

## II THESSALONIANS, CHAPTER ONE

Chapter topic:

### God's Righteous Retribution



The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance——” II Thess. 1:7, 8

## THINKING THROUGH THESSALONIANS

### Chapter Topic: "God's Righteous Retribution"

1. True or false (circle which)—The same people that sent II Thessalonians also sent I Thessalonians. II Thess. 1:1; I Thess. 1:1
2. True or false (circle which)—Paul requested the same things to be unto the Thessalonians in the second epistle as he did in the first one. II Thess. 1:2; I Thess. 1:1
3. What did Paul feel bound (or obligated) to do? II Thess. 1:3.  
\_\_\_\_\_
4. What did the faith of the Thessalonians do? II Thess. 1:3. \_\_\_\_  
\_\_\_\_\_
5. What did the charity (love) of every one of the Thessalonians do? II Thess. 1:3. \_\_\_\_\_
6. Paul glorified (boasted) in the churches of God for the \_\_\_\_\_  
\_\_\_\_\_ and \_\_\_\_\_ of the Thessalonians. II Thess. 1:4
7. True or false (circle which)—Persecutions had ceased from the Thessalonians after Paul wrote I Thessalonians. II Thess. 1:4
8. The patience and faith of the Thessalonians was a manifest token of the \_\_\_\_\_  
\_\_\_\_\_ of God. II Thess. 1:5
9. God's righteous judgment upon the Thessalonians was working things out so "that ye may be \_\_\_\_\_  
\_\_\_\_\_ of the kingdom of God." II Thess. 1:5
10. What does God recompense to them that trouble you? II Thess. 1:6. \_\_\_\_\_
11. Is this a righteous thing for God to do? II Thess. 1:6. Yes or No (circle which.)
12. What will God recompense to those who are troubled? II Thess. 1:7. \_\_\_\_\_
13. With what shall the Lord Jesus be revealed from heaven? II Thess. 1:7. \_\_\_\_\_
14. In what will Jesus take vengeance? II Thess. 1:8. \_\_\_\_\_  
\_\_\_\_\_
15. Upon what two classes of people will God take vengeance? II Thess. 1:8  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_;
16. With what shall the disobedient be punished? II Thess. 1:9. \_\_\_\_  
\_\_\_\_\_

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17. This punishment will be in a place "from the \_\_\_\_\_ of the \_\_\_\_\_," II Thess. 1:9
18. The disobedient shall be punished "when he \_\_\_\_\_," II Thess. 1:10
19. Christ will come to be \_\_\_\_\_ in his \_\_\_\_\_, and to be \_\_\_\_\_ in all them that \_\_\_\_\_," II Thess. 1:10
20. Paul prayed always that God would "\_\_\_\_\_ you \_\_\_\_\_ of this calling." II Thess. 1:11
21. Paul prayed that God would \_\_\_\_\_ all the \_\_\_\_\_ of his goodness, and the \_\_\_\_\_ of \_\_\_\_\_ with \_\_\_\_\_." II Thess. 1:11
22. Note the two that will be glorified: II Thess. 1:12
  - (1) "the name of our \_\_\_\_\_ may be glorified in \_\_\_\_\_.
  - (2) and \_\_\_\_\_ (be glorified) in \_\_\_\_\_."
23. According to what will we be glorified? II Thess. 1:12. \_\_\_\_\_
24. Memorize II Thess. 1:6-9.

## II THESSALONIANS, CHAPTER ONE

### Chapter Topic, "God's Righteous Retribution"

#### Outline

- I. Address and Greeting; 1:1-2
  1. Paul, Silvanus, and Timothy; 1:1
  2. To the church of the Thessalonians;
  3. Grace and peace; 1:2
- II. Thanks for their faith and love; 1:3-4
  1. Their faith and love increase; 1:3
  2. Paul boasted of them in other churches; 1:4
- III. God's righteous retribution; 1:5-10
  1. Their patience a token of God's righteous judgment; 1:5
  2. God will recompense trouble to the troublers; 1:6
  3. God will recompense rest to those troubled; 1:7a
  4. Retribution to be done when Jesus is revealed; 1:7b-10
    - a. Vengeance to be taken on the ignorant and disobedient; 1:8-9
    - b. Jesus to be glorified and admired in His saints; 1:10

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IV. Prayer for God's blessings; 1:11-12

1. The petitions; 1:11
  - a. That God would count them worthy.
  - b. That God would fulfill all the good pleasure of goodness.
  - c. That God would fulfill all the work of faith with power.
2. The purposes for the petitions; 1:12
  - a. That the name of Jesus may be glorified in you.
  - b. That you may be glorified in Him.

*Text (1:1-2)*

**1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; 2 Grace to you and peace from God the Father and the Lord Jesus Christ.**

*Translation and Paraphrase*

1. Paul, and Silvanus, and Timothy (send greetings) to the congregation of the Thessalonians (who are) in God our father, and (in our) Lord Jesus, the anointed one:
2. (May divine) favor and peace (come to you) from God (the) father and (from the) Lord Jesus Christ.

*Notes (1:1-2)*

1. These two verses and I Thess. 1:1 are almost identical. Only a few words differ. Both of these verses are combined into one verse (1:1) in I Thessalonians. Please refer to the notes on I Thess. 1:1 for comment on these verses.
2. We are thankful that Paul could still address the Thessalonians in this letter with the same warm greeting that he did in his first letter. At least they were not like the Galatians who quickly departed from the gospel. Gal. 1:6.

*Text (1:3)*

**3 We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth;**

*Translation and Paraphrase*

3. We are obligated (by our sense of debt to God and our debt to you for your faith, hope, and love) to give thanks to God always for you, brethren, just as it is fitting, because your faith increases (so) greatly, and the love of each one of you all toward one another grows (so much);

*Notes (1:3)*

1. We rejoice when a church grows in number, budget, and the size of its building. But do we rejoice when a church grows in

faith and love? This was what made Paul thankful for the Thessalonian church.

2. This verse reveals that one of Paul's prayers had been answered. Paul had prayed in I Thess. 3:12 that the Lord would make them abound in love toward one another.

After sending I Thessalonians, Paul received the report back about the Thessalonians that their faith was growing exceedingly, and their *love* was abounding.

3. The expression, "We are *bound* to give thanks," indicates an obligation, such as a debt to be paid. Paul felt bound to give thanks for the Thessalonians, not merely because that was the nice thing to do, but because it was debt he owed.

This expression about being *bound* (or obligated) to give thanks is found only here and in II Thess. 2:13 in the whole N.T.

4. "As it is meet" (Gr., *axios*) means "as it is worthy," or "as it is fitting." The faith and love of the Thessalonians had weight and value that demanded an equal measure of thanks upon Paul's part. (The word *axios* means "of equal weight, of like value, worth as much." See notes on I Thess. 2:12, par. 4.)
5. The word translated "groweth exceedingly" (Gr., *hyperauxano*) means "to increase beyond measure."

The Thessalonians had grown much in their faith, as all Christians should. They had not lost their first love. Rather they had increased that love. We should ask ourselves if Paul could say the same thing about us that he said about the Thessalonians. For faith that does not grow usually shrinks.

6. In all of Paul's letters, except Galatians and Hebrews, Paul begins with a thanksgiving. We should likewise always express our thanks first, and then give our criticisms if we have any to offer.
7. We prefer to translate the word "charity" as "love." In modern times we think of *charity* as almsgiving and helping the poor. The Greek word *agape* used here means "love" rather than "almsgiving."

### *Text (1:4)*

**4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure;**

### *Translation and Paraphrase*

4. So (greatly has your faith and love grown) that we ourselves glory about you (expressing the pride and thanks that are due, when we speak) among the churches of God (telling them) con-

cerning your endurance and faith in all the persecutions and the afflictions which you endure.

### Notes (1:4)

1. Paul was not a man to keep quiet about something good. He boasted about the generosity of the Macedonian churches to the Corinthians in II Cor. 8:1-5. Here he tells how he "gloried in" (1) the patience, and (2) the faith of the Thessalonians when he spoke to other churches.

It is always an encouragement and a stimulus to Christians to hear of the good work of churches elsewhere. Ministers do wrongly if they do not advertise to their people about such things.

2. Note here that Paul speaks of the churches as "churches of God." This is the name most often used in the New Testament to describe local congregations. The name "church of God" is used in I Cor. 1:2; 11:22; 15:9; II Cor. 1:1; Gal. 1:13; I Thess. 2:14; II Thess. 1:1, 4; I Tim. 3:5, 15; I Cor. 10:32.

The term "churches of Christ" is used in Rom. 16:16. We should be happy to be a part of a group called either a church of God or a church of Christ.

3. The word "patience" (Gr., *hupomone*) has the meaning of *steadfastness*; also of endurance and expectation of help and victory. A man, such as Job, who endures one blow after another without giving up his trust in God has "patience."
4. Paul had sent Timothy to Thessalonica to exhort them concerning their faith. I Thess. 3:2. This verse indicates that their faith was doing very well.
5. Paul mentions here their "persecutions and afflictions." The same expression is used in Mark 4:17 in the parable of the sower, to describe the influences that caused those sown on rocky ground to wither.
6. There is little difference in meaning between the words "persecutions" and "tribulations." "Persecution" refers to "pursuit" or "persecution." Tribulation (Gr., *thlipsis*) means "pressure" or "affliction." (See notes on I Thess. 3:3, par. 2.)

### Text (1:5)

**5** *which is a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer;*

### Translation and Paraphrase

5. (You must never become discouraged in these sufferings, for your steadfastness is) an (obvious) evidence of the (fact that

there is a) righteous judgment of God (coming upon mankind). Your steadfastness in suffering, combined with God's righteous judgment, shall work out unto a happy result, namely) that you (shall) be judged worthy of the kingdom of God, for which (I know that) also you are suffering.

### Notes (1:5)

1. We come now to the main point of II Thessalonians, chapter 1, the topic of God's righteous retribution. (See outline.)

So often we see vice flourish and virtue perish. The Thessalonians probably wondered why they should be suffering persecution when they were trying to do the pure will of God. This problem of the prosperity of the wicked has always been perplexing to the righteous. Psalm 73 considers the problem. See also Job. 21:7-17. Many songs reflect on this matter, such as "We'll Understand It All By and By."

In this chapter Paul, like the writer of Psalm 73, considers the "end" of those who are prosperous, comfortable, persecuting, and ungodly. There is a day of righteous retribution on God's calendar, and He will equalize all things. Until that day we must trust in God, having faith that He will do what is right.

2. What is the *manifest token* of the "righteous judgment of God"? Is it the "persecutions and tribulations" in 1:4, or is it the "patience and faith" in the same verse? Either view is possible, but we prefer the view that the "patience and faith" is the "manifest token."
3. This would seem to be suggested by the fact that "persecutions and tribulations" are plural nouns, while "patience and faith" and "manifest token" are all singular. Since "manifest token" appears to be in apposition to a previous term, it seems most likely that it would refer to a singular word (or words) like itself.
4. The term "manifest token" (Gr. *endeigma*) means "evidence, token, or proof." (Thayer) Rotherham translates 1:5: "A proof of the righteous judgment of God."
5. The patience and faith of Christians often suggest to sinners and persecutors the possibility of a divine origin of the Christian faith, and divine punishment for those who oppose it. It seemed to suggest this to Gamaliel. Acts 5:38-40.
6. A remarkable case of how the patience and endurance of Christians convinced a man of the righteous judgment of God is the case of Justin Martyr (103-162 A. D.). As a youth he sought to find rest for his troubled soul by studying the philosophers, but

found himself growing none the wiser with regard to God. He saw a good deal of persecution of Christians and admired the endurance they displayed. One night, while walking near the seashore, he met an aged Christian, with whom he conversed freely, and by whom he was convinced of the truth of Christianity. He spent his life seeking to win men to the gospel and writing articles to defend the faith. During the reign of Marcus Aurelius, he refused to obey a command to sacrifice to pagan idols. Hence he was condemned to be scourged, and then beheaded, which was executed with all imaginable severity.

To Justin, the patient endurance and pure faith of the Christians was a proof of the divine nature of their religion. In our times, the world is also looking for the proof in our lives that the gospel of Christ is true:

7. A related verse to I Thess. 1:5 is Phil. 1:28: "And in nothing (be) terrified by your adversaries: which is to them an *evident token* of perdition, but to you of salvation, and that of God." Note here again the thought that the patience and endurance of Christians is a proof to their adversaries that they are on the road to perdition (destruction) while the Christians are following the truth. They sense this, even if they won't face up to it, or do anything about it.
8. Often we hear people say that we can never be *worthy* of God's blessings. We ourselves believe as strongly as anyone that we are not saved by our own works of righteousness. Titus 3:5; Eph. 2:9.

But even so, this verse says that we "may be counted *worthy* of the kingdom of God," and indicates that being counted worthy is the result of our patience and faith as well as God's righteous judgment. So evidently it is wrong to say that a man can NEVER be worthy. (For the meaning of "worthy," Gr., *axios*, see notes on I Thess. 2:12, par. 4.)

This matter of being worthy is also emphasized in other verses. II Thess. 1:11: "that our God would count you *worthy* of this calling." Col. 1:10: "That ye might walk *worthy* of the Lord." I Thess. 2:12: "That ye would walk *worthy* of God." See also Rev. 3:4.

Let us freely admit that we are not saved by any works we do. But let us also realize that when once saved, Christians CAN and must live in a manner worthy of God. These facts do not contradict and exclude one another.



9. What is it that causes us to be counted worthy of the kingdom of God? Is it God's righteous judgment? Or is it our patience and faith? It is both. If either of these were lacking, we could not be counted worthy of God's kingdom.
10. The "kingdom of God" in this verse probably refers to the future and everlasting kingdom of God (as in II Peter 1:11) rather than to the church, which is also called the kingdom of God. Col. 1:13. It is a fact that God has already called us into the kingdom and glory. I Thess. 2:12. But it is also true that "through many tribulations we (Christians) must enter into the kingdom of God." Acts 14:22.
11. All Christians will suffer in some degree and manner. If we do not suffer, we shall not be judged worthy of God's kingdom. Compare Hebrews 12:7-8.

*Text (1:6-7)*

**6 if so be that it is a righteous thing with God to recompense affliction to them that afflict you, 7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire,**

*Translation and Paraphrase*

6. (We say that your endurance will work out to this happy result,) assuming (as we do) that it is a righteous (and therefore a predictable) thing on the part of God, to repay affliction to those who are afflicting you,
7. And (to repay) rest to you who are being afflicted (along) with us. (And this will be done) at the revelation of the Lord Jesus from heaven (when He comes) with his mighty angels.

*Notes (1:6-7)*

1. God is going to recompense (or repay) two things:
  - (1) Affliction to those who afflict you.
  - (2) Rest to you that are afflicted.
2. God has always repaid people according to their works. "Reward her even as she rewarded you, and double unto her double according to her works." Rev. 18:6; 20:12. Those who afflict will receive affliction. Those that take up the sword shall perish by the sword. Matt. 26:52. See Josh. 7:35. Who can doubt that it is a righteous thing with God to recompense affliction to those who afflict his people?

Some people argue that God is too kind and loving to punish anyone. But the truth is that God could not be righteous and let sin and cruelty go unpunished. Those who cause you to suffer must be repaid for their wrongs if God is just and righteous.

3. There is a similarity in some words in 1:6-7 which is not brought out by the King James text, but is very plain in the American Standard Version:

"If so be that it is a righteous thing with God to recompense *affliction* to them that *afflict* you, and to you that are *afflicted* rest . . ."

Thus also the *New English Bible*:

"It is surely just that God should balance the account by sending *trouble* to those who *trouble* you, and relief to you who are *troubled*. (Copyright, Oxford University and Cambridge University, 1961)

4. We must leave to God the work of taking vengeance. Romans 12:19: "Vengeance is mine; I will repay, saith the Lord." This verse gives us encouragement that all sin will be justly punished, and also keeps in check our own poorly informed and poorly controlled instincts for punishing others.
5. Rest shall be given to the children of God when the Lord Jesus is revealed from heaven. Our eternal life is a time of *rest*, as well as service. Rev. 14:3: "Yea, saith the Spirit, that they may rest from their labours." Hebrews 4:9: "There remaineth therefore a *rest* for the people of God." We must work now. The rest will come later.
6. Rest (Gr., *anesis*) means a "loosing, relaxing, relief, rest." (Thayer). "The slackening of strings that have been pulled tight." (Preacher's Homiletic Commentary)
7. The parousia of the Lord is described in this verse as not only a "coming," but a "revelation" of the glory and judgment of the Lord. (For the meaning of *parousia*, see notes on I Thess. 2:19-20, par. 7.)

This word "revelation" (Gr., *apokalupsis*) means "an uncovering, a laying bare, instruction in things before unknown, manifestation, appearance." (Thayer) It is applied to the coming of the Lord in I Cor. 1:7; II Thess. 1:7; I Peter 1:7, 13; 4:13.

7. We notice that BOTH the rest and the tribulation which the Lord Jesus shall recompense will be given "at the revelation of the Lord Jesus from heaven."

This cancels out the idea that the saints will have been taken out of the earth to be with the Lord several years before Christ appears in glory to all mankind. For BOTH the saints and the sinners will receive their due recompense at the revelation of the Lord. The saints are not to receive their rest several years before the sinners get their tribulation, but both will receive

what they have coming at the revelation of the Lord. (For more about this, see Special Studies II and IV on pages 242 and 247.

8. The Lord Jesus is to be revealed along with his mighty angels. Angels are indeed mighty; they even "excel in strength." Psalm 103:20. Numerous Scripture passages teach that the Lord will come with his angels, his holy ones (or saints). See Matthew 24:31; 25:31, and article IV in Appendix.

If one angel laid 185,000 Assyrians low in a single night, the coming of the angels should be terrifying to sinners. Isaiah 37:36.

### *Text (1:8)*

**8 rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus:**

### *Translation and Paraphrase*

8. (For He shall be revealed) in flaming fire, giving (and rendering) vengeance upon them who (have not known and) do not know God, and upon them who disobey the gospel of our Lord Jesus.

### *Notes (1:8)*

1. Christ will be perfectly just in taking vengeance on them that know not God. For people are not innocently ignorant. The peoples of the world do not know God, because they refused to have God in their knowledge. Romans 1:28. The heathen truly live in ignorance of the gospel. But they also live in definite rebellion against what little they do know of God and morality. By such law as they have written in their own hearts, they are condemned. Rom. 2:14-15; 3:9-10.
2. Jeremiah 10:25: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." See also Psalm 79:6.
3. When Christ is revealed from heaven, it will be a time of vengeance. The day of grace will have ended. The opportunity to obey and be saved will be past and gone.
4. The words, "in flaming fire," can refer either to the way that Christ shall be manifested when He comes, or to the manner in which He shall take vengeance.

In our paraphrase we have connected them with the way Christ shall be revealed. We have done this mainly because we know that sinners will not be sent into the eternal fire prepared

- for the devil and his angels until AFTER the judgment. See Matt. 25:41; Rev. 20:15. This verse (and 1:7) does not so much refer to the events after the judgment as to the events connected with Christ's revelation in the clouds of heaven. This revelation will be with flaming fire. Of course, it will be followed by a fiery condemnation of sinners after the judgment.
5. Isaiah 66:15, 24: "For behold, the Lord will come with fire . . . neither shall their fire be quenched."
  6. The presence of the Lord is often associated with fire and smoke. Thus at Mt. Sinai. Ex. 19:18. And at the burning bush. Ex. 3:2; And over the tabernacle. Numbers 9:15. See also Isa. 10:16-17; Nahum 1:5-6.
  7. It is a fearful thing to face the fiery vengeance of the Lord. "There remaineth . . . a certain fearful looking for of judgment and *fiery* indignation, which shall devour the adversaries." Hebrews 10:26-27.
  8. This verse makes powerfully plain the necessity for OBEYING the gospel. Truly it is needful to *believe* the gospel. But the gospel not only has facts to be believed and promises to be received, but commands to be obeyed. For a list of the commands to be obeyed in order to be saved, see notes on I Thess. 1:4, par. 5.
  9. The word "obey" (Gr., *hupakouo*) basically means to listen or hearken. Rotherham brings out this force of the word in his translation: "And them who decline to hearken unto the glad-message of our Lord Jesus."
  10. Paul warns that there shall be indignation and wrath to them that "do not *obey* the truth." Rom. 2:8. Compare Rom. 1:8; 16:26. Christ is the author of eternal salvation to all that *obey* him. Heb. 5:9. "Hereby do we know that we know him, if we keep his commandments." I John 2:3
  11. The teaching of I Thess 1:7-9 about Jesus coming with his mighty angels, the flaming fire, etc., is frankly rejected by some theologians (or should we call them diabologians?). The *Interpreter's Bible* comments that the mighty angels, or angels of his power, the flaming fire, the glory of his might, all belong to the traditions of Judaism, and thus is a drapery of language. We accept these descriptions as the revelation of God, and not as some fictitious flight of words.

### *Text (1:9)*

**9 who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might,**

*Translation and Paraphrase*

9. (These) who (are disobedient) shall pay the penalty (which is) everlasting destruction (in a place far) from the presence of the Lord, and from his (majestic and) powerful glory.

*Notes (1:9)*

1. How terrible to be forever away from the presence of the Lord: Every good and perfect gift comes from the Lord. James 1:17. All men on earth, even those who do not serve God, enjoy His blessings—His rain, sunshine, the gift of life, godly friends and loved ones, etc. How fearful to be forever banished from the Lord, where none of these blessings can ever come!
2. The punishments of sinners is described as “everlasting destruction.” Because of this expression (and similar ones in other references), some have thought that the punishment will be an annihilation, a going out of existence, a being burned into nothingness. This is contrary to the meaning of the word “destruction,” and to Scriptural teaching in other references. See Rev. 14:9-11; Mark 9:43-48; Matt. 25:41, 46.
3. The word here translated “destruction is *olethros*. It is used elsewhere in the New Testament only in I Thess. 5:3, I Tim. 6:9, and I Cor. 5:5. Lidell and Scott’s definition of *olethros* is “Ruin, destruction, undoing.” The word indicates total ruin, but not necessarily an end of existence or annihilation.

In I Cor. 5:3, Paul speaks of delivering the incestuous man to Satan for the *destruction* of the flesh. In this life neither our literal flesh nor our fleshly instincts are ever totally annihilated. They are brought under control and subjugated, but not annihilated.

I Tim. 6:9 Paul speaks of hurtful lusts drowning (present tense) men in destruction and perdition. (The present tense indicates a continuous action.) Since the destruction of sinners is said to be presently in the process of being accomplished according to this verse, it would seem to be wrong to say that “destruction” is limited to one irrevocable burning up in the lake of fire.

4. To further illustrate the meaning of *olethros* (or destruction), R. C. Foster (in THE FINAL WEEK, page 118) tells how the word was used by the Greek dramatist Sophocles in his play, “Oedipus Rex.” Oedipus was a king who became enmeshed in the most hideous moral mess imaginable, and brought untold shame and misery upon himself. He even married his own mother. In the end of the play, Oedipus, instead of committing suicide, put

out his own eyes. Scholars agree that his tragedy was greater because he had to live on in the moral muck he had created than it would have been for him to have committed suicide and ended it all. Now quoting R. C. Foster:

- “In the light of our discussion of eternal punishment, it is of startling importance to find that Oedipus in his agony cries out, ‘I am the great olethros (ton megan olethron):’ In other words, Oedipus is not saying that he is the great annihilation, but that he is the supreme example of endless suffering. Out of the midst of one of the most famous of all Greek dramas comes powerful evidence as to the meaning which this word carried.” (Op. cit., p. 118)
5. “Everlasting destruction from the presence of the Lord” indicates that sinners are to be banished from the presence of the Lord forever. Goodspeed translates this verse as “eternal ruin and exclusion from the presence of the Lord.” In Matt. 25:41, the doom of the wicked is to “Depart from me.” The wicked are driven forever from His presence. On the other hand the saints are to be “ever with the Lord.” I Thess. 4:17.
  6. The glory of the Lord’s power is vividly described in Deut. 33:2 and I Tim. 6:16. God dwells in light unapproachable. But sinners will not share this light. They will be in outer darkness. Matt. 25:30.

### *Text (1:10)*

**10 when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.**

### *Translation and Paraphrase*

10. (This penalty to the disobedient shall be carried out) at the time when He (Jesus) shall come in that (great) day to be glorified (before all creatures of the universe for what He has accomplished) in (the perfecting of) his saints, and to be marvelled at (by all creatures because of what He has accomplished) in all (of you) who have believed, because our testimony was believed by you.

### *Notes (1:10)*

1. While sinners should fear the return of Christ as the time when they will face everlasting destruction, Christ and his brethren,

the Christians, (Heb. 2:12) look forward to that day as a time of glorification.

2. The Thessalonian Christians looked forward to the Lord's coming as a day of glory, because they had believed the message of Christ which Paul preached. We cannot pass into the temple of glory without first passing through the temple of faith. In ancient Athens there were two temples, a temple of Virtue, and a temple of Honor. No one could enter the temple of Honor, except by passing through the temple of Virtue. (Preacher's Homiletic Com.) So also we shall not share Christ's glory, unless we have first believed the divine testimony.
3. Two things are to happen to Christ when He comes:
  - (1) He is to be glorified in His saints.
  - (2) He is to be marvelled at in all that believe.
 ("Marvelled" is a better translation than "admired.")
4. The expression, "to be glorified in his saints," may not seem very clear. It means (as we have given it in our translation and paraphrase) that Christ is to be glorified before all creatures of the universe (and by them) for what He has accomplished in the perfecting of His saints. When all creatures see the wonderful character which Christ has developed in His saints over the years, and see the glorious bodies in which He shall resurrect us, Christ will thus be glorified in His saints.
 

Similar statements about people being "glorified in" someone are Gal. 1:24: "They (the churches) glorified God in me (Paul);" also John 14:13: "The Father may be glorified in the Son." See also John 17:10; 13:31.
5. The parenthetical phrase, "because our testimony among you was believed," is added to identify the Thessalonians with the believers who shall share the glorification of Christ. Abstract facts are often not interesting to us, but if we are personally involved in them, they become very interesting and important to us.
6. "That day" mentioned at the end of the verse is the day when He shall come, the day the Lord Jesus is revealed from heaven. In our translation we have placed the phrase, "in that (great) day," right after the words, "He shall come," to show that the day referred to is the day when He shall come.

*Text (1:11-12)*

**11** To which end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and every work of faith, with power; **12** that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

*Translation and Paraphrase*

11. (Desiring greatly that our Lord may truly be glorified in you,) we pray always unto that (end) concerning you, (asking) that our God may count you worthy of the calling (which we have described), and (that He may) fulfill every good pleasure of (his) goodness (in His dealings with you), and (fulfill every) work of faith with power.
12. (We ask for these things) in order that the name of our Lord Jesus may be glorified in (the work and faith) you (show), and (that) you (in return shall be glorified) by (your fellowship with) Him, according to the (program of the) grace of our God and (our) Lord Jesus Christ.

*Notes (1:11-12)*

1. We call this prayer that closes chapter one a prayer for God's blessings. It has three petitions in it, and two purposes for the petitions:
  - (1) The petitions; 1:11
    - a. That God would count them worthy of the calling.
    - b. That God would fulfill all the good pleasure of His goodness.
    - c. That God would fulfill the work of faith with power.
  - (2) The purposes; 1:12
    - a. That the name of Jesus may be glorified in you.
    - b. That you may be glorified in him.
2. Have you ever prayed as Paul prayed here, that God would count certain people worthy of His calling? Have you ever prayed that God would fulfill the good pleasure of His goodness in the activities of some church.
3. The "wherefore" beginning vs. 11 literally means, "Unto that end," and refers back to Paul's statement in 1:10 about how Jesus will be glorified in His saints. Paul prayed always that Jesus would truly be glorified in the character and labors of the Thessalonians. Have you ever prayed that such holy character might be developed in your brethren that they would bring glory to Jesus?



4. Paul prayed that God would count them *worthy* of the glorious calling we have as Christians (or, more particularly, the calling of glorifying Jesus). This verse brings up again the matter of being *worthy*, which we mentioned in the notes on II Thess. 1:5, par. 8. It is wrong to say that we can never be worthy. God will count us worthy if we strive to attain the goal. (For the meaning of "worthy," see notes on I Thess. 2:12, par. 4.)
5. Then Paul prayed that God would fulfill in them all the good pleasure of His goodness. Knowing that God's goodness is unlimited, this is a GREAT request. "May God accomplish in you all that goodness would desire, and that faith can effect." (Preacher's Homiletic Com.)
6. It is not enough that we have good intentions of goodness. We must *fulfill* them with God's help. Good intentions without fulfillment are insufficient.
7. Then Paul prayed that God would fulfill the work of faith with power. Oh, how we long to see the POWER of God displayed! When we read of how God displayed His power on Mt. Carmel as Elijah called down fire on the Lord's altar, we are tempted to pray, "Lord, do it again!" We are not anticipating miracles of the type God showed to Elijah, but we long to see heart-heating, soul-saving, saint-stirring power in our churches. Maybe modern churches lack this power because they have not asked for it as Paul did here.
8. The conjunction "that" at the beginning of verse twelve indicates the purpose or end desired. In our translation, we have rendered it "in order that."
9. The purposes Paul had in mind in his prayer were that the name of our Lord Jesus may be glorified in us, and we be glorified in him. In the Bible a NAME is not merely a tag of identification, but it is descriptive of the person himself. Note Acts 4:12.
10. We cannot glorify the name of Jesus and be glorified ourselves by our own ability, but only according to the grace (or favor) of God. God supplies the ability and the grace.
11. Concerning how Jesus is to be glorified "in you," see notes on II Thess. 1:10, par. 4.
12. We shall be glorified by Jesus, because our association with Him gives us all the glories of holiness, obedience, immortality, and goodness which Jesus has. He is glorious. We shall be like Him. We are glorified by being in fellowship with Him.

## 1:11,12 THINKING THROUGH THESSALONIANS

13. Note that Jesus and God are on an equality as being the source of grace that will result in our glorification. Compare notes on I Thess 3:11, par. 4.

STUDY SUGGESTION—See if you can now answer the “Did You Learn?” questions that follow immediately.

### DID YOU LEARN?

(Questions over II Thessalonians, chapter 1)

1. What is the topic of chapter one?
2. What men sent the second Thessalonian letter? (1:1)
3. What two things concerning the Thessalonians did Paul feel bound to thank God for? (1:3)
4. What is the meaning of the expression, “bound to give thanks”? (1:3)
5. For what two things about the Thessalonians did Paul “glory” in other churches? (1:4)
6. What is patience? (1:4)
7. Had the persecutions which the Thessalonians suffered early in their Christian experience subsided when Paul wrote II Thessalonians? (1:4)
8. According to the notes, what is the “manifest token of the righteous judgment of God”? (1:5)
9. What causes us to be counted worthy of God’s kingdom? (1:5)
10. Is it Scriptural to speak of being *worthy*? (1:5)
11. Can God be righteous and yet repay tribulation to people? (1:6)
12. What will be recompensed to those who trouble us? (1:6)
13. What will God recompense to his children who are troubled? (1:7)
14. When shall God recompense these things? (1:7)
15. With whom will the Lord Jesus be revealed? (1:7)
16. To what do the words, “in flaming fire,” in 1:8 refer?
17. How can Christ be just, and then take vengeance on them that know not God? (1:8)
18. With what visible thing is the presence of the Lord often associated? (1:8)
19. On what two classes of people will Christ take vengeance? (1:8)
20. What does the word “destruction” mean, and what does it not mean? (1:9)
21. “From” what shall the disobedient be punished? (1:9)
22. When shall Christ be glorified in his saints? (1:10)

## CHAPTER ONE

23. Explain how Christ shall be "glorified in his saints." (1:10)
24. Why does Paul insert the parenthetical phrase, "because our testimony among you was believed"? (1:10)
25. What is the prayer in 1:11-12 called in the outline?
26. What were Paul's three petitions in the prayer? (1:11)
27. What were the two purposes of the petitions? (1:12)
28. Recite, or write out, from memory II Thess. 1:6-9. Verse 6 begins, "Seeing it is——."