

## HOPE FOR THE UNSHAKEN

## 2 Thessalonians 2:13–17

*(vv. 13–14 addressed in previous session)*

## 2 THESSALONIANS 2:15 – BLACK

- **Purpose of the exhortation**
  - Marks the close of the doctrinal core of the chapter.
  - Intentionally echoes the warning of 2:2.
- **Rehabilitation of “by word”**
  - Earlier warning concerned false teaching allegedly delivered “by word.”
  - The danger was not oral instruction itself, but FALSE oral instruction.
  - Paul restores “by word” as a legitimate means of transmission.
- **Two commands**
  - “Stand fast”
  - “Hold the traditions”
- **Meaning of “traditions”**
  - Authoritative teaching handed down.
  - Not later ecclesiastical custom.
- **Nature of instruction**
  - “By word” uses λόγος (LOGOS), not γραφή (GRAPHE).
  - Indicates oral teaching rather than written Scripture alone.
- **Content of oral tradition**
  - Israel’s doctrinal inheritance:
    - Old Testament teaching
    - Synagogue instruction
    - Torah-aligned Jewish theology
- **Relationship between traditions and epistles**
  - Paul does not discard Israel’s tradition.
  - He does not replace it with epistles.
  - He places both side by side.
- **Paul’s own defense**
  - Acts 26:22: taught nothing beyond Moses and the prophets.
  - His ministry affirmed, not dismantled, Israel’s Scriptures.
- **Two-track doctrinal reality**
  - Jewish believers retain Israel’s tradition.
  - They also hold Pauline revelation.
  - Stability is the goal, not reinvention.

## 2 THESSALONIANS 2:16–17 – BLACK

- **Function of the benediction**
  - Seals the theological argument.
  - Precedes practical exhortation in chapter 3.
- **Common Pauline structure**
  - Doctrine
  - Benediction or prayer
  - Practical instruction
- **Unified divine action**
  - Lord Jesus Christ and God the Father named together.
  - Emphasis on coordinated action toward believers.

- **Two gifts given**
  - “Everlasting consolation”
  - “Good hope”
  - Both given “through grace.”
- **Possible two-track resonance**
  - Everlasting consolation:
    - Jewish and prophetic language
    - “Consolation of Israel”
    - Enduring, covenantal comfort
  - Good hope:
    - Present-age emphasis
    - Certain and gracious, yet not described as everlasting
- **Grace as the means**
  - “Through grace” modifies the GIVING.
  - Grace operates genuinely across distinct divine programs.
- **Theological reinforcement**
  - God has loved.
  - God has given.
  - What He gives reflects both Israel’s promises and present hope.

## FINAL PRAYER REQUESTS AND THE ADVANCE OF THE WORD

### 2 Thessalonians 3:1–2

#### 2 THESSALONIANS 3:1 – BLACK

- **Paul’s closing request**
  - A familiar Pauline pattern.
- **Use of “brethren”**
  - Masculine noun, gender-inclusive by usage.
  - Modern expansions are interpretive, not translational.
- **Contextual limitation**
  - Marked black: addressed to the Thessalonians.
  - Not a command given to us directly.
- **Twofold desire**
  - The word may:
    - “Have free course”
    - “Be glorified”
- **Meaning of “free course”**
  - Let it run unhindered.
  - Beyond normal communication barriers.
- **Meaning of “be glorified”**
  - Receive honor and recognition.
- **Modern reflection**
  - Hindrances today are often cultural, traditional, or institutional.
  - Frequently self-inflicted.
- **Encouragement**
  - The Word advanced among the Thessalonians despite confusion.
  - Missteps do not necessarily stop the Word’s progress.

#### 2 THESSALONIANS 3:2 – BLACK

- **Nature of opposition**
  - Outside the faith.
  - Actively obstructive.

- **Two distinct categories**
  - “Unreasonable” (ἄτοπος):
    - Out of place
    - Misaligned in faith framework
  - “Wicked”:  
    - Genuine moral evil
- **Translation concern**
  - Modern versions often intensify or collapse terms.
  - Over-interpretation exceeds the Greek.
- **Paul’s concern**
  - Both irrational resistance and moral evil.
  - Either can hinder the Word.

## CONFIDENCE IN THE LORD’S FAITHFULNESS

### 2 Thessalonians 3:3–5

#### 2 THESSALONIANS 3:3 – BLACK

- **Deliberate contrast**
  - Faithless men vs. faithful Lord.
- **Two divine actions**
  - “Stablish you”
    - Firm footing and stability
  - “Keep you from evil”
    - Active, personal protection
- **Historical setting**
  - Early converts.
  - Apostolic age.
  - Direct divine intervention emphasized.

#### 2 THESSALONIANS 3:4 – BLACK

- **Source of Paul’s confidence**
  - Not in the Thessalonians themselves.
  - “In the Lord.”
- **Scope of obedience**
  - Present: “ye do”
  - Future: “ye will do”
- **Demonstrated faithfulness**
  - Obedience already evident.
  - Expected to continue.
- **Example**
  - 2 Thessalonians 2:15:
    - Standing fast
    - Holding traditions
- **Nature of the commands**
  - Not related to salvation.
  - Not a sanctification program.
  - Expressions of apostolic authority.
- **Underlying assumption**
  - Legitimacy of Paul’s authority.
  - Willing submission by the Thessalonians.

- **Shift in focus**
  - From what believers do
  - To what the Lord does
- **The Lord as active agent**
  - Directing hearts:
    - Into the love of God
    - Into the patient waiting for Christ
- **Grammatical ambiguity**
  - Genitive allows:
    - “Patient waiting FOR Christ”
    - “Patience OF Christ”
- **Translation decisions**
  - Most modern versions choose “patience/steadfastness of Christ.”
  - KJV chooses patience in waiting FOR Christ.
  - KJV marginal note acknowledges both.
- **Interpretive restraint**
  - Both readings are grammatically valid.
  - Both fit theologically and contextually.
- **Exegetical principle**
  - Theology should not be built on genitive ambiguity.
  - Clear statements and repeated patterns carry doctrinal weight.
  - Where grammar permits breadth, the text should be allowed to bear it.