



Teaching 2Thessalonians

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “dividing” is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In [Isaiah 55:8-9](#) we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies “[precepts](#)” (**'truths that never change for any circumstance'**). It then goes through the Bible book sentence-upon-sentence (“[line upon line](#)”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what **'the word of God'** tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The **'the word of God'** tells us that God preserved punctuation (“[one jot or one tittle](#)”) in [Matthew 5:18](#); [Luke 16:17](#). And, the **'the word of God'** tells us that God preserved “[every word](#)” when God wrote: “[Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God](#)” in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence

summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "[word of God](#)" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "[word of God](#)".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "[the word of God](#)". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "[the word of God](#)". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written '*bible*' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "[the perfect word of God](#)". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "[way](#)" which produces no errors and no conflicts.

Overview of 2Thessalonians

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

This epistle deals with prophecy and lots of people try to claim that they are an '*expert on prophecy*'. Please see the Doctrinal Study called: [False Things According to the Bible](#). This epistle is written to correct lies from "false prophets".

[2Thessalonians 2:1-2](#) tells us: "that the day of Christ is at hand". The notes for [Philippians 1:6-LJC](#) and [1Thessalonians 5:2](#) explain the differences between special prophetic "days" which are mentioned in the Bible. However, I have yet to hear a religious doctrine which explains these differences. Therefore, an easy way to tell if an '*expert on prophecy*' is basing their so-called '*expertise*' on religious doctrine, or on the true "word of God", is if they can or can not explain the differences in these special prophetic "days". If they can not explain these differences, then they are probably basing their so-called an '*expertise*' on religious doctrine and the wise person will be leary of trusting such an unreliable source for their own doctrine.

As pointed out in the Overview of [Lord Jesus Christ in 2Thessalonians](#), this book emphasizes the Son of God's role as "Lord". This was also true for [1Thessalonians](#). This is because religious people were challenging the authority of our "Lord". As a result, they were teaching doctrinal error about the Second Coming of our "Lord" and Paul was correcting doctrinal error with the full authority of our "Lord". A challenge to what Paul taught was a challenge to the authority of our "Lord".

In [1Thessalonians](#), Paul corrected the error that the "Lord" would not return and that there would be no Rapture. Now he is correcting the error that the "Lord" would return immediately and that there would be no time of Great Tribulation.

When Paul first went to Thessalonica ([Acts 17](#)), certain Jews started a riot. As a result, Paul and his company were run out of town and their host was arrested. Those Jews then pursued Paul to the next town and caused a problem there also. They may have been part of the "Jews from Asia", (since this city and church was in Asia), which caused the doctrinal fight in the Jerusalem Church which ended with Paul arrested and beheaded and the Jerusalem Church destroyed when God had the Temple also destroyed. Whether these Jews were the same or not, they definitely traveled in order to fight against true Biblical doctrine. And, we see the same today. Therefore, the lessons of this epistle are still relevant today.

In [2Timothy 4:10](#) we read: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica". The believers in this city had to continually contend with other religious people who fought against our "Lord's" authority because those lost religious people wanted all that this world offered including playing god to other people and telling them what they could believe. Even today that area is known for people killing each other and using genocide over religious differences. Paul's main message to true believers is: '*Be not weary in well doing but continue to do right*'. If you doubt our "Lord's" authority or His power or His return with rewards for the obedient and punishment for the disobedient, then you will become discouraged and stop fighting for truth. That is what the devil is trying to do and this letter says '*Don't give up!!*'.

In the first chapter, Paul tells them that God recognizes the difference between people who are faithful to Him and those people who are His enemies. 1Thessalonians dealt with the difference between godly preachers and religious liars who claimed to be preachers of God but were really representing the devil. Now 2Thessalonians is dealing with the difference in believers who are not necessarily preachers. True "Christians" are '*Christ-like*' and since [3:3](#) tells us "[the Lord is faithful](#)", true "Christians" are also going to be "[faithful](#)". Paul also assures them that God will make a major distinction between true "Christians" and the people who persecute them when judgment time comes.

The theme of Chapter 2 is '*Don't be troubled by lies: do right and trust God.*' In Chapter 2, they (and we) are told to not be "[shaken in mind or troubled](#)" by false doctrine. "[The Day of Christ](#)" won't happen until certain other things are done. When that day comes then everyone will see the judgment of our "Lord" and the main representative of evil will be judged along with everyone who chooses to follow him. Those people who "[believe not the truth](#)" shall be deceived before that time so that they can't get out of their judgment '*at the last moment*'. That should be a warning to everyone who plans on living a life of sin and repenting '*at the last moment*'. Paul goes on to say: "[But we are bound to give thanks always to God for you](#)" because God changed your testimony. "[Therefore, stand fast and hold the traditions that you have been taught](#)" and God will comfort your hearts.

The theme of Chapter 3 is '*Separate yourselves from those who live wrong.*' In Chapter 2, Paul has dealt with the doctrinal error which motivated this epistle. He has told them how to see the difference between those who are following error and those who are obeying God. Now in the first 5 sentences of Chapter 3, Paul uses "Lord" for five (5) times (once in each sentence). Paul is making it very clear that the commandment of this chapter is not optional. We will answer for obeying or disobeying this commandment when we face our "Lord". When we allow people to remain within the church while teaching doctrinal error we support confusion about what the Bible truly teaches, we erode the authority of our "Lord" among men and we help the devil to send souls to Hell and the Lake of Fire.

Please also see the Message called: [A Manifest Token of the Righteous Judgment of God.](#)

Please also see the Doctrinal Studies called: [Significant Gospel Events](#) and [Significant New Testament Events](#). There are several references to this epistle in the sections called [Promises](#) and [Prophecies](#). Those sections also have many more links to New Testament references which provide other Promises and Prophecies.

Chapter Outlines by sentence format.

Chapter 1

Chapter Theme: Don't worry about others doing wrong but you do right.

This epistle is written by Paul to Timothy and Silvanus because they two stayed and ministered to this church after Paul was run out of town. They were the original missionary-pastors but Paul was the apostle and the one with the primary authority.

Paul, Timothy, and Silvanus had written 1Thessalonians to correct doctrinal error being taught by religious liars about the Second Coming of Christ. After revealing that doctrine as error, those religious liars turned to another doctrinal error and taught that the Second Coming was going to be very soon, so people should stop doing any work and sit around praying.

After his opening remarks and wishes for them to receive "Grace...and peace, from God our Father and the Lord Jesus Christ", Paul (and the others) talked about the testimony of the people in this church. Based upon that testimony was the prayer that "our God would count you worthy of this calling" and that God would work through their lives for His glory and their reward. That testimony was that they endured "persecutions and tribulations" which had several consequences which are explained in the notes for the second sentence.

In this first chapter, Paul tells them that God recognizes the difference between people who are faithful to Him and those people who are His enemies. 1Thessalonians dealt with the difference between godly preachers and religious liars who claimed to be preachers of God but were really representing the devil. Now 2Thessalonians is dealing with the difference in believers who are not necessarily preachers. True "Christians" are 'Christ-like' and since 3:3 tells us "the Lord is faithful", true "Christians" are also going to be "faithful". Paul also assures them that God will make a major distinction between true "Christians" and the people who persecute them when judgment time comes.

Many people are confused because God does not bring immediate judgment upon sin. Psalms, Proverbs and other places in the Bible deal with this confusion. God gave man a free will and if God brought immediate judgment of sin that was in proportion to the consequence of sin, that punishment would be so great that very few people would sin. Sin would not be a real option and while we would technically have a free will, in reality our choice would not be free. By letting those people who would sin appear to get away with it and to even prosper in their sin, God is truly giving us a choice that is free from His overwhelming grace. However, when judgment time comes and our life is examined in total, then there will be no doubt as to whether we choose to serve God or to serve sin and how much we choose to serve each.

These saints at Thessalonica have to watch sinful people prosper in their sin but they had to endure "persecutions and tribulations" from them. Further, they had people telling them that they suffered these things in vain because the "Lord" was going to return immediately and give as great or greater rewards to evil people as He gave to those who tried to live right. This epistle was written to correct that lie. In our opening chapter we are told the different judgment that evil people will receive.

1. C1-S1 Opening salutation and promised blessing for obedience to this epistle.

- a. The phrase "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians" tells us who wrote this epistle and whom it is written to. Timothy is included because he is being prepared to take over the ministry from Paul. Reportedly, Silvanus is the formal name of Silas. Silas went with Paul on his second missionary journey and is reported to be a leader in several churches including the church at Jerusalem.
 - b. The phrase "in God the Father and in the Lord Jesus Christ" means that God is the true head of the church and the preachers writing this epistle are only His messengers. (The word "in" means: 'in relationship to'. This epistle is about their true relationship to "God the Father and the Lord Jesus Christ".)
 - c. The phrase "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ" tells us the blessings which are available to people who believe and obey this epistle.
2. C1-S2 Their testimony and the consequence of it.
- a. Please see the Message called: Manifest Token of the Righteous Judgment of God about this sentence.
 - b. The phrase "We are bound to thank God always for you...as it is meet" means: 'We are all to pray for each other. In particular, parents are to pray for their children and pastors are to pray for their spiritual children'.
 - c. The word "brethren" means: 'These people were saved, baptized and active members of the church'. People who make a profession, but do not get baptized and join the church, are not part of "the family of God" and, therefore, are not true Biblical "brethren".
 - d. The phrase "because that your faith groweth exceedingly" tells us the evidence that they were true Biblical "brethren" and why Paul, and the others, prayed for them. In addition, this is a reason why God sent Paul and the others to correct their doctrine. God reveals true doctrine to saved people whose "faith groweth exceedingly", but does not reveal the same doctrine to people who refuse to grow their faith.
 - e. The phrase "and the charity of every one of you all toward each other aboundeth" means: 'They were showing God's love to all people without any personal consideration'. Many people claim that 1Corinthians 13 is the "love" chapter but it is truly the "charity" chapter. Please see the detail note for the doctrinal differences between these two words.
 - f. The phrase "So 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".
 - I. The phrase "for your patience and faith" shows the God-caused changes in these people. People say that we are to never brag but that is a lie of the devil. We are to "glory" in how God works in and through the lives of saved people and of His true churches. This is called 'giving God the glory'.
 - II. The phrase "in all your persecutions and tribulations that ye endure" recognizes the conditions which they were living in due to devil-motivated men trying to get them to stop serving God. Their continuing to serve God, in spite of these conditions, proved that God was justified in giving them additional blessings, such as the two letters to this church, which God did not give to other saved people who were doing less to serve God.
 - III. The phrase "So that we ourselves glory in you in the churches of God" means: 'These preachers used the testimony of these saved

people, and God's resulting blessings, to encourage other churches to serve God for the blessings which God gives in return'.

- g. The phrase "Which is a manifest token of the righteous judgment of God" means: 'Their testimony was revealed evidence ("a manifest token") that God was "righteous" when God rewarded their testimony ("the righteous judgment of God")'.
- h. The phrase "that ye may be counted worthy of the kingdom of God, for which ye also suffer".
 - I. The word "may" means that some saved receive "the kingdom of God" and some do not.
 - II. The phrase "kingdom of God" is God's character in you. Some saved receive God's character and some do not. (Please see the Doctrinal Study called: [Kingdom of God](#) for more on this truth.)
 - III. Having God's character in us causes us to mature spiritually and lets us understand the true doctrine of "the word of God" while avoiding being deceived by lies from devils ([Ephesians 4:14](#); [Hebrews 13:8](#)).
 - IV. The fact that they were still there, and serving God, proved that God protected them from greater problems than they could handle ([1Corinthians 10:13](#)).
- i. The phrase "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you" .
 - I. The "word of God" tells us to not get vengeance on others who treat us wrong but to let God do that. And, this is only one of several places where the Bible promises this truth. If we get vengeance, then God will not and God can do far more. Therefore, believe the promise and leave vengeance to God.
 - II. The phrase "In flaming fire taking vengeance on them that know not God" means: 'This is when and How God will get vengeance on the lost. When they die they will go to Hell and, after that, to an eternity in the "lake of fire"'.
 - III. The saved, but carnal, people who treat other people wrong will suffer in this world and will lose rewards in eternity and may suffer over 1,000 years of tears along with other possible punishments in Heaven. Please see the detailed note for more on this sentence.
- j. The phrase "And to you who are troubled rest with us". The word "rest", in the Bible, means: 'Stop worrying about physical things because God will take care of them. Worry about serving God instead'. They could stop their worry because they truly understood, in their heart, that God would protect and provide.
- k. The phrase "when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ".
 - I. The phrase "when the Lord Jesus shall be revealed from heaven" means that this is a prophecy of His returning to rule and reign for 1,000 years. This tells us when "the Lord Jesus" will do this. The rest of this phrase tells us how "the Lord Jesus" will do this.
 - II. The phrase "In flaming fire taking vengeance on them that know not God" tells us that He will "take vengeance" on all the lost who "know not God" because they rejected the message of salvation.

3. C1-S3 The results of everything said in the prior sentence.
- a. The word "Wherefore" means: 'These results will be seen anywhere that people look'.
 - b. The phrase "also we pray always for you" means: 'Paul and his team did one of the main jobs of a pastor, which is to pray for the church members'.
 - c. The phrase "that our God would count you worthy of this calling" means: 'Only those saved people whom "God counts worthy" will receive the good results which were reported in the prior sentence'. A godly pastor always wants the best results for his people.
 - d. The phrase "and fulfil all the good pleasure of his goodness" means: 'God gives His "goodness" to those people who "please" Him. God will give us every good thing ("fulfil all the good"), and be "pleased" to do so, if we truly serve Him'.
 - e. The phrase "and the work of faith with power" means that God will put His "power" into our "work of faith" when we do what "pleases" God.
 - f. The phrase "That the name of our Lord Jesus Christ may be glorified in you, and ye in him" is why God does these things this way
 - I. The phrase "That the name of our Lord Jesus Christ may be glorified in you" means that the main way that we "please" God is to use our life to "glorify" "the name of our Lord Jesus Christ". God gives us all of these blessings so that we can do this.
 - II. The phrase: "and ye in him" means that the only way that we will receive "glory", from God, is if we maintain our ongoing personal relationship with "our Lord Jesus Christ" and devote our life to "glorifying" His "name".
 - g. The phrase: "according to the grace of our God and the Lord Jesus Christ" means:
 - I. The word "according" comes from the musical word 'cord' and means: 'Agreeing; harmonizing'. In a musical 'cord', two or more notes go up or down together. Thus, the word "according" means: 'the results move up or down with the cause'.
 - II. The "grace of our God and the Lord Jesus Christ" increases or decreases in "accordance" to our attitudes and actions in the service of God during our current physical life. Our ever lasting rewards only increase when "grace of our God and the Lord Jesus Christ" increases in our life. Thus, everything good, which we receive from God, depends on how much we cause "the name of our Lord Jesus Christ to be glorified".

Chapter 2

Chapter Theme: Don't be troubled by lies: do right and trust God.

In Chapter 2, they (and we) are told to not be "shaken in mind or troubled" by false doctrine. "The Day of Christ" won't happen until certain other things are done. When that day comes, then everyone will see the judgment of our "Lord" and the main representative of evil will be judged along with everyone who chooses to follow him. Those people who "believe not the truth" shall be deceived before that time so that they can't get out of their judgment 'at the last moment'. That should be a warning to everyone who plans on living a life of sin and repenting 'at the last moment'. Paul goes on to say, "But we are bound to give thanks always to God for you", because God changed your testimony. "Therefore, stand fast and hold the traditions that you have been taught" and God will comfort your hearts.

Although there was some prophecy in the prior chapter, this chapter has the most prophecy in this epistle. And, while most people want to know about and argue about future prophecy, the main lesson of prophecy comes from prophecy which is fulfilled. It proves that the God of the Bible is the most powerful Being anywhere. Liars talk about Nostradamus and his prophecies. Many make claims about his prophecies even though they have not personally read them. It was years ago, but I did personally read them and the main impression that I remember is that his prophecies could be fulfilled by many different people because his prophecies are not specific enough to be limited to only one time, one place and one person. However, there is only one "Bethlehem of Judah". And, everyone knows about it, because Christmas is celebrated throughout the world and the prophecy of "Bethlehem of Judah" ([Micah 5:2](#)), as related to Christmas, is almost as well known. Therefore, the people who equate the non-specific prophecies of Nostradamus, to the very specific prophecies of the Bible, prove themselves to be liars. The two sets of prophecies are not in the same category and, therefore, can not be honestly compared.

In addition, where it is reported that Nostradamus made one hundred (100) prophecies, the Bible has many hundreds of prophecies. They are not in the same class. (Please see the Studies called: [Significant Gospel Events](#) and [Significant New Testament Events](#); for links to just a few of the prophecies found in the Bible.) That written, there are many more problems with trying to compare the prophecies of Nostradamus to the prophecies of the Bible. Rather than going on with those problems, I will simply write that people who do that are making themselves ministers of a devil and will suffer the consequences of doing so.

There were many [False Prophets](#) in the day of Paul and there are also many today. The people who quote Nostradamus, or another "false prophet", want to be viewed as a prophet and don't care about the consequences to the people who believe their lies. Paul wrote both of the epistles to this church in order to correct lies from "false prophet". Therefore, in addition to knowing what is the true prophecy, the reader should also learn how to separate false doctrine from true. One of those ways is what we read in the prior chapter where we were told that people who truly serve God will be willing to suffer for that service. Someone who claims to serve God, but is not willing to suffer for the service, proves themselves to be a liar. In addition, our third chapter commands certain attitudes and actions that the truly saved are to have. [False Prophets](#) will refuse to obey those commands.

1. [C2-S1](#) This epistle was written so "that ye be not soon shaken in mind" by false doctrine.
 - a. The word "Now" means: 'After you understand what was said before this'. In the prior chapter, the main message was in the second sentence where Paul wrote that people will have one of three different, general, results from their physical life. With that understood, Paul expects his readers to want the result only given to saved people who dedicate their life to the service of God. The remainder of this chapter is dedicated to this group of people. Where the other groups of

people would reject this message, or accept a perverted version of it, Paul expects this group to accept, and understand, and obey, the message of this chapter.

- b. The phrase "we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" means:
 - I. The phrase "we beseech you" means: 'Paul is begging them, and us, to understand, and obey, the doctrine of this chapter and of this epistle'.
 - II. The word "brethren" means: 'These people were saved, baptized and active members of the church'. People who make a profession, but do not get baptized and join the church, are not part of "the family of God" and, therefore, are not true Biblical "brethren".
 - III. The phrase "by the coming of our Lord Jesus Christ" is a reference back to the second sentence of the first chapter. It is also a prophecy of the return of "our Lord Jesus Christ" to rule and reign for 1,000 years.
 - IV. The phrase "and by our gathering together unto him" means that Paul expects his audience to be part of the group of saved people who are allowed to return with "our Lord Jesus Christ" to rule and reign for 1,000 years. As already explained, there will be saved people who are not allowed to return with Him.
- c. The phrase "That ye be not soon shaken in mind, or be troubled" means: 'Don't let doctrinal error, nor lies, cause you to doubt true prophecy. Also, do not let those things cause you to even question true prophecy'.
- d. The phrase "neither by spirit" is talking about the "spirit" of man or of a devil since it is a lower-case word. Some people are very good at talking and convincing people to believe what they say, even if what they say is wrong. In addition, [1John 4:1](#) warns us: "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". Therefore, these "seducing spirits" are devils who tell very appealing lies. However, we are instructed to reject messages from either source.
- e. The phrase "nor by word" is speaking about religious doctrines and philosophies which go against the written "word of God".
- f. The phrase "nor by letter as from us" was added because there were liars writing letters, with their doctrinal errors, and claiming that the letters were written by Paul. [2Thessalonians 3:17](#) tells us: "The salutation of Paul with mine own hand, which is the token in every epistle: so I write". This is one reason why I write that Paul did not write [Hebrews](#). Yes, I understand that people argue otherwise, but their arguments are all based upon writing style and the Bible tells us that Paul had three (3) "sons" who had the same character in the faith and who would have the same writing style. Therefore, those arguments are not valid since any of four men could have written [Hebrews](#). However, the most important thing to consider is that that argument distracts people from the message and doctrine of that epistle. Therefore, as we see in this epistle and as is written elsewhere in the Bible, we are to avoid questions and arguments which distract from the true message from God.
- g. The phrase "day of Christ" means: 'the 1,000-year reign of Christ'. (Please see the note for [1Thessalonians 5:2](#) about the differences between special prophetic "days" which are mentioned in the Bible.) The phrase "as that the day of Christ is at hand" means that : 'Devil motivated liars preached that the "Lord" would not return and that there would be no Rapture. Paul corrected that lie in [1Thessalonians](#). Then the liars claimed that the "Lord" would return immediately and that there would be no time of Great Tribulation'. Our current

phrase is telling us that Paul is writing this epistle to correct that lie. And, most of the rest of this chapter is giving us prophecy related to this truth.

2. C2-S2 The correction of false doctrine.

- a. The phrase "Let no man deceive you by any means" means: 'Anything which goes against what Paul is writing here is a deception from a devil'.
- b. The phrase "for that day shall not come, except there come a falling away first" is commonly misinterpreted. The context of these two epistles to this church includes the Rapture. And, the Rapture is commonly preached as not including physical death, which is a separation of the soul and spirit from the physical body. Further, we can not take on a new body while occupying our current physical body. In addition, [1Corinthians 15:42](#) says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:". And, [1Corinthians 15:50-54](#) says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory". For God to use any part of our "corruptible body" to make our new "incorruptible body" would be like a doctor using cancer cells to grow a replacement for part of our body which was cut out due to cancer. No, we must completely leave our current physical body, which is physical "death", before we can take on our new "incorruptible body". And, the "falling away" is saved people abandoning their physical bodies in the Rapture and their physical bodies "falling away" from them. As shown in other places in these two epistles, our current phrase is telling us that the Rapture must happen before the rest of the "great tribulation" happens.
- c. The word "and" means: 'the next phrase is added to the prior phrase'. The prior phrase must happen before the next phrase can happen. Thus, the doctrines of: 'mid-trib' and 'post-trib' are lies from a devil which go against what is literally written in our current sentence.
- d. The phrase "that man of sin be revealed, the son of perdition" means:
 - I. 'This is the "beast" of [Revelation 13](#)'. The only lie, about this phrase, is that true "antichrists" (covered in the Study called [False things according to the Bible](#)) have convinced God's people to believe the lie that he is 'The Antichrist' so that God's people ignore the "many antichrists" that are among them today.
 - II. The phrase "be revealed" is usually taught as being in the middle of the "great tribulation". And, our next phrase happens at that time. And, that is when he is revealed to men. However, he can be revealed to angels and devils before that. Therefore, this particular phrase can occur any time from the Rapture through the middle of the "great tribulation".
- e. The phrase "Who opposeth and exalteth himself above all that is called God, or that is worshipped" means: 'He presents himself as God in human flesh and claims that he has more authority than the written "word of God"'.
- f. The phrase "so that he as God sitteth in the temple of God, shewing himself that he is God" tells us what He will literally do in the middle of the "great tribulation". In general, after he does these things it will become far worse for everyone living in this physical reality.

3. [C2-S3](#) Remember that you were told these truths before. Paul was a true "apostle" and spoke with the authority that is only found in the written "word of God" today.
4. [C2-S4](#) God's Holy Spirit is controlling things. This sentence, and the next two sentences, speak in symbolic language. Therefore, they can not be taken literally but must be understood within the context in order to truly understand the symbolism.
 - a. The word "And" means: 'This sentence is added to the prior two sentences. The prior sentence told us that Paul wrote with the authority of God's "apostle". The second prior sentence told us about the "beast" of [Revelation 13](#). And, when he is revealed, devils will roam freely in this physical reality and it was telling us about the time of the "great tribulation"'.
 - b. The word "now" means: 'After you understand what was said before this'. That is, 'After you understand that this sentence is speaking about the time when devils will roam freely in this physical reality'.
 - c. The phrase "ye know what withholdeth" symbolically identified God's "Holy Spirit". God's "Holy Spirit" keeps devils from roaming freely in this physical reality ("withholdeth").
 - d. The phrase "that he might be revealed in his time" means: 'God's "Holy Spirit" keeps devils from roaming freely in this physical reality until it is time to reveal the "beast" of [Revelation 13](#)'.
5. [C2-S5](#) Spiritual warfare is going on. As already mentioned for the prior sentence, this sentence must be understood symbolically and within the context.
 - a. The word "For" means: 'this sentence tells us why the prior sentence is true'.
 - b. The word "iniquity" means: 'ongoing lifestyle sins'. The word "mystery" means: 'something that God hides until He chooses to reveal it'. The phrase "the mystery of iniquity doth already work" means: 'There are ongoing lifestyle sins going on in the world that most of the world is not aware of and that they deny if they are told about these sins. These "mysteries" include the signs that "Jesus" said would precede the "great tribulation" and things like the preparation for the "mark of the beast"'.
 - c. The word "let", in the Bible, has a different meaning than in common English. In this phrase it means: 'hinder'. The phrase "only he who now letteth will let" means: 'God's "Holy Spirit" currently hinders the work of devils while not preventing it all together'.
 - d. The phrase "until he be taken out of the way" means: 'God's "Holy Spirit" will continue to hinder the work of devils this until He is removed from this physical reality by the Rapture'.
6. [C2-S6](#) What will happen to the "beast" of [Revelation 13](#). As already mentioned for the second prior sentence, this sentence must be understood symbolically and within the context.
 - a. The word "Wicked" is a name because it is capitalized. This is another identifier for "that man of sin be revealed, the son of perdition" of [2Tessalonians 2:3-4](#). The phrase "And then shall that Wicked be revealed" means: 'The "beast" of [Revelation 13](#) will not be revealed until after God's "Holy Spirit" is removed from this physical reality'. Now, he will not do the prophesied action, which will reveal him for who he is and will do so to the entire world, until the middle of the "great tribulation". However, that does not prevent some people from realizing the truth before that. Therefore, the claim that he will be completely hid until the middle of the "great tribulation" has no basis in the Bible and, probably, is a lie from devils.
 - b. The phrase "whom the Lord shall consume with the spirit of his mouth" is the same message as [Revelation 19:20](#), only said a different way.

- c. The phrase "and shall destroy with the brightness of his coming" references [Revelation 19:19](#). The "beast", of [Revelation 13](#), will gather all of "the kings of the earth, and their armies...to make war against him that sat on the horse (Jesus Christ)". And, He will destroy all of them as He returns to this world to rule and reign.
 - d. The phrase "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish" means that the "beast" of [Revelation 13](#) will do miracles and "deceive...them that perish" into believing that he is "Christ".
 - e. The phrase "because they received not the love of the truth" means that these people were deceived because they wanted to believe a lie ("they received not the love") and they refused to use the true way to find "the truth".
 - f. The phrase "that they might be saved" means that we have to "received the love of the truth" if we truly wish to be "saved".
7. [C2-S7](#) God will confirm them in the lie that they choose to believe.
- a. The word "And" means: 'This sentence is added to the prior sentence'. This sentence tells us what God will do to people who are not "saved", before the Rapture, "because they received not the love of the truth". This sentence is dealing with people who had a chance to hear the Gospel, and rejected it, before the Rapture. It does not include the people who did not reject the Gospel and can be saved during the "great tribulation".
 - b. The phrase "for this cause God shall send them strong delusion, that they should believe a lie" means: 'The people identified will never get saved even though they remain alive until "our Lord Jesus Christ" returns to this world'.
 - c. The phrase "That they all might be damned who believed not the truth, but had pleasure in unrighteousness" identifies their attitude and actions which caused them to be condemned.
8. [C2-S8](#) But believers aren't like those whom God destroys. Please see the detail note for this sentence to see a comparison of the character traits of each group, as reported in this epistle.
- a. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going on a different direction'. And, the change in direction is because the people of this church had a proven that they had a different attitude and different actions than the people identified in the prior sentence.
 - b. The phrase "we are bound to give thanks alway to God for you" means that the pastors are required "to give thanks alway to God for you".
 - c. The word "brethren" means: 'These people were saved, baptized and active members of the church'. People who make a profession, but do not get baptized and join the church, are not part of "the family of God" and, therefore, are not true Biblical "brethren".
 - d. The phrase "beloved of the Lord" means that they were "loved" by "the Lord" personally. Yes, "God so loved the world", but that is not personal until someone becomes a true "child of God" and starts obeying "the Lord". Yes, people can argue that God and "Jesus" love the lost, but that is not true for "the Lord" once we include the true Biblical meaning of "Lord".
 - e. The phrase "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"
 - i. The word "salvation", in the Bible, means: 'having an ongoing personal relationship with God. During the 'Church Age', it means having the indwelling "Holy Spirit" and God's life in you'. one critical

thing to remember is that all forms of "life" grow. Our phrase is speaking about growing our spiritual life while we are in this world.

- II. The word "sanctification" means: 'set aside from sin and for God's service. Or, as Webster's 1828 claims: The act of making holy'.
- III. The phrase "salvation through sanctification" means: 'God increases our spiritual life through His making us holy and separating us from sin and using us for His service'.
- IV. The phrase "and belief of the truth" means that believing "the truth" also increases our spiritual life.
- V. The phrase "God hath from the beginning" means: 'This was God's plan before He saved us'.

Please use the link in the sentence above and see the notes for [Romans C8S1](#); [Galatians C6S8](#) and [Hebrews 8:10-LJC](#) about the word "Spirit". The functional definition is: 'An intelligent being from the spiritual reality which is a super-set of the physical reality'. As seen in the summary part of the [Study on Spirit](#), '*We are made spiritually alive when God's spirit quickens our spirit*'. That study also provides links to many more verses which teach the same doctrine. Please use his link for [links to every usage in the Bible](#) where we find the phrase "Spirit of the Lord". Please see the note for [Romans C11S13](#) about the phrase "spirit of slumber". Please see the note for [Galatians 6:1 in Word Study on Spirit](#) for links to every place where we find the word "spiritual". Please see the notes for [Romans C8S40](#); [Ephesians C6S8](#) about the phrase "spiritual powers". Please see the note for [1Peter C1S11](#) about the phrase "spiritual verses physical". Please see the notes for [Word Study on Spirit](#); [Romans C14S20](#) and [Colossians C3S5](#) about the phrase "unclean spirits". Please see the note for please see the [Word Study on Holy Ghost](#) for links to every place in the Bible where we find the phrase "Holy Ghost".

- VI. The phrase "God hath...chosen you" means: 'God made a plan for our personal life and chose us to fulfil His plan'. However, we each have a free will and can accept or reject God's plan for our life.
 - f. The phrase "Whereunto he called you by our gospel" means: 'God calls each saved person to His personal plan for their life by using "the gospel" to, first, lead us to "salvation" and after that, to "sanctification"'.
 - g. The phrase "to the obtaining of the glory of our Lord Jesus Christ" means: 'God made His plan so that we could "obtain the glory of our Lord Jesus Christ", in our current physical life, and then display that "glory" for the world to see and to attract people to "our Lord Jesus Christ". God also made His plan so that we could "obtain the glory of (that belongs to) our Lord Jesus Christ", and have it as our own "glory" in Heaven'.
9. [C2-S9](#) What the saved are to do because of these differences.
- a. The word "Therefore" means: 'What follows this word is the conclusion based upon what came before it'.
 - b. The word "brethren" means: 'These people were saved, baptized and active members of the church'. People who make a profession, but do not get baptized and join the church, are not part of "the family of God" and, therefore, are not true

Biblical "brethren". Paul is writing this epistle, and this command, to true Biblical "brethren", because they are the only people who will truly obey both.

- c. The word "fast" means: 'Don't let go for any reason'. The phrase "stand fast" means: 'stay in place like a soldier in a battle and don't change our doctrine for any non-Biblical reason'. And, since our doctrine is supposed to be based upon "the word of God", we should never change it for any reason.
- d. The phrase "and hold the traditions which ye have been taught" must be considered in context. Back in [2Thessalonians 1:4](#), we read: "persecutions and tribulations that ye endure". They had these conditions because they were taking the Gospel to their country and to the next country and lying ministers of Satan were trying to get them to stop doing that. Therefore, spreading the Gospel was "the traditions which ye have been taught" and was what they were to "hold fast". However, applying this phrase to any other religious traditions is taking the phrase out of the context of the message of this epistle.
- e. The phrase "whether by word, or our epistle" also needs to be consider as instruction given before the New Testament was completed. God was still using the "words" of apostles. Today, we are to "hold fast" to what is literally written in "the word of God".

10. [C2-S10](#) Comfort comes after accepting the truth.

- a. The word "Now" means: 'After you understand what was said before this'. This is the last sentence of a chapter on prophecy which deals with "our Lord Jesus Christ" returning to rule this world and bring judgment on "hem that know not God, and that obey not the gospel of our Lord Jesus Christ". Those were the people who were giving these church members "persecutions and tribulations". And, our sentence is saying: 'After you understand what will happen to them, then here is what will happen to you'.
- b. The phrase "our Lord Jesus Christ himself, and God, even our Father" identifies Who will do the actions of this sentence. These blessings do not come from the preachers, who are only the messengers, but come from God himself.
- c. The phrase "which hath loved us" tells us God's motivation for blessing us.
- d. The phrases "hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work" tell us the blessings from God given to people who devote their life to the service of God.
 - I. The phrase "hath given us everlasting consolation" means that God gave us what we need to deal with problems in this life.
 - II. The phrase "and good hope through grace" means that "good hope" will keep us looking to the future. However, this is "through grace" and we must spiritually mature if we want to increase the "grace" that God gives to us personally.
 - III. The phrase "Comfort your hearts" means: 'Give you peace while you go through problems in this life. The peace comes from realizing the presence of the Lord with us in our trouble'.
 - IV. The word "stablish" means: 'To set and fix firmly or unalterably; to settle permanently'. The phrase "stablish you in every good word and work" means: God, Who does not change, will give us never-changing doctrines ("word") and never-changing service to God ("work") when we devote our current life to the service to God.

Chapter 3

Chapter Theme: Separate yourselves from those who live wrong.

In Chapter 2, Paul has dealt with the doctrinal error which motivated this epistle. He has told them how to see the difference between those who are following error and those who are obeying God. Now in the first five sentences of Chapter 3, Paul uses "Lord" five (5) times (once in each sentence). Paul is making it very clear that the commandment of this chapter is not optional. We will answer for obeying or disobeying these commandments when we face our "Lord". When we allow people to remain within the church while teaching doctrinal error we support confusion about what the Bible truly teaches, we erode the authority of our "Lord" among men and we help the devil to send souls to Hell and the Lake of Fire.

1. **C3-S1** Pray about spreading true doctrine.
 - a. The word "Finally" means that Paul is finishing the subject, of the prior chapter, and is ready to start a new subject. Where the prior chapter was giving us prophecy, this chapter is telling us how to live based upon that prophecy.
 - b. The word "brethren" means: 'These people were saved, baptized and active members of the church'. People who make a profession, but do not get baptized and join the church, are not part of "the family of God" and, therefore, are not true Biblical "brethren".
 - c. The phrase "pray for us" means: 'This is the main job that true Biblical "brethren" have in their relationship to their pastor'.
 - d. The phrase "that the word of the Lord may have free course, and be glorified, even as it is with you" tells us why the prior commandment was given.
 - I. The phrase "that the word of the Lord may have free course" means: 'People get upset when their pastor corrects them. But, he has to give them "the word of the Lord" when they are doing wrong in order for them to avoid judgment by "the Lord". Therefore, we are to pray that the pastor can use "the word of the Lord" to correct people when necessary and that they will accept the correction as coming from "the Lord".'
 - II. The phrase "may have free course" was just dealt with and means: 'Will be accepted as correction coming from "the Lord" and not from the pastor.'
 - III. The phrase "and be glorified" means: 'This is added to the correction. We are to pray that people will "glorify" "the Lord", when they are corrected, instead of attacking the pastor. And, they are to "glorify" "the Lord" because His corrections are to prevent greater future punishment.'
 - IV. The phrase "even as it is with you" means: 'These church members accepted correction with a godly attitude. We are to pray that other church members do the same ("even as")'.
 - e. The phrase "And that we may be delivered from unreasonable and wicked men" means: 'These are the kind of people who reject correction from the pastor. And, unfortunately, these types of people are found in churches and claiming to be saved'.
 - f. The phrase "for all men have not faith" means: 'This is why these types of prayers are needed'. Notice that this sentence is mainly applied to saved church

members. Even though someone may be a saved church member, that does not mean that they have enough "faith" to accept correction.

2. C3-S2 The "Lord" will keep the saved from becoming evil.
 - a. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is because the people of this church had a proven that they had a different attitude and actions than the people identified in the prior sentence.
 - b. The phrase "But the Lord is faithful" means: 'We are to not rely upon our own ability. We are to obey "the Lord" because He "is faithful" and will always do what is best for our long-term good'. Our thoughts and feelings often disagree, but, "For who hath known the mind of the Lord? or who hath been his counsellor?" (Romans 11:34).
 - c. The phrase "who shall stablish you" means: 'It is "the Lord" Who keeps our faith and our works stable'.
 - d. The phrase "and keep you from evil" means: 'It is "the Lord" Who keeps us "from evil" by restricting us from doing things which would lead us into doing "evil"'.
3. C3-S3 The "Lord" will convince the saved to obey.
 - a. The word "And" means: 'This sentence is added to the prior sentence'. This sentence tells us how the work of "the Lord", in the life of saved people who obey "the Lord", affects their pastor.
 - b. The phrase "we have confidence in the Lord touching you" means: Their "confidence" was in "the Lord" and not in the people. Where people naturally do not want to obey, "the Lord" motivated obedience in people who are submitted to "the Lord".
 - c. The word "ye" means: 'each and every one of you personally'. The phrase "that ye both do and will do the things which we command you" means that the pastors were confident that "the Lord" would motivate obedience in these people because the commandments from the preachers actually came from "the Lord". That is one reason why pastors need to preach what "the word of God" says and not preach their own opinion nor religious traditions.
4. C3-S4 The "Lord" "direct our hearts".
 - a. The word "And" means: 'This sentence is added to the prior sentence'. This sentence tells us what "the Lord" will do in our own life when we are submitted to Him.
 - b. The phrase "direct your hearts into the love of God" means: 'We are to let "the love of God" direct how we think, feel and make decisions of our will'. When we let "the love of God" be "spread abroad" through our life, that is what the Bible calls "charity" (1Corinthians 13).
 - c. The word "patient" means: 'Having the quality of enduring evils without murmuring or fretfulness; sustaining afflictions of body or mind with fortitude, calmness or Christian submission to the divine will'. The phrase "into the patient waiting for Christ" means: 'We are to endure the many problems of life with this godly attitude and the knowledge that we will receive our reward when we return with Christ to help Him rule this world'. Notice that it is "the Lord" Who will "direct your heart" into this attitude and activity. That is because promises from "the Lord" have the weight of law behind them and His promises are guaranteed by His power and authority.
5. C3-S5 Command to "withdraw yourselves from every brother that walketh disorderly".

- a. The word "Now" means: 'After you understand what was said before this'. Please notice that every sentence before this sentence, in this chapter, gives us a commandment from "the Lord". These are things that we will be judged for obeying or disobeying and for how well we obey. In addition, our current sentence says: "in the name of our Lord Jesus Christ", which means: 'in the power and authority of our Lord Jesus Christ'. And, our current sentence says: "Now we command you, brethren". This means that the "command" came from Paul and the other pastors using 'in the power and authority of our Lord Jesus Christ' because they were allowed to do that as pastors and with Paul being a true Biblical apostle. What we see here is a change from never-changing laws to an application of a law from "our Lord Jesus Christ". And, this sentence starts with the word "Now" so that we will understand this difference.
 - b. As already written, the phrase "we command you, brethren" means that the "command" came from pastors. "Our Lord Jesus Christ" gives that authority to pastors.
 - c. The phrase "in the name of our Lord Jesus Christ" tells us the true authority behind this command.
 - d. The phrase "that ye withdraw yourselves from every brother that walketh disorderly" means: 'Stop associating with any saved person who stops living according to the commandments of the Bible'.
 - e. The "tradition" included the doctrines from the Bible as well as the applications of "the word of God" within their culture. The phrase "and not after the tradition which he received of us" means: 'leave anyone who is trying to change the way that you have been taught to serve God'. In particular, these people had been taught to each personally take the Gospel to everyone that they could and to live holy. And, they had preachers coming in there telling them to live lives of sin and to stop taking the Gospel to everyone who submit to their religious rules. These doctrinal errors were what Paul was writing them to not accept and, in this phrase, he is telling them to kick out of the church anyone who was telling them to make these types of changes.
6. C3-S6 Follow Paul's example of how to act.
- a. The word "For" means: 'this sentence tells us why the prior sentence is true'. There, Paul gave a "command". In this sentence, Paul writes that he personally lived what he commanded and that his life is an example to follow. A true godly person lives what they preach.
 - b. The word "ye" means: 'each and every one of you personally'. The phrase "yourselves know how ye ought to follow us" means: 'Paul, and his team, live an example of godly living and taught these people to personally follow the examples given'.
 - c. The phrases "for we behaved not ourselves disorderly among you; 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" list several ways how Paul and his team were examples to these people.
 - I. The phrase "for we behaved not ourselves disorderly among you" means: 'Paul, and his team, did not act like culture and law allowed but restricted their attitudes and actions to what pleased God'.
 - II. The phrase "Neither did we eat any man's bread for nought" means: 'Paul, and his team, did not demand that the church members provide for their physical needs without payment. They did not insist that their preaching was sufficient payment for things which they used'.

- III. The phrase "but wrought with labour and travail night and day, that we might not be chargeable to any of you" means: 'Paul, and his team, earned a living and paid for their own physical needs'.
 - IV. The phrase "that we might not be chargeable to any of you" tells us why they acted like they did.
 - d. The phrase "Not because we have not power" means: 'Paul, and his team, could have demanded that the newly saved people support them financially and in every other physical way. They had "power" to demand such ministers of the Gospel. However, as our next phrase says, they chose to not exercise their rights'.
 - e. The phrase "but to make ourselves an ensample unto you to follow us" means: 'This is why they showed these people how to live godly lives and told them to follow the examples'.
- 7. C3-S7 This command has not changed.
 - a. The word "For" means: 'this sentence tells us why the prior sentence is true'.
 - b. The phrase "even when we were with you, this we commanded you" means: 'Paul, and his team, commanded them about how to deal with lazy people and sinners who try to take advantage of God's church and God's people'.
 - c. The phrase "that if any would not work, neither should he eat" means: 'God does not support a lazy person'. Lazy people can have a big sob story, but if they truly get hungry enough then they will go to work in order to provide for their own physical needs. Many lazy people try to take advantage of the caring and loving attitude of God's churches and people. However, giving to the lazy, and encouraging them to remain lazy, is not teaching them to be godly but is teaching them to be like a devil and to take advantage of others.
- 8. C3-S8 There are some in the church who have not obeyed the command and example.
 - a. The word "For" means: 'this sentence tells us why the prior sentence is true'. This is why Paul is bringing up prior teaching and examples. Here, Paul will correct error that is in this church.
 - b. The phrase "we hear that there are some which walk among you disorderly" means: 'There are church members who are not following the rules of the church for how to live a godly example and for how to bring glory to "the name of the Lord Jesus Christ"'.
 - c. The phrase "working not at all, but are busybodies" means: 'These people expected everyone else to provide for their physical needs while they were gossips and telling everyone else how to live their life'. I imagine that there were some people who proclaimed themselves to be self-appointed preachers and expected the church to support them just like how the preachers who came in preaching doctrinal error expected support for giving out lies.
- 9. C3-S9 This command comes from "our Lord Jesus Christ". The word "Now" means: 'After you understand what was said before this'.
 - a. The phrase "them that are such" references the people identified in the prior sentence.
 - I. The phrase "we command" means: 'This command comes from their pastor, who is their God-given human authority'.
 - II. The phrase "by our Lord Jesus Christ" means: 'This command comes backed by all of the power and authority of: "our Lord Jesus Christ"'. Please notice that our chapter uses the title of "Lord", by itself, six (6) times. Please also notice that our chapter uses the title of "Lord Jesus Christ", three (3) times. There can be no doubt, unless

someone is a liar representing a devil, that the saved will be judged for how well they obey this "command and exhort".

- III. The phrase "and exhort" means: 'The pastors are encouraging the saved to obey this command so that they will be blessed and not punished'.
 - b. The phrase "that with quietness they work" means: 'Shut your mouth, stop being a "busybody", earn your own living and stop trying to tell everyone else how to live'. Please notice that these people were ordering others around based upon their own opinion. This is totally different from a pastor telling people what God, and "the word of God", says. And, we can see this by the context and with how many times that Paul uses the title of "Lord" in this chapter and in this epistle. He is not basing anything on his own opinion but bases everything on the power and authority of the "Lord".
 - c. The phrase "and eat their own bread" means: 'Provide for your own physical needs'. If your provision only provides rice and fish head soup, then that is what you eat. If you want more, then do what is necessary to get more. Do not beg others to provide what God has commanded you to provide.
10. C3-S10 "be not weary in well doing".
- a. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is because the people of this church had proven that they had different attitude and actions than the people identified in the prior sentence.
 - b. The word "brethren" means: 'These people were saved, baptized and active members of the church'. People who make a profession, but do not get baptized and join the church, are not part of "the family of God" and, therefore, are not true Biblical "brethren".
 - c. The phrase "be not weary in well doing" means: 'Don't get tired of doing what God commanded you to do'. God always puts His people through a test first, to prove to everyone that they will be "faithful" no matter what the circumstances are. After that, God provides for His people who obeyed the command to "be not weary in well doing".
11. C3-S11 How to treat the disobedient.
- a. The word "And" means: 'This sentence is added to the prior sentence'. This sentence tells us how to deal with people who refuse to obey this epistle where the prior sentence encouraged people to obey.
 - b. The phrase "if any man obey not our word by this epistle" identifies who this sentence is to be applied to.
 - c. The phrase "note that man, and have no company with him" tells us how to treat such people.
 - d. The phrase "that he may be ashamed" tells us why.
12. C3-S12 The attitude to have with the disobedient.
- a. The phrase "Yet count him not as an enemy" means: 'What to not do'.
 - b. The phrase "but admonish him as a brother" means: 'What to do'.
13. C3-S13 After obedience comes peace.
- a. The word "Now" means: 'After you understand what was said before this'. This is a result of obeying all that is commanded in this epistle.

- b. The phrase "the Lord of peace himself" means: 'God is in control of who gets "peace"'. You can not receive true "peace" from any other source.
 - c. The phrase "give you peace always by all means" 'No matter what is going on in your life and no matter what cause of problems exist, God can use those things to give you "peace"'.
14. **C3-S14** "The Lord be with you all". This is the final blessing to the members of this church from their pastor.
15. **C3-S15** Assurance that this epistle came from Paul. This is a very critical sentence to understand.
- a. The phrase "The salutation of Paul with mine own hand" means: 'Paul personally signed every epistle that he wrote'. There were liars sending epistles with doctrinal error and claiming that they came from Paul. Thus, he is telling them, and us, to reject any claim that he wrote an epistle that he did not personally sign. This includes the epistle to the **Hebrews**.
 - b. The phrase "which is the token in every epistle: so I write" means: 'Paul's personal signature is what we are to look for'.
16. **C3-S16** "The grace of our Lord Jesus Christ be with you all". This final blessing is to everyone who reads, and obeys, this epistle.
17. **C3-S17** "Amen". This doubles the prior sentence and makes it something which is enforced by the law of God.

God in 2Thessalonians

of God:	
Churches	1:4
Judgment	1:5
Kingdom	1:5
Grace	1:12
Temple	2:4
Love	2:16 , 3:5
in God:	
church of the Thessalonians	1:1
from God:	
Grace unto you, and peace	1:2
everlasting consolation and good hope	2:16
Thank God:	1:3 , 2:13
a righteous thing with God:	1:6
God do:	
fulfil all the good pleasure of <i>his</i> goodness	1:11
send strong delusion	2:11

chosen your to salvation through sanctification	2:13
false god:	2:4

Q&A for 2Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a. Be not weary in well doing but continue to do right.
2. What error did Paul deal with in 1Thessalonians and how is it related to the error dealt with here?
 - a. In 1Thessalonians, Paul corrected the error that the “*Lord*” would not return. Now he is correcting the error that the “*Lord*” would return immediately and that there would be no time of Great Tribulation.
3. Why was the “*Lord*” the main role of the Son of God that was referenced in 1Thessalonians and 2Thessalonians?
 - a. The Jews who refused to believe the Gospel started a riot to run Paul and team out of town. They then followed him to Berea and did the same and sent people everywhere Paul went to cause trouble. It was Jews from this area who started the riot in Jerusalem that resulted in Paul's arrest and eventual beheading. These people insisted that they did not have to obey the law nor respect legal authority. Therefore, the ultimate legal authority for all of creation dealt with them and their error.
4. What is the difference in the people dealt with in 1Thessalonians and 2Thessalonians?
 - a. In 1Thessalonians, Paul was dealing with preachers who taught doctrinal error. Now in 2Thessalonians, Paul is dealing with church members who claim to be saved while teaching doctrinal error.
5. What does our first chapter tell us about the difference of these two types of people as seen by God?
 - a. God recognizes and separates the faithful from the unbelievers and gives each different, but appropriate rewards.
6. What does the second chapter tell the believers to do about error taught by others within the church?
 - a. We are told to not be “*shaken in mind or troubled*” by false doctrine.
7. What does the third chapter tell the believers to do about others within the church who teach error and by what authority does he command this?
 - a. The “*Lord*” commands us to separate yourself from them.
8. What are the things which belong to God that our epistle tells us about?
 - a. churches, judgment, kingdom, grace, temple, love
9. What verses tell us about a false god and what are his true Biblical titles?
 - a. 2:3-4 calls him “*the son of perdition*” and Revelation calls him the “*beast*”.
10. What title does false doctrine give him and why is that title false?
 - a. Doctrinal error calls him ‘the Antichrist’. This is wrong because 1John and 2John tells us that there are many true Biblical “*antichrists*”, while doctrinal error claims that there is only one, and 1John and 2John warn us that true Biblical “*antichrists*” are in the world today while doctrinal error claims that he is not here yet so that we will ignore the Biblical warnings. In addition, “*anti*” means against and true Biblical “*antichrists*” are against our maintaining our ongoing personal relationship with Christ. However, when the “*beast*” is revealed in Revelation, the church and Christ are in Heaven. Therefore, it is impossible for him to be against anyone exercising this relationship on Earth.

Chapter 1

1. What is the theme of this chapter?
 - a. God recognizes the difference between people who are faithful to Him and those people who are His enemies.
2. Why did Paul say that the preachers gave thanks for these saved people?
 - a. "your faith groweth exceedingly"
 - b. "the charity of every one of you all toward each other aboundeth"
 - c. "we ourselves (can) glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure"
3. What does Paul say that this testimony proved in the court of God?
 - a. Their testimony was "a manifest token of the righteous judgment of God" (evidence that God's judgment to save them was "righteous"), "that ye may be counted worthy of the kingdom of God" (each and every one of them personally were "worthy" of receiving God's character in their life ("the kingdom of God")).
4. What would God do, as a result, to "them that trouble you"?
 - a. God would "recompense tribulation to them that trouble you". Note: This promise was made to saved people who had "patience and faith in all your persecutions and tribulations that ye endure". The promise is not made to other people.
5. What are these people told to do about their problems and the people causing them?
 - a. "to you who are troubled rest with us". Note: According to Hebrews 4, "rest" means concentrate on doing God's work in His kingdom and trust Him to take care of all of your needs especially your physical needs.
6. When will God do this?
 - a. God will do this at the Second Coming of our "Lord Jesus Christ", which is when He will return to rule for 1,000 years.
7. What will happen to these other people?
 - a. "The Lord Jesus shall be revealed...in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power".
8. Why will these saints be in the 1,000-year reign of Christ and not in Hell with the people just discussed?
 - a. "because our testimony among you was believed". That is, they believed that they had to be true to God and be a true witness in spite of tribulation and persecution.
9. What was Paul's prayer for them?
 - a. "that our God would count you worthy of *this* calling"
 - b. "that our God would...fulfil all the good pleasure of *his* goodness" in their lives
 - c. "that our God would...do the work of faith with power" in their lives
 - d. "That the name of our Lord Jesus Christ may be glorified in you"
 - e. "and ye in him"
10. How does God determine how much of these promises He puts into each believer's life?
 - a. "according to the grace of our God and the Lord Jesus Christ". According to Romans 12:3, this is "according as God hath dealt to every man the measure of faith". That is, the more "faith" that we have in our life, the more of this "grace", and the promises, that God can give us.

Chapter 2

1. What is the theme of this chapter?
 - a. Don't be troubled by lies: do right and trust God.
2. Who must be removed before the "beast" (the one called 'The Antichrist' by doctrinal error) is revealed? How do we know this?
 - a. The Holy Spirit must be removed because 2:6-7 says "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." In the Bible, the word "let" means the opposite of what we normally think. The Holy Spirit "withholdeth" / "letteth" until the Holy Spirit is removed from this Earth.
3. According to the context, what is the "falling away"?
 - a. That is what is called the 'Rapture', which was the subject of the first letter to this church. All truly saved have the Holy Spirit indwelling them and they can not lose that indwelling. The Holy Spirit can not be removed from this Earth without also taking all saved who have the indwelling Holy Spirit.
4. Why is the language of this chapter not clearer?
 - a. This is like Jesus talking in parables. Matthew 13:11 and Luke 8:10 say "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." Within our chapter we read a similar thing in 2:11-12 ("And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness"). Only people who have the indwelling Holy Spirit to help them can understand this correctly.
5. Why does our first sentence say what it does?
 - a. The saved in this church were listening to doctrine that came from lost people. That doctrine was based upon the "strong delusion" that God sent them. Paul is telling the saved to not listen to prophecy or 'Bible interpretation' which comes from lost people or from carnal saved people because they have been "deluded" and will cause confusion if people try to mix their error with Bible truth.
6. Who are the people who avoid being "deluded" and where does our chapter tell us this?
 - a. In 2:13-14 we read, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth". Here we see two requirements: "sanctification of the Spirit" (separation from worldly ways through obeying God's Holy Spirit) and "belief of the truth" (finding and believing what the Bible says).
7. What else are these people promised according to this sentence?
 - a. "the obtaining of the glory of our Lord Jesus Christ".
8. How do we know that people who do not meet these requirements do not receive these blessings, even if they are saved?
 - a. The sentence structure limits the blessings to the people identified within the same sentence. In addition, the context of the chapter makes it clear that God is using Paul to identify two groups who get different results from God. Anyone not matching the identification of this sentence receives "delusion", which is the other result. They will believe that they get the blessing even while refused by God.
9. What is our concluding command?
 - a. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle". Forget all of the 'latest and greatest' books and messages on prophecy and concentrate on doing the will of God.
10. If we understand and obey the message of this chapter, what are we promised?
 - a. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work".

Chapter 3

1. What is the theme of this chapter?
 - a. Separate yourselves from those who live wrong.
2. What is significant by the use of "Lord" within this chapter?
 - a. The first 5 sentences each use "Lord", the middle sentence uses "Lord" and the end of our chapter uses "Lord". This chapter is giving us commands from the highest authority in all of existence and warning us that we will be judged according to our level of obedience.
3. Why are we told to separate from people who claim to be saved and yet teach and live in error?
 - a. This is the second epistle that had to be written to correct error from those people which caused problems to God's people. God is not going to keep having people add to His Word for every little lie that Satan gets people to come up with. If God's people obey and separate from the source of lies, and refuse to listen if people bring them lies, then God's people won't have these problems and they can concentrate of serving the Lord.
4. What does our chapter say to support the prior answer?
 - a. "Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men have not faith*". Our sentence says that men who "*have not faith*" are "*unreasonable and wicked*" and keep "*the word of the Lord (from having) free course*".
5. What is meant by "*But the Lord is faithful, who shall stablish you, and keep you from evil*"?
 - a. The "Lord" can be relied upon to remain the same ("*faithful*") and will not keep giving us different and opposing ways to live ("*who shall stablish you*"). The so-called prophecies of this world constantly change as seen by looking at the changed doctrinal error preached by them when comparing the first epistle to this church to this one. In addition, such people justify "*evil*" behavior while God's truth will "*keep you from evil*".
6. How do we know that we are following God's truth?
 - a. We will evidence within our lives that "*the Lord direct your hearts into the love of God, and into the patient waiting for Christ*".
7. What command does our chapter give us twice concerning people who teach doctrinal error?
 - a. 3:6 says: "*Now 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*".
 - b. 3:14 says: "*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*".
8. What are the commandments, within this chapter, to God's people who are trying to serve Him?
 - a. "pray for us" (your pastors).
 - b. "do the things which we command you"
 - c. Let "*the Lord direct your hearts into the love of God, and into the patient waiting for Christ*"
 - d. "*ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us*".
 - e. Follow the example of Godly pastors.
 - f. "*if any would not work, neither should he eat*". (STOP helping beggars who can work or children who should be in school.)
 - g. Don't "*walk disorderly*".
 - h. Don't be a "*busybody*".
 - i. "*with quietness work, and eat (your) own bread*".
 - j. "*be not weary in well doing*".
 - k. "*have no company with...any man obey not our word by this epistle*".
 - l. "*admonish (people living in doctrinal error) as a brother*".

- m. Have the “peace” of “the Lord of peace”.
 - n. Keep “the Lord” with you.
9. What are we promised if we obey these commands?
- a. “The grace of our Lord Jesus Christ”.
10. What does the final “Amen” mean?
- a. This doubles the prior sentence and makes it a law from God that all saved are to believe. The obedient will have “the grace of our Lord Jesus Christ” and the disobedient will be denied it.

Questions for 2Thessalonians Class

Epistle Overview

1. What is the theme of this epistle?
 - a.
2. What error did Paul deal with in 1Thessalonians and how is it related to the error dealt with here?
 - a.
3. Why was the “*Lord*” the main role of the Son of God that was referenced in 1Thessalonians and 2Thessalonians?
 - a.
4. What is the difference in the people dealt with in 1Thessalonians and 2Thessalonians?
 - a.
5. What does our first chapter tell us about the difference of these two types of people as seen by God?
 - a.
6. What does the second chapter tell the believers to do about error taught by others within the church?
 - a.
7. What does the third chapter tell the believers to do about others within the church who teach error and by what authority does he command this?
 - a.
8. What are the things which belong to God that our epistle tells us about?
 - a.
9. What verses tell us about a false god and what are his true Biblical titles?
 - a.
10. What title does false doctrine give him and why is that title false?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. Why did Paul say that the preachers gave thanks for these saved people?
 - a.
 - b.
 - c.
3. What does Paul say that this testimony proved in the court of God?
 - a.
4. What would God do, as a result, to “them that trouble you”?
 - a.

5. What are these people told to do about their problems and the people causing them?
 - a.
6. When will God do this?
 - a.
7. What will happen to these other people?
 - a.
8. Why will these saints be in the 1,000-year reign of Christ and not in Hell with the people just discussed?
 - a.
9. What was Paul's prayer for them?
 - a.
 - b.
 - c.
 - d.
 - e.
10. How does God determine how much of these promises He puts into each believer's life?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. Who must be removed before the “beast” (the one called 'The Antichrist' by doctrinal error) is revealed? How do we know this?
 - a.
3. According to the context, what is the “falling away”?
 - a.
4. Why is the language of this chapter not clearer?
 - a.
5. Why does our first sentence say what it does?
 - a.
6. Who are the people who avoid being “deluded” and where does our chapter tell us this?
 - a.
7. What else are these people promised according to this sentence?
 - a.
8. How do we know that people who do not meet these requirements do not receive these blessings, even if they are saved?
 - a.
9. What is our concluding command?
 - a.
10. If we understand and obey the message of this chapter, what are we promised?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is significant by the use of “Lord” within this chapter?
 - a.
3. Why are we told to separate from people who claim to be saved and yet teach and live in error?
 - a.
4. What does our chapter say to support the prior answer?
 - a.
5. What is meant by, “But the Lord is faithful, who shall stablish you, and keep *you* from evil”?
 - a.
6. How do we know that we are following God's truth?
 - a.
7. What command does our chapter give us twice concerning people who teach doctrinal error?
 - a.
 - b.
8. What are the commandments, within this chapter, to God's people who are trying to serve Him?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
 - m.
 - n.
9. What are we promised if we obey these commands?
 - a.
10. What does the final “Amen” mean?
 - a.