

***It Is Right for God to Repay w/ Affliction Those who Trouble You: 2 Thes 1***

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**INTRODUCTION**

**Author of 2 Thessalonians**

**Recipients of 2 Thessalonians**

**Chronology & Geography of Paul's journey and correspondence**

1. He reached Troas (Troy) in Asia Minor where he had the Macedonian vision (early July of 50)
2. He ministered in Philippi from August–October of 50)
3. He ministered in Thessalonica from November of 50 to January of 51  
Acts 17:1–10 indicates that Paul reasoned in the synagogue at Thessalonica for 3 Sabbaths.

He left Thessalonica after a riot. Did it occur on the third Sabbath or later?

If it occurred on the third Sabbath, Paul was in Thessalonica less than a month

The riot occurred not later than January of 51 (based on the other chronological evidence)

Hoehner argues for a January date for the riot, because Paul received 2 financial gifts from the Philippians (100 miles distant) while in Thessalonica (Philippians 4:16).

Hoehner allows three-months (November 50–January 51). This would be the maximum.

4. He arrived in Berea at the beginning of February of 51
5. Paul was in Athens from mid-February to early-March of 51  
While in Athens, Paul sent Timothy to Thessalonica (arriving mid-March 51)
6. Paul was in Corinth from mid-March of 51 until September of 52  
Silas and Timothy reached Corinth in April of 51
7. Paul wrote 1 Thessalonians early in the summer of 51
8. Paul wrote 2 Thessalonians later in the summer of 51

**The Thematic Statement for 1 Thess (1:9–10) covers the topics of 2 Thessalonians as well**

<i>How you turned to God from idols</i>	The relationship between Paul & them
<i>to serve the living and true God</i>	Continue serving the Lord
<i>and to wait for His Son from heaven</i>	Expect the pre-trib rapture

**How do we know that 2 Thessalonians was the second letter, not the first?**

Both letters discuss the issue of being busybodies, rather than busy bodies, but 1 Thes 4:9–12 is quite gentle, while 2 Thess 3:6–15 is much more severe. In other words, Paul knew that a problem existed when he wrote 1 Thess, but addressed it gently. The fact that the problem still remained (when he wrote 2 Thess) required a more direct approach.

**NEW EXPOSITION:**

**(1:1–2) Paul, Sylvanus (Silas), and Timothy greet the Thessalonian church with grace & peace from the Father and from the Lord Jesus Christ**

The wording (in the Majority Text) is the same as for 1 Thessalonians 1:1

**(1:3) Paul finds himself appropriately compelled to thank God for the Thessalonians because their faith is growing and their mutual love for one another is spreading**

**(1:4) [The result of the Thessalonians' growing faith and spreading mutual love is] that Paul boasts of them among the churches regarding their patience and faith in their persecutions and trials**

**(1:5a) Their patience and faith in the midst of trials is an evidence of God's righteous judgment [of their persecutors]**

**(1:5b) [In his thanksgiving for the Thessalonians, Paul prays] that God would count them worthy of His (millennial) kingdom, for which they suffer**

All church age believers will be present for the millennial kingdom (whether worthy or not), but those counted worthy are the ones who will reign

Cf. 1 Thessalonians 2:12

**(1:6) [The first reason that their patience in the midst of trials is an evidence of God's righteous judgment is] because it is righteous for God to repay with affliction those who trouble the Thessalonians**

**(1:7) [The second reason that their patience in the midst of trials is an evidence of God's righteous judgment is] because it is righteous for God to give the troubled Thessalonian believers rest (along with Paul [& other believers]) when Jesus is revealed from heaven with His mighty angels (second advent)**

The rest is not merely the cessation of persecution, but is the idea that the second advent will right all wrongs suffered in all of human history.

**(1:8) [The means by which He will repay with affliction those who trouble the Thessalonians] will be by righteously judging those who neither know God nor obey Christ's good-news message: [to believe in Him for everlasting life]**

The word translated *taking vengeance* is *ekdikēsis*, speaking of righteous judgment.

**(1:9) These unbelievers will receive righteous recompense, everlasting destruction away from the Lord's presence and away from the glory of His power**

The word translated *punished* is *dikē*, speaking of righteous recompense.

Observe that this is the opposite of everlasting life: They continue perishing forever

**(1:10) [The righteous recompense of unbelievers will start] when He comes in His second Advent to be glorified in His saints and to be admired among all who believe (including the Thessalonians, because they believed Paul's testimony of Christ]**

**(1:11–12) In light of the Thessalonians patience and faith in the midst of persecution and trials] Paul prays that God would count them worthy of His calling [e.g., count them rewardable] and would accomplish His purpose with regard to goodness [in their lives] and them using the content that they believe so that Christ may be glorified in them (and they may partake of that glory) according to the grace of the Father and the Son**

## CONCLUSION

Paul thanks God for the Thessalonians believers who are enduring persecution, praying that they would be rewardable as God righteously troubles their persecutors with everlasting destruction and gives believers rest (at the second advent) (1:3–10)

See the statement for 1:11–12 for those verses.