco. See Acts 8. 19. 2 Cor. 12. 2, 4. Rev. 19. 12. together. Gr. harmas. the. Omit. meet. Gr. empiffen. See Matt. 28. 1. in. Ap. 104. vi. so. I.e. by resurrection, or translation. everywhere. Ap. 151. II. G. ii. 16 Wherefore = So then. comfort. Same as "beseech", v. 10.
5. 1. BUT of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 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. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

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

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

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.

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

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

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

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren, warn them which are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

See that none rend evil one unto any man; but ever follow that which is good, among yourselves, and amongst all men.

Rejoice evermore;

Pray without ceasing;

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

Quench not the Spirit;

Despise not prophesying;

Prove all things; hold fast that which is good.

Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit unto


2. For. Gr. gar.


not. Ap. 105. II.


watch. See Matt. 24. 42.

11. See. Gr. nēphē. Here, u. 8. 2 Tim. 4. 1. Pet. 1. 13; 4. 7; 5. 6.


love. Ap. 135. II.

helmet. Gr. pepōthēkha. See Eph. 6. 17.


together. Gr. kama, as in 4. 17.


Same as in 4. 18.

also ye do = ye are doing also.


esteem. recko.


their work's sake = on account of (Ap. 104. v. 2)

be at peace. Gr. eirēnē. See Rom. 12. 18.


warm. Same as "administer," u. 12.

gr. etikes. Only here. Cp. 2 Thess. 3. 6, 11 (the adv. transl. "disorderly").

comfort. Gr. paramunthēmatoi. See 2. 11.

feebledmind = fainfatheread. Gr. oligosuchos. Only here.


among yourselves=towards (eis) one another.


sanctify. See John 17. 17.

wholly. Gr. holētēs. Only here.

whole. &c. Read, "your spirit and soul and body be kept entire."

whole. Gr. kolēkēs. Only here and Jas. 1. 4. The noun in

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 EPISODE AS A WHOLE.

(Introduction and Extended Alternation.)

A | 1. 1. 2. EPISTOLARY. INTRODUCTION. GRACE AND PEACE.
   B | 1. 5. THANKSGIVING.
   E | 1. 3-5. REASON. THEIR FAITH AND LOVE AND PATIENCE.
   F | 1. 6-10. THE OBTAINING OF REST AND GLORY.
   B | 1. 11. PRAYER FOR THEM.
   G | 1. 12. THAT THE NAME OF THE LORD MAY BE GLORIFIED.
   H | 1. 13-12. AND THEY GLORIFIED IN HIM.
   C | 1. 13-12. ADMONITION.

B | 2. 13. THANKSGIVING.
   E | 2. 13. REASON. THEIR SALVATION.
   F | 2. 14-18. THE OBTAINING OF GLORY.
   B | 2. 19. PRAYER FOR PAUL.
   G | 3. 1-4. THAT THE WORD MAY BE GLORIFIED.
   H | 8. 1-4. AND THEIR HEARTS MAY BE DIRECTED INTO GOD'S LOVE.
   C | 8. 5-15. ADMONITION.

A | 8. 16-15. EPISTOLARY. CONCLUSION. PEACE AND GRACE.
THE SECOND EPISCLE 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. 2) 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 EPISCLE OF PAUL THE APOSTLE
TO THE
THESALONIANS.

1. 1 Paul, &c. The opening words of this Epistle are the same as those of the First Epistle as far as “unto” (v. 2). church. Ap. 186.

unto—unto.


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

Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. B,

Jesus Christ. Ap. 98. XL

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


3 thank. See 1 Thess. 1. 2.


growth exceedingly. Gr. huperauzan. Only here.

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. eukárhoúmati. See Rom. 2. 17. The texts read eukárhoúmati. Nowhere else in N.T.


manifest token. Gr. energeia. Only here.


that ye may be—to (Gr. ein) your being.

App. 112, 114. also suffer = suffer also.

1. 6-10 (F, p. 1794).

The obtaining of rest and glory. (Alternation and Introversion.)


8. 7. When the Lord shall be revealed.

a. 9. Vengeance to the enemies.

b. 9. When He shall come.

a. 10. To be glorified in the saints.


trouble. Gr. thlipsis. afflicted. The noun in v. 7.

apostle. See Acts 24. 23.

the revelation (Ap. 106. II. i) of. Lord. Ap. 98. VI. i. β. 2. A.


Sing. See Matt. 8. 9. 10.

His, &c. = the angels of His power (Ap. 172. 1).
8 flaming fire = fire of flame (Gr. phlog. Here; Luke 16. 24; Acts 7. 50; Heb. 1. 7; Rev. 1. 14; 2. 18; 10. 12).

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.

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

2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,
that ye be not 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.

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,
and that man which 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.

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.

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 deceivableness of 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.

BAD
13 But we are bound to give thanks always to God for you, brethren beloved of the Lord,
14 Because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth:
15 Whereunto He called you by our gospel,
16 To the obtaining of the glory of our Lord Jesus Christ.
17 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or epistle;
18 That the word of the Lord may not be void of effect, but may have power, and be glorified, even as it is with you:
19 And that we may be delivered from unreasonable and wicked men: for all men have not faith.
20 But the Lord is faithful, Who shall establish you, and keep you from evil.
21 And we have confidence in the Lord touching you, that ye do and will do the things which we command you.
22 And the Lord direct your hearts into the love of God, and into the patience waiting for Christ.

CFG
23 Now we command you, brethren, that you abstain from meats offered to idols, from blood, from things strangled, and from fornication.

II. THESSALONIANS.

3. 6

consume. Gr. analeíptō. See Gal. 5. 15.
power ... signs ... wonders. Ap. 173. I. 8. 2.
lying. Lit. of a lie. Gr. pseudōs. See John 8. 44.
Rom. 1. 25.
10 all = every.
deceivableness = (form of) deceit.
in. See Matt. 14. 3.
them that perish = the perishing. See same phrase, 1 Cor. 1. 16; 2 Cor. 2. 15; 4. 3.
11 for this cause = because of (Ap. 104. v. 2) this
strong delusion = a working (n. s) of error (Gr. planē, as Rom. 1. 27).
12 That = in order that. Gr. hina.
had pleasure = were well pleased. See Matt. 8. 17, 13 bound, &c. Cp. 1. 5.
from the beginning. Gr. ap' archē. See John 8. 14.
chosen = chose. Gr. hērōnomai. See Phil. 1. 22.
sanctification. Gr. hagiasmos. See Rom. 6. 19.
14 Whereunto = Unto (Gr. eis) which.
15 stand fast. See 1 Thess. 3. 8.
hold = lay hold on, hold fast.
traditions. Gr. paraπαθēs, as in 3. 6.
our. Should come after "by".
16 even. Omit.
hath. Omit.

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

Cf 6. Charge to the orderly.

g 7-9. The example of Paul and the brethren.

g 10. Charge to the non-workers.

g 11. Instance of such.

g 12, 13. Charge to the disorderly.

g 14, 15. The disobedient to be admonished.
name of our Lord Jesus Christ, that ye 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 labour and travell night and day, 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, to follow us.

10 For even when we were with you, we commanded you that if any would not 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 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.

3. 6.

II. THESALONIAN.

3. 18.

Jesus Christ. Ap 93. XI.
withdraw yourselves. Gr stellōmai. See 2 Cor. 8. 20.
disorderly. Gr ἀκατήστεο. Only here and v. 11.
not. Ap 105. II.
after. Ap 104. x. 2.
tradition. See 2. 16.
follow = imitate. Gr mimēzōmai. Oec. also v. 9. Heb
13. 7. 3 John 11. Op 1 Cor. 4. 15.
behaved = disorderly. Gr alakès. Cp v. 6. 11.
1 Thess. 5. 14.
8 Neither. Gr οὐδὲ.
any man's bread = bread from (Gr para. Ap 104.
xii. 1) any one (Ap 123. 8).
for nought. Gr ἀνάθεμα. See 1 John 15. 25.
worried = working.
travail. Gr μομοθῆς. See 2 Cor. 11. 27.
that we, &c. = with a view to (Ap 104. xv. 3) our not being.
chargeable to. Gr epibēraíō. See 2 Cor. 2. 2. 1 Thess.
2. 5.
9 power. Ap 172. 5.
to = in order that (as v. 1) we may
encompass. Gr turgos. Cp Phil. 3. 17. 1 Thess. 1. 7.
1 Tim. 4. 12.
unto = to.
. . . . . . . . . . . .
10 if. Ap 118. 2. a.
would = is . . . willing. Ap 102. 1.
neither. Gr μενέ.
not at all = in nothing. Gr μήδενς.
are busybodies. Gr periergazōmai, to be busy about
useless matters.
by. Ap 104. v. 1, but the texts read en.
13 bo . . weary = faint. Gr etkakēō. See 2 Cor.
4. 1.
. . . . . . . . . . . .
. . . . . . . . . . . .
not. Gr émeiōōmai. Only here.
15 count = reckon. Gr ἀγοράζω. See Phil. 2. 6.
16 of peace. Note the eight statements as to God in Note on Acts 7. 2, and cp 1 Cor. 1. 3.
always = through (Ap 104. v. 1) every everything.
by all means = in (Gr en) every way.
17 salutation, &c. Cp 1 Cor. 16. 21. Col. 4. 18. Read, "by the hand of me Paul!".

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STRUCTURE OF THE PERSONAL EPISTLES
(CANONICAL ORDER.)


(Alternation.)

A | I. TIMOTHY. Earlier period. Timothy at Ephesus. Organized assemblies. Instruction as to officers and their duties. Assemblies seen in their order and rule.


A | TITUS. Earlier period. Organized assemblies as in 1 Timothy.

B | PHILEMON. Later period. Practical exhibition of individual walk in the truth of the later Epistles.