



2nd Epistle of Paul to Thessalonica

2 Thess 2:15-17 – Exhortation and Prayer

The Exhortation!

- *2 Thessalonians 2:15- Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.*
 - What's it *therefore* (there for)?
 - Verses 13 & 14.
 - What does it mean to *stand fast* (*stēkō*) and *hold* (*krateō*)?
 - These verbs are present active imperative – do it.
 - » *Gal 5:1 - Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. What is this liberty?*
John 8:36 - “Therefore if the Son makes you free, you shall be free indeed.
 - » *Phil 1:27 - Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,*
 - » *Phil 4:1 - For now we live, if you stand fast in the Lord.*
 - » *Heb 4:14 - Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.*



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Not the alternative!

2 Thess 2:2 - not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.

- *the traditions which you were taught – really?*
 - *What traditions were these?*
 - » *Traditions – things handed down.*
- *those heard by word or read by our epistle.*
 - » *1 Cor 11:2 - Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.*
- *What they were not!*
 - *Of Judaism or of men.*
 - » *Mark 7: 9, 13 - He said to them, “All too well you reject the commandment of God, that you may keep your tradition..... “making the word of God of no effect through your tradition which you have handed down. And many such things you do.”*
 - » *Gal 1:14 - And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.*
 - » *Col 2:8 - Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.*
 - *Bruce - "There is a distinction in the Pauline writings between the gospel*



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received by revelation (as in *Gal 1:12*) and the gospel received by tradition (as in *1 Cor 15:3*), and the language of didache ["teaching"] and paradosis ["tradition"] is appropriate to the latter, not to the former. Even communications made *dia pneumatos* ["by the Spirit"] must be tested by their conformity to the paradosis and if they conflict with it they are to be refused (cf. *1 Thess 5:19-22*).“

- Today, how might we be misled or deceived by traditions of religion or men?

Now the prayer!

- *2 Thessalonians 2:16,17 (NKJV) - Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.*
- *2 Thessalonians 2:16,17 (ILG) – And self the Lord of us Jesus Christ and the God the Father of us and having loved us and given comfort eternal and hope is good by*



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grace comfort of you the hearts and conform in every work and word good.

- Keathley III – ‘This prayer reveals a great deal about Paul’s theology, especially his Christology and Trinitarian perspective of God or the Godhead.’
 - As an example:
 - » *2 Thess 2:13,14 - But we are bound to give thanks to **God** always for you, brethren beloved by the **Lord**, because God from the beginning chose you for salvation through sanctification by **the Spirit** and belief in the truth, to which **He** called you by our gospel, for the obtaining of the glory of our **Lord Jesus Christ**.*
- What’s different between ‘*Now may our Lord Jesus Christ Himself*’ and *our God and Father, who has loved us*’ (NKJV) and ‘*And self the Lord of us Jesus Christ and the God the Father of us and having loved us*’ (ILG)?
 - *may* seems subjunctive and *self* is prominent
 - Thomas – “Addressing his prayer to the first two persons of the Trinity, Paul names the Son before the Father (contra *1 Thess 3:11*), probably in line with the Son's worthiness of equal honor with the Father and his special prominence in the chapter's emphasis on future salvation and glory.’



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- *who has loved us and given us everlasting consolation and good hope by grace*
 - *loved agapaō and given (didōmi) are aorist active participles*
 - How should we then interpret this?
 - *What is this everlasting hope by grace (consolation)?*
 - » *Titus 2:13 - looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,*
 - » *Col 1:5 - because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,*
 - *God's grace is the foundation for eternal reassurance under all circumstances and this translates to our hope which motivates us to live accordingly in expectation of His return.*
- *comfort your hearts*
 - *Eternal comfort addresses the concerns in the body of Thessalonica about the day of the Lord and false teaching to which they've been exposed, and places them in a position that contrasts them from the perishing.*
 - » *Thess 2 :9,10 - The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.*



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- *Constable* – ‘The Thessalonians needed comforting encouragement in view of their recent anxiety that false teaching had produced. They also needed God's grace to enable them to stand firm and do everything as unto the Lord (cf. 3:7-13). Too, they needed it as they continued proclaiming the gospel.
- *and establish you in every good word and work.*
- *Keathley III* – ‘The modern idea for hope is “to wish for, to expect, but without much certainty, to desire very much, but with no real assurance of getting your desire. But such is not the New Testament concept of hope. The Greek term used here is *elpis* which refers to a confident expectation and generally has a future focus.’
- How is this translated into *every good word and work*?
 - Is this something we can measure?
 - » *Eph 2:8-10 - For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*
 - » *Titus 3:8 - This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.*
 - » *1 Corinth 15:58 - Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.*