

Pastor Hank's Notes on 2 Thessalonians: The Return of The King!



The Book: 2Thessalonians

Author: The Apostle Paul (See 1Thessalonians for The Apostle's Paul Bio)

Paul: From the Roman family name Paulus, which means "small" or "humble" in Latin.

Paul was the writer of many N.T. books and zealous leader in the early Church. Paul wrote Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and probably Hebrews.

53rd Book of The Bible, 3 Chapters, 47 Verses and 1,022 words.

Date Written: Around 53-54 A.D.

Key Words: Our Lord Jesus Christ 9x, Lord Jesus Christ 2x, Gospel 2x, Word 5x, Truth 3x, Revealed 4x, Coming 3x, Persecution 1x-Tribulation 1x-Tribulations 1x.

Theme: The day of the Lord will not arrive until after the man of sin has appeared. Second Thessalonians is the theological sequel to the first letter. It is a letter of encouragement, explanation and exhortation to a persecuted church.

A FEW OUTLINES OF 2 THESSALONIANS:

- I. Salutation (2 Thessalonians 1:1-2)
- II. Comfort in Affliction (2 Thessalonians 1:3-12)
 - A. Perseverance in the Midst of Persecutions (2 Thessalonians 1:3-10)
 - 1. The Perseverance of the Saints (2 Thessalonians 1:3-4)
 - 2. The Vindication of God's Righteousness (2 Thessalonians 1:5-10)
 - B. Preparation of the Saints for the Kingdom (2 Thessalonians 1:11-12)
- III. Correction Concerning the Day of the Lord (2 Thessalonians 2:1-12)
 - A. Summary: Doctrinal Correction (2 Thessalonians 2:1-2)
 - B. Day of the Lord Yet Future (2 Thessalonians 2:3-5)
 - C. The Unveiling of the Antichrist (2 Thessalonians 2:6-12)

- IV. Reminder Concerning their Destiny (2 Thessalonians 2:13-17)
 - A. Standing Firm in Light of this Destiny (2 Thessalonians 2:13-15)
 - B. Benediction: Encouraged Hearts (2 Thessalonians 2:16-17)
- V. Exhortations Concerning Practical Matters (2 Thessalonians 3:1-15)
 - A. Request for Prayer (2 Thessalonians 3:1-5)
 - B. Rebuke of the Idle (2 Thessalonians 3:6-15)
- VI. Final Greetings (2 Thessalonians 3:16-18)

Another Outline

- I. Salutation (1:1-2)
- II. Comfort in Affliction (1:3-12)
 - A. Perseverance in the Midst of Persecutions (1:3-10)
 - 1. The Perseverance of the Saints (1:3-4)
 - 2. The Vindication of God's Righteousness (1:5-10)
 - B. Preparation of the Saints for the Kingdom (1:11-12)
- III. Correction Concerning the Day of the Lord (2:1-12)
 - A. Summary: Doctrinal Correction (2:1-2)
 - B. Day of the Lord Yet Future (2:3-5)
 - C. The Unveiling of the Antichrist (2:6-12)
- IV. Reminder Concerning their Destiny (2:13-17)
 - A. Standing Firm in Light of this Destiny (2:13-15)
 - B. Benediction: Encouraged Hearts (2:16-17)
- V. Exhortations Concerning Practical Matters (3:1-15)
 - A. Request for Prayer (3:1-5)
 - B. Rebuke of the Idle (3:6-15)
- VI. Final Greetings (3:16-18)

The "Tone" of 2 THESSALONIANS:

Chapter 1. Persecution

- We give thanks...
- Don't be troubled...
- Tone: Commendation

- Manifestation of the Lord in Glory a comfort to the persecuted / a terror to the unconverted

Chapter 2. Prophecy

- We beseech...
- We give thanks...
- Stand fast...
- Tone: Correction Revelation of the Man of Sin a revelation and consummation of the lawless one

Chapter 3. Practice

- We command...
- Pray ... keep quiet ... work...
- Tone: Exhortation
- Action of the Word of the Lord demands a severance of fellowship with evil and idle men

Key Verses:

2 Thessalonians 1:7

⁷And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

2 Thessalonians 2:2

²That ye be not soon 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.

2 Thessalonians 2:15

¹⁵Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2 Thessalonians 3:6

⁶Now 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 which he received of us.

Why 2Thessalonians?

Since the subject matter of the second letter has a number of thematic similarities to the first, Paul probably had received a second report from the city detailing continuing questions or problems regarding the end times. Several of Paul's references indicate that some in Thessalonica were deliberately misleading these new believers, even to the point of false teachers forging letters to make them look as if they had come from Paul (2 Thessalonians 2:2).

2 Thessalonians 2:2

²That ye be not soon 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.

The apostle, therefore, took extra care in this letter to make sure the Thessalonians understood not only his views on the end times but also what his handwriting looked like, so they would be able to identify letters as authentically his (3:17).

The apostle Paul, in concern for the Thessalonian believers who were trying to stand firm in their faith under pressure from false teachers, taught the Thessalonians in this letter that their hope in

Christ's future return should serve as an encouragement to them in their suffering, motivating them to live responsibly for Him.

Some Thoughts about 2Thessalonians:

Again the accent here is on The Second Advent exactly as it was in **1 Thessalonians**. There are more than 500 verses in The Old testament and more than 100 verses dealing with The Second Advent. There are more verses dealing with The Second Advent than The Ordinances of The Church, The Virgin Birth, The Ascension of Christ and The Blood Atonement. The Second Advent is, by far the most important event that will ever take place on this Earth; it is without a doubt one of the most important event on God's calendar. It is preceded by The Rapture and The Judgment Seat of Christ, which is the most important thing that will happen to a Christian.

A New Convert should immediately read 1 & 2Thessalonians. Then read John and Romans!

2 Thessalonians Chapter One Outline: Salutation, A greeting from Paul and his Co-laborers, Verses 1-2. Comfort in Affliction, Verses 3-12.

2 Thessalonians 1, Salutation, A greeting from Paul and his Co-laborers, Verses 1-2:

Verse 1

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

Paul, and Silvanus, and Timotheus... Paul's distinguished helpers, Silvanus and Timotheus (Timothy), in this salutation Paul includes his Co-Laborers. Paul traveled with these men and both **Silvanus** and **Timothy** were his trusted companions. Silas was beaten and imprisoned with Paul at Philippi (Acts 15:19), and Timothy's imprisonment is mentioned in Hebrews 13:23. Timothy's father was a Greek, and Silas was a Roman citizen.

Silvanus was chosen by Paul following the dispute with Barnabas (Acts 15:40), and Timothy was recruited from Lystra where Paul had been stoned (Acts 16:1); thus both were identified with Paul on the second missionary journey and extensively thereafter.

Paul was an amazing man and apostle of God, but he usually did not work all by himself. Whenever he could, Paul worked with a team. Here Paul mentioned the men he worked with.

Silvanus (also known as *Silas*) was a long and experienced companion of Paul. He traveled with Paul on his second missionary journey and was imprisoned and set free with Paul in the Philippian jail (Acts 16:19-30). When Paul first came to Thessalonica, Silas came with him (Acts 17:1-9). Therefore, the Thessalonians knew **Silvanus** well.

Timothy was a resident of Lystra, a city in the province of Galatia (Acts 16:1-3). He was the son of a Greek father (Acts 16:1) and a Jewish mother named Eunice (2 Timothy 1:5). From his youth learned the Scriptures from his mother and grandmother (2 Timothy 1:5; 3:15). Timothy was a trusted companion and associate of Paul, and he accompanied Paul on many of his missionary journeys. Paul sent Timothy to the Thessalonians on a previous occasion (1 Thessalonians 3:2).

unto the church of the Thessalonians... Paul himself founded the church in Thessalonica on his second missionary journey (Acts 17:1-9). He was only in the city a short time because he was forced out by enemies of the Gospel. But the church of the Thessalonians left behind was alive

and active. Paul's deep concern for this young church, which he had to suddenly leave, prompted this letter – following after the letter of 1 Thessalonians.

in God our Father and the Lord Jesus Christ... “The Greek makes it plain that the Father and Christ are one source. It is remarkable that even at this early date the Son is placed side by side with the Father as the fount of divine grace, without any need of comment.” – Henry Morris

The Title ‘**the Lord Jesus Christ**’ contains three elements:

1. He is Lord (kurios), the One Whose Name is above every name, (Philippians 2:9).

Philippians 2:9

⁹Wherefore God also hath highly exalted him, and given him a name which is above every name:

2. He is ‘Jesus’. He became flesh and dwelt among us (John 1:14). He was truly man and yet in His manhood epitomized all that man was meant to be. He hungered as a man (Matthew 4:2). He grew thirsty as a man (John 4:7; John 19:28). He suffered as a man. And His death was the death of a man, and yet it was of more than a man, for He was ‘the Lord’. He was ‘the Christ (Messiah)’. And the name Jesus means ‘Jehovah is salvation’.

3. He is ‘Christ’ By His death and resurrection He is declared to be ‘both Lord and Christ’ (Acts 2:36). He is the expected King Messiah, the One appointed to eternal Rule (2 Peter 1:11; compare Psalms 145:13; Daniel 4:3; Daniel 4:34; Daniel 7:14), the One Who both sits on His own throne and also uniquely shares His Father's throne (Revelation 3:21), the One before Whom every knee shall bow (Philippians 2:10).

Verse 2

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

Grace be unto you, and peace... Paul's familiar greeting that appears in all his epistles.

Grace, the favor and approval of God. Grace is the opposite of karma, which is all about getting what you deserve. **Grace is getting what you don't deserve, and not getting what you do deserve.**

Grace is most needed and best understood in the midst of sin, suffering, and brokenness. We live in a world of earning, deserving, and merit, and these result in judgment. That is why everyone wants and needs grace. Judgment kills. Only grace makes alive.

“**Grace** is God reaching downward to people who are in rebellion against Him.”- **Jerry Bridges**

“The law works fear and wrath; grace works hope and mercy.”- **Martin Luther**

“Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving **grace**, too proud to pray to the God that made us.” - **Abraham Lincoln**

Peace, the consequence of this manifested mercy, peace of conscience, and peace with God; producing internal happiness, quietness, and assurance.

Grace is the love of God shown to the unlovely; the **peace** of God given to the restless; the unmerited favor of God.

from God our Father, and the Lord Jesus Christ... Paul's construction, which unites the two under the government of the one preposition in, places the two names side by side on a basis of equality. **It is a clear witness to his conviction concerning the deity of Jesus Christ.**

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2Thessalonians Chapter One Outline: Salutation, A greeting from Paul and his Co-laborers, Verses 1-2. Comfort in Affliction, Verses 3-12.

2 Thessalonians 1, Comfort in Affliction, Verses 3-12:

Verse 3

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

We are bound to thank God always for you, brethren, as it is meet... There is a spiritual obligation to thank God when He accomplishes great things in the lives of His saints. That was the case with the obedient Thessalonians, who had demonstrated growth in faith and love since the first letter. This was in direct answer to Paul's prayers (1 Thess. 1:3; 3:12).

because that your faith groweth exceedingly... Paul thanked God because the Thessalonians faith had **growth exceedingly**. Faith is one of the seeds of Christian Growth; this the apostle had sowed and watered, and God gave an abundant increase.

and the charity of every one of you all toward each other aboundeth.. Their faith was multiplied, and their love abounded as their faith grew, so their love to one another was increasing, and showed itself in serving one another.

Verse 4

⁴So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

So that we ourselves glory in you in the churches of God... Paul held them up as an example to other Churches of what the grace of God, can produce when communicated to honest and faithful hearts.

for your patience and faith in all your persecutions and tribulations that ye endure... This faith and love, thriving in the midst of **persecutions and tribulations**, made Paul boast of the Thessalonians to other churches.

Paul here cited the reason why the Thessalonians were entitled to praise. To be a true Christian in the time of peace is a great matter; but to be a true Christian in the season of persecution is greater.

Verse 5

⁵Which 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:

Which is a manifest token of the righteous judgment of God... All of the sufferings of God's people inflicted upon them by unbelievers and enemies of righteousness will be vindicated in **the righteous judgment of God** against such offenders; and so certain is that judgment (about which Paul will momentarily speak) that the very persecutions themselves are actually a **token** of the judgment to come. **Token** means evidence.

We usually think that God is absent when we suffer, and that our suffering calls God's righteous judgment into question. Paul took the exact opposite position and insisted that the Thessalonians' suffering was evidence of the righteous judgment of God. Where suffering is coupled with righteous endurance, God's work is done.

that ye may be counted worthy of the kingdom of God, for which ye also suffer... The good result – showing them worthy of the kingdom of God – was manifest evidence that God was good in allowing them to suffer the persecutions and tribulations described in 2 Thessalonians 1:4.

Suffering is not to be thought of as evidence that God has forsaken them, but evidence that He is with them!

Romans 8:17

¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we **suffer** with him, that we may be also glorified together.

Verse 6

⁶ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; Just as the righteous judgment of God works to perfect believers (verse 5), so it works to repay the wicked (verse 8). Vindication and retribution (**recompense tribulation**) are to be exercised by God, not man, in matters of spiritual persecution (Deut. 32:35; Prov. 25:21-22; Rom. 12:19-21; 1 Thess. 5:15; Rev. 19:2). When God repays and how God repays are to be determined by Him.

If these people remain patient and in the faith even when they are being persecuted; the people doing the persecuting will be punished by God.

God fights our battles for us. Vengeance is His, not ours. We should be kind to our enemies, as well as our friends.

Romans 12:20

²⁰ Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Verse 7

⁷ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

The Thessalonian Christians were persecuted and had tribulation; and God used it for His glory. But the time of persecution would not last. A day of rest is promised for every believer.

when the Lord Jesus shall be revealed from heaven with his mighty angels... Paul promises that The Lord Jesus is Coming again with His mighty Angels!



Verse 8

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

The idea, as in 2 Thessalonians 1:8, is that those who have persecuted His people and have reveled in sin will receive according to what they have sown (Galatians 6:8). What they have done, so will be done to them. But it is not pure revenge, it is the just punishment of which they are worthy.

Hebrews 12:29

²⁹ For our God is a consuming fire.

In flaming fire taking vengeance on them that know not God... It isn't the just the fire that makes Hell and The Lake of Fire what it is. In the fiery furnace, the three Jewish young men were completely comfortable, as long as the Lord was with them in the fire (Daniel 3). One major component of Hell and The Lake of Fire characterizes Hell and The Lake of Fire is that there, people are away from the presence of the Lord (Verse 9), in the true sense of being apart from anything good or blessed in God's presence.

on them that know not God, and that obey not the gospel... They refuse to know, they refuse to obey. Notice that to know God and to obey the Gospel are in parallel. Those who know God will obey the Gospel. And what is that Good News? It is the Lord Jesus Himself. It is His Good News and it points to Him.

John 3:36

³⁶ He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Verse 9

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

Who shall be punished with everlasting destruction... The punishment of the wicked is everlasting. As the blessings of heaven are eternal, the penalty of Hell and the Lake of Fire are also eternal.

Everlasting destruction is a dying life, and a living death; their debt will never be paid, they will never come out of Hell and The Lake of Fire.

“The perpetual duration of this death is proved from the fact that its opposite is the glory of Christ. This is eternal and has no end.” – John Calvin

Revelation 20:15

¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.



destruction from the presence of the Lord, and from the glory of his power... Observe further, As their punishment of sense is here described, so we have their punishment of loss declared: they shall be banished from the presence of the Lord, that is, for ever excluded from the sight of his blessed face, and the enjoyment of his gracious presence: the presence of his favor they shall never find, the presence of his fury they shall ever feel.

This is their greatest punishment, that they will not see His face or observe and experience His powerful glory. That they will be separated from Him and what He is forever. Those who deliberately ‘knew not God’ will now forever not know Him. Those who stubbornly refuse to submit to the gospel of Christ, and to love and obey Jesus Christ, incur at the Second Advent an infinite and irreparable loss.

Verse 10

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.

It is the day when He is glorified by the transformation forever of His own people, His separated ones (saints), the day when the universe and the angels will marvel at what He has done for them and in them, and what they have become (see Ephesians 3:10), will also be the day when the wicked are severed from among the just and are destroyed forever from before His face. The contrast is huge. On the one hand splendor and glory given to His people by the Lord Himself, on the other eternal loss and ruin dispensed to the unbelievers and the disobedient. **And the Thessalonians** would share that splendor and glory because they had believed the message that Paul and his companions preached, and had received their **testimony**.

Romans 8:18-19

¹⁸For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

¹⁹For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the persecuted saints, those who believe, they will have God glorified in them on that Day, and they will see and admire Jesus more than ever!

Verse 11

¹¹Wherefore 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:

Wherefore also we pray always for you... Since the Thessalonian Christians were in the midst of persecution and tribulation, they needed prayer. Here, Paul assured them that he and his partners pray always for them.

that our God would count you worthy of this calling... The calling is to see Him glorified in us at His coming. Paul rightly prays that the Thessalonians may be counted worthy of this calling, and he shows ways to fulfill this calling:

and fulfil all the good pleasure of his goodness... We live worthy of His call when we **fulfill all the good pleasure of His goodness**, living lives touched by His goodness, and displaying His goodness.

and the work of faith with power... True **faith** ever produces ‘work’, activity and **power** in the name of Christ whether social or spiritual, and Paul’s prayer is that through the power of God that work, wrought through faith, may be successful and fruitful.

Acts 1:8

⁸But ye shall receive **power**, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Verse 12

¹²That 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.

That the name of our Lord Jesus Christ may be glorified in you, and ye in him... We live worthy of His call when the name of our Lord Jesus Christ is glorified in us. We understand that this means more than the name of our Lord Jesus as a word, but also as a representation of His character. As it is the good pleasure of His people to reveal His goodness through them, so He will fill their good pleasure to the full!

according to the grace of our God and the Lord Jesus Christ... This great work of living worthy of His calling can only happen according **to the grace of God**. It happens by His power, favor, and acceptance in work in us, moving along our will and cooperation.

Conclusion: This shows great reverence for the name of **the Lord Jesus Christ**. By grace are you saved. Salvation is for whosoever will. God loved us while we were yet in sin. He sent Jesus as our Savior. He must be made Lord of our life for the things we have been talking about to be. It is Christ in me, the hope of glory, Amen!

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2Thessalonians Chapter Two Outline: A warning that the Thessalonians should not expect the Second Advent immediately, Verses 1-2. The Man of Sin and his character and strategy, Verses 3-12. An expression of renewed thanksgiving and prayer upon their behalf, Verses 13-17.

2 Thessalonians 2, A warning that the Thessalonians should not expect the Second Advent immediately, Verses 1-2:

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

Paul here addressed questions raised by his first letter, where he instructed the Thessalonians about The Rapture of the Church: To be with Jesus (1 Thessalonians 4:16-18).

by the coming of our Lord Jesus Christ, and by our gathering together unto him... Paul clearly wrote of the return of Jesus, and the wording here strikes a difference between **the coming** and **our gathering**. There are two comings of Jesus. One coming is for His church: The Rapture (as described clearly in 1 Thessalonians 4:16-18), and the other coming is with His church, to judge a rebellious world: The Second Coming of Jesus.

The Doctrine of The Second Coming of Jesus:

The return of Jesus Christ from Heaven to Judge His enemies and set up His earthly rule.

The Second Coming is spoken of in greatest detail in:

Revelation 19:11-16

¹¹ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

¹² His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

¹³ And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

¹⁴ And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

¹⁵ And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

¹⁶ And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.



O.T. Prophecies of Christ's Second Coming:

Job 19:25-27

²⁵ For I know that my redeemer liveth, **and that he shall stand at the latter day upon the earth:**

²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God:

²⁷ Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Isaiah 13:3-5

³ I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

⁴ The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: **the Lord of hosts mustereth the host of the battle.**

⁵ They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land.

Daniel 7:13-14

¹³ I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before him.

¹⁴ And there was given him dominion, and glory, **and a kingdom**, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Zechariah 2:10

¹⁰ Sing and rejoice, O daughter of Zion: **for, lo, I come**, and I will dwell in the midst of thee, saith the Lord.

Zechariah 14:4-5

⁴ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

⁵ And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: **and the Lord my God shall come, and all the saints with thee.**

Psalm 96:13

¹³ Before the Lord: **for he cometh, for he cometh to judge the earth:** he shall judge the world with righteousness, and the people with his truth.

Jesus said He was Coming back!

Matthew 25:31

³¹ **When the Son of man shall come in his glory, and all the holy angels with him,** then shall he sit upon the throne of his glory:

The Angels said Jesus was Coming back!

Acts 1:10-11

¹⁰ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

¹¹ Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, **shall so come in like manner** as ye have seen him go into heaven.

Paul said that Jesus was Coming back!

2 Thessalonians 1:7-10

⁷ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

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 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.

2 Thessalonians 2:1-2

¹ Now we beseech you, brethren, **by the coming of our Lord Jesus Christ,** and by our gathering together unto him,

² That ye be not soon 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.

1 Thessalonians 3:13

¹³ To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the **coming of our Lord Jesus Christ** with all his saints.

1 Corinthians 11:26

²⁶ For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death **till he come**.

James said that Jesus was Coming back:

James 5:7-9

⁷ Be patient therefore, brethren, **unto the coming of the Lord**. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

⁸ Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

⁹ Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

John said that Jesus was Coming back:

1 John 2:28

²⁸ And now, little children, abide in him; that, **when he shall appear**, we may have confidence, and not be ashamed before him at his coming.

Jude said that Jesus was Coming back! :

Jude 1:14-15

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, **Behold, the Lord cometh** with ten thousands of his saints,

¹⁵ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

In the 260 chapters of the New Testament, there are 318 references to the Second Coming of Christ—an amazing **1 out of every 30 verses**. Twenty-three of the 27 New Testament books refer to this great event. For every prophecy in the Bible concerning Christ's first advent, there are 8 which look forward to His second!

The revelation of The Second Coming of Jesus is one of the most important and most frequently mentioned doctrines of the New Testament. **One out of every twenty-five verses** in the New Testament refers either to the rapture of the church or to Christ's coming to reign over the world!

****Note: The Bible describes the Rapture and Second Coming as different events.**

The Bible sees **The Rapture** (John 14:1-4; I Corinthians 15:51-58; 1 Thessalonians 4:13-18) and **The Second Coming** (Zechariah 14:1-21; Matthew 24:29-31; Mark 13:24-27; Luke 21:25-27; Revelation 19) as separate events, because when the verses are compared they describe two very different events:

1. Rapture — Believers meet Christ in the air.

Second Coming — Christ returns to the Mount of Olives to meet the believers that survived the Great Tribulation on earth.

2. Rapture — Mount of Olives is unchanged.

Second Coming — Mount of Olives is divided, forming a valley east of Jerusalem.

3. Rapture — Living believers obtain glorified bodies.

Second Coming — Those believers from Great Tribulation remain in same bodies.

4. Rapture — Believers go to heaven.

Second Coming — Glorified believers come from heaven, earthly believers stay on earth

5. Rapture — World left unjudged and living in sin.

Second Coming — World is judged and righteousness is established.

6. Rapture — Depicts deliverance of the Church from wrath.

Second Coming — Depicts deliverance of believers who endured wrath.

7. Rapture — No signs precede it.

Second Coming — Many signs precede it.

8. Rapture — Revealed only in New Testament.

Second Coming — Revealed in both Old and New Testaments

9. Rapture — Deals with only the saved.

Second Coming — deals with both the saved and unsaved

10. Rapture — Satan remains free.

Second Coming — Satan is bound and thrown into the Abyss.

Looking for that blessed hope... Indicates that Christians should live in active expectation of the return of Jesus.

It should be precious for Christians to consider:

- He came the first time to save the soul of man; He will come a second time to resurrect the body.
- He came the first time to save the individual; He will come a second time to save society.
- He came the first time to a crucifixion; He will come a second time to a coronation.
- He came the first time to a tree; He will come a second time to a throne.
- He came the first time in humility; He will come a second time in glory.
- He came the first time and was judged by men; He will come a second time to judge all men.
- He came the first time and stood before Pilate; He will come a second time and Pilate will stand before Him.

Beware of the Scoffers!

2 Peter 3:3-4

³ Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

⁴ And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.



Jesus Is Coming Back!

Verse 2

² That ye be not soon 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.

as that the day of Christ is at hand... Here The Day of Christ is a reference to The Rapture and The Judgment Seat of Christ and The Thessalonians mistakenly thought that they had missed this great event!

The problem was that The Thessalonians had was that someone had written them, pretending to be Paul and had told them that The Rapture had already taken place and that they had missed it!

Apparently, a misunderstanding of Paul's teaching (or an incorrect application of it) had caused the Thessalonians to be **shaken in mind, or be troubled**. Their fears centered on the idea that the day of Christ had already come.

Perhaps the troubling word had come through a misguided prophecy (**spirit nor by word**). Or perhaps some other leader wrote the Thessalonians a letter teaching that they were already in the day of Christ. Either way, they were upset at the idea that they had somehow missed the rapture!

This is Paul's denial that he ever taught that the judgment day was "**at hand**" in his lifetime. At hand means that it can happen now or a 1000 Years from now. It can happen at any time. True, some of the Thessalonians had mistakenly understood it that way, but it was their fault by doing so.

The teaching of the Apostles, and of the Holy Spirit in all ages has been, **that the day of Christ is at hand**. But these Thessalonians imagined it to be already come. And Paul here corrects them.

Pastor Hank's Notes on 2 Thessalonians: The Return of The King!



2 Thessalonians Chapter Two Outline: A warning that the Thessalonians should not expect the Second Advent immediately, Verses 1-2. The Man of Sin and his character and strategy, Verses 3-12. An expression of renewed thanksgiving and prayer upon their behalf, Verses 13-17.

2 Thessalonians 2, The Man of Sin and his character and strategy, Verses 3-12:

Verse 3

³Let 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;

Let no man deceive you by any means: for that day shall not come, except there come a falling away first... The Second Coming cannot occur until a **falling away first** occurs. This End Time **falling away-apostasy** (Definition) is a deliberate abandonment of a formerly professed position, allegiance, or commitment occurs (the term was used to refer to military, political or religious rebellion).

Paul here makes clear that while Christians should be looking for The Lord's appearing, there is to be a certain delay **because** certain things have to happen. This is not surprising. Jesus Himself, while urging watching for His surprise appearing (Matthew 24:42-51), had done the same. He could not come until there had been great wars and earthquakes (Luke 21:10-11), and until all nations had received the Gospel (Mark 13:10), He could not come until Jerusalem had been destroyed and the people scattered among the nations (Luke 21:24), He could not come until certain levels of persecution had been suffered by the Apostles (Luke 21:12; Luke 21:16), He could not come until false Messiahs and many false prophets had arisen (Matthew 24:5; Matthew 24:11).

except there come a falling away first... Greek apostasia, is the great and final **apostasy** or abandonment of the Christian faith that will occur at the appearance of "**the son of perdition**" (the Antichrist).

Apostasy: Apostasy, from the Greek word apostasia, means "a defiance of an established system or authority; a rebellion; an abandonment or breach of faith." An abandonment of what one has professed; a total desertion, or departure from one's faith or religion.

Apostasy Biblically means to fall away from the truth. Therefore, an apostate is someone who has once believed and then rejected the truth of God. Apostasy is a rebellion against God because it is a rebellion against truth. In the Old Testament God warned the Jewish people about their idolatry and their lack of trust in Him. In the New Testament the epistles warn us about not falling away from the truth. **Apostasy** is a very real and dangerous threat.

New Testament Prophecies Regarding Apostasy and The Son of Perdition:

1 Timothy 4:1-3

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;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

2 Timothy 3:1-5

1 This know also, **that in the last days perilous times shall come.**

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 **Having a form of godliness, but denying the power thereof:** from such turn away.

2 Peter 3:3-6

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, **Where is the promise of his coming?** for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

Jude 18-19

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 **These be they who separate themselves**, sensual, having not the Spirit.

John 17:12

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, **but the son of perdition; that the scripture might be fulfilled.**

Luther calls him: "das verlorene Kind" (the lost child), and in 2 Thessalonians as "das Kind des Verderbens" (the child of corruption).

Old Testament:

Daniel 7:25

25 **And he shall speak great words against the most High**, and shall wear out the saints of the most High, **and think to change times and laws:** and they shall be given into his hand until a time and times and the dividing of time.

Daniel 11:36

³⁶ **And the king shall do according to his will;** and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

and that man of sin be revealed, the son of perdition... This man of sin is a prominent figure in the Bible, and the ultimate personification of the spirit of the Antichrist spoken of in 1 John 4:2-3. He will no doubt live many years before the Great Tribulation, but he will only be revealed as the **man of sin** during that period. The idea behind the title **man of sin** is that Sin has such absolute domination over him that he seems to be the very embodiment of it.

Son of perdition... Perdition means destruction, the complete loss of well-being. It is really the opposite of salvation. To call him the son of perdition means his character is marked by this destruction. The phrase “son of perdition” essentially means the doomed one.

The Man of Sin:



1. He is Satan’s version of the Son of Man. Arthur Pink **calls him** “man and yet not a man.” He is not a child of God. While Jesus was the Son of God, “the word was made flesh,” (**John 1:14**) the Son of Perdition is “the incarnation of the Devil;” opposite, but not equal. The Son of Perdition comes according to the work of Satan (**2 Thessalonians 2:9**) but Satan does not have authority to act without permission from God. (**Job 1:12**)

2. The Son of Perdition is a created entity whom “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (**2 Thessalonians 2:8**). One cannot destroy that which has not first been created. Jesus has always existed as part of the Trinity. The Son of Perdition is merely Satan’s parody: The Serpent’s Masterpiece.

3. The purposes of the Son of Perdition is to oppose those of Jesus. Christ came to save souls for eternal life in Heaven. Through forgiveness of sins to repentant believers, Jesus brought new life and continues to save people today. Satan’s offspring comes to deceive and destroy. This title The Antichrist **will be sent to cause** defection from the religion ordained by God; **apostasy.**



Luca Signorelli, “Deeds of the Antichrist” (A.D. 1501). Note the lack of wounds in the hands of the Christ-like figure. This is the artist's way of indicating that he is actually the Antichrist.

4. He will use all sorts of displays of power through signs and wonders that serve the lie. (2 Thessalonians 2:9) The Son of Perdition will appear “good,” to the extent that the unsuspecting will be deceived into thinking he is from God or even The Second Coming of Christ. He will pretend to be religious, and also appear to be “the superman” everyone is desperate for. Many will follow this figure straight to eternal damnation, but everyone has a choice. The Bible describes the behavior of one who worships Jesus Christ. Take heed of **1 John 4:1** and “test the Spirits.”

5. Christians glorify God, while Satan’s evil progeny “Who 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.”, so that he sets himself up in God’s temple, proclaiming himself to be God and wanting Glory that only belongs to God. (**2 Thessalonians 2:4**)

6. Christians are unified but the serpent’s son stands alone. Paul’s letter to the Philippian Church exhorts them to in:

Philippians 1:27-28:

²⁷ Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, **that ye stand fast in one spirit**, with one mind striving together for the faith of the gospel;

²⁸ And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

Unity offers protection, encouragement against fear, and is an identifying feature. As in nature, where a predator separates individuals from the group in order to weaken and destroy them, Satan wants to isolate believers and lure them towards apostasy.

Even a believer who maintains the faith can become discouraged and lose the peace of the Holy Spirit when he is cut off from the body of Christ

7. Religiosity is the evil one's tool. The implication of Paul's warning is this. This unholy being is viewed as being a 'Church Character'. The Son of Perdition will appear to be a man of the law, yet he is the "**lawless one**" who has no regard for the law of God.

The Son of Perdition is Restrained – For Now:

God restrains the **Son of Perdition** for now. The secret power of lawlessness maybe already at work; but God who now holds it back will continue to do so until The Holy Spirit is taken out of the way. And then the **lawless one** will be revealed, whom the Lord Jesus will overthrow and destroy by the splendor of His Coming. (**2 Thessalonians 2:7-8**) Satan's son *will emerge*, but only until Jesus returns. Satan's beast might be here now, operating as a smooth politician, a benevolent multi-billionaire, The Pope or the Pastor of a Mega Church preaching attractive lies that deceive the unwary, arrogant, or undiscerning.

Before The Coming of The Lord, there will be a great falling away from the church. The son of perdition here, is speaking of the devil spirit in the antichrist. This is speaking of the man of perdition bringing sin in the church.

Sadly...

1 Timothy 5:15

¹⁵For some are already turned aside after Satan.

Judas Iscariot was spoken of as **son of perdition**. This does not mean that it is Judas. It means someone who has sold out to Satan. He is totally controlled by Satan. The reason people will listen to, and follow this man of sin, is that he will do wonders. The Bible says he will even be able to call down fire from heaven!

Daniel described an individual person: *The prince who is to come* (Daniel 9:26), the *king of fierce countenance* (Daniel 8:23), the *willful king* (Daniel 11:36-45).

- Jesus described an individual person: The one who comes *in his own name* (John 5:43).
- We are not surprised that Paul described this **man of sin** as an individual person, *not* as a system or an office.

Next Week: What the man of sin **does**...

Pastor Hank's Notes on 2 Thessalonians: The Return of The King!



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Verse 3

³Let 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;

What The Man of Sin Does:

Verse 4

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.

The man of sin demands worship for himself that belongs to God only (Luke 4:8).

Jesus said to Satan in Luke 4:8

⁸And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The antichrist is not satisfied with being **opposed** to God, but actually wants to sit in the place of God in the temple!

Daniel 11:36

³⁶And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

He will be the great Anti-God. Firstly in that he opposes God, and secondly because he represents himself as God. He openly opposes God and exalts himself against all that is of God, or is seen as divine, and he represents himself as God, taking his place in the temple of God. He sets himself up as a supreme divine figure.

Matthew 24:15

¹⁵When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

First he will enter The Temple and stand and then will sit where only God would sit in The Temple.

shewing himself that he is God... 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 (2 Thessalonians 2:1 and 2:9).
- Both Jesus and the man of sin are revealed (2 Thessalonians 1:7 and 2:3).
- Both Jesus and the man of sin have a gospel (2 Thessalonians 2:10-11).
- Both Jesus and the man of sin say that they alone should be worshipped (2 Thessalonians 2:4).
- Both Jesus and the man of sin have support for their claims by miraculous works (2 Thessalonians 2:9).

Verse 5

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

Paul was only with the Thessalonians a few weeks (Acts 17:1-10). But Paul thought it important to teach these brand new Christians about Biblical prophecy, and he taught them in some detail.

Verses 6 & 7

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

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

For now, Satan and the *man of sin* are being restrained. The principle of their working is now present (**For the mystery of iniquity doth already work**). But at the right time, the Holy Spirit (**withholdeth**) or restrains their full revelation (He The Holy Spirit)will **be taken out of the way**.

The Holy Spirit, who will restrain sin throughout the church age until He-The Holy Spirit be taken out of the way, that is until His restraining influence is removed. This will occur at the Rapture of the church.

So the man of sin will be restrained, because his mentor is restrained, until his time comes, his own season, when he will be 'revealed'; known as what he is.

For the mystery of iniquity doth already work... Mystery...

The Great Mysteries of The Bible:

(1) The term mystery in common usage refers to something secret; something difficult to understand; something mystical and out of the ordinary.

(2) Most references to mystery in the N.T., though, refer to truths which God hid from men in O.T. times, but which He has revealed in the N.T. It speaks of N.T. revelation.

The word "mystery" actually appears 22 times in the King James Version of the Bible, with the plural form, "mysteries," five more times.

Scofield Reference Bible Notes Plus Pastor Hank's Notes:

A "Mystery" in Scripture is a previously hidden truth, now divinely revealed; but in which a supernatural element still remains despite the revelation. The greater mysteries are:

(1) The Mysteries of the kingdom of heaven Matthew 13:3-50.

"When the Jews rejected Christ, and thus prevented the setting up of the Kingdom, the Kingdom took on another form, the 'Mystery Form.' To show the character of this 'Mystery Form' of the Kingdom, Jesus resorted to parables. These parables are 12 in number and are found in Matthew's Gospel only." -Clarence Larkin.

Matthew 13:10-11

¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables?

¹¹ He answered and said unto them, Because it is given unto you to know the **mysteries** of the kingdom of heaven, but to them it is not given.

(2) The Mystery of Israel's blindness during this age Romans 11:25.

Israel was God's chosen people in the Old Testament. God threatened them many times and punished them many times because of their unfaithfulness. They were taken into Babylonian captivity because of their adultery toward God, but God always restored them. God presented a new plan of salvation in Jesus Christ. However, Israel rejected Jesus three times. The Jews rejected Jesus' personal ministry where He offered them the Kingdom of God. The Jews rejected the Apostles when Jesus said to them, "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, `The kingdom of heaven is at hand.'" The Apostle Paul presented the gospel to the Jews first and then to the Gentiles, but the Jews rejected it. Therefore, God cut off Israel and turned to the Gentiles with the Gospel of Grace.

Romans 11:25

²⁵ For I would not, brethren, that ye should be ignorant of this **mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

(3) The Mystery of the translation of living saints at the end of this age (The Rapture) 1 Corinthians 15:51-52; Thessalonians 4:14-17.

The rapture of the Church which will occur in the future was also a MYSTERY as described in 1 Corinthians 15. This occurs at the end of the Dispensation of Grace.

1 Corinthians 15:51-52

⁵¹ Behold, I shew you a **mystery**; We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

(4) The Mystery of N.T. church as one body composed of Jew and Gentile Ephesians 3:1-11; Romans 16:25; Ephesians 6:19; Colossians 4:3.

The mystery is the union of all believers, Jews and Gentiles, into one group called the Church or the Body of Christ. This is the Dispensation of Grace in which we now live. The gospel in the Dispensation of Grace is salvation by confessing Jesus Christ as Lord and faith in the resurrection.

Ephesians 3:1-5

³ For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

² If ye have heard of the dispensation of the grace of God which is given me to you-ward:

³ How that by revelation he made known unto me **the mystery**; (as I wrote afore in few words,

⁴ Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

(5) The Mystery of the Church as the Bride of Christ Ephesians 5:28-32.

The MYSTERY revealed, is that Christian marriage parallels the union that exists spiritually between Christ and His bride, the Church.

Ephesians 5:30-32

³⁰ For we are members of his body, of his flesh, and of his bones.

³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

³² This is a great **mystery**: but I speak concerning Christ and the church.

(6) The Mystery of the inliving (Indwelling) Christ Galatians 2:20; Colossians 1:26-27.

The filling of believers with the Holy Spirit. This is often referred to as having "Christ in you," being "in Christ," or "Christ lives in me."

Colossians 1:27

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

(7) The "Mystery of God even Christ," i.e. Christ as the incarnate fullness of the Godhead embodied, in whom all the divine wisdom for man subsists Colossians 2:2; Colossians 2:9; 1 Corinthians 2:7.

Colossians 2:2

² That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the **mystery** of God, and of the Father, and of Christ;

Colossians 2:9

⁹ For in him dwelleth all the fulness of the Godhead bodily.

(8) The Mystery of the processes by which godlikeness is restored to man (The Incarnation) 1 Timothy 3:16.

The term "incarnation" means God becoming incarnate, in human form, or in human flesh.

1 Timothy 3:16

¹⁶ And without controversy great is the **mystery of godliness**: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

John 1:1-2, 14

1 In the beginning was the Word, and the Word was with God, and the Word was God.

²The same was in the beginning with God.

¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(9) The Mystery of iniquity 2 Thessalonians 2:7; Matthew 13:33.

In 2 Thessalonians 2:1-12, Paul is speaking of the "man of sin" or the Antichrist. Satan has been manifested in the flesh as the Antichrist. Paul called this manifestation the "Mystery of lawlessness" or the "Mystery of iniquity," which was already at work in Paul's day. The 'Mystery of Godliness' is God manifested in the flesh as Jesus, and the "Mystery of Iniquity" is **Satan manifested in the flesh**.

2 Thessalonians 2:7

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

(10) The Mystery of the Seven Stars Revelation 1:20.

The Mystery of these Candlesticks lay in the fact that the Seven Churches mentioned were representative churches, whose history was typical of the history of the Christian Church for the past 2000 years, and the Mystery could not be understood until the present time, or until the correspondence between the character of those churches and church history should be revealed." The seven churches correspond with the seven parables of Matthew 13.

-Dispensational Truth by Clarence Larkin

Revelation 1:20

²⁰ The **mystery** of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

(11) The Mystery of Babylon Revelation 17:5; Revelation 17:7.

This city will be the headquarters of the Antichrist during the tribulation. It is a mystery because ever since the ascension of Christ into heaven, this "city" has been active in opposing the work of the Lord Jesus Christ in the earth. It is also a mystery because literal Babylon was destroyed and yet this "city" has been actively involved in international affairs.

Revelation 17:5

⁵ And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth.

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2 Thessalonians 2, The Man of Sin and his character and strategy, Verses 3-12:

Verse 8

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

Paul explains that the day of the Lord simply does not begin until the restraint by the Holy Spirit is removed, and the Antichrist is revealed. Since none of this had occurred, the day of the Lord had not yet come.

whom the Lord shall consume with the spirit of his mouth... In the end Antichrist will be cast alive into the lake of fire which burns with brimstone, where he will be eternally separated from God. (Rev. 1:20; 20:10).

and shall destroy with the brightness of his coming... His coming in view here is not the Rapture of the Church, but the Lord's Coming in judgment on that day when He conquers the forces of Satan and sets up his millennial kingdom (Rev. 19: 11-21).

Verse 9

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

The antichrist is so energized by satanic power that he can even counterfeit the signs of an apostle:

2 Corinthians 12:12

¹²Truly the signs of an apostle were wrought among you in all patience, **in signs, and wonders, and mighty deeds.**

The Antichrist will come with **power**, with **signs** and with **lying wonders**. But all of this is **after the working of Satan**, as described in **Revelation 13:13-17:**

Revelation 13:13-17

¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

¹⁴ And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.



Verse 10

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.

They perish in the deception because of Satan-imposed blindness to the truth, and the truth that Satan is a Murderer from the beginning!

Verse 11

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

In the end, the Antichrist is only God's messenger. God has judgment to bring, and He will send... a strong delusion through the Antichrist. God will not force this delusion on anyone, but those who do not receive the love of the truth will receive this strong delusion.

As God gives rebellious man the lie he desires, it isn't out of His generosity. Instead, it shows God's judgment on those who reject the truth. As Romans 1 points out, in judgment God may give a man up to the depravity of his heart, to his pleasure in unrighteousness.

Romans 1:18-32

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

¹⁹Because that which may be known of God is manifest in them; for God hath shewed it unto them.

²⁰For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

²¹Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

²²Professing themselves to be wise, they became fools,

²³And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

²⁴Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

²⁵Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

²⁶For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

²⁷And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

²⁸And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

²⁹Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

³⁰Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

³¹Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

³²Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Verse 12

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

So in the last days, God will sovereignly seal the fate of those who persist in following Satan and his counterfeit Christ. As in all ages, those who habitually reject the truth are judged by being left to the consequences of their sin.

I have said over and over, we have Free Will. We can follow God and be saved, or we can follow Satan and be doomed to hell. There are only two kinds of people really, those who believe in Jesus Christ unto salvation, and those who do not believe who are damned to hell.

****Verse 13**

¹³But 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:

All three members of the Godhead are mentioned in this great verse; and it is the answer to the terrible things Paul had just foretold. Whatever evil may engulf the world, the Thessalonians must not be troubled. They are "**beloved of the Lord**," "**chosen you to salvation through sanctification**," and the subject of the apostle's most devout thanksgiving.

God hath from the beginning chosen you to salvation... God chose all men to be saved, in the sense that every man ever born on earth was destined to be a child of God; but the freedom of the human will nullifies that eternal decree. In the New Testament, as here, God's choosing implies also the believer's having accepted.

John 3:16

¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The true believer must never be afraid of belonging to the minority. It is the remnant that shall be saved. All others shall be condemned.

Verse 14

¹⁴Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

The call for this salvation comes through the gospel, the Gospel Paul preached (we preach Christ crucified, 1 Corinthians 1:23), and the Gospel that will enable us to obtain the glory of Jesus.

to the obtaining of the glory of our Lord Jesus Christ... This is the same glory John wrote of in 1 John 3:2:

1 John 3:2

²Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, **we shall be like him**; for we shall see him as he is.

Verse 15

¹⁵Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Therefore means that Paul wants us to consider what he has written up to this point. In this letter, he has given compelling reasons why Christians must **stand fast** and not be moved.

- **Stand fast** because the current distress (*the persecutions and tribulations* described in 2 Thessalonians 1:4).

- **Stand fast** because of the coming judgment of this world (*in flaming fire taking vengeance*, 2 Thessalonians 1:8).

· **Stand fast** because of the strength of coming deception (*all power, signs, and lying wonders*, 2 Thessalonians 2:9).

· **Stand fast** because of our glorious destiny (*the glory of our Lord Jesus*, 2 Thessalonians 2:14).

traditions... The Bible recognizes that traditions can be a dangerous feature of religious systems (Matthew 15:2-3) or the traditions of man (Colossians 2:8). But Paul has in mind the apostolic traditions preserved for us in the record of the New Testament.

A prayer for the Thessalonians:

Verse 16

¹⁶Now 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,

Before Paul asked God to do something specific for the Thessalonians, he remembered all God had done for them. God has loved them, and gave them everlasting consolation and good hope by grace.

Consolation means comfort.

Verse 17

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

Paul asked God to do two things in the Thessalonian Christians. First, he wanted God to comfort their hearts. Second, he asked God to stablish them in every good word and work. This prayer for comfort and continued testimony and work for Jesus is fitting in light of the special needs of believers under pressure.



Pastor Hank's Notes on 2 Thessalonians: The Return of The King!



Chapter Three Outline: Paul, in this, urgently requested that the Thessalonians would continue to pray for him, Verses 1-5. Various practical exhortations are then given, especially with regard to busybodies and idlers, Verses 6-15. Paul's autographic confirmation and benediction, Verses 16-18.

2 Thessalonians 3. Paul, in this, urgently requested that the Thessalonians would continue to pray for him, Verses 1-5:

Verse 1

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

Paul constantly asked other Christians to pray for him (Romans 15:30, 2 Corinthians 1:11, Ephesians 6:18-19, Philippians 1:19, Colossians 4:3, 1 Thessalonians 5:25, and Philemon 1:22). Paul knew that the success of his ministry in some measure depended on the prayers of God's people.

Paul's great concern – what he first asked the Thessalonian Christians to pray for – was that God's Word be **free** to do its work among **others**, even as it had among the Thessalonians (**even as it is with you**).

What a remarkable thing it is that the apostle Paul should continually have felt himself to be in need of the prayers of others. He was about to address his beloved converts regarding some of their shortcomings; and if there was ever a time when a gospel preacher needs the prayers of others on his own behalf, it is at such a time.

Verse 2

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

These were those who wanted to hinder the work of the gospel. Paul wanted God to either deliver him from such men, or change them into reasonable and godly men.

Paul had certainly met with his share of **unreasonable and wicked men** during his Ministry.

for all men have not faith... This is a gross understatement, to say that all men **have not faith**. Even today, many men do not have the faith. It was even more so in Paul's day. Christianity was new. Many of the people where Paul had gone worshipped idols. His persecution even came from his own people the Jews.

Paul had been persecuted from every side. He was weary of the persecution, and prayed and sought prayer that he would be delivered from that in the future.

Verse 3

³ But the Lord is faithful, who shall stablish you, and keep you from evil.

Even if not *all* men *have faith*, **the Lord is faithful**. This was the basis of Paul's confidence in God's ability to **establish** and **guard** us from the **evil**.

God promised to keep Satan on a leash. He will not allow any temptation to become too great for us (1 Corinthians 10:13), and will not allow Satan to do whatever he wants with us (Luke 22:31-32).

We see a sudden change from his welfare to that of these Thessalonians. He is saying, put your faith in God, and He will protect you. Even in the Lord's Prayer, it says deliver us from evil.

Verse 4

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

in the Lord touching you... Means confidence in that Paul was confident (**in the Lord**) regarding the Thessalonians themselves, that they would follow through and be obedient to God's Word (**that ye both do and will do the things which we command you.**)

Verse 5

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

The reference to the "**love of God**" is not to the love of God as manifested in the sending of Christ; nor in the love of God as an attitude toward men, but to the love men should have for God. "Not the love of God to men ... **but objectively our love to God.**"

Mark 12:28-31

²⁸ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

²⁹ And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

³⁰ **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**

³¹ And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Towards this end, Paul wisely prayed for both love and patience (endurance) for the Thessalonian Christians. These were two qualities essential for the kind of spiritual stability and strength the Thessalonians needed.

and into the patient waiting for Christ... "One of the most hurtful tendencies of the current era is that toward impatience. The industrialization of the economy with its invariable emphasis upon speed and speedy results, and such things as the mad quest for a constant state of euphoria, have led even many Christians into a loss of patience. Jesus said, "In your patience possess ye your souls" (Luke 21:19); and, alas, there are many who, through a burning impatience, no longer possess their souls. The constant aching for diversion, novelty, excitement, euphoria, etc., is as destructive an influence as may be found in the world today. The Christian life is not one unending stroll down some shady, flower-festooned pathway; but it is a struggle against all the erosive elements of time, against sorrow, and temptation, and at times even against boredom; and patience

is the only stabilizer powerful enough to enable an effective completion of the conflict. "Add to your faith virtue, knowledge ... **PATIENCE**" (2 Peter 1:6)." - James Burton Coffman

"Don't Worry, Be Patient, Jesus is Coming!" – Pastor Hank

Various practical exhortations were then given, especially with regard to busybodies and idlers, Verses 6-15:

Verse 6

⁶Now 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 which he received of us.

Now we command you, brethren, in the name of our Lord Jesus Christ... This is an appeal by the apostle to the authority of his commission and office as an apostle of Christ. It should be noted that he did not fail to mention "**in the name of our Lord Jesus Christ,**" thus making it clear that his command carried the full weight and authority of Christ himself.

The current widespread offerings of prayers without the "**name on lip**" **mention of Jesus**, in whose name alone any man has right of access to the Father, is a violation of the principle manifest in this verse.

John 14:13-14

¹³ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

¹⁴ **If ye shall ask any thing in** my name, I will do it.

Note: Some misapply this verse, thinking that saying "in Jesus' name" at the end of a prayer results in God's always granting what is asked for. This is essentially treating the words "in Jesus' name" as a magic formula. This is absolutely unbiblical. Praying in Jesus' name means praying with His authority and asking God the Father to act upon our prayers because we come in the name of His Son, Jesus. Praying in Jesus' name means the same thing as praying according to the will of God, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John 5:14-15). Praying in Jesus' name is praying for things that will honor and glorify Jesus.

Saying "in Jesus' name" at the end of a prayer is not a magic formula. If what we ask for or say in prayer is not for God's glory and according to His will, saying "in Jesus' name" is meaningless.

that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us... Paul defined the disorderly as those who did not walk according to the tradition (the pattern of teaching and living) Paul and the apostles gave to them.

Withdraw... Literally means "dissociate." This is the only time this term is used in the New Testament to mean Church censure.

Walketh disorderly... Indicates a pattern of life not in conformity to the Word of God.

The Tradition... There were false traditions (Mark 7:2-3; Col. 2:8), and true (2:15). Paul's traditions were the inspired teachings he had given them.

Paul had taught of the second coming of Christ. Their error had come in expecting His return to be immediately. Paul is not asking them, but commanding them to not fall into false doctrine.

Brethren... This was for all the believers in the Church, not just the officials.

The "disorderly" here, would be those who do not follow the teachings Paul established there. Traditional teachings are those that were originally established in the Church by Paul. One person walking disorderly can cause a great confusion in the church. It is best to remove yourself from any influence of the disorderly, so that you will not become disorderly yourself.

Verses 7 & 8:

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

Verse 8

⁸ Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

Paul was an excellent example among the Thessalonians, in that he worked a secular job to support his own needs. This wasn't because apostles like Paul didn't have the right to request support. Instead, it was because he wanted to set a good example of hard work and prove false any accusation that he preached the Gospel for personal gain.

It is interesting the great emphasis that Paul puts on people earning their own living, and to such an extent that he himself was not prepared to live on others' hospitality, even though it meant that they had less time for the missionary work they were doing. They wanted all to recognize that being a Christian did not exempt anyone from honest toil. His policy, which he also carried out elsewhere, was in fact in line with what he had learned as a Pharisee that a Rabbi should have a trade and not live off his study and teaching of the Law. His trade was connected with tent making and leather work (Acts 18:3).

Verse 9

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

Therefore, the Thessalonians should follow Paul in his example of both hard work and willingness to sacrifice for the furtherance and integrity of the Gospel. And he calls on them to imitate him.

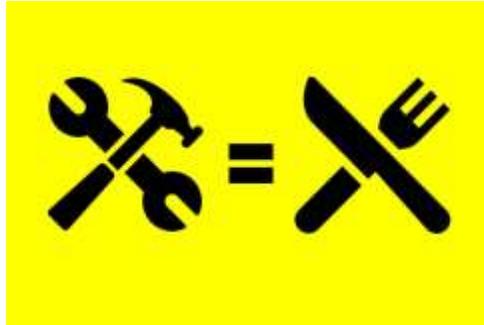
Not because we have not power... Note that he accepts that it would have been his right to live on the hospitality of others. That had been Jesus Christ's command to His first disciples (Matthew 10:9-11; Luke 10:3-7 compare 1 Corinthians 9:3-14; Galatians 6:6). Yet he would not, for he felt that it would give a bad example, as well as being a burden to them.

Verse 10

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

that if any would not work, neither should he eat... Simply put, Paul says that if anyone will not work (instead of cannot work), neither shall he eat. God's plan is to provide for our needs through our work.

The sin of idleness is widely recognized. The Romans said, "By doing nothing, men learn to do evil." Isaac Watts wrote: "For Satan finds some mischief still, for idle hands to do." The Jewish Rabbis taught, "He who does not teach his son a trade, teaches him to be a thief." All recognized that idleness leads to bad behavior.



Ecclesiastes 2:24

24 There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.



Proverbs 6:6-11

⁶ Go to the ant, thou sluggard; consider her ways, and be wise:

⁷ Which having no guide, overseer, or ruler,

⁸ Provideth her meat in the summer, and gathereth her food in the harvest.

⁹ How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

¹⁰ Yet a little sleep, a little slumber, a little folding of the hands to sleep:

¹¹ So shall thy poverty come as one that travelleth, and thy want as an armed man.



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Various practical exhortations are then given, especially with regard to busybodies and idlers, Verses 6-15, Continued:

Verse 11

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

The idleness (**working not at all**) of some had become a source of sin. It was not only because of the work that they didn't do, but also because of the harm they did do with their idle time (**but are busybodies**).

Busybody Means: A meddling or prying person.

Question: Why do You think some in The Church stopped working and become busybodies?

Verse 12

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.

Paul commanded these **busybodies** to **work**, to get out of the business of others (**with quietness**) and to provide for their own needs (**eat their own bread**) instead of expecting other Christians to provide for them.

The early church did provide for the truly needy among them, but only after being certain that they were truly needy and after putting them to work for the church (1 Timothy 5:3-16).

To such he brings a command from '**our Lord Jesus Christ**'. The use of the full title brings home the seriousness of the command. It is from 'the Lord'. To '**eat their own bread**' means bread that they have paid for themselves. The emphasis on working 'with quietness' suggests that the gossip and tittle-tattle had caused great harm. They were not to be chatterers and talebearers.

Verse 13

¹³ But ye, brethren, be not weary in well doing.

This was a proper encouragement for those who were working as they should. Few things are more wearying than seeing others take advantage of Christian generosity. But we should never let the manipulations of some discourage us from doing **well doing** to the truly needy.

There are many excuses one might make to allowing weariness in **well doing**, but they should all be rejected:

- “It takes so much effort to keep doing good” – but you will extend effort towards the things of the world.
- “It takes so much self-denial to keep doing good” – but it is worth it when we consider the reward.
- “It just brings me persecution to do good” – but your persecutions are nothing compared to that which others have suffered.
- “People don’t respond and there are little results when I do good” – but remember how slow you were to respond to Jesus Christ.
- “It doesn’t earn much gratitude when I do good” – but God sends many blessings even to those who do not thank or appreciate Him.

Verse 14

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.

And if any man obey not our word by this epistle... Those who do not follow the teachings that Paul has brought to them are rebellious. They do not accept instruction.

Here, Paul finished the thought introduced at 2 Thessalonians 3:6. He here elaborates on what it means to withdraw from a brother as mentioned previously.

Verse 15

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

To withdraw means to **note that** person, and to not keep company with him, with the purpose of causing him to be ashamed. Yet, the purpose is not to make him an enemy of the church, but through the severity of the withdrawal from fellowship, to warn and admonish him as an erring brother.

Christians should have nothing to do with him, so that he may recognize how deeply they feel about his behaviour. But notice that this is to be a loving action. He is not to be treated as an enemy but as a brother, and suitable gently admonished so that he comes to his senses. Sadly sometimes in the history of the Church this sternness ‘with gentleness’ has been overlooked.

Paul's autographic confirmation and benediction, Verses 16-18:

Verse 18

¹⁶ Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

Paul’s blessing of peace (**always by all means**) was appropriate for this Church experiencing both persecution and tribulation. It is the presence of the Lord of peace that will grant them this peace.

The Lord be with you all... Paul prays that they may enjoy The Lord's continual presence with them.

Verse 17

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

Paul's seal in his own handwriting indicates the authenticity of this letter. This was necessary, since apparently, some forged documents claiming to be from his pen were circulating (2:2). Paul makes clear how they can identify his genuine writings.

As was his custom, Paul himself wrote the final words of the epistle with his own hand. This was both a personal demonstration of affection, and proof that the letter was authentic (which is the token in every epistle).

Many of Paul's letters were written with the help of an amanuensis, a kind of secretary, who wrote to Paul's dictation. He thus developed the habit of signing off at the end with a brief statement in his own handwriting, both as a gesture of love and friendship and to authenticate the letter. This is one example.

Romans 16:22

²² I Tertius, who wrote this epistle, salute you in the Lord.

Verse 18

¹⁸ The grace of our Lord Jesus Christ be with you all. Amen.

Not just a formal statement but a heartfelt wish and prayer that the unmerited, active favour and love of Jesus Christ, our Lord, might be with all of them bringing about His saving and sanctifying purposes in their lives.

For Paul, God's grace was the beginning and the end of the Christian life. It was appropriate that this letter – and most – of his letters began and ended with a mention of grace.

There is the addition of one little word in this final benediction as compared with its form in the first Epistle. It is the word **'all.'** Thus the apostle takes those whom he had been rebuking and correcting, and so reveals the greatness of his heart and his love.

It's been an Honor and a Privilege to be able to Teach another Book of The Bible!

- Pastor Henry T. Anderson