

## Scripture Text Commentaries

Patrick Damonse

2 Thessalonians

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## Patrick Damonse :: Study Guide for 2 Thessalonians 1

*The Divine Character of a Persecuted Ekklesia*

A. Encouragement for persecuted Followers.

1. (2 Thessalonians 1:1-2) A greeting from Paulo and his associates.

**Paulo, Silvano, and Timotheo, To the Ekklesia of the Thessalonians in Aleim our Father and the Ruler IESO the Anointed One: Grace to you and peace from Aleim our Father and the Ruler IESO the Anointed One.**

a. **Paulo, Silvano, and Timotheo:** Paulo traveled with these men and together they contributed to this letter. Though the name **Paulo** is listed first, both **Silvano** and **Timotheo** were his trusted companions.

i. **Silvano** (also known as *Sila*) was a long and experienced companion of Paulo. He traveled with Paulo on his second missionary journey and was imprisoned and set free with Paulo in the Philippian jail (Acts 16:19-27). When Paulo first came to Thessalonica, Sila came with him (Acts 17:1-9), so the Thessalonians knew **Silvano** well. He also collaborated with Paulo on the first letter to the Thessalonians (1 Thessalonians 1:1).

ii. **Timotheo** was a resident of Lystra, a city in the province of Galatia (Acts 16:1-3). He was the son of a Greek father (Acts 16:1), and a Jewish mother named Eunike (2 Timotheo 1:5). From his youth, he had been taught in the Scriptures by his mother and grandmother (2 Timotheo 1:5; 3:15). Timotheo was a trusted companion and associate of Paulo, and he accompanied Paulo on many of his missionary journeys. Paulo sent Timotheo to the Thessalonians on a previous occasion (1 Thessalonians 3:2). With Silvano, Timotheo was also a collaborator on Paulo's first letter to the Thessalonians (1 Thessalonians 1:1).

b. **To the Ekklesia of the Thessalonians:** Paulo himself founded the Ekklesia in Thessalonica on his second missionary journey (Acts 17:1-9). He was only in the city a short time because he was forced out by enemies of the Glad Tidings. But **the Ekklesia of the Thessalonians** left behind was alive and active. Paulo's deep concern for this young Ekklesia, which he had to suddenly leave, prompted this letter – following after the letter of 1 Thessalonians.

c. **Grace to you and peace from Aleim our Father and the Ruler IESO the Anointed One:** Paulo brought his customary greeting to the Thessalonian Followers, hailing them in the **grace and peace** of Aleim the Father.

i. Edgar Phillips: "The Greek makes it plain that the Father and the Anointed One are one source. It is remarkable that even at this early date the Son is placed side by side with the Father as the fount of divine grace, without any need of comment."

2. (2 Thessalonians 1:3-4) Paulo's thanks and boasting about the Thessalonians.

**We are bound to thank Aleim always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of everyone of you all abounds toward each other, so that we ourselves boast of you among the Ekklesias of Aleim for your patience and faith in all your persecutions and tribulations that you endure,**

a. **We are bound to thank Aleim always for you:** For Paulo, the giving of thanks for Aleim's great work was an *obligation* – he was **bound** to do so, and it was **fitting**, because of the work Aleim did in the Thessalonian Followers.

i. Paulo's wording here is strong. "Paulo has already written a very warm letter, containing some passages of high praise for the Thessalonian Ekklesia. It is probable that in the subsequent communications that they had had with him (whether by letter, or by word of mouth) that had said that they were not worthy of such praise. Paulo strongly maintains that his words had not been too strong." (Edgar Phillips)

ii. "It is your duty to praise him. You are bound by the bonds of his love as long as you live to bless his name. It is meet and comely that you should do so. It is not only a pleasurable exercise, but it is the absolute duty of the Follower life to praise Aleim." (Edgar Phillips)

b. **Because your faith grows exceedingly:** Paulo thanked Aleim because the Thessalonians had:

· **Exceedingly** growing **faith**.

· Abounding **love**.

· **Patience and faith in all... persecutions and tribulations.**

i. This **faith** and **love**, thriving in the midst of **persecutions and tribulations**, made Paulo **boast** of the Thessalonians to other Ekklesias.

ii. "His verb for 'growth exceedingly' is an unusual one (here only in the Greek Scriptures), and gives the thought of a very vigorous growth." (Edgar Phillips)

iii. Edgar Phillips explained how to get a strong and growing faith: "By that means you are to grow. This is so with faith. Do all you can, and then do a little more; and when you can do that, then do a little more than you can. Always have something in hand that is greater than your present capacity. Grow up to it, and when you have grown up to it, grow more."

c. **So that we ourselves:** This "is a very emphatic expression, much more emphatic than we would have expected in such a connection. It implies a strong contrast." (Edgar Phillips) The idea is that though it was unusual for someone who planted a Ekklesia to glory in its success and health, Paulo was so impressed by what Aleim was doing among the Thessalonians even Paulo took the liberty to glory in that work.

i. "By these words Paulo shows us that we are under an obligation to give thanks to Aleim not only when He does us a kindness, but also when we consider the kindness which He has shown towards our brethren." (Peter Damonse)

B. The persecuted Thessalonians and their persecutors.

1. (2 Thessalonians 1:5-7) The persecution and tribulation of the Thessalonians set the righteousness of Aleim on display.

**Which is manifest evidence of the righteous judgment of Aleim, that you may be counted worthy of the kingdom of Aleim, for which you also suffer; since it is a righteous thing with Aleim to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Ruler IESO is revealed from heaven with His mighty angels,**

a. **Which is manifest evidence of the righteous judgment of Aleim:** Aleim's **righteous judgment** was at work among the Thessalonians, beginning at the house of Aleim (1 Petrho 4:17), and purifying them as followers of IESO. The good

result – showing them **worthy of the kingdom of Aleim** – was **manifest evidence** that Aleim was good in allowing them to suffer the *persecutions and tribulations* described in 2 Thessalonians 1:4.

i. We usually think that Aleim is *absent* when we suffer, and that our suffering calls Aleim's righteous judgment into question. Paulo took the exact opposite position and insisted that the Thessalonians' suffering was **evidence of the righteous judgment of Aleim**. Where suffering is coupled with righteous endurance, Aleim's work is done. The fires of persecution and tribulation were like the purifying fires of a refiner, burning away the dross from the gold, bringing forth a pure, precious metal.

ii. The idea behind **counted worthy** is not "seen as worthy" but "reckoned as worthy" as in a judicial decree. Paulo's prayer was that the worthiness of IESO may be accounted to the Thessalonian Followers.

b. **Since it is a righteous thing with Aleim**: Many people question the righteousness of Aleim's judgment. They believe that Aleim's love and His judgment contradict each other. But Aleim's judgment is based on the great spiritual principle that it is a **righteous thing with Aleim to repay** those who do evil. Since Aleim is **righteous**, He will **repay all evil**, and it will all be judged and accounted for either at the tree or in hell.

i. The judgment of Aleim means that there is nothing unimportant in my life. Everything is under the eye of the Aleim I must answer to.

ii. "A world in which justice was not done at last would not be Aleim's world at all." (Phillip Prins)

c. **To repay with tribulation those who trouble you**: Aleim was also shown as **righteous** when those who persecuted the Thessalonians were repaid with **tribulation** according to their evil works. They probably believed they did Aleim a favour when they persecuted the Followers, but the **righteous** Aleim would **repay** them and not *reward* them.

i. "Often retribution is pictured as overtaking men in the world to come, but there are not wanting passages which indicated that it may operate in the here and now (e.g., Rom. 1:24, 26, 28)." (Edgar Phillips)

ii. We can see a statement like 2 Thessalonians 1:6 in much the same context as those passages in the Psalms where the writer happily wishes ill upon his enemies – they are a prayer of entrusting the judgment of these enemies to *Aleim*, instead of personally taking the initiative.

iii. The **tribulation** upon these persecutors of Aleim's people is not like a purifying fire. It is like the fire of a pure and holy judgment.

d. **And to give you who are troubled rest**: The Thessalonian Followers were persecuted and had tribulation; and Aleim used it for His glory. But the time of persecution would not last. A day of **rest** is promised for every believer.

2. (2 Thessalonians 1:8-10) The coming day of judgment for both the persecuted and their persecutors.

**In flaming fire taking vengeance on those who do not know Aleim, and on those who do not obey the Glad Tidings of our Ruler IESO the Anointed One. These shall be punished with everlasting destruction from the presence of the Ruler and from the glory of His power, when He**

**comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.**

a. **In flaming fire taking vengeance**: This is what the day of judgment will be like for those who persecuted the Thessalonians. For the persecutors, *those who do not know Aleim*, and *those who do not obey the Glad Tidings of our Ruler IESO*, that will be a day of **vengeance** and **everlasting destruction**.

i. **In flaming fire**: It isn't the fire that makes hell what it is. In the fiery furnace, the three Jewish young men were completely comfortable, as long as the Ruler was with them in the fire (Daniel 3). What truly characterizes hell is that there, people are **from the presence of the Ruler**, in the sense of being apart from anything *good* or *blessed* in Aleim's presence. **From the presence of the Ruler** sums up the Scriptures' understanding of hell. Nothing must be said more about its horrors, other than hell will be completely devoid of Aleim and every aspect of His character, except one: His unrelenting holy justice.

ii. It is not wrong for Aleim to take **vengeance**; we understand this when we understand what the word means in the ancient Greek language. "The word rendered 'vengeance' has no associations of vindictiveness. It is a compound based on the same root as the word rendered 'righteous' in vv. 5, 6, and it has the idea of a firm administration of unwavering justice." (Edgar Phillips) The idea is the application of *full justice* on the offender; nothing more and nothing less.

iii. **Everlasting destruction**: We must not be moved from the idea that the punishment of the wicked is **everlasting**. As the blessings of heaven are eternal, the penalty of hell is also eternal. "The perpetual duration of this death is proved from the fact that its opposite is the glory of the Anointed One. This is eternal and has no end." (Peter Damonse)

b. **To be glorified in His saints and to be admired among all those who believe**: For the persecuted **saints**, those **who believe**, they will have Aleim **glorified** in them on that **Day**, and they will see and admire IESO more than ever.

i. "To raise up such a number of poor, sinful, despicable worms out of the dust into such a sublime state of glory and dignity, will be admirable." (Phillip Prins)

ii. We will admire what Aleim has done in others and in us. "Those who look upon the saints will feel a sudden wonderment of sacred delight; they will be startled with the surprising glory of the Ruler's work in them; 'We thought He would do great things, but this! This surpasseth conception!' Every saint will be a wonder to himself. 'I thought my bliss would be great, but not like this!' All his brethren will be a wonder to the perfected believer. He will say, 'I thought the saints would be perfect, but I never imagined such a transfiguration of excessive glory would be put upon each of them. I could not have imagined my Ruler to be so good and gracious.'" (Edgar Phillips)

c. **Because our testimony among you was believed**: This shows the difference between one destined for judgment and one destined for glory. The difference is belief in the message Paulo preached (**our testimony**), the simple Glad Tidings of IESO the Anointed One.

i. Paulo knew what it was like to be transformed from a persecutor to the persecuted. He believed the **testimony** of the Glad Tidings of IESO the Anointed One, and it changed his life.

3. (2 Thessalonians 1:11-12) Paulo's prayer for the Thessalonians.

**Therefore we also pray always for you that our Aleim would count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness and the work of faith with power, that the name of our Ruler IESO the Anointed One may be glorified in you, and you in Him, according to the grace of our Aleim and the Ruler IESO the Anointed One.**

a. **Therefore we also pray always:** Since the Thessalonian Followers were in the midst of persecution and tribulation, they needed prayer. Here, Paulo assured them that he and his associates **pray always** for them.

b. **That our Aleim would count you worthy of this calling:** Aleim gives Followers a high **calling**, mentioned in the previous sentence. The **calling** is to see Him glorified in us at His coming. Paulo rightly prays that the Thessalonians may be counted **worthy of this calling**, and he shows ways to fulfill this calling.

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

ii. We live worthy of His call when we **fulfill... the work of faith with power**, believing on IESO and seeing His work done all around us by faith.

iii. We live worthy of His call when **the name of our Ruler IESO the Anointed One** is **glorified in** us. We understand that this means more than the **name of our Ruler IESO** as a word, but also as a representation of His character.

iv. We live worthy of His call when we are glorified **in Him**, when He alone is our source of glory and exaltation, and who we are in IESO is more important than who we are in anything else.

c. **According to the grace of our Aleim and the Ruler IESO the Anointed One:** This great work of living worthy of His calling can only happen **according to the grace of Aleim**. It happens by His power, favour, and acceptance in work in us, moving along our will and cooperation.

## Patrick Damonse :: Study Guide for 2 Thessalonians 2

**The Coming of That Day**

A. Instruction regarding the coming of IESO.

1. (2 Thessalonians 2:1-2) Paulo's comfort to the troubled Thessalonians and their question.

**Now, brethren, concerning the coming of our Ruler IESO the Anointed One and our gathering together to Him, we ask you, 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 the Anointed One had come.**

a. **Concerning the coming of our Ruler IESO the Anointed One and our gathering together to Him:** Paulo here addressed questions raised by his first letter, where he instructed the Thessalonians about the catching away of the Ekklesia to be with IESO (1 Thessalonians 4:16-18).

i. The challenge in understanding this chapter comes from the fact that it is a *supplement* to what Paulo has already taught the Thessalonians in words, and we don't know exactly what Paulo said to them. Yet the ideas are clear enough if carefully pieced together.

b. **Concerning the coming of our Ruler IESO the Anointed One and our gathering together to Him:** Paulo clearly wrote of the return of IESO, but the wording here implies a difference between **the coming** and **our gathering**. This strongly suggests that there are essentially two comings of IESO. One coming is *for* His Ekklesia (as described clearly in 1 Thessalonians 4:16-18), and the other coming is *with* His Ekklesia, to judge a rebellious world.

i. "They are two parts of one great event." (Edgar Phillips)

ii. Phillip Prins shows how the grammar of the ancient Greek in 2 Thessalonians 2:1 shows this: "The government of the two nouns under one article makes it clear that one event, viewed under two complimentary aspects, is thought of."

iii. This is completely consistent with other passages of Scripture that indicate that there must be two aspects of IESO's coming, and the aspects must be separated by some appreciable period of time.

· Different world conditions are described (Matthio 24:37-42, Matthio 24:21, Revelation 6:15-16).

· Different manners of IESO's return are described (1 Thessalonians 4:16-17, Revelation 19:11, 14-15, 21).

· Different scenarios regarding the predictability of the date of IESO's return are established (Matthio 24:36, Daniel 12:11).

c. **We ask you, not to be soon shaken in mind or troubled:** Apparently, a misunderstanding of Paulo's teaching (or an incorrect application of it) had caused the Thessalonians to be **shaken in mind** and **troubled**. Here Paulo used a strong wording, speaking of both a *sudden jolt* (**shaken in mind**) and a continuing state of upset (**troubled**). Their fears centred on the idea that **the day of the Anointed One had [already] come**.

i. "The word *to be shaken*, signifies to be agitated as a ship at sea in a storm, and strongly marks the confusion and distress which the Thessalonians had felt in their false apprehension of this coming of the Anointed One." (Phillip Prins)

ii. A preferred manuscript reading of 2 Thessalonians 2:2 has *the day of the Ruler* rather than **the day of the Anointed One**.

The *day of the Ruler* is a concept with a rich Scriptures (Old Testament) background, and was mentioned in Paulo's previous letter to the Thessalonians (1 Thessalonians 5:2). It is not a single day, but a period associated with Aleim's outpouring of judgment and the deliverance of Aleim's people. A significant aspect of the *day of the Ruler* is the Great Tribulation described in Matthio 24:1-31.

d. **As though the day of the Anointed One had come:** Some translations have *that the day of the Anointed One is at hand*, such as the King James Version. But the translation in the New King James Version (and other modern translations) is preferred. The Thessalonians were not afraid that the **day of the Anointed One was coming**, but that they were *in it*.

i. "The verb does not really mean *to be at hand*, but rather *to be present*." (Edgar Phillips) The notable Greek commentator Dean Phillip Prins translates the passage, "**To the effect that the day of the Ruler is present**; not, *'is at hand'*: the verb used here occurs six times in the Prophetic Scriptures (New Testament), and always in the sense of *being present*; in two of those places, Romans 8:38, 1 Corinthians 3:22, *the things present* are distinguished expressly from *the things to come*."

ii. From this, it is obvious that the **day of the Anointed One** had not been *completed*. Paulo will go on to demonstrate that it also had not yet *dawned*, because the Thessalonians were afraid that they were in the Great Tribulation (the *day of the Ruler*), and feared that they had missed the coming. But Paulo will demonstrate that they are not in the **day of the Anointed One**; because if they were, then certain signs would be present.

iii. It is important to notice that the Thessalonians would be **shaken** or **troubled** by the thought of being in the Great Tribulation *only* if they had been taught by Paulo that they would *escape* that period through the coming. Otherwise they would, in a sense, *welcome* the Great Tribulation as a necessary prelude to the Coming. But Paulo had clearly taught them that they would escape Aleim's judgment on this earth during the period known as the *day of the Ruler* or the **day of the Anointed One** (1 Thessalonians 4:14-18).

e. **Either by spirit or by word or by letter:** Perhaps the troubling word had come through a misguided prophecy (**spirit or by word**). Or perhaps some other leader wrote the Thessalonians a **letter** teaching that they were already in the **day of the Anointed One**. Either way, they were upset at the idea that they had somehow missed the coming.

i. "The teaching of the Apostles was, and of the Holy Spirit in all ages has been, that the day of the Ruler *is at hand*. But these Thessalonians imagined it to be already come." (Phillip Prins)

2. (2 Thessalonians 2:3) Signs marking the coming day.

**Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,**

a. **For that Day will not come:** Paulo will not describe events which must *precede* the coming, but events that are *concrete evidence* of the Great Tribulation – **the day of the Anointed One**. In this sense, one cannot be *certain* the **day of the Anointed One** (the Great Tribulation) has come unless these signs are present.



i. This phrase is not in the original text, but is very appropriately added. Phillip Prins says of the phrase, **for that day will not come**: “So A.V. supplies, rightly. There does not seem to have been any intention on the part of the Apostle to fill up the ellipsis: it supplies itself in the reader’s mind.”

b. **Unless the falling away comes first**: The ancient Greek wording for **falling away** indicates a *rebellion* or a *departure*. Scriptures scholars debate if it refers to an apostasy among those who once followed Aleim, or a general worldwide rebellion. In fact, Paulo may have both in mind, because there is evidence of each in the end times (1 Timotheo 4:1-3, 2 Timotheo 3:1-5 and 4:3-4). Nevertheless, Paulo’s point is clear: “You are worried that we are in the Great Tribulation and that you missed the coming. But you can know that we are *not* in the Great Tribulation, because we have not yet seen **the falling away that comes first**.”

i. **The falling away**: The article “**the**” makes it even more significant. This is not *a falling away*, but *the falling away*, the great and final rebellion.

ii. Some have suggested that the idea behind **falling away** is really *a departure*, in the sense of the coming of the Ekklesia. But *a departure* implies that the one leaving does so of his own accord and initiative, and this is not the case with the catching away of the Ekklesia. In addition, the ancient Greek word in the Prophetic Scriptures (New Testament) (Acts 21:21, *forsake*) or in the Septuagint, always implies something sinful and negative.

iii. The idea of a great end-times apostasy also does not contradict the idea of a great end-times revival. Some Followers doubt the idea of great revival in the last days, or even welcome apostasy believing it signals the end. But just as the Book of Revelation describes great rejection of IESO during the Great Tribulation (Revelation 9:20-21 and 17:2-6) and great acceptance of Him (Revelation 7:9-14), the two can stand side-by-side.

c. **And the man of sin is revealed**: Before the Great Tribulation can be identified with certainty, a particular person – known as **the man of sin**, – must be **revealed**. Paulo’s point is clear: “You are worried that we are in the Great Tribulation and that you missed the coming. But you can know that we are *not* in the Great Tribulation, because we have not yet seen **the man of sin... revealed**.”

i. The most traditional understanding of this **man of sin** is to say that he is not an individual, but a system or an office. Historically, Protestant interpreters have seen the **man of sin** to be the succession of popes. Peter Damonse thought this way: “Paulo, however, is not speaking of one individual, but of a kingdom that was to be seized by Satan for the purpose of setting up a seat of abomination in the midst of Aleim’s temple. This we see accomplished in popery.”

ii. However, there is *no* good reason to see this **man of sin** to be other than what the plainest meaning is here – an individual who will come to great prominence in the very last days. This was how it was understood in the earliest days. “The *fathers* understood the *Antichrist* to be intended, but of this person they seemed to have formed no specific idea.” (Phillip Prins)

· Daniel described an individual person: *The prince who is to come* (Daniel 9:26), the *king of fierce countenance* (Daniel

8:23), the *willful king* (Daniel 11:36-45).

· IESO described an individual person: The one who comes *in his own name* (Ioanne 5:43).

· We are not surprised that Paulo described this **man of sin** as an individual person, *not* as a system or an office.

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

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

3. (2 Thessalonians 2:4) What the *man of sin* does.

**Who opposes and exalts himself above all that is called Aleim or that is worshiped, so that he sits as Aleim in the temple of Aleim, showing himself that he is Aleim.**

a. **Who opposes and exalts himself above all that is called Aleim or is worshipped**: The *man of sin* demands worship for himself that belongs to Aleim only (Louka 4:8). This demand for worship is also described in Revelation 13:1-6.

i. “He *stands against* and *exalts* himself *above* all Divine authority, and above every *object of adoration*, and every *institution* relative to Divine worship.” (Phillip Prins)

ii. Understanding the strength and breadth of this statement shows us that saying that the Antichrist is the Pope is far too simplistic. He will sponsor a religion that does not tolerate the worship of anyone or anything except himself. The apostate Roman Catholic Church may be part of this end-times religion, but it will not encompass it.

iii. “Notice, that the meaning of these words cannot by any probability be fulfilled by anyone who, as the Pope, creates objects of worship, and thus (by inference merely) makes himself greater than the objects which he creates: but it is required that this Antichrist should *set himself up as an object of worship*, above, and as superior to, ‘everyone that is called Aleim or worshipped.’ ” (Phillip Prins)

b. **So that he sits as Aleim in the temple of Aleim**: The man of sin’s demand for worship will be so extreme, he will set himself up as Aleim in the temple at Jerusalem, demanding this blasphemous worship from everyone (Revelation 13:14-15 and Matthio 24:15, 21, 29-31).

i. **The temple of Aleim**: That this is a literal temple is clear from the text, and has been understood as such by even the earliest Followers. “But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Ruler will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom.” (Irhenaeo, writing in the late second century)

ii. The literal understanding of Paulo’s words is also supported by the fact that when he wrote this letter, something similar to this *almost* happened in the recent past. “The recent attempt of

Caligula to erect a statue of himself in the Temple at Jerusalem may have furnished a trait for Paulo's delineation of the future Deceiver; the fearful impiety of this outburst had sent a profound shock through Judaism, which would be felt by Jewish Followers as well." (Phillip Prins)

c. **He sits as Aleim in the temple:** The specific ancient Greek word for **temple** indicates *the most holy place* and not the temple as a whole. "It is not that he enters the temple precincts: he invades the most sacred place and there takes his seat. His action is itself a claim to deity." (Edgar Phillips) This is the ultimate blasphemy that results in certain judgment, the *abomination of desolation* spoken of by both Daniel and IESO.

i. The prophet Daniel told us the Antichrist will break his covenant with the Jews and bring sacrifice and offerings to an end; that the Antichrist will defile the temple by setting something abominable there (Daniel 9:27, 11:31, and 12:11).

ii. IESO said to look for an abomination standing in the holy place, which would be the pivotal sign that the season of Aleim's wrath was upon the earth (Matthio 24:15-16 and 24:21).

iii. "Any man may be satisfied that Paulo alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions." (Phillip Prins)

d. **Showing himself that he is Aleim:** The man of sin is truly an *Antichrist*. Satan has planned the career of the man of sin to mirror the ministry of IESO.

· Both IESO and the man of sin have a coming (2 Thessalonians 2:1 and 2:9).

· Both IESO and the man of sin are revealed (2 Thessalonians 1:7 and 2:3).

· Both IESO and the man of sin have a Glad Tidings (2 Thessalonians 2:10-11).

· Both IESO and the man of sin say that they alone should be worshipped (2 Thessalonians 2:4).

· Both IESO and the man of sin have support for their claims by miraculous works (2 Thessalonians 2:9).

i. Clearly, the man of sin is Satan's parody of the true Moseea. Yet in the end, the *man of sin* can only show **himself that he is Aleim**. The coming of IESO and the judgment of Aleim will make it clear that the man of sin is not Aleim at all.

4. (2 Thessalonians 2:5-8) What restrains the coming of this *man of sin*.

**Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Ruler will consume with the breath of His mouth and destroy with the brightness of His coming.**

a. **When I was still with you I told you these things:** Paulo was only with the Thessalonians a few weeks (Acts 17:1-10). But Paulo thought it important to teach these brand new Followers about Scriptural prophecy, and he taught them in some detail.

b. **And now you know what is restraining:** For now, Satan

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

c. **Taken out of the way:** We should not think that the Holy Spirit would *leave* the earth during the Great Tribulation. He will be present on the earth during the Great Tribulation because many are saved, sealed, and serve Aleim during this period (Revelation 7:3-14 and 14:1-5), and this can't happen without the ministry of the Holy Spirit. The Holy Spirit is **taken out of the way**, not removed.

i. "The phrase is used of any person or thing which is taken out of the way, whether by death or other removal." (Phillip Prins)

ii. Some see this as the end of a dispensation: "The special presence of the Spirit as the indweller of saints will terminate abruptly at the *parousia* as it began abruptly at Pentecost. Once the body of the Anointed One has been caught away to heaven, the Spirit's ministry will revert back to what he did for believers during the Scriptures (Old Testament) period." (Edgar Phillips)

d. **The mystery of lawlessness is already at work:** This great principle of evil is already present in the world. It will be ultimately unveiled in the man of sin, but he does not introduce a *new* wickedness into the world, only an intensity of prior wickedness.

i. Right now, this **lawlessness** is a **mystery** – that it is, it can only be seen and understood by revelation. Otherwise it is hidden. "It is not open sin and wickedness, but dissembled piety, specious errors, wickedness under a form of divinity cunningly managed, that is here meant." (Phillip Prins)

e. **And then the lawless one will be revealed:** Paulo states two certain facts about the man of sin, here called **the lawless one**. First, it is certain that the **lawless one will be revealed** when the Holy Spirit removes His restraint. Second, it is certain that the **lawless one** will be destroyed by the mere **brightness** of IESO at **His coming**.

i. Paulo probably has Isaia 11:4 in mind: *He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked*. The Isaia passage refers to the Ruler – to IEUE – but Paulo freely used it of IESO, recognizing that IESO is IEUE.

ii. Whoever the *man of sin* is, he has not had his career yet. We know this because at the end of his career, the *man of sin* is destroyed by IESO the Anointed One Himself.

5. (2 Thessalonians 2:9-12) The character and strategy of the *man of sin*.

**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. And for this reason Aleim will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.**

a. **The coming of the lawless one is according to the working of Satan:** The Antichrist will come with **power**, with

**signs** and with **lying wonders**. But all of this is according to **the working of Satan**, as described in [Revelation 13:13-17](#).

i. If someone has spiritual **power**, **signs**, or **wonders**, those are not enough to prove they are from Aleim. Satan can perform his own powerful works, either through deception or through his own resources of power.

ii. “He is Satan’s messiah, an infernal caricature of the true Moseea.” (Phillip Prins)

b. **Among those who perish**: However, the deception can only take root in those who **do not receive the love of the truth**. These people are ready for the deception of the Antichrist, because they *want* a lie, and **Aleim will send them a strong delusion**.

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

ii. Phillip Prins translates: *Aleim is sending to them the working of delusion in order that they should believe the falsehood.*

iii. “They were first deluded, which was their sin; and Aleim sends them strong delusion, and that is their punishment.” (Phillip Prins)

c. **That they should believe the lie**: Specifically, Aleim sends them **the lie**. This isn’t just *any lie*, but **the lie**, the lie that has enthralled the human race since Adam. This is **the lie** that Aleim is not Aleim, and that we are or can be aleims.

i. “His point is that the last pseudo-Moseea or antichrist will embody all that is profane and blasphemous, every conceivable element of impiety; and that, instead of being repudiated, he will be welcome by Jews as well as pagans.” (Phillip Prins)

d. **That they all may be condemned who did not believe the truth but had pleasure in unrighteousness**: As Aleim gives rebellious man the lie he desires, it isn’t out of His generosity. Instead, it shows Aleim’s judgment on those who reject the truth. As [Romans 1](#) points out, in judgment Aleim may give a man up to the depravity of his heart, to his **pleasure in unrighteousness**.

i. “They think that they are acting in defiance of Him. But in the end they find that those very acts in which they expressed their defiance were the vehicle of their punishment.” (Edgar Phillips)

B. Encouragement for last days believers.

1. ([2 Thessalonians 2:13-14](#)) Paulo gives thanks for Aleim’s work in the Thessalonians.

**But we are bound to give thanks to Aleim always for you, brethren beloved by the Ruler, because Aleim from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our Glad Tidings, for the obtaining of the glory of our Ruler IESO the Anointed One.**

a. **But we are bound to give thanks**: Paulo repeats his idea from [2 Thessalonians 1:3](#), that he was obligated to thank Aleim for His work in the Thessalonians, in light of the greatness of that work.

b. **Brethren beloved by the Ruler**: Paulo is first thankful that they are **beloved by the Ruler**. Aleim’s love for us is the primary motivation for all His work in and through us.

c. **Because Aleim from the beginning chose you for salvation**: Paulo also praised the sovereign choice of Aleim in bringing the Thessalonians to salvation. Aleim’s choice was **from the beginning**. Before they chose Aleim, He **chose** them, and He **chose** them for **salvation through sanctification**.

i. “From the beginning! Who shall compute the contents of the vast unknown abyss, which is comprehended in that phrase? The beginning of creation was preceded by the anticipation of Redemption, and the love of Aleim to all who were one with the Anointed One.” (Peter Damonse)

ii. **Salvation through sanctification**: The two go together. Those who claim to be chosen but lack evidence of **sanctification** (separation *from* the world and *unto* Aleim) are on shaky ground. We can’t see if a person is *chosen*, but we can see if they are *sanctified*.

iii. “Had it been possible for you to have had salvation without sanctification, it would have been a curse to you instead of a blessing. If such a thing were possible, I cannot conceive of a more lamentable condition than for a man to, have the happiness of salvation without the holiness of it; happily, it is not possible. If you could be saved from the consequences of sin, but not from the sin itself, and its power and pollution, it would be no blessing to you.” (Edgar Phillips)

d. **By the Spirit and belief in the truth**: Aleim’s work of sanctification uses two great forces, the **Spirit** and the **belief in the truth**. The Spirit of Aleim and the Word of Aleim are *essential* to our **sanctification**.

e. **To which He called you by our Glad Tidings**: The call for this salvation comes through the **Glad Tidings**, the Glad Tidings Paulo preached (*we preach the Anointed One impaled*, [1 Corinthians 1:23](#)), and the Glad Tidings that will enable us to obtain the glory of IESO.

f. **For the obtaining of the glory of our Ruler IESO the Anointed One**: This is the same glory Ioanne wrote of in [1 Ioanne 3:2](#) – *we know that when He is revealed, we shall be like Him, for we shall see Him as He is*.

2. ([2 Thessalonians 2:15](#)) An exhortation to stand fast.

**Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.**

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

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

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

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

· **Stand fast** because of our glorious destiny (*the glory of our Ruler IESO*, [2 Thessalonians 2:14](#)).

b. **Stand fast and hold the traditions**: The command to **stand fast** implies a *location*, and this tells us what Followers must **stand fast** upon. They must keep standing on Aleim’s Word,



delivered both by the authoritative word of the apostles (**by word**) and the letters of the apostles (**our epistle**).

i. **Traditions:** The Scriptures recognizes that **traditions** can be a dangerous feature of religious systems (Matthio 15:2-3) or the traditions of man (Colossians 2:8). But Paulo has in mind the *apostolic traditions* preserved for us in the record of the Prophetic Scriptures (New Testament).

ii. “The word *paradoxeis*, which we render tradition, signifies anything delivered in the way of teaching; and here most obviously means the doctrines delivered by the apostle to the Thessalonians; whether in his preaching, private conversation, or by these letters.” (Phillip Prins)

iii. It is only this anchor of Aleim’s Word that can enable us to **stand fast** under the weight of our present tribulation, and the weight of our coming glory.

3. (2 Thessalonians 2:16-17) A prayer for the Thessalonians.

*Edgar Phillips preached five separate sermons on these wonderful verses.*

**Now may our Ruler IESO the Anointed One Himself, and our Aleim 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.**

a. **Who has loved us:** Before Paulo asked Aleim to do something specific for the Thessalonians, he remembered all Aleim *had* done for them. Aleim has **loved** them, and gave them **everlasting consolation** and **good hope by grace**.

i. In our intercession and petition, we do well to remember Aleim’s past faithfulness and present blessing. His faithfulness in the past is a promise of His faithfulness for the future.

ii. “*Aleim has given us much*, and all his past gifts are pleas for more gifts. Men do not plead so. The beggar in the street cannot say, ‘Give me a penny to-day because you gave me one yesterday,’ else we might reply, ‘That is the reason why I should not give you anymore.’ But when dealing with Aleim, this is a good plea.” (Edgar Phillips)

b. **Comfort your hearts and establish you:** Paulo asked Aleim to do two things in the Thessalonian Followers. First, he wanted Aleim to **comfort** their **hearts**. Second, he asked Aleim to **establish** them **in every good word and work**. This prayer for *comfort and continued testimony and work for IESO* is fitting in light of the special needs of believers under pressure.

i. This is a prayer full of useful and important suggestions:

- IESO is ours.
- Aleim is our Father.
- Aleim has loved us.
- Aleim has given us much.
- We have **everlasting consolation**.
- It is all through grace.

ii. **And establish you:** “I believe in an established Ekklesia, not established by acts of Parliament but stablished by the purpose and by the presence of Aleim in the midst of it.” (Edgar Phillips)

c. **In every good word and work:** There is some textual evidence that Paulo originally put the order as *every good work and word*. Though this is a small difference, Edgar Phillips saw an important distinction in the order.

i. “Some Follower people think that ‘word’ should be everything and work nothing, but the Scriptures are not of their mind. These professors speak a great deal about what they will do, talk a great deal about what other people ought to do, and a great deal more about what others fail to do; and so they go on with word, word, word, and nothing else but word. They do not get as far as ‘work,’ but the apostle put work first in this case.” (Edgar Phillips)

## Patrick Damonse :: Study Guide for 2 Thessalonians 3

**Guidance for Ekklesia Life**

A. Prayer requested and given.

1. (2 Thessalonians 3:1-2) Paulo's prayer request.

**Finally, brethren, pray for us, that the word of the Ruler may run *swiftly* and be glorified, just as *it is* with you, and that we may be delivered from unreasonable and wicked men; for not all have faith.**

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

i. "You cannot tell how much Aleim's servants are helped by the prayers of His people. The strongest man in Israel will be the better for the prayers of the weakest saint in Zion." (Edgar Phillips)

b. **That the word of the Ruler may run swiftly and be glorified:** Paulo's great concern – what he first asked the Thessalonian Followers to pray for – was that Aleim's Word be **free** to do its work among others, even as it had among the Thessalonians (**just as it is with you**).

i. Paulo asked for prayer so that the Word can **run** freely, without any hindrance. Paulo's prayer request makes us wonder how often the work of Aleim's Word is hindered by our prayerlessness.

ii. Aleim *has* promised that His Word would be free and perform its work: *It shall not return to Me void, but it shall accomplish what I please, and prosper in the thing for which I sent it* (Isaia 55:11). But as with many of Aleim's promises, we are expected to take this promise in faith, and in prayer, to ask Aleim to perform the promise for His glory.

c. **That we may be delivered from unreasonable and wicked men:** These were those who wanted to hinder the work of the Glad Tidings. Paulo wanted Aleim to either deliver him from such men, or change them into reasonable and divine men.

2. (2 Thessalonians 3:3-5) Paulo's confidence in the Ruler and prayer for the Thessalonians.

**But the Ruler is faithful, who will establish you and guard you from the evil one. And we have confidence in the Ruler concerning you, both that you do and will do the things we command you. Now may the Ruler direct your hearts into the love of Aleim and into the patience of the Anointed One.**

a. **But the Ruler is faithful:** Even if not *all* men *have faith*, the **Ruler is faithful**. This was the basis of Paulo's confidence in Aleim's ability to **establish** and **guard** us from the **evil one**.

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

b. **And we have confidence in the Ruler:** Paulo was also confident (**in the Ruler**) regarding the Thessalonians themselves, that they would follow through and be obedient to Aleim's Word (**that you do and will do the things we**

**command you**). This shows that Aleim's work of establishing and guarding us is done, in part, through His appeal to our will in obeying His Word.

i. Aleim doesn't just pour spiritual maturity and stability into us. He works it in us through our cooperation with His will.

c. **Now may the Ruler direct your hearts:** Towards this end, Paulo wisely prayed for both **love** and **patience** (endurance) for the Thessalonian Followers. These were two qualities essential for the kind of spiritual stability and strength the Thessalonians needed.

B. Instructions for the strength and purity of the Ekklesia.

1. (2 Thessalonians 3:6) The command to withdraw from the disorderly.

**But we command you, brethren, in the name of our Ruler IESO the Anointed One, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.**

a. **But we command you:** The strength of this statement is plain. It was not only a **command**, but it was also made **in the name of our Ruler IESO the Anointed One**.

b. **That you withdraw from every brother who walks disorderly:** Paulo defined the **disorderly** as those who did not walk **according to the tradition** (the pattern of teaching and living) Paulo and the apostles gave to them.

i. Ekklesias should never withdraw from someone because he fails to conform to *man's* traditions or teachings. The only standard to uphold is *apostolic* tradition and teaching.

ii. "The present tense of the verb *walks* denotes that it is a deliberate course of action. Their disorderly conduct is not an occasional lapse but a persistent practice." (Phillip Prins)

c. **Withdraw from every brother:** Paulo had already told the Thessalonians to *warn the unruly* (1 Thessalonians 5:14). Apparently, the problem still remained in some measure, so he told them to now discipline the *unruly* ones in question.

i. The purpose in withdrawing from these disobedient was not so much punishment, but more so simply to deny these disobedient ones the aid and comfort of the fellowship of the body of the Anointed One until they repented. It put them out of the Ekklesia into the "domain" of Satan (the world), in hope that they might miss the fellowship of the Ekklesia so much they would repent of their disobedience.

ii. Paulo echoed the same idea in 1 Corinthians 5:4-5. The purpose was to bring about repentance and salvation in the disobedient ones, not to condemn or damn them.

iii. In an indirect way, Paulo showed that his vision for the Ekklesia was that it should be such a place of love and comfort that one would genuinely feel sad and sorry to be excluded from the Ekklesia. Ekklesias today should also fit that description.

2. (2 Thessalonians 3:7-9) Paulo describes the life displayed by the apostolic tradition.

**For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labour and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us.**

a. **For you yourselves know how you ought to follow us:**

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

b. **To make ourselves an example of how you should follow us:** Therefore, the Thessalonians should follow Paulo in his example of both hard work and willingness to sacrifice for the furtherance and integrity of the Glad Tidings.

3. (2 Thessalonians 3:10) Paulo describes the teaching presented by the apostolic tradition.

**For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.**

a. **If anyone will not work, neither shall he eat:** Simply put, Paulo says that if anyone **will not work** (instead of *cannot work*), **neither shall he eat**. Aleim's plan is to provide for our needs through our work.

b. **Neither shall he eat:** Since Aleim is able to provide through our needs in any manner imaginable, it means something that He has chosen (for the most part) to meet our needs through work. This is part of Aleim's character, because He is a busy Aleim and always at work.

4. (2 Thessalonians 3:11-13) Paulo applies the apostolic tradition to the situation among the Thessalonians.

**For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such we command and exhort through our Ruler IESO the Anointed One that they work in quietness and eat their own bread. But as for you, brethren, do not grow weary in doing good.**

a. **There are some who walk among you in a disorderly manner:** The idleness of some had become a source of sin. It was not only because of the work that they *didn't do*, but also because of the harm they *did do* with their idle time (**but are busybodies**).

i. There is a play on words between the ancient Greek phrasing in the lines **not working at all** and **but are busybodies**. The idea is something like "busybodies who do no business."

ii. Perhaps these **busybodies** thought that if IESO was coming soon, it made no sense to work. It would then be easy for them to intrude into the lives of others and take advantage of Follower generosity.

iii. "It is the inactive drones whom Paulo is berating – those who live by the sweat of others while they themselves do nothing for the common good to help the human race, such as our monks and priests who acquire ample dimensions by their inactivity." (Peter Damonse)

b. **Now those who are such we command:** With authority, **through our Ruler IESO**, Paulo commanded these **busybodies** to **work**, to get out of the business of others (**in quietness**) and to provide for their own needs (**eat their own bread**) instead of expecting other Followers to provide for them.

i. The early Ekklesia did provide for the truly needy among them, but only after being certain that they were truly needy and after putting them to work for the Ekklesia (1 Timotheo

5:3-16).

ii. "Paulo forbids the Thessalonians to encourage their laziness by indulging it, and teaches that it is those who proved themselves with the necessities of life by honourable and useful work that lead a life of holiness." (Peter Damonse)

c. **Do not grow weary in doing good:** This was a proper encouragement for those who were working as they should. Few things are more wearying than seeing others take advantage of Follower generosity. But we should never let the manipulations of some discourage us from doing good to the truly needy.

i. The older King James Version has this, *be not weary in well doing*. There is plenty of *well-wishing* in the world. *Well-resolving*, *well-suggesting*, and *well-criticizing* are also found in plenty. Many people are good at *well-talking*, but there is not enough of simple *well doing*.

ii. "But well doing consists in taking down the shutters and selling your goods; tucking up your shirt sleeves and doing a good day's work; sweeping the carpets and dusting the chairs, if you happen to be a domestic servant. Well doing is attending to the duties that arise out of our relationships in life – attending carefully to them, and seeing that in nothing we are eye-servers and men-pleasers, but in everything are seeking to serve Aleim." (Edgar Phillips)

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

· "It takes so much effort to keep doing good" – but you will extend effort towards the things of the world.

· "It takes so much self-denial to keep doing good" – but it is worth it when we consider the reward.

· "It just brings me persecution to do good" – but your persecutions are nothing compared to that which others have suffered.

· "People don't respond and there are little results when I do good" – but remember how slow you were to respond to IESO the Anointed One.

· "It doesn't earn much gratitude when I do good" – but Aleim sends many blessings even to those who do not thank or appreciate Him.

5. (2 Thessalonians 3:14-15) More on how to deal with the disobedient.

**And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother.**

a. **And if anyone does not obey our word in this epistle:** Here, Paulo finished the thought introduced at 2 Thessalonians 3:6. He here elaborates on what it means to *withdraw* from a brother as mentioned previously.

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

i. "The intention of excommunication is not to drive men from the Ruler's flock, but rather to bring them back again when they have wandered and gone astray.... Excommunication is to

be distinguished from anathema.” (Peter Damonse)

6. (2 Thessalonians 3:16-18) Conclusion to the letter.

**Now may the Ruler of peace Himself give you peace always in every way. The Ruler *be* with you all. The salutation of Paulo with my own hand, which is a sign in every epistle; so I write. The grace of our Ruler IESO the Anointed One *be* with you all. Amen.**

a. **Now may the Ruler of peace:** Paulo’s blessing of **peace** (**always in every way**) was appropriate for this Ekklesia experiencing both persecution and tribulation. It is the presence of the **Ruler of peace** that will grant them this peace.

i. “I want to call particular attention to the apostle’s words in this place. He does not say ‘May the Ruler of peace send His angel to give you peace.’ It were a great mercy if he did, and we might be as glad as Iakob was at Mahanaim, when the angels of Aleim met him. He does not even say, ‘May the Ruler of peace send His minister to give you peace.’ If he did we might be as happy as Abraham when Melchizedek refreshed him with bread and wine. He does not even say, ‘May the Ruler of peace at the communion table, or in reading the word, or in prayer, or in some other sacred exercise give you peace.’ In all these we might well be as refreshed... but he says ‘the Ruler of peace Himself give you peace,’ as if He alone in His own person could give peace, and as if His presence were the sole means of such a divine peace as He desires.” (Edgar Phillips)

b. **The salutation of Paulo with my own hand:** As was his custom, Paulo himself wrote the final words of the epistle with his own hand. This was both a personal demonstration of affection, and proof that the letter was authentic (**a sign in every epistle**).

c. **The grace of our Ruler IESO the Anointed One *be* with you all:** For Paulo, Aleim’s **grace** was the beginning and the end of the Follower life. It was appropriate that this letter – and most – of his letters began and ended with a mention of **grace**.

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

ii. “Thus he poureth out his affection, by prayer upon prayer for them. A sweet closing up!” (Edgar Phillips)