

II Thessalonians

Chapter 2:1-17

¹Now we ask you, brothers and sisters, regarding the coming of our Lord Jesus Christ and our gathering together to Him, ²that you not be quickly **shaken** from your **composure** or be disturbed either by a spirit, or a message, or a letter as if from us, to the effect **that the day of the Lord has come**.

(Barnes) paraphrases the opening of this passage with the following > "In regard to that great event of which I spoke to you in my former epistle - the coming of the Saviour - I beseech you not to be troubled, as if it were soon to happen."

Shaken > (Barnes) *saleuó* > The word here used signifies, properly, to be moved as a wave of the sea, or to be tossed upon the waves, as a vessel is. Then it means to be shaken in any way;

(Utley) This is (Greek grammar) which speaks of a mental confusion and anxiety caused by an outside agent, here a spirit, or a message. This word literally could describe an earthquake or the coming of God or the Spirit. Figuratively it refers to a mental state of wavering loyalty

Composure > (Strong's) > *nous* (the source word is *ginosko*) > *mind, understanding, reason*

That the day of the Lord has come > (Wuest) *to the effect that the day of the Lord has come and is now present.*

³**No one is to deceive you in any way!** For it will not come unless the **apostasy** comes first, and the man of lawlessness is **revealed, the son of destruction**, ⁴who **opposes** and exalts himself above every **so-called** god or object of worship, so that he takes his seat in the temple of God, **displaying himself as being God**. ⁵Do you not remember that while I was still with you, **I was telling you these things?**

Deceive > (HELPS) *exapatao* > from *ek*, "wholly out/from," intensifying *apatáō*, "deceive") – properly, *thoroughly* deceived

No one is to deceive you in any way > (Utley) This is a strong double negative with (Greek grammar) implying a personal agency. Apparently purposeful deception was occurring

Apostasy > (Strong's) deflection, revolt (The source word has the meaning of > a forsaking, spec. (bill of) divorce

(Walvoord) The Scriptures speak often of this coming apostasy.

I Timothy 4:1-3 > ¹ But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and teachings of demons, ² by means of the hypocrisy of liars seared in their own conscience as with a branding iron, ³ who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth.

II Timothy 3:1, 13 > ¹ But realize this, that in the last days difficult times will come ...
¹³ But evil people and impostors will proceed from bad to worse, deceiving and being deceived.

II Timothy 4:3-4 > ³ For the time will come when they will not tolerate sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires, ⁴ and they will turn their ears away from the truth and will turn aside to myths.

Revealed > (Precept Austin) (The Greek word) literally means to remove the cover from and so the idea is to remove that which conceals something and making it fully known.

The son of > Do you remember this also from an earlier lesson? (Constable, quoting Morris) In both Semitic and Greek thought, to be described as a "son" of something was to be characterized by that thing.

The son of destruction (*apoleia*) > This Hebraic idiom literally translates "the son of perdition." It was used of Judas Iscariot in **John 17:12**.

John 17:12 > ¹² While I was with them, I was keeping them in Your name, which You have given Me; and I guarded them, and not one of them perished except the son of destruction (*apoleia*), so that the Scripture would be fulfilled.

The son of destruction > (Walvoord) > Ten titles of the final world dictator:

- The little horn (Dan. 7:8)
- A king, insolent and skilled in intrigue (Dan. 8:23)
- The prince who is to come (Dan. 9:26)
- The one who makes desolate (Dan. 9:27)
- The king who does as he pleases (Dan. 11:36-45)
- A foolish shepherd (Zech. 11:15-17)
- The son of destruction (2 Thess. 2:3)
- The lawless one (2 Thess. 2:8)
- The rider on the white horse (Rev. 6:2)
- The beast out of the sea (Rev. 13:1-2)

Opposes > (Strong's) From *anti* (over against, opposite, instead of) and *keimai* (to be laid, lie); to lie opposite, i.e. Be adverse (figuratively, repugnant) to -- adversary, be contrary, oppose.

Displaying > (Strong's) to bring out, show forth, declare (interesting! The source word means > *to show* ... and it has a prefix meaning > *off* ... therefore > *to show off!*)

Displaying himself as being God > (Precept Austin) The man of sin is truly an Anti-Christ. Satan has planned the career of the man of sin to mirror the ministry of Jesus.

- **Both Jesus and the man of sin have a coming**
II Thessalonians 2:1 > ¹Now we ask you, brothers and sisters, regarding the coming of our Lord Jesus Christ and our gathering together to Him
II Thessalonians 2:9 > ⁹that is, the one whose coming is in accord with the activity of Satan, with all power and false signs and wonders
- **Both Jesus and the man of sin are revealed**
II Thessalonians 1:7 > ⁷and to give relief to you who are afflicted, along with us, when the Lord Jesus will be revealed from heaven with His mighty angels
II Thessalonians 2:3 > ³No one is to deceive you in any way! For it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,
- **Both Jesus and the man of sin have a gospel**
II Thessalonians 2:10–11 > ¹⁰and with all the deception of wickedness for those who perish, because they did not accept the love of the truth so as to be saved. ¹¹For this reason God will send upon them a deluding influence so that they will believe what is false,
- **Both Jesus and the man of sin say that they alone should be worshipped**
II Thessalonians 2:4 > ⁴who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.
- **Both Jesus and the man of sin have support for their claims by miraculous works**
II Thessalonians 2:9 > ⁹that is, the one whose coming is in accord with the activity of Satan, with all power and false signs and wonders,

(Constable) Paul explained that three events had to take place before the judgments of the day of the Lord began (i.e., the judgments of the Tribulation). These were:

- "The apostasy" (v. 3),
- The unveiling of "the man of lawlessness" (vv. 3-4, 8), and
- The removal of the restraint of lawlessness (vv. 6-7).

(Morris) The presence of the definite article "the" with each event identifies it as unique; there are no other events exactly like them.

(Precept Austin) > Jesus could not have been much clearer in His warning in the Olivet Discourse > **Matthew 24:15, 21 ...**

¹⁵ "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place let the reader understand ... ²¹ For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will again.

I was telling you these things > (Utley) This is an (Greek grammar) signifying that these believers had repeatedly heard preaching or teaching about this subject.

⁶ And you know what **restrains** him now, so that he will be **revealed** in his **time**.

⁷ For the mystery of lawlessness is already at work; only He who now **restrains** will do so until He is removed.

Restrains > (Strong's) *katecho* > to hold fast, hold back

(Utley) An interesting grammatical change occurs from the neuter in II Thess. 2:6-7 to the masculine in II Thess. 2:7-8. This implies an influence capable of personification. Because of this, at least three interpretations are plausible.

1. Law vs. anarchy, personified in the Roman emperor
2. Angelic authority, personified in a specific angel(s), cf. Rev. 7:1-3
3. God, in the person of His Spirit or the Spirit's empowering the preaching of the gospel

(Multiple opinions across the commentators as to what or who the Restrainer is. My vote is for the Holy Spirit.)

Revealed > (Precept Austin) (The Greek word) literally means to remove the cover from and so the idea is to remove that which conceals something and making it fully known.

Time > (Strong's) *kairos* > time, season. Usage > fitting season, season, opportunity, occasion, time

(Vincent) The suitable time

(Precept Austin) *kairos* means a point of time or period of time, frequently with the implication of being especially fit for something and without emphasis on precise chronology. It means a moment or period as especially appropriate to the right, proper, favorable time (at the right time).

(Wiersbe) Just as there was a 'fullness of the time' for the coming of Christ (Gal. 4:4), so there is a 'fullness of the time' for the appearance of the Antichrist.

(Wuest) *And now you know with a positive assurance that which is preventing his being disclosed in his strategic, appointed time, for the mystery of the aforementioned lawlessness is now operating. Only He who is holding down, until He goes out from the midst.*

⁸ *Then that lawless one will be revealed, whom the Lord will **eliminate with the breath of His mouth** and **bring to an end** by the appearance of His coming;*

Eliminate > (Uteley) *anaireó* > Paul was possibly alluding to Isa. 11:4, where this same VERB (slay) occurs in the Septuagint.

With the breath of His mouth > (Vine) Paul is quoting from "from **Isaiah 11:4, Septuagint**, "with the breath of His lips shall He **slay** (LXX uses the same verb as Paul in 2 Th 2:8 = *anaireó*) *the impious one*"; a vivid metaphorical statement of the effect of His voice

Isaiah 11:4 (LXX ... Brenton's) > *but he shall judge the cause of the lowly and shall reprove the lowly of the earth: and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy (anaireó) the ungodly one.*

Bring to an end > (Strong's) to render inoperative, abolish

(Uteley) This is a very popular word for Paul. He used it over 27 times. This phrase means "to make inoperative" not "to eliminate" or "to destroy"

(HELPS) *katargéō* (from *katá*, "down to a point," intensifying *argéō*, "inactive, idle") – properly, *idle down, rendering something inert* ("completely inoperative")

⁹ ~~that is~~, *the one whose coming is in accord with the **activity** of Satan, with all power and **false signs and wonders**, ¹⁰ and with all the **deception** of wickedness for **those who perish**, because they did not accept the love of the truth so as to be saved.*

Activity > (Strong's) operative power

(Barnes) According to the energy of Satan

False signs and wonders > (Vincent) Lit. signs and wonders of a lie. Of a lie characterizes the three words, power, signs, wonders.

Deception > (Strong's) deceit

(HELPS) a false impression, made to deceive or cheat

Revelation 13:3-8 > ³I saw one of his heads as if it had been fatally wounded, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; ⁴they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?" ⁵A mouth was given to him speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. ⁶And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. ⁷It was also given to him to make war with the saints and to overcome them, and authority was given to him over every tribe, people, language, and nation. ⁸All who live on the earth will worship him, everyone whose name has not been written since the foundation of the world in the book of life of the Lamb who has been slaughtered.

¹¹For this reason God will send upon them a **deluding** influence so that they will believe **what is false**, ¹²in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

Deluding > (Strong's) a wandering

(HELPS) deviant behavior; a *departure* from what God says is true; an error (deception) which results in *wandering*

(Barnes) Greek: "energy of deceit;" a Hebraism, meaning strong deceit

What is false > (Uteley) This is literally "the lie"

(Walvoord) It is unlikely that a person who rejects Christ in this day of grace will turn to Him in that awful period of tribulation. But the usual principle of Scripture is that while there is life there is hope.

¹³But we **should** always give thanks to God for you, brothers and sisters beloved by the Lord, **because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.**

(Waldoorf) Second Thessalonians 2:13-17 has been called "a system of theology in miniature." It is a marvelously comprehensive statement of God's saving purposes.

Should > (Strong's) to owe

(HELPS) to be indebted

(Wuest) *But as for us, we have a sense of moral obligation*

Chosen > (Strong's) *haireo* > to take, choose

(HELPS) a primitive verb, always in the Greek middle voice) – properly, lay hold of by a *personal choice*.

God has chosen you > (Precept Austin) *Chosen* is not the usual word for choosing (eklego; eklektos) and is in the middle voice could be read more literally "having chosen *for himself*" giving us a beautiful picture of God's love for us! Note also that the use of the aorist tense (*once and done*) here marks it as a single and definite act.

Because God has chosen you from the beginning for salvation > (Waldoorf) One of the great truths of Scripture is that before we ever loved the Lord, He loved us. This is stated in the familiar text of John 3:16, "For God so loved the world." Some would like to make these words read "God so loved the elect." God does love the elect, but that is not what the text says. God loved the world. He loved the unsaved. He loved them all. That is why He gave His Son.

The love of God is mentioned often in Scripture. First John 4:10 states, "In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins."

Likewise, out of God's heart of love there was a divine decision in eternity past which is referred to here as our being chosen. The original act in our salvation was with God, not with us. God set His distinguishing love on the elect before they were ever born. God made the first move. When God chose us to salvation, He did not choose us because we were lovely or because He saw something in us that He did not see in others. Instead He chose us because He loved us.

A mystery is associated with God's choosing us for salvation that none of us can ever completely fathom. But the glorious fact is that He set His love on us. Ephesians 1:4 describes this choice this way: "even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love..." The precious truth is that God chose us (John 6:37, 44; 15:16). This is the occasion of the apostle's thanksgiving in verse 13.

¹⁴ *It was for this He called you through our gospel, that you may **obtain the glory of our Lord Jesus Christ**.* ¹⁵ *So then, brothers and sisters, stand firm and **hold on to the traditions** which you were taught, whether by word of mouth or by letter from us.*

Obtain > (Strong's) preservation, acquisition

(Precept Austin) literally means to make around oneself and then to acquire or purchase) means that which is acquired by purchase with the corresponding idea of preservation of that which is purchased.

(Helps) originally meant, " 'a making to remain *over and above*'; hence, 'preservation; preservation for one's self; acquisition; the thing acquired, or a possession' "

Hold on to > (Utley) Believers are to continue to cling to the truths that Paul preached (cf. 1 Cor. 11:2).

Traditions > (Strong's) *paradosis* > a handing down or over, a tradition

(Vincent) It implies on the part of a teacher that he is not expressing his own ideas, but is delivering or handing over (*paradosis*) a message received from someone else.

(Constable) In view of their calling, Paul urged his readers not to abandon what he and his associates had taught them in person and by letter. He wanted them to "hold" firmly to the inspired instructions that he handed on to them

(Wuest) *and be holding fast to the teachings which were delivered to you to be passed on to others, which you were taught either orally or through our letter.*

¹⁶ *Now may our Lord Jesus Christ **Himself** and God our Father, who has loved us and given us eternal comfort and good hope by grace, ¹⁷ comfort and strengthen your hearts in every good work and word.*

Himself > The pronoun translated Himself stands in the emphatic position in the Greek text, which could be translated, "Now may Himself our Lord Jesus Christ and God our Father." The pronoun governs both Lord Jesus Christ and God our Father, viewing both as the source of comfort. That provides powerful evidence of Christ's deity; He is fully equal with the Father in person, power, and respect.