

The Book of 2Thessalonians

[Sun. Mar. 22, 2015] 2Thessalonians Series, 2Thes. 2.15-17 - Craig A. Thurman

The doctrine of God's election of grace is probably one of the most significant doctrines in Scripture that teaches us the purest meaning both of grace and sovereignty. It is also one of the most misunderstood and hated doctrines.

In our last lesson we tried to show that the act of choosing in 2Thessalonians 2.13 is not the same as that found in Ephesians 1.4. Few recognized any distinction in these two Scriptures. Not only do we find different English words (from & before), but there are differing Greek words as well.

In Thessalonians the Greek root word is αἰρέομαι, which is the act of dividing; and the Greek root word in Ephesians is ἐκλέγομαι, which is the act of choosing out, selecting out.

but we also have different times when each of these acts takes place.

In Thessalonians, the time of this division is said to be *from the beginning*, ἀπὸ ἀρχῆς, which is interpreted in other places as, *since the beginning* (Mt.24.21), and *at the beginning* (Mt.19.4), and *at the first* (Acts 26.4); which does not mean *in the beginning*, ἐν ἀρχῇ, LXX Ge. 1.1 and Jo. 1.1.

In Ephesians the time that this choosing out is said to be *before the foundation of the world*, πρὸ καταβολῆς κόσμου, which is clearly an act that took place *ahead of time*, or, in eternity by God alone.

What are we saying by drawing out the distinctions between these two acts? That the Bible teaches there is a division in time because there was a choice made in eternity. The first indicates a choice where there is absolute harmony with God; the second where there is a schism, a division one from another that begins to take place. Since God chose some in Christ in eternity, the result will be for those same elect, a time when they shall personally experience being chosen. That is what I see in this Scriptures. Now let's turn to our text this morning.

Be comforted. (16, 17)

15 *Therefore, brethren,*

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Considering once again the things that have just preceded in this chapter, how that God sends a *strong delusion* upon all that are in unbelief, but that it is not so for His elect; that we were called by the gospel to obtain the glory of the Lord Jesus Christ. (vs.14, **Jn.17.22-24**) With that in mind ...

stand fast,

στήκετε, pres imper of στήκω, the root ἵστημι; the present imperative is found three times in the N.T.:

1Co 16:13 ¶ Watch ye, stand fast στήκετε in the faith, quit you like men, be strong.

quit you like men, ἀνδρίζεσθε (2nd p pl, pres, imper, mid), very interesting is that in at 1Sa.49 (LXX: 1Ki. 4.9) ἔσεσθε καὶ ἄνδρας, or in the NT, the verb to be combined with the noun male, ἀνήρ. The O.E.D. defines quit: '3 refl. To do one's part, behave, bear oneself (usually in a specified way). Now arch.' (bolding added)

ἀνδρίζεσθε is found in LXX, Jos.10.25 be courageous and strong; 2Ki. 13.28 (KJV 2Sa.13.28) be courageous and valiant; 2Chron.32.7 be strong and courageous; Ps.30 (31).24 Be of good courage.

Ga 5:1 ¶ Stand fast στήκετε therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

*καὶ κρατεῖτε τὰς παραδόσεις
and hold the traditions*

J-F-B, vol.3, p.477, 'hold—so as not to let go.'

κρατεῖτε, 2nd p pl, pres, imper, act of κρατέω;

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Both Greek words are used in this text:

*Mr 7: 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, **holding the tradition** κρατούντες την παραδοσιν of the elders.*

*8 For laying aside the commandment of God, ye **hold** κρατεῖτε (not imper, but ind mood) the **tradition παραδοσιν** of men, as the washing of pots and cups: and many other such like things ye do.*

root, κρατέω; *Mt.14.3 For Herod **had laid hold on** John; Mt.26.48*

*Whomsoever I shall kiss, that same is he: **hold** him fast; Lk.24.16 But their eyes **were holden**; Jn.20.23 whose soever sins ye **retain**, they **are retained**; He. 4.14 **let us hold fast** our profession; He.6.18 who have fled for refuge to **lay hold upon** the hope.*

παραδόσεις, acc pl of παράδοσις; παρά nigh, by, before, above + δίδωμι to give, hand over, deliver; the root παραδίδωμι simply means to give over; KJV παράδοσις, is translated 12 times as *tradition*, and only once as *ordinance*;

*ordinance, 1Co 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the **ordinances παραδόσεις**, as I **delivered παρεδωκα** (cf. 1Co.11.23 below) them to you. (Both Greek roots are παραδίδωμι)*

We must Biblically define what *traditions* means. The necessity for the correct interpretation of this word cannot be overemphasized. Here hangs the faith of Christ, the doctrines of Christ and from this descends our every practice. Either this word, παράδοσις, directs us to only the Word of God as our sole rule for faith and practice, or it opens to us the multitudinous fields of speculation. Everything that churches have ever done should have behind them tradition. But what does that mean? Some will refer to the writings of the Church Fathers (Justin, Irenaeus, Clement, Origen, Athanasius, Tertullian) to lend substantial support to some doctrine or practice. There are Baptists who base their doctrine and practice substantially on church history. But there is the potential for great error here because the application of *tradition* is not defined Biblically.

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We say that the Scriptures are our sole rule for faith and practice? What is the harm for applying *tradition* to an historical testimony, and allowing that tradition to dictate the Bible? Well, it is in this way, we have allowed history to have the preeminence over the Word of God. In effect we have allowed *extrabiblical information*, no matter what the source is (man or group), no matter how well-meaning it might be, to take precedence over the Word of God, and that opens the door to serious error. Doctrines supported through this means might not necessarily be errant or heretical, but it always results in adding to or taking away from the Scriptures. That is clearly wrong. We do not have the liberty to enhance the Word of God with traditions of this sort.

J-F-B, vol.3, p.477, 'Nothing has come down to us by ancient and universal tradition save this, the all-sufficiency of Scripture for salvation. Therefore, by tradition, we are constrained to cast off all tradition not in, or proveable by, Scripture.

...

'We are no more bound to accept the fathers' interpretations of Scripture, because we accept the Scripture canon on their testimony, than to accept the Jews' interpretation of the Old Testament because we accept the Old Testament canon on their testimony.'

Let us interpret what the word *traditions* means Biblically.

Traditions, παράδοσις, are defined in Scriptures as follows:

In Mt.15.2; Mk. 7.3, 5 the first time we find the word *tradition* it is used to speak of the *tradition of the elders*? Which the Lord Jesus called (Mt.15.3, 6; Mk.7.13) *your tradition*, and (Mk.7.8) *the tradition of men*, and (Mk.7.9) *their own tradition*. **Mark this: their tradition is contrasted to the commandment of God. (Mt.15.3)** Jesus stated plainly that these unbelieving religious Zealots were *teaching for doctrines the commandments of men*. (Mk.7.7) **The proper thing for the servants of God to do is to teach for doctrines the commandments of God.** As a child of God reads and hears the faithful exposition of Scripture a pattern or form comes to the mind; it is the idea, and the idea is something that we want to do or

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believe. So, the Word of God teaches us something that we will want to do and we are ready to believe.

*Ro 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that **form** τύπων of doctrine which was delivered you.*

τύπων, root τύπος, *print of the nails, figures that are worshipped, the manner of a letter, an ensample of living, an example for believers to follow, a pattern of good works.*

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Paul, related that before his conversion to Christ (Gal.1.14) he was *more exceedingly zealous of the traditions of [his] fathers*. Paul in Col.2.8 warns us against being spoiled (robbed), of the true and practical doctrines of Scripture through philosophy and vain deceit *after (or according to) the traditions of men ... and not after (according to) Christ*; and finally, twice in this letter (2Thes.2.15; 3.6) *traditions* speak of those things that were taught in the Word of God, and received from Paul, Silas, and Timothy, which were authenticated to them through nothing less than what they had in their O.T. Scriptures that day. And we are constrained to do the same, nothing more and nothing less than authenticating every doctrine and practice by the Bible, as under the New Covenant.

Brethren, we can't afford to substantiate any doctrine or practice based on custom or history. We should never base our baptism on historical practices. It is not biblical to decide what drink element is in the Lord's Supper based on history. It is not biblical to decide what the issue is concerning the head covering in 1Corinthians 14 based on

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custom or history. It is not Biblical to decide whether a church is local or universal from history. And if we make the Word of God subservient in any one place on this or that issue, why not on all other matters? We must keep to the Word of God. And if we don't know, we don't know. Our doctrines and practices are only Biblical when they are derived from only the Bible!!!

Tradition never meant that we should take a systematic practice of this or that group and make it binding upon us or anyone else. In other words the practices of churches, even historically derived, are not our rule of faith and practice. We must see the same form of doctrinal practice and faith in the same Bible as they did, or else we haven't the authority of God behind it.

When we find that some churches have kept a particular doctrine it might attest to the truth; but it is just as likely that it could attest to an error. And the only way to truly prove such an observance is right or wrong is by the Word of God.

We derive from the Word of God teachings for doctrine and practice. To be a disciple of Jesus Christ we are to follow His Word. That's what a disciple is; a follower. And to be a disciple of Jesus Christ means that we are following Him; not things about Him, but Him, His commandments are **it**.

1Co 11:1 Be ye followers of me, even as I also am of Christ.

Eph 5:1 Be ye therefore followers of God, as dear children ...

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps ...

When we do not do the things, or believe those things taught by the one we say that we follow, then we are not their follower.

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Lu 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

So, following Christ, any less than this, or any more than this and we have superimposed the ideas of men upon the commandments of our Lord Jesus Christ, the Word of God. To allow anything extrabiblical to dictate the faith of Christ is to allow men to regulate our faith. If we will follow the Word of God we will be a historical church of the Lord Jesus Christ. If we follow a Baptist tradition we are just another religious organization. And, truth be told, there are many Catholicized Baptist churches today. They are mean-spirited, legalistic, and denominationally partisan. They are zealous to support their system, association, convention more than the Word of God, and it is a shame.

*Traditions include the **ordinances** of the Lord's Supper and baptism:
For example:*

*1Co 11:23 For I have received of the Lord that which also I **delivered παρεδωκα** (cf. to 1Co.11.2 above) unto you, That the Lord Jesus the same night in which he was betrayed took bread ...*

Traditions include the doctrines:

*Ro 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which **was delivered παρεδοθητε** you.*

*Interpreter's Bible, vol. 11, p. 332, 'These **traditions** are referred to again in 3:6. At that point the reference is to what had been transmitted to them concerning the proper conduct of those who had newly become Christian disciples. Here the term would appear to be used in a more inclusive sense, to designate the whole body of teaching, practical and doctrinal, which Paul shared with others and had conveyed to the Thessalonians.'*

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Matthew Poole, vol. 4, p 765, 'The word *tradition* signifies any thing delivered to another; especially meant of doctrines.'

The biblical definition of *traditions* is the teachings of the Bible. These are to be the things that we have *convictions* about. Those things that are given to us through the Word of God are the *traditions* that we are to *hold*. The Thessalonians are being commanded to stand fast in Christ, even if it means the man of sin is revealed, and the masses of humanity flock after his deceitful and destructive ways. They were to *hold* those things that are taught in the Word of God. In other words the saints, when they are convinced that the Bible teaches something, they were to *hold* it, and by holding it they would also *pass it along*. Are we convinced about the truths of Scripture? If we are we have convictions. If not, then the teachings of this church, which should be the commandments of Christ, are not a meaningful to us as they should be. So many in Christendom simply aren't convinced of much, if any, truth anymore. We don't have to go to seminary to figure this out. Just systematically reading the Bible the Spirit of the God will ground us in the doctrines of the Bible.

The commandments of the Lord are the traditions that have been delivered to us. Be convinced about what those are. Does baptism matter to us? It ought to. What about the nature of the church? It should. Doesn't it matter who might want to join with the membership of this church? If it does, and it should, then it should also matter how and when they leave? What about church discipline? Do you agree with the way this church practices this? If not, is it your gut feeling or do you have a Biblical reason against the way that this church practices discipline? Do you even know? Do you believe in purity, personal and corporate? Then discipline should matter. We aren't allowed to be fornicators, adulterers, homosexuals, drunkards, liars, thieves, pilferers, or corrupt in any way and be a part of this church. No. Do we know if the church is a local body, or is it universal? Does it matter? It does to me and it should to you. I don't see how we can have members in our body for long who either don't, won't, or can't come fellowship with this

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church faithfully. I don't mean fellowshiping with pastor-dad or deacon-brother. I mean fellowshiping with this church. True fellowship is relating with one another in Christ. We can sit down, we talk, we eat, we work, we are taught, we learn, we contribute, we see physical reactions; it is all involved in fellowship. We can't have it if we can't come together. Most of us should know these basic things, and more.

Most of us have been a part of this church for years. But might be someone who hasn't grown in the truths of the Bible. Why? Because there isn't the kind of interest that there ought to be; perhaps not yet. The interest lies more in the by-product of the church rather than in the Lord Himself. Our motivation for coming to this church was because we needed a friend, or a mate, perhaps we need some financial assistance, or a support group. These are all by-products. But the real reason for coming to and being in a N.T. church is to walk with Christ until He comes again.

Walking with Jesus Christ *is believing* His Word. Therefore we *know* what His Word says and are willing to *obey* it. What is obedience but personal application of the Word of God to our lives? We can't do that when we don't know and don't care about the things of Christ. Love for Jesus Christ will lead us to want to know all that we should learn from His Word. Less than this and we are cold and dead in our spirituality. Knowing the truth of Scripture is proactive; it will keep us from error.

The *traditions* of the Word of God we can live by personally. The traditions of God's Word can lead a little child that knows the Lord through to maturity, through the teen years into adulthood, it teaches us how to do our school work and our chores, (making the bed, taking out the trash, vacuuming, bringing in the firewood, cooking meals for the family, washing dishes), how to consider choosing our friends, honoring our parents, looking for a job, a car, a spouse, raising a family, choosing another church, preparing for a family, for life and for death, watching and waiting for the coming of our Lord Jesus Christ; but greater than teaching us how to do things,

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it shows us how to live in it all, when dad or mom are lousy parents, when friends lie about you, when things at work go south because you're a Christian. And while there is a great amount of freedom for our application of these principals, there are some absolutes as well. You don't have to raise your children like I do. You might call and write you loved ones on a regular basis. Other might not. I prefer praying at a specific place and time in the day. You might prefer otherwise.

There are traditions that we live by corporately, as a church. There really is such a thing as church government. There is eschatological truth, ecclesiological truth (how to start a church, church government (discipline, officers), ordinances, evangelism). If these are in the Bible then they should be taught and learned and held by us. What happens when we don't know what the Word of God teaches? We have nothing personally to pass along to the next generation. That right. Bible doctrines become less and less emphasized and important to us. And what is the best means for learning and disseminating the traditions of God is reading and teaching the Bible verse by verse.

Thank you men who have volunteered to share your studies with this church. To the man (4) you have chosen to proceed through your studies verse by verse. That is commendable! I don't think there is a better way to teach or to learn the things of the Word of God.

which ye have **been** taught,

ἐδιδάχθητε, 2nd p pl aor 1, ind, **pass** of διδάσκω, always translated in the KJV from the English word *teach*; is used three time in the N.T.:

*Eph 4:21 If so be that ye have heard him (Christ), and **have been taught** ἐδιδάχθητε by him, as the truth is in Jesus:*

Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

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*7 Rooted and built up in him, and stablished in the faith, as ye **have been taught** ἐδιδάχθητε, abounding therein with thanksgiving.*

Let us never underestimate what takes place whenever we come together to receive instruction in the Word of God. Continue to foster the desire to know the truth of God's Word. Pray that the Lord would be pleased to reveal His Word to our hearts and to open our understanding where we might have error. Oh for the grace of God to learn from His Word those precious truths of Scripture! While we are a church when we are not gathered together, and we are taught of the Lord wherever we might be, there are many instances where the Spirit of the Lord, for gathering has made clear to our hearts truths that we may have never seen so clearly unto that time. I have had many such instances, where it seemed that just at the reading of Scripture by a brother, the understanding was opened even more than it had been before. It was almost an intuitive response; the thought almost preceded the actual reading of the verse.

Let every teacher in this house today see this: this teaching must come from the Holy Scriptures. Anything less and we are not teaching what we truly need to teach and therefore the church is not learning what she needs to learn. Let us commit ourselves to teaching the Bible as we are taught of the Lord. Let us all pray that we will have the grace of Christ to hear with love each and every one that is used of the Lord to deliver that Word to us.

whether by word,

Whether by word never meant then that the Thessalonians were to take the word of any man without judging it by the Word of God, the O.T. Scriptures.

*Ac 17:11 These (Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, **and searched the scriptures daily**, whether those things were so.*

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Yes, they did not have the New Testament Scriptures, but they had access to the Old Testament Scriptures. The New Testament made plain what was hidden in the Old. Think of all of the O.T. citations in the N.T.

As every man who preaches the Word of Christ is obliged to teach right doctrine, every believer is obliged to judge whether the things that are said are right or wrong. Paul instructed the Galatians the same. Notice that even Paul would warn them against himself should he err. What a noble man!

*Gal.1.8 But though we, or an angel from heaven, preach **any other gospel unto you than that which we have preached unto you**, let him be accursed.*

*9 As we said before, so say I now again, If any man preach any other gospel unto you **than that ye have received**, let him be accursed.*

We should all learn to verify the things that are said, the principals that are taught by a personal and diligent search of the Bible. Someone says, but I don't have the time. Then you're too busy and church truth doesn't mean enough to you. It doesn't always take a lot of time to verify things so that the Lord can bring an answer of peace to your heart. But not having this mind-set opens one up to being misled, and to be a *man-follower*. The best of men have error that should be challenged by the Word of God. And don't be fooled, not by me or any other man. Without exception there is not a man who likes to be proved wrong.

or our epistle.

This refers to the written record of Word of God. We have here the specific witness in itself that the letters of Paul are the Word of God.

*1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write unto you are the commandments of the Lord.***

That statement alone covers 12, and possibly 13 books of the Bible. The anonymity of the writer of the book of Hebrews might have helped to keep

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the Jewish audience unprejudiced to the message of their Messiah in the book.

The principals of this epistle can be validated by the O.T. The New Testament does not violate or contradict the Old Testament in the least. We learn of persecution, the coming judgment of the wicked, coming of Antichrist, a great deception, Christ's glorious coming, the destruction of the wicked, the salvation of His people, and discipline all have foundation in the Old Testament. The difference rests in the principal of law versus grace; and the temporary transition from national Israel to the church. The New Testament reveals most clearly those things in the Old Testament that had been concealed there. There is no doubt in my mind that the New Testament has unlocked the great mysteries contained in the Old.

*Dan.12.9 And he said, Go thy way, Daniel: **for the words are closed up and sealed till the time of the end.***

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

15 ἄρα οὖν ἀδελφοί στήκετε καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν

δὲ ἡμῶν ὁ κύριος Ἰησοῦς Χριστὸς Αὐτὸς καὶ ὁ θεὸς καὶ πατὴρ ἡμῶν
16 ¶ *Now our Lord Jesus Christ himself, and God, even our Father,*

ὁ ἀγαπήσας ἡμᾶς
which hath loved us,

ἀγαπήσας; nom sing, masc, part, aor 1 of ἀγαπάω.

καὶ δοὺς παράκλησιν αἰωνίαν
and hath given [us] everlasting consolation

δοὺς; nom, sing, masc, part, aor 2, act of δίδωμι to give.

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παράκλησιν; acc sing of παράκλησις to παρακαλέω; παρά near, by + καλέω to call; KJV translated παράκλησιν with the English words consolation 5, exhortation 2; **cf. vs.17 Comfort.**

John Owen, vol.2, p.251, 'It is abiding [everlasting consolation, added]... that is, comfort that vanisheth not; and that because it riseth from everlasting things. There may be some perishing comfort given for a little season by perishing things; but abiding consolation, which we have by the Holy Ghost, is from things everlasting: –everlasting love, eternal redemption, an everlasting inheritance.'

Let me add to this, Ge.9.16 everlasting covenant; Ge.17.8 everlasting possession; Le.16.34 everlasting statute, Ex. 40.15 everlasting priesthood; Ps.100.5 everlasting mercy; Ps.135.13 everlasting kingdom; Ps.119.42 everlasting righteousness; Is.26.4 everlasting strength; Is.35.10 everlasting joy; Is.45.17 everlasting salvation; Is.54.8 everlasting kindness; Lk.16.9 everlasting habitations; Jn.6.40 everlasting life; 1Ti.6.16 everlasting power; and last of all, Re 14:6, everlasting gospel; We're always going to remember the love of God in Christ Jesus at Calvary's cross. Throughout the endless ages of eternity we will always give praise and thanks God for the wonderful grace of Jesus.

When there is no other comfort to be had. When all other comforts fail, God comforts us. He reminds of his love, his faithfulness, the promises. He fills us even in the worst of places, by His comfort, with ...

καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι
and good hope through grace,

ἐλπίδα; acc sing of ἐλπίς; this noun, ἐλπίδα, is always translated in the KJV with the English *hope*; ἐλπίς is the same but for once it is translated *faith* in He.10.23; the verb form ἐλπίζω translated *trust* (18) and *hope* (13). To trust God is to hope in Him.

ἀγαθὴν; acc sing fem of ἀγαθός; ἀγαθὴν is always translated with the adjective *good*; there is the *good* (Lk.8.8) ground which received the Seed,

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good part (Lk.10.42) that Mary had chosen; the *good* remembrance (1Thes.3.6) of the Paul, Silas, and Timothy, (perhaps Luke as well) since they had left them; *good* hope (2Thes.2.16) through grace; a *good* conscience (1Ti.1.5) for those whom Timothy instructs to operate by in their ministry; *good* fidelity (Tit.2.10) for servants service to masters.

This is a good, proper, sound *hope* prompted because of their understanding of the true *grace* of God. What did I say in the opening of this lesson? In part that, the doctrine of God's election of grace is probably one of the most significant doctrines in Scripture that teaches us the purest meaning ... of grace ...

God's grace had worked in the Thessalonians to move them nearer to Him and to hope in Him while they face immediate persecutions of their countrymen, and at the prospect of very great trial at the coming of Antichrist. In all of this Paul prayed for them they God would comfort them and give them good hope *through grace*. Undeserving as we are, God will be with unto the end. Our lives are summed up so well with the word *grace*.

Come Thou Fount, Robert Robinson, 1735-1790

(3rd Verse)

O to *grace* how great a debtor daily I'm constrained to be!
Let Thy goodness like a fetter bind my wandering heart to Thee:
Prone to wander—Lord I feel it—Prone to leave the God I love;
Here's my heart—O take and seal it, seal it for Thy courts above.

Grace Greater Than Our Sin, Julia H. Johnston, 1849-1919

(Chorus)

Grace, grace, God's grace, grace that will pardon and cleanse within;
Grace, grace, God's grace, grace that is greater than all our sin!

Amazing Grace, John Newton, 1725-1807

Amazing grace—how sweet the sound—That saved a wretch like me!
I once was lost but now am found, was blind but now I see.

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It was grace that taught my heart to fear, and grace my fears
relieved;
How precious did that grace appear the hour I first believed!

Through many dangers, toils and snares I have already come;
It is grace hath brought me safe thus far, and grace will lead me
home.

When we've been there ten thousand years, bright shining as the
sun,
We've no less days to sing God's praise than when we'd first begun.

We are elected by grace. (Ro.9.11; 11.5) Grace brings salvation. (Tit.2.11)
We are saved by grace. (Acts 15.11; Eph.2.8) We are justified by grace.
(Ro.3.25; Tit.3.7) Sins are forgiven because of grace. (Eph.1.7) We stand by
grace. (Ro.5.2) Our righteous acts are produced by grace. (Ro.5.21) Our
spiritual gifts come from grace. (Ro.12.6) Our strength is of grace.
(2Co.12.9) We are equipped for service by grace. (Ro.1.7; 1Co.3.10;
2Co.9.8; Gal.2.9; He.12.28) We conduct ourselves in the world by grace.
(2Co.1.12) Churches exist because of the grace of God bestowed. (2Co.8.1)
We can sing with grace in our hearts. (Col.3.16) Our speech should always
be with grace. (Col.4.6) In our time of need we can find grace to help when
we approach His throne of grace. (He.4.16) Our hearts may be established
by grace. (He.13.9) We are perfected, established, strengthened, and settled
by grace. (1Pe.5.10) And finally, we grow by grace. (2Pe.3.18)

16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ θεὸς καὶ πατὴρ ἡμῶν ὁ
ἀγαπήσας ἡμᾶς καὶ δὸς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι

παρακαλέσαι (Optative verb)

17 Comfort

παρακαλέσαι; 3rd p s, aor 1, **optat**, act of παρακαλέω; παρακαλέσαι is
found 6 times in the N.T. (Mt.26.53 I cannot now **pray** to my; 2Co.2.7 to
forgive him, and **comfort** him; 2Co.8.6 Inasmuch that we **desired** Titus;
2Co.9.5 I thought it necessary **to exhort**; 1Thes.3.2 and **to comfort** you

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concerning; 2Thes.2.17 **Comfort** your heart, and stablish) ; cf. 16 consolation.

Again quoting as a reminder what the optative verb expresses: *A Manual Grammar of the Greek New Testament*, by H. E. Dana and Julius R. Mantey, p.172, '164. The optative is the mood of strong contingency; the mood of *possibility*. It contains no definite anticipation of realization, but merely presents the action as conceivable.'

The more that we know and understand the true grace of God the more that He will *comfort ... our hearts ...* What does that mean? To me it means that we will be encouraged more and more to be what we ought to be in the Lord.

ὁμῶν τὰς καρδίας καὶ στηρίζαι (notice the **optative** again) ὑμᾶς
your hearts, and stablish you

στηρίζαι; 3rd p s aor 1, **optat**, act of στηρίζω; is found five times in the N.T. (*Ro.16.25 to stablish you according to my gospel; 1Thes.3.2 to establish you, and to comfort you; 1Thes.3.13 To the end he may stablish your hearts; 1Pe.5.10 make you perfect, stablish, strengthen, settle you*)

The idea is to be fixed. (Lk. 16.26)

ἐν (Or, by) παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ
in every good word and work.

λόγῳ; dat sing of λογος;

Word does not mean a single word but the substance of the idea communicated.

Ga 5:14 For all the law is fulfilled in one word λόγῳ, even in this; Thou shalt love thy neighbour as thyself.

2Co 11:6 But though I be rude (ἰδιώτης, KJV, ignorant, unlearned) in speech λόγῳ, yet not in knowledge; but we have been thoroughly

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made manifest among you in all things. (Some of the Corinthians has reported that Paul's speech was contemptible.)

2Co 10:10 For his letters, say they, are weighty and powerful;

*και ο λογος εξουθενημενος
but his bodily presence is weak, and his speech contemptible.*

*ἐξουθενημενος, part, perf, pass of ἐξουθενέω,
meaningless, out of nothing.*

*2Co 8:7 Therefore, as ye abound in every thing, in faith, and
utterance λόγῳ, and knowledge, and in all diligence, and in your love
to us, see that ye abound in this grace also. (... which would be to use
your 'stuff' to help others.)*

*1Co 15:2 By which also ye are saved, if ye keep **in memory** λόγῳ
what I preached unto you, unless ye have believed in vain.*

*Ro 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill,
Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not
covet; and if there be any other commandment, it is briefly
comprehended in this **saying** λόγῳ, namely, Thou shalt love thy
neighbour as thyself.*

*Mt 22:15 Then went the Pharisees, and took counsel how they might
entangle him in his **talk** λόγῳ.*

ἔργῳ; dat sing of ἔργον; the dative singular, might refer to the substance of
the work we do:

*1Co 15:58 Therefore, my beloved brethren, be ye stedfast,
unmoveable, always abounding in the **work** ἔργῳ of the Lord,
forasmuch as ye know that your labour is not in vain in the Lord.*

This doesn't mean that we must be behind our desk 24-7
reading the Bible. You've given your pastors great opportunity

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to do this, and we praise God for this. But whatever we do for work has as its substance and foundation the work of Christ Jesus. It isn't that we are only washing cars, making eyeglasses, driving trucks, washing dishes, and raising children. In whatever we do our Lord is governing the whole effort.

1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Col 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

*Col 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

He is the joy and satisfaction we find in whatever we do. Without Him it is all vain and toilsome work.

*2Co 10:11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in **deed** ἔργῳ when we are present. (The idea that we have communicated in our letters will be supported by as much effort when we are present.*

*Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good **work** ἔργῳ, and increasing in the knowledge of God ...*

Our every idea communicated and the substance or grounds for our work should reflect the glory of the Lord Jesus Christ. We ought to be the model of good communications and work. We should be the best at whatever we say and do. The grace of God should affect us so that we have more rule over our spirit than when we first came to Christ. Before Christ we had no power; we were dead in sins before God. But since Christ, since baptism, since joining with one of His churches, we have the Holy Spirit in us to work

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against the flesh. We, as the children of God, have the imperative of God to be holy. He is working in us to be holy.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love ...

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

Matthew Poole, vol. 3, p.766, 'True religion is not word only, but work; it is not only speculative, but practical. A sound mind ought to be joined with a holy life. And to make a work good, the principle, rule, manner, and end must all be good.'

John Gill was focused on this. There is no good word or work that is done outside of the Word of God. These are the things that are said and done by us that are based upon the Holy Word of God.

Gill, vol. 9, p.263, '... that is, in every good word of God, or truth of the Gospel, which contains good tiding of good things, so as not to waver about them, or stagger in them, or to depart from them; in practice of every duty, so as to be steadfast, and immoveable, and always abounding therein ...'

17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ

What is any word or work that hasn't the Word of God as its foundation? Nothing but vanity. Let our communication and our work be founded upon the Word of God. This is a true disciple of Jesus Christ who holds the *traditions* of God's Word.