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**Word Pictures in  
the New Testament -  
2 Thessalonians**

**A. T. Robertson**





## Word Pictures in the New Testament - 2 Thessalonians

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**Description:** A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

**Subjects:** The Bible  
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# **Word Pictures in the New Testament**

**2 Thessalonians**

**A.T. Robertson**

## Chapter 1

1:1 **Paul, etc.** [*Paulos, etc.*]. This address or superscription is identical with that in [1Th 1:1](#) save that our [*hēmōn*] is added after **Father** [*patri*].

1:2 **From God the Father and the Lord Jesus Christ** [*apo theou patros kai Kuriou Iēsou Christou*]. These words are not genuine in [1Th 1:1](#), but are here and they appear in all the other Pauline Epistles. Note absence of article both after [*en*] and [*apo*], though both God and Lord Jesus Christ are definite. In both cases Jesus Christ is put on a par with God, though not identical. See on [1Th 1:1](#) for discussion of words, but note difference between [*en*], in the sphere of, by the power of, and [*apo*], from, as the fountain head and source of grace and peace.

1:3 **We are bound** [*opheilomen*]. Paul feels a sense of obligation to keep on giving thanks to God [*eucharistein tōi theōi*], present infinitive with dative case) because of God's continued blessings on the Thessalonians. He uses the same idiom again in [2:13](#) and nowhere else in his thanksgivings. It is not necessity [*dei*] that Paul here notes, but a sense of personal obligation as in [1Jo 2:6](#) (Milligan). **Even as it is meet** [*kathōs axion estin*]. [*Opheilomen*] points to the divine, [*axion*] to the human side of the obligation (Lightfoot), perhaps to cheer the fainthearted in a possible letter to him in reply to Paul's First Thessalonian epistle (Milligan). This adjective [*axios*] is from [*agō*], to drag down the scales, and so weighty, worthy, worthwhile, old word and appropriate here. **For that your faith groweth exceedingly** [*hoti huperauxanei hē pistis humōn*]. Causal use of [*hoti*] referring to the obligation stated in [*opheilomen*]. The verb [*huperauxanō*] is one of Paul's frequent compounds in [*huper*] [*huper-bainō*], [1Th 4:6](#); [*huper-ek-teinō*], [2Co 10:14](#); [*huper-en-tugchanō*], [Ro 8:26](#); [*huper-nikaō*], [Ro 8:37](#); [*huper-pleonazō*], [1Ti 1:14](#)) and occurs only here in N.T. and rare elsewhere (Galen, Dio Cass.). Figure of the tree of faith growing above [*huper*] measure. Cf. parable of Jesus about faith-like a grain of mustard seed ([Mt 13:31f.](#)). **Aboundeth** [*pleonazei*]. Same verb in [1Th 3:12](#), here a fulfilment of the prayer made there. Milligan finds *diffusive* growth of love in this word because of "each one" [*henos hekastou*]. Frame finds in this fulfilment of the prayer of [1Th 3:12](#) one proof that II Thessalonians is later than I Thessalonians.

1:4 **So that** [*hōste*]. Another example of [*hōste*] and the infinitive [*enkauchāsthai*] for result as in [1Th 1:7](#) which see. **We ourselves** [*autous hēmas*]. Accusative of general reference with the infinitive, but not merely [*hēmās*] (or [*heautous*], perhaps in contrast with [*en humin*] (in you), as much as to say, "so that we ourselves, contrary to your expectations, are boasting" (Frame). [*Enkauchaomai*] occurs here alone in N.T., but is found in the LXX and in *Aesop's Fables*, proof enough of its vernacular use. Paul was not above praising one church to other churches, to provoke them to good works. Here he is boasting of Thessalonica in Macedonia to the Corinthians as he did later to the Corinthians about the collection ([2Co 8:1-15](#)) after

having first boasted to the Macedonians about the Corinthians (2Co 9:1-5). There were other churches in Achaia besides Corinth (2Co 1:1). For [*huper*]. Over, about, like [*peri*] (1Th 1:2). In all your persecutions [*en pasin tois diōgmois humōn*]. Their patience and faith had already attracted Paul's attention (1Th 1:3) and their tribulations [*thlipsesin*] (1Th 1:6). Here Paul adds the more specific term [*diōgmos*], old word from [*diōkō*], to chase, to pursue, a word used by Paul of his treatment in Corinth (2Co 12:10). Which ye endure [*hais anechesthe*]. B here reads [*enechesthe*], to be entangled in, to be held in as in Ga 5:1, but [*anechesthe*] is probably correct and the [*hais*] is probably attracted to locative case of [*thlipsesin*] from the ablative [*hōn*] after [*anechesthe*], from which ye hold yourselves back (cf. Col 3:13).

1:5 A manifest token of the righteous judgment of God [*endeigma tēs dikaias kriseōs tou theou*]. Old word from [*endeiknumi*], to point out, result reached [*-ma*], a thing proved. It is either in the accusative of general reference in apposition with the preceding clause as in Ro 8:3; 12:1, or in the nominative absolute when [*ho estin*], if supplied, would explain it as in Php 1:28. This righteous judgment is future and final (verses 6-10). To the end that you may be counted worthy [*eis to kataxiōthēnai humas*]. Another example of [*eis to*] for purpose with first aorist passive infinitive from [*kataxiōō*], old verb, with accusative of general reference [*humas*] and followed by the genitive [*tēs basileias*] (kingdom of God). See 1Th 2:12 for kingdom of God. For which ye also suffer [*huper hēs kai paschete*]. Ye also as well as we and the present tense means that it is still going on.

1:6 If so be that it is a righteous thing with God [*eiper dikaion para theōi*]. Condition of first class, determined as fulfilled, assumed as true, but with [*eiper*] (if on the whole, provided that) as in Ro 8:9, 17, and with no copula expressed. A righteous thing "with God" means by the side of God [*para theōi*] and so from God's standpoint. This is as near to the idea of absolute right as it is possible to attain. Note the phrase in verse 5. To recompense affliction to them that afflict you [*antapodounai tois thlibousin hēmās thlipsin*]. Second aorist active infinitive of double compound [*ant-apodidōmi*], old verb, either in good sense as in 1Th 3:9 or in bad sense as here. Paul is certain of this principle, though he puts it conditionally.

1:7 Rest with us [*anesin meth' hēmōn*]. Let up, release. Old word from [*aniēmi*], from troubles here (2Co 2:13; 7:5; 8:13), and hereafter as in this verse. Vivid word. They shared suffering with Paul (verse 5) and so they will share [*meth'*] the rest. At the revelation of the Lord Jesus [*en tēi apokalupsei tou Kuriou Iēsou*]. Here the [*Parousia*] (1Th 2:19; 3:13; 5:23) is pictured as a Revelation (Un-veiling, [*apo-kalupsis*] of the Messiah as in 1Co 1:7, 1Pe 1:7, 13 (cf. Lu 17:30). At this Unveiling of the Messiah there will come the recompense (verse 6) to the persecutors and the rest from the persecutions. This Revelation will be from heaven [*ap' ouranou*] as to place and with the angels of his power [*met' aggelōn dunameōs autou*] as the

retinue and in flaming fire [*en puri phlogos*], in a fire of flame, fire characterized by flame). In [Ac 7:30](#) the text is flame of fire where [*puros*] is genitive (like [Isa 66:15](#)) rather than [*phlogos*] as here ([Ex 3:2](#)).

1:8 Rendering [*didontos*]. Genitive of present active participle of [*didōmi*], to give, agreeing with [*Iēsou*]. Vengeance [*ekdikēsin*]. Late word from [*ekdikeō*], to vindicate, in Polybius and LXX. To them that know not God [*tois mē eidosin theon*]. Dative plural of perfect active participle [*eidōs*]. Apparently chiefly Gentiles in mind ([1Th 4:3](#); [Ga 4:8](#); [Ro 1:28](#); [Eph 2:12](#)), though Jews are also guilty of wilful ignorance of God ([Ro 2:14](#)). And to them that obey not the gospel of our Lord Jesus [*kai tois mē hupakouousin tōi euaggeliōi tou kuriou hēmōn Iēsou*]. Repetition of the article looks like another class and so Jews ([Ro 10:16](#)). Both Jews as instigators and Gentiles as officials [*politarchs*] were involved in the persecution in Thessalonica ([Ac 17:5-9](#); [2Th 1:6](#)). Note the use of “gospel” here as in [Mr 1:15](#) “believe in the gospel.”

1:9 Who [*hoitines*]. Qualitative use, such as. Vanishing in papyri though surviving in Paul ([1Co 3:17](#); [Ro 1:25](#); [Ga 4:26](#); [Php 4:3](#)). Shall suffer punishment [*dikēn tisousin*]. Future active of old verb [*tinō*], to pay penalty [*dikēn*], right, justice), here only in N.T., but [*apotinō*] once also to repay [Phm 1:19](#). In the papyri [*dikē*] is used for a case or process in law. This is the regular phrase in classic writers for paying the penalty. **Eternal destruction** [*olethron aiōnion*]. Accusative case in apposition with [*dikēn*] (penalty). This phrase does not appear elsewhere in the N.T., but is in [IV Macc. 10:15](#) [*ton aiōnion tou turannou olethron*] the eternal destruction of the tyrant (Antiochus Epiphanes). Destruction (cf. [1Th 5:3](#)) does not mean here annihilation, but, as Paul proceeds to show, separation **from the face of the Lord** [*apo prosōpou tou kuriou*] and from the **glory of his might** [*kai apo tēs doxēs tēs ischuos autou*], an eternity of woe such as befell Antiochus Epiphanes. [*Aiōnios*] in itself only means age-long and papyri and inscriptions give it in the weakened sense of a Caesar’s life (Milligan), but Paul means by age-long **the coming age** in contrast with **this age**, as **eternal** as the New Testament knows how to make it. See on [Mt 25:46](#) for use of [*aiōnios*] both with [*zōēn*], life, and [*kolasin*], punishment.

1:10 **When he shall come** [*hotan elthēi*]. Second aorist active subjunctive with [*hotan*], future and indefinite temporal clause (Robertson, *Grammar*, pp. 971ff.) coincident with [*en tēi apokalupsei*] in [verse 7](#). **To be glorified** [*endoxasthēnai*]. First aorist passive infinitive (purpose) of [*endoxazō*], late verb, in N.T. only here and [verse 12](#), in LXX and papyri. **In his saints** [*en tois hagiois autou*]. The sphere in which Christ will find his glory at the Revelation. **And to be marvelled at** [*kai thaumasthēnai*]. First aorist passive infinitive (purpose), common verb [*thaumazō*]. **That believed** [*tois pisteusasin*]. Why aorist active participle instead of present active [*pisteuousin*] (that believe)? Frame thinks that Paul thus reassures those who believed his message when there ([1Th 1:6ff.](#); [2:13f.](#)). The parenthetical clause,

though difficult, falls in with this idea: **Because our testimony unto you was believed** [*hoti episteuthē to marturion hēmōn eph' humas*]. Moffatt calls it an anti-climax. **On that day** [*en tēi hēmerai ekeinēi*]. The day of Christ's coming (2Ti 1:12, 18; 4:8).

1:11 **To which end** [*eis ho*]. So Col 1:29. Probably purpose with reference to the contents of verses 5-10. We have had the Thanksgiving (verses 3-10) in a long, complicated, but rich period or sentence. Now he makes a brief Prayer (verses 11-12) that God will fulfil all their hopes and endeavours. Paul and his colleagues can still pray for them though no longer with them (Moffatt). **That** [*hina*]. Common after [*proseuchomai*] (Col 4:3; Eph 1:17; Php 1:9) when the content of the prayer blends with the purpose (purport and purpose). **Count you worthy** [*humas axiōsēi*]. Causative verb (aorist active subjunctive) like [*kataxiōō*] in verse 5 with genitive. **Of your calling** [*tēs klēseōs*]. [*Klēsis*] can apply to the beginning as in 1Co 1:26; Ro 11:29, but it can also apply to the final issue as in Php 3:14; Heb 3:1. Both ideas may be here. It is God's calling of the Thessalonians. **And fulfil every desire of goodness** [*kai plērōsēi pasan eudokian agathōsunēs*]. "Whom he counts worthy he first makes worthy" (Lillie). Yes, in purpose, but the wonder and the glory of it all is that God begins to count us worthy in Christ before the process is completed in Christ (Ro 8:29f.). But God will see it through and so Paul prays to God. [*Eudokia*] (cf. Lu 2:14) is more than mere desire, rather good pleasure, God's purpose of goodness, not in ancient Greek, only in LXX and N.T. [*Agathōsunē*] like a dozen other words in [-*sunē*] occurs only in late Greek. This word occurs only in LXX, N.T., writings based on them. It is made from [*agathos*], good, akin to [*agamai*], to admire. May the Thessalonians find delight in goodness, a worthy and pertinent prayer. **Work of faith** [*ergon pisteōs*]. The same phrase in 1Th 1:3. Paul prays for rich fruition of what he had seen in the beginning. Work marked by faith, springs from faith, sustained by faith. **With power** [*en dunamei*]. In power. Connect with [*plērōsēi*] (fulfil), God's power (Ro 1:29; Col 1:4) in Christ (1Co 1:24) through the Holy Spirit (1Th 1:5).

1:12 **That** [*hopōs*]. Rare with Paul compared with [*hina*] (1Co 1:29; 2Co 8:14). Perhaps here for variety (dependent on [*hina*] clause in verse 11). **The name** [*to onoma*]. The Old Testament (LXX) uses [*onoma*] embodying the revealed character of Jehovah. So here the **Name** of our Lord Jesus means the Messiahship and Lordship of Jesus. The common Greek idiom of [*onoma*] for title or dignity as in the papyri (Milligan) is not quite this idiom. The papyri also give examples of [*onoma*] for person as in O.T. and Ac 1:15 (Deissmann, *Bible Studies*, pp. 196ff.). **In you, and ye in him** [*en humin, kai humeis en autōi*]. This reciprocal glorying is Pauline, but it is also like Christ's figure of the vine and the branches in Joh 15:1-11. **According to the grace** [*kata tēn charin*]. Not merely standard, but also aim (Robertson, *Grammar*, p. 609). **Of our God and the Lord Jesus Christ** [*tou theou hēmōn kai kuriou Iēsou Christou*]. Here strict syntax requires, since there is only one article with [*theou*] and [*kuriou*] that one person be meant, Jesus Christ, as is certainly true in Tit 2:13; 2Pe 1:1 (Robertson,

*Grammar*, p.786). This otherwise conclusive syntactical argument, admitted by Schmiedel, is weakened a bit by the fact that [*Kurios*] is often employed as a proper name without the article, a thing not true of [*sōtēr*] in [Tit 2:13](#); [2Pe 1:1](#). So in [Eph 5:5](#) [*en tēi basileiāi tou Christou kai theou*] the natural meaning is **in the Kingdom of Christ and God** regarded as one, but here again [*theos*], like [*Kurios*], often occurs as a proper name without the article. So it has to be admitted that here Paul may mean “according to the grace of our God and the Lord Jesus Christ,” though he may also mean “according to the grace of our God and Lord, Jesus Christ.”

## Chapter 2

2:1 **Touching the coming of our Lord Jesus Christ** [*huper tēs parousias tou Kuriou (hēmōn) Iēsou Christou*]. For [*erōtōmen*], to beseech, see on [1Th 4:1](#); [4:12](#). [*Huper*] originally meant over, in behalf of, instead of, but here it is used like [*peri*], around, concerning as in [1:4](#); [1Th 3:2](#); [5:10](#), common in the papyri (Robertson, *Grammar*, p. 632). For the distinction between [*Parousia*, *Epiphaneia*] (Epiphany), and [*Apokalupsis*] (Revelation) as applied to the Second Coming of Christ see Milligan on *Thessalonian Epistles*, pp. 145-151, in the light of the papyri. [*Parousia*] lays emphasis on the **presence** of the Lord with his people, [*epiphaneia*] on his **manifestation** of the power and love of God, [*apokalupsis*] on the **revelation** of God’s purpose and plan in the Second Coming of the Lord Jesus. **And our gathering together unto him** [*kai hēmōn episunagōgēs ep’ auton*]. A late word found only in [II Macc. 2:7](#); [2Th 2:1](#); [Heb 10:25](#) till Deissmann (*Light from the Ancient East*, p. 103) found it on a stele in the island of Syme, off Caria, meaning “collection.” Paul is referring to the rapture, mentioned in [1Th 4:15-17](#), and the being forever with the Lord thereafter. Cf. also [Mt 24:31](#); [Mr 13:27](#).

2:2 **To the end that** [*eis to*]. One of Paul’s favourite idioms for purpose, [*eis to*] and the infinitive. **Ye be not quickly shaken** [*mē tacheōs saleuthēnai humas*]. First aorist passive infinitive of [*saleuō*], old verb to agitate, to cause to totter like a reed ([Mt 11:7](#)), the earth ([Heb 12:26](#)). Usual negative [*mē*] and accusative of general reference [*humas*] with the infinitive. **From your mind** [*apo tou noos*]. Ablative case of nous, mind, reason, sober sense, “from your witte” (Wyclif), to “keep their heads.” **Nor yet be troubled** [*mēde throeisthai*]. Old verb [*throēō*], to cry aloud (from [*throos*], clamour, tumult), to be in a state of nervous excitement (present passive infinitive, as if it were going on), “a continued state of agitation following the definite shock received [*saleuthēnai*]” (Milligan). **Either by spirit** [*mēte dia pneumatōs*]. By ecstatic utterance ([1Th 5:10](#)). The nervous fear that the coming was to be at once prohibited by [*mēde*] Paul divides into three sources by [*mēte, mēte, mēte*]. No individual claim to divine revelation (the gift of prophecy) can justify the statement. **Or by word** [*mēte dia logou*]. Oral statement of a conversation with Paul (Lightfoot) to this effect **as from us**. An easy way to set aside Paul’s first Epistle by report of a private remark from Paul. **Or by epistle as from us** [*mēte di’ epistolēs hōs di’ hēmōn*]. In [1Th 4:13-5:3](#) Paul had plainly said that Jesus would come as a thief in the night and had shown that the dead would not be left out in the rapture. But evidently some one claimed to have a private epistle from Paul which supported the view that Jesus was coming at once, **as that the day of the Lord is now present** [*hōs hoti enestēken hē hēmera tou kuriou*]. Perfect active indicative of [*enistēmi*], old verb, to place in, but intransitive in this tense to stand in or at or near. So “is imminent” (Lightfoot). The verb is common in the papyri. In [1Co 3:22](#); [Ro 8:38](#) we have a contrast between [*ta enestōta*], the things present, and [*ta mellonta*], the things future (to come). The use of [*hōs hoti*] may be disparaging here, though that is not true in [2Co 5:19](#). In the

*Koinē* it comes in the vernacular to mean simply “that” (Moulton, *Proleg.*, p. 212), but that hardly seems the case in the N.T. (Robertson, *Grammar*, p. 1033). Here it means “to wit that,” though “as that” or “as if” does not miss it much. Certainly it flatly denies that by conversation or by letter he had stated that the second coming was immediately at hand. “It is this misleading assertion that accounts both for the increased discouragement of the faint-hearted to encourage whom Paul writes 1:3-2:17, and for the increased meddlesomeness of the idle brethren to warn whom Paul writes 3:1-18” (Frame). It is enough to give one pause to note Paul’s indignation over this use of his name by one of the over-zealous advocates of the view that Christ was coming at once. It is true that Paul was still alive, but, if such a “pious fraud” was so common and easily condoned as some today argue, it is difficult to explain Paul’s evident anger. Moreover, Paul’s words should make us hesitate to affirm that Paul definitely proclaimed the early return of Jesus. He hoped for it undoubtedly, but he did not specifically proclaim it as so many today assert and accuse him of misleading the early Christians with a false presentation.

2:3 **Let no man beguile you in any wise** [*mē tis humas exapatēsēi kata mēdena tropon*]. First aorist active subjunctive of [*exapataō*] (old verb to deceive, strengthened form of simple verb [*apataō*] with double negative [*mē tis, mēdena*] in accord with regular Greek idiom as in 1Co 16:11 rather than the aorist imperative which does occur sometimes in the third person as in Mr 13:15 [*mē katabatō*]). Paul broadens the warning to go beyond conversation and letter. He includes “tricks” of any kind. It is amazing how gullible some of the saints are when a new deceiver pulls off some stunts in religion. For it will not be [*hoti*]. There is an ellipse here of [*ouk estai*] (or [*genēsetai*] to be supplied after [*hoti*]). Westcott and Hort make an anacoluthon at the end of verse 4. The meaning is clear. [*Hoti*] is causal, because, but the verb is understood. The second coming not only is not “imminent,” but will not take place before certain important things take place, a definite rebuff to the false enthusiasts of verse 2. Except the falling away come first [*ean mē elthēi hē apostasia prōton*]. Negative condition of the third class, undetermined with prospect of determination and the aorist subjunctive. [*Apostasia*] is the late form of [*apostasis*] and is our word apostasy. Plutarch uses it of political revolt and it occurs in I Macc. 2:15 about Antiochus Epiphanes who was enforcing the apostasy from Judaism to Hellenism. In Jos 22:22 it occurs for rebellion against the Lord. It seems clear that the word here means a religious revolt and the use of the definite article [*hē*] seems to mean that Paul had spoken to the Thessalonians about it. The only other New Testament use of the word is in Ac 21:21 where it means apostasy from Moses. It is not clear whether Paul means revolt of the Jews from God, of Gentiles from God, of Christians from God, or of the apostasy that includes all classes within and without the body of Christians. But it is to be first [*prōton*] before Christ comes again. Note this adverb when only two events are compared (cf. Ac 1:1). And the man of sin be revealed, the son of perdition [*kai apokalupthēi ho anthrōpos tēs anomias, ho huios tēs apōleias*]. First aorist passive

subjunctive after [*ean mē*] and same condition as with [*elthēi*]. The use of this verb [*apokaluptō*], like [*apokalupsin*] of the second coming in 1:7, seems to note the superhuman character (Milligan) of the event and the same verb is repeated in verses 6, 8. The implication is that the man of sin is hidden somewhere who will be suddenly manifested just as false apostles pose as angels of light (2Co 11:13ff.), whether the crowning event of the apostasy or another name for the same event. Lightfoot notes the parallel between the man of sin, of whom sin is the special characteristic (genitive case, a Hebraism for the lawless one in verse 8) and Christ. Both Christ and the adversary of Christ are revealed, there is mystery about each, both make divine claims (verse 4). He seems to be the Antichrist of 1Jo 2:18. The terrible phrase, the son of perdition, is applied to Judas in Joh 17:12 (like Judas doomed to perdition), but here to the lawless one [*ho anomos*], verse 8), who is not Satan, but some one definite person who is doing the work of Satan. Note the definite article each time.

2:4 He that opposeth and exalteth himself [*ho antikeimenos kai huperairomenos*]. Like John's Antichrist this one opposes [*anti-*] Christ and exalts himself (direct middle of [*huperairō*], old verb to lift oneself up above others, only here and 2Co 12:7 in N.T.), but not Satan, but an agent of Satan. This participial clause is in apposition with the two preceding phrases, the man of sin, the son of perdition. Note 1Co 8:5 about one called God and Ac 17:23 for [*sebasma*] (from [*sebazomai*], object of worship, late word, in N.T. only in these two passages. So that he sitteth in the temple of God [*hōste auton eis ton naon tou theou kathisai*]. Another example of the infinitive with [*hōste*] for result. Caius Caligula had made a desperate attempt to have his statue set up for worship in the Temple in Jerusalem. This incident may lie behind Paul's language here. Setting himself forth as God [*apodeiknunta heauton hoti estin theos*]. Present active participle [*mi*] form) of [*apodeiknumi*], agreeing in case with [*auton*], showing himself that he is God. Caligula claimed to be God. Moffatt doubts if Paul is identifying this deception with the imperial cultus at this stage. Lightfoot thinks that the deification of the Roman emperor supplied Paul's language here. Wetstein notes a coin of Julius with [*theos*] on one side and [*Thessalonikeōn*] on the other. In 1Jo 2:18 we are told of "many antichrists" some of whom had already come. Hence it is not clear that Paul has in mind only one individual or even individuals at all rather than evil principles, for in verse 6 he speaks of [*to katechon*] (that which restraineth) while in verse 7 it is [*ho katechōn*] (the one that restraineth). Frame argues for a combination of Belial and Antichrist as the explanation of Paul's language. But the whole subject is left by Paul in such a vague form that we can hardly hope to clear it up. It is possible that his own preaching while with them gave his readers a clue that we do not possess.

2:5 When I was yet with you [*eti ōn pros humas*]. The present participle takes the time of the verb [*elegon*] (imperfect active), I used to tell you these things. So Paul recalls their memory of his words and leaves us without the clue to his idea. We know that one of the

charges against him was that Jesus was another king, a rival to Caesar (Ac 17:7). That leads one to wonder how far Paul went when there in contrasting the kingdom of the world of which Rome was ruler and the kingdom of God of which Christ is king. Frame notes Paul's abrupt question here "with an unfinished sentence behind him" (verses 3f.), even "with a trace of impatience."

2:6 That which restraineth [*to katechon*]. And now you know [*kai nun oidate*], says Paul in this cryptic apocalyptic passage. Unfortunately we do not know what Paul means by that which restrains (holds back, [*katechon*], neuter here and masculine in verse 7 [*ho katechōn*]. "This impersonal principle or power is capable also of manifesting itself under a personal form" (Milligan). "He is Satan's messiah, an infernal caricature of the true Messiah" (Moffatt). Warfield (*Expositor*, III, iv, pp. 30ff.) suggested that the man of lawlessness is the imperial line with its rage for deification and that the Jewish state was the restraining power. But God overrules all human history and his ultimate purpose is wrought out. To the end that [*eis to*]. Another example of [*eis to*] and the infinitive for purpose. In his own season [*en tōi autou kairōi*]. Note [*autou*] (his), not [*heautou*] (his own), revealed in his time, in the time set him by God.

2:7 For the mystery of lawlessness doth already work [*to gar mustērion ēdē energeitai tēs anomias*]. See 1Th 2:13 for [*energeitai*]. The genitive [*tēs anomias*] (lawlessness) describes [*to mustērion*] (note emphatic position of both). This mystery [*mustērion*] secret, from [*mustēs*], an initiate, [*mueō*], to wink or blink) means here the secret purpose of lawlessness already at work, the only instance of this usage in the N.T. where it is used of the kingdom of God (Mt 13:11), of God (1Co 2:1) and God's will (Eph 1:9), of Christ (Eph 3:4), of the gospel (Eph 6:9), of faith (1Ti 3:9), of godliness (1Ti 3:16), of the seven stars (Re 1:20), of the woman (Re 17:7). But this secret will be "revealed" and then we shall understand clearly what Paul's meaning is here. Until he be taken out of the way [*heōs ek mesou genētai*]. Usual construction with [*heōs*] for the future (aorist middle subjunctive, [*genētai*]). Note absence of [*an*] as often in N.T. and the [*Koinē*]. Paul uses [*heōs*] only here and 1Co 4:5. When the obstacle is removed then the mystery of lawlessness will be revealed in plain outline.

2:8 And then [*kai tote*]. Emphatic note of time, then when the restraining one [*ho katechōn*] is taken out of the way, then [*the lawless one*] [*ho anomos*], the man of sin, the man of perdition, will be revealed. Whom the Lord [Jesus] shall slay [*hon ho kurios [Iēsous] anelei*]. Whether Jesus is genuine or not, he is meant by Lord. [*Anelei*] is a late future from [*anairēō*], in place of [*anairēsei*]. Paul uses Isa 11:4 (combining by the word of his mouth with in breath through lips) to picture the triumph of Christ over this adversary. It is a powerful picture how the mere breath of the Lord will destroy this arch-enemy (Milligan). And bring to

naught by the manifestation of his coming [*kai katargēsei tēi epiphaneiai tēs parousias autou*]. This verb [*katargeō*] [*kata, argos*] to render useless, rare in ancient Greek, appears 25 times in Paul and has a variety of renderings. In the papyri it has a weakened sense of hinder. It will be a grand fiasco, this advent of the man of sin. Paul here uses both [*epiphaneia*] [*epiphany*], elsewhere in N.T. in the Pastorals, familiar to the Greek mind for a visit of a god) and [*parousia*] (more familiar to the Jewish mind, but common in the papyri) of the second coming of Christ. “The apparition of Jesus heralds his doom” (Moffatt). The mere appearance of Christ destroys the adversary (Vincent).

2:9 Whose coming is [*hou estin hē parousia*]. Refers to [*hon*] in [verse 8](#). The Antichrist has his [*parousia*] also. Deissmann (*Light from the Ancient East*, pp. 374, 378) notes an inscription at Epidaurus in which “Asclepius manifested his [*Parousia*].” Antiochus Epiphanes is called *the manifest god* ([III Macc. 5:35](#)). So the two Epiphanies coincide. Lying wonders [*terasin pseudous*]. “In wonders of a lie.” Note here the three words for the miracles of Christ ([Heb 2:4](#)), power [*dunamis*], signs [*sēmeia*], wonders [*terata*], but all according to the working of Satan [*kata energeian tou Satana*], the energy of Satan) just as Jesus had foretold ([Mt 24:24](#)), wonders that would almost lead astray the very elect.

2:10 **With all deceit of unrighteousness** [*en pasēi apatēi adikias*]. This pastmaster of trickery will have at his command all the energy and skill of Satan to mislead and deceive. How many illustrations lie along the pathway of Christian history. **For them that are perishing** [*tois apollumenois*]. Dative case of personal interest. Note this very phrase in [2Co 2:15](#); [4:3](#). Present middle participle of [*appollumi*], to destroy, the dreadful process goes on. **Because** [*anth’ hon*]. In return for which things [*anti*] and the genitive of the relative pronoun). Same idiom in [Lu 1:20](#); [12:3](#); [19:44](#); [Ac 12:23](#) and very common in the LXX. **The love of the truth** [*tēn agapēn tēs alētheias*]. That is the gospel in contrast with *lying* and *deceit*. **That they might be saved** [*eis to sōthēnai autous*]. First aorist passive infinitive of [*sōzō*] with [*eis to*], again, epexegetic purpose of **the truth** if they had heeded it.

2:11 **And for this reason God sendeth them** [*kai dia touto pempei autois ho theos*]. Futuristic (prophetic) present of the time when the lawless one is revealed. Here is the definite judicial act of God (Milligan) who gives the wicked over to the evil which they have deliberately chosen ([Ro 1:24, 26, 28](#)). **A working of error** [*energeian planēs*]. Terrible result of wilful rejection of the truth of God. **That they should believe a lie** [*eis to pisteusai autous tōi pseudei*]. Note [*eis to*] again and [*tōi pseudei*] (the lie, the falsehood already described), a contemplated result. Note [Ro 1:25](#) “who changed the truth of God into the lie.”

2:12 **That they all might be judged** [*hina krithōsin pantes*]. First aorist passive subjunctive of [*krinō*], to sift, to judge, with [*hina*]. Ultimate purpose, almost result, of the preceding obstinate resistance to the truth and “the judicial infatuation which overtakes them”

(Lightfoot), now final punishment. Condemnation is involved in the fatal choice made. These victims of the man of sin did not believe the truth and found pleasure in unrighteousness.

2:13 See 1:3 for same beginning. **Beloved of the Lord** [*ēgapēmenoi hupo kuriou*]. Perfect passive participle of [*agapaō*] with [*hupo*] and the ablative as in 1Th 1:4, only here [*kuriou*] instead of [*theou*], the Lord Jesus rather than God the Father. **Because that God chose you** [*hoti heilato humas ho theos*]. First aorist middle indicative of [*haireō*], to take, old verb, but uncompounded only in N.T. here, [Php 1:22](#); [Heb 11:25](#), and here only in sense of **choose**, that being usually [*exaireomai*] or [*proorizō*]. **From the beginning** [*ap' archēs*]. Probably the correct text (Aleph D L) and not [*aparchēn*] (first fruits, B G P), though here alone in Paul's writings and a hard reading, the eternal choice or purpose of God ([1Co 2:7](#); [Eph 1:4](#); [2Ti 1:9](#)), while [*aparchēn*] is a favourite idea with Paul ([1Co 15:20, 23](#); [16:15](#); [Ro 8:23](#); [11:16](#); [16:5](#)). **Unto salvation** [*eis sōtērian*]. The ultimate goal, final salvation. **In sanctification of the Spirit** [*en hagiasmōi pneumatos*]. Subjective genitive [*pneumatos*], sanctification wrought by the Holy Spirit. **And belief of the truth** [*kai pistei alētheias*]. Objective genitive [*alētheias*], belief in the truth.

2:14 **Whereunto** [*eis ho*]. The goal, that is the final salvation [*sōtēria*]. Through our gospel [*dia tou euaggeliou hēmōn*]. God called the Thessalonians through Paul's preaching as he calls men now through the heralds of the Cross as God **chose** (cf. [1Th 2:12](#); [5:24](#)). **To the obtaining** [*eis peripoiēsin*]. Probably correct translation rather than possession. See on [1Th 5:9](#), there **of salvation**, here **of glory** (the *shekinah*, glory of Jesus).

2:15 **So then** [*ara oun*]. Accordingly then. The illative [*ara*] is supported (Ellicott) by the collective [*oun*] as in [1Th 5:6](#); [Ga 6:10](#), etc. Here is the practical conclusion from God's elective purpose in such a world crisis. **Stand fast** [*stēkete*]. Present imperative active of the late present [*stēko*] from [*hestēka*] (perfect active of [*histēmi*]). See on [1Th 3:8](#). Hold the traditions [*krateite tas paradoseis*]. Present imperative of [*krateō*], old verb, to have masterful grip on a thing, either with genitive ([Mr 1:31](#)) or usually the accusative as here. [*Paradosis*] (tradition) is an old word for what is handed over to one. Dibelius thinks that Paul reveals his Jewish training in the use of this word ([Ga 1:14](#)), but the word is a perfectly legitimate one for teaching whether oral, by word [*dia logou*], or written, by epistle of ours [*di' epistolēs hēmōn*]. Paul draws here no distinction between oral tradition and written tradition as was done later. The worth of the tradition lies not in the form but in the source and the quality of the content. Paul in [1Co 11:23](#) says: "I received from the Lord what I also handed over [*paredōka*] unto you." He praises them because ye "hold fast the traditions even as I delivered them unto you." The tradition may be merely that of men and so worthless and harmful in place of the word of God ([Mr 7:8](#); [Col 2:6-8](#)). It all depends. It is easy to scoff at truth as

mere tradition. But human progress in all fields is made by use of the old, found to be true, in connection with the new if found to be true. In Thessalonica the saints were already the victims of theological charlatans with their half-baked theories about the second coming of Christ and about social duties and relations. Which ye were taught [*has edidachthēte*]. First aorist passive indicative of [*didaskō*], to teach, retaining the accusative of the thing in the passive as is common with this verb like *doceō* in Latin and teach in English.

2:16 And God our Father [*kai [ho] theos ho patēr hēmōn*]. It is uncertain whether the first article [*ho*] is genuine as it is absent in B D. Usually Paul has the Father before Christ except here, [2Co 13:13](#); [Ga 1:1](#). Which loved us [*ho agapēsas hēmas*]. This singular articular participle refers to [*ho patēr*], “though it is difficult to see how St. Paul could otherwise have expressed his thought, if he had intended to refer to the Son, as well as to the Father. There is probably no instance in St. Paul of a plural adjective or verb, when the two Persons of the Godhead are mentioned” (Lightfoot). Eternal comfort [*paraklēsian aiōnian*]. Distinct feminine form of [*aiōnios*] here instead of masculine as in [Mt 25:46](#).

2:17 Comfort and stablish [*parakalesai kai stērixai*]. First aorist active optative of wish for the future of two common verbs [*parakaleō*] (see on [1Th 3:7](#); [4:18](#); [5:14](#)) and [*sterizō*] (see on [1Th 3:2, 13](#)). God is the God of comfort ([2Co 1:3-7](#)) and strength ([Ro 1:11](#); [16:25](#)).

## Chapter 3

3:1 Finally [*to loipon*]. Accusative of general reference. Cf. [*loipon*] [1Th 4:1](#). Pray [*proseuchesthe*]. Present middle, keep on praying. Note [*peri*] as in [1Th 5:25](#). That the word of the Lord may run and be glorified [*hina ho logos tou kuriou trechēi kai doxazētai*]. Usual construction of [*hina*] after [*proseuchomai*], sub-final use, content and purpose combined. Note present subjunctive with both verbs rather than aorist, may keep on running and being glorified, two verbs joined together nowhere else in the N.T. Paul probably derived this metaphor from the stadium as in [1Co 9:24ff.](#); [Ga 2:2](#); [Ro 9:16](#); [Php 2:16](#); [2Ti 4:7](#). Lightfoot translates “may have a triumphant career.” On the word of the Lord see on [1Th 1:8](#). Paul recognizes the close relation between himself and the readers. He needs their prayers and sympathy and he rejoices in their reception of the word of the Lord already, even as also it is with you [*kathōs kai pros humas*]. “As it does in your case” (Frame).

3:2 And that we may be delivered [*kai hina rusthōmen*]. A second and more personal petition (Milligan). First aorist passive subjunctive of [*ruomai*], old verb to rescue. Note change in tense from present to aorist (effective aorist). From unreasonable and evil men [*apo tōn atopōn kai ponēron anthrōpōn*]. Ablative case with [*apo*]. Originally in the old Greek [*atopos*] [*a*] privative and [*topos*] is out of place, odd, unbecoming, perverse, outrageous, both of things and persons. [*Ponēros*] is from [*poneō*], to work [*ponos*], looking on labour as an annoyance, bad, evil. Paul had a plague of such men in Corinth as he had in Thessalonica. For all have not faith [*ou gar pantōn hē pistis*]. Copula [*estin*] not expressed. [*Pantōn*] is predicate possessive genitive, faith (article with abstract substantive) does not belong to all. Hence their evil conduct.

3:3 But the Lord is faithful [*pistos de estin ho kurios*]. But faithful is the Lord (correct rendition), with a play (paronomasia) on [*pistis*] by [*pistos*] as in [Ro 3:3](#) we have a word-play on [*apisteō*] and [*apistia*]. The Lord can be counted on, however perverse men may be. From the evil one [*apo tou ponērou*]. Apparently a reminiscence of the Lord’s Prayer in [Mt 6:13](#) [*rusai hēmas apo tou ponērou*]. But here as there it is not certain whether [*tou ponērou*] is neuter (evil) like to [*ponēron*] in [Ro 12:9](#) or masculine (the evil one). But we have [*ho ponēros*] (the evil one) in [1Jo 5:18](#) and [*tou ponērou*] is clearly masculine in [Eph 6:16](#). If masculine here, as is probable, is it “the Evil One” (Ellicott) or merely the evil man like those mentioned in [verse 2](#)? Perhaps Paul has in mind the representative of Satan, the man of sin, pictured in [2:1-12](#), by the phrase here without trying to be too definite.

3:4 And we have confidence [*pepoithomen*]. Second perfect indicative of [*peithō*], to persuade, intransitive in this tense, we are in a state of trust. In the Lord touching you [*en kuriōi eph’ humas*]. Note the two prepositions, [*en*] in the sphere of the Lord ([1Th 4:1](#)) as the ground of Paul’s confident trust, [*eph’*] [*epi*] with the accusative (towards you) where the dative

could have been used (cf. [2Co 2:3](#)). Ye both do and will do *[[kai] poieite kai poiēsete]*. Compliment and also appeal, present and future tenses of *[poieō]*. The things which we command *[ha paraggellomen]*. Note of apostolic authority here, not advice or urging, but command.

3:5 Direct *[kateuthunai]*. First aorist active optative of wish for the future as in [2:17](#); [1Th 5:23](#) from *[kateuthunō]*, old verb, as in [1Th 3:11](#) (there way, here hearts) and [Lu 1:79](#) of feet *[podas]*. Perfective use of *[kata]*. Bold figure for making smooth and direct road. The Lord here is the Lord Jesus. Into the love of God *[eis tēn agapēn tou theou]*. Either subjective or objective genitive makes sense and Lightfoot pleads for both, “not only as an objective attribute of deity, but as a ruling principle in our hearts,” holding that it is “seldom possible to separate the one from the other.” Most scholars take it here as subjective, the characteristic of God. Into the patience of Christ *[eis tēn hupomnēn tou Christou]*. There is the same ambiguity here, though the subjective idea, the patience shown by Christ, is the one usually accepted rather than “the patient waiting for Christ” (objective genitive).

3:6 Now we command you *[paraggellomen de humin]*. Paul puts into practice the confidence expressed on their obedience to his commands in [verse 4](#). In the name of the Lord Jesus Christ *[en onomati tou kuriou Iēsou Christou]*. Name *[onoma]* here for authority of Jesus Christ with which compare through the Lord Jesus *[dia tou kuriou Iēsou]* in [1Th 4:2](#). For a full discussion of the phrase see the monograph of W. Heitmüller, *Im Namen Jesu*. Paul wishes his readers to realize the responsibility on them for their obedience to his command. That ye withdraw yourselves *[stellesthai humas]*. Present middle (direct) infinitive of *[stellō]*, old verb to place, arrange, make compact or shorten as sails, to move oneself from or to withdraw oneself from (with *[apo]* and the ablative). In [2Co 8:20](#) the middle voice *[stellomenoi]* means taking care. From every brother that walketh disorderly *[apo pantos adelphou ataktōs peripatountos]*. He calls him “brother” still. The adverb *[ataktōs]* is common in Plato and is here and [verse 11](#) alone in the N.T., though the adjective *[ataktos]*, equally common in Plato we had in [1Th 5:14](#) which see. Military term, out of ranks. And not after the tradition *[kai mē kata tēn paradysin]*. See on [2:15](#) for *[paradysin]*. Which they received of us *[hēn parelabosan par hēmōn]*. Westcott and Hort put this form of the verb (second aorist indicative third person plural of *[paralambanō]*, the *[-osan]* form instead of *[-on]*, with slight support from the papyri, but in the LXX and the Boeotian dialect, Robertson, *Grammar*, pp. 335f.) in the margin with *[parelabete]* (ye received) in the text. There are five different readings of the verb here, the others being *[parelabon, parelabe, elabosan]*.

3:7 How ye ought to imitate us *[pōs dei mimeisthai hēmas]*. Literally, how it is necessary to imitate us. The infinitive *[mimeisthai]* is the old verb *[mimeomai]* from *[mimos]* (actor, mimic), but in N.T. only here (and [verse 9](#)), [Heb 13:7](#); [3Jo 1:11](#). It is a daring thing to say,

but Paul knew that he had to set the new Christians in the midst of Jews and Gentiles a model for their imitation ([Php 3:17](#)). For we behaved not ourselves disorderly among you [*hoti ouk ētaktēsamen en humin*]. First aorist active indicative of old verb [*atakteō*], to be out of ranks of soldiers. Specific denial on Paul's part in contrast to [verse 6, 17](#).

3:8 For nought [*dōrean*]. Adverbial accusative, as a gift, gift-wise [*dōrea*], gift, from [*didōmi*]. Same claim made to the Corinthians ([2Co 11:7](#)), old word, in LXX, and papyri. He lodged with Jason, but did not receive his meals *gratis*, for he paid for them. Apparently he received no invitations to meals. Paul had to make his financial independence clear to avoid false charges which were made in spite of all his efforts. To eat bread is merely a Hebraism for eat ([verse 10](#)). See [1Th 2:9](#) for labour and travail, and night and day [*nuktos kai hēmeras*], genitive of time, by night and by day). See [1Th 2:9](#) for rest of the verse in precisely the same words.

3:9 **Not because we have not the right** [*ouch hoti ouk echomen exousian*]. Paul is sensitive on his **right** to receive adequate support ([1Th 2:6](#); [1 Co 9:4](#) where he uses the same word [*exousian*] in the long defence of this right, [1Co 9:1-27](#)). So he here puts in this limitation to avoid misapprehension. He did allow churches to help him where he would not be misunderstood ([2Co 11:7-11](#); [Php 4:45f.](#)). Paul uses [*ouch hoti*] elsewhere to avoid misunderstanding ([2Co 1:24](#); [3:5](#); [Php 4:17](#)). **But to make ourselves an ensample unto you** [*all' hina heautous tupon dōmen humin*]. Literally, **but that we might give ourselves a type to you**. Purpose with [*hina*] and second aorist active subjunctive of [*didōmi*]. On [*tupon*] see on [1Th 1:7](#).

3:10 **This** [*touto*]. What he proceeds to give. **If any will not work, neither let him eat** [*hoti ei tis ou thelei ergazesthai mēde esthietō*]. Recitative [*hoti*] here not to be translated, like our modern quotation marks. Apparently a Jewish proverb based on [Ge 3:19](#). Wetstein quotes several parallels. Moffatt gives this from Carlyle's *Chartism*: "He that will not work according to his faculty, let him perish according to his necessity." Deissmann (*Light from the Ancient East*, p. 314) sees Paul borrowing a piece of workshop morality. It was needed, as is plain. This is a condition of the first class (note negative [*ou*] with the negative imperative in the conclusion).

3:11 For we hear [*akouomen gar*]. Fresh news from Thessalonica evidently. For the present tense compare [1Co 11:18](#). The accusative and the participle is a regular idiom for indirect discourse with this verb (Robertson, *Grammar*, pp. 1040-2). Three picturesque present participles, the first a general description, [*peripatountas ataktōs*], the other two specifying with a vivid word-play, that work not at all, but are busy-bodies [*mēden ergazomenous alla periergazomenous*]. Literally, doing nothing but doing around. Ellicott suggests, doing no business but being busy bodies. "The first persecution at Thessalonica had been fostered by

a number of fanatical loungers (Ac 17:5)” (Moffatt). These theological dead-beats were too pious to work, but perfectly willing to eat at the hands of their neighbours while they piddled and frittered away the time in idleness.

3:12 We command and exhort [*paraggellomen kai parakaloumen*]. Paul asserts his authority as an apostle and pleads as a man and minister. That with quietness they work, and eat their own bread [*hina meta hēsuchias ergazomenoi ton heautōn arton esthiōsin*]. Substance of the command and exhortation by [*hina*] and the present subjunctive [*esthiōsin*]. Literally, that working with quietness they keep on eating their own bread. The precise opposite of their conduct in [verse 11](#).

3:13 But ye, brethren, be not weary in well-doing [*humeis de, adelphoi, mē enkakēsēte kalopoiontes*]. Emphatic position of [*humeis*] in contrast to these piddlers. [*Mē*] and the aorist subjunctive is a prohibition against beginning an act (Robertson, *Grammar*, pp. 851-4). It is a late verb and means to behave badly in, to be cowardly, to lose courage, to flag, to faint, [*en, kakos*] and outside of [Lu 18:1](#) in the N.T. is only in Paul’s Epistles ([2Th 3:13](#); [2Co 4:1, 16](#); [Ga 6:9](#); [Eph 3:13](#)). It occurs in Polybius. The late verb [*kalopoieō*], to do the fair [*kalos*] or honourable thing occurs nowhere else in the N.T., but is in the LXX and a late papyrus. Paul uses [*to kalon poiein*] in [2Co 13:7](#); [Ga 6:9](#); [Ro 7:21](#) with the same idea. He has [*agathopoieō*], to do good, in [1Ti 6:18](#).

3:14 And if any one obeyeth not our word by this epistle [*ei de tis ouch hupakouei tōi logōi hēmōn dia tēs epistolēs*]. Paul sums up the issue bluntly with this ultimatum. Condition of the first class, with negative [*ou*], assuming it to be true. Note that man [*touton sēmeiousthe*]. Late verb [*sēmeioō*], from [*sēmeion*], sign, mark, token. Put a tag on that man. Here only in N.T. “The verb is regularly used for the signature to a receipt or formal notice in the papyri and the ostraca of the Imperial period” (Moulton & Milligan’s *Vocabulary*). How this is to be done (by letter or in public meeting) Paul does not say. That ye have no company with him [*mē sunanamignusthai autōi*]. The MSS. are divided between the present middle infinitive as above in a command like [Ro 12:15](#); [Php 3:16](#) or the present middle imperative [*sunanamignusthe*] [*-ai*] and [*-e*] often being pronounced alike in the *Koinē*). The infinitive can also be explained as an indirect command. This double compound verb is late, in LXX and Plutarch, in N.T. only here and [1Co 5:9, 11](#). [*Autōi*] is in associative instrumental case. **To the end that he may be ashamed** [*hina entrapēi*]. Purpose clause with [*hina*]. Second aorist passive subjunctive of [*entrepō*], to turn on, middle to turn on oneself or to put to shame, passive to be made ashamed. The idea is to have one’s thoughts turned in on oneself.

3:15 **Not as an enemy** [*mē hōs echthron*]. This is always the problem in such ostracism as discipline, however necessary it is at times. Few things in our churches are more difficult of wise execution than the discipline of erring members. The word [*echthros*] is an adjective,

hateful, from [*echthos*], hate. It can be passive, **hated**, as in [Ro 11:28](#), but is usually active **hostile**, enemy, foe.

3:16 **The Lord of peace himself** [*autos ho kurios tēs eirēnēs*]. See [1Th 5:23](#) for **the God of peace himself**. **Give you peace** [*doiē humin tēn eirēnēn*]. Second aorist active optative (*Koinē*) of [*didōmi*], not [*dōēi*] (subjunctive). So also [Ro 15:5](#); [2Ti 1:16,18](#). The Lord Jesus whose characteristic is peace, can alone give real peace to the heart and to the world. ([Joh 14:27](#)).

3:17 **Of me Paul with mine own hand** [*tēi emēi cheiri Paulou*]. Instrumental case [*cheiri*]. Note genitive [*Paulou*] in apposition with possessive idea in the possessive pronoun [*emēi*]. Paul had dictated the letter, but now wrote the salutation in his hand. **The token in every epistle** [*sēmeion en pasēi epistolēi*]. Mark ([verse 14](#)) and proof of the genuineness of each epistle, Paul's signature. Already there were spurious forgeries ([2Th 2:2](#)). Thus each church was enabled to know that Paul wrote the letter. If only the autograph copy could be found!

3:18 Salutation just like that in [1Th 5:28](#) with the addition of [*pantōn*] (all).

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