

2 THESSALONIANS: PAUL'S REVELATION ABOUT THINGS TO COME  
SESSION 7 | 2 THESSALONIANS 3:14-18, AND REVIEW

2 THESSALONIANS 3:6-15 | ADMONITIONS FROM PAUL

- Verses 6-13 – *see session 6*
- Verse 14 –
  - Having given instructions in previous verses, Paul now says that the Thessalonians are to **have no company** with one who would **obey not our word**. This is much stronger than verse 6, where the congregation was told to **withdraw yourselves from every brother that walketh disorderly** ([2 Thes. 3:6](#)). The ultimate goal is **that he may be ashamed**.
  - The word **ashamed** is ἐντρέπω [entrepo], from the prefix *en*, which denotes *motion toward*, and *trepo*, to *make a turn*. Examples of *en* words are *enable*, *enact*, *encamp*, all of which involve *motion toward* the root word. The word *entrepo* is *moving toward a turn*. This will be seen more clearly in verse 14.
- Verse 15 –
  - Even though the congregation is *withdrawing* (v. 6) from the disorderly and not having company (v. 14) with those who disregard Paul, they are not to be treated **as an enemy**. Rather, the congregation was to **admonish...as a brother**. The word **admonish** is translated from νουθετέω [noutheteo], which is from a compound word composed of *nous* (the mind) and *tithemi* (to lay in order), thus, “set his thinking straight.”
  - Obviously, one cannot be admonished if you **have no company with him** (v. 14), so how do these commands work together? The word **have no company** is συναναμίγνυμι [sunanamignumi], a compound word of *sun* (together) *ana* (again) *mignumi* (mingle). It could be literally translated *do not again mingle together with them*. It is not a word which means to *avoid altogether* but rather means that “business as usual” should not take place.

2 THESSALONIANS 3:16-18 | CLOSING COMMENTS

- Verse 16 –
  - Paul concludes, praying a blessing of **peace always by all means** upon the Thessalonian believers, along with a prayer that **The Lord be with you all**. It is a beautiful day when the presence of the Lord is felt, and peace of all types is present.
- Verse 17 –
  - Both here and in [1 Corinthians 16:21](#) Paul mentions writing the closing words **with mine own hand**. It was likely customary for another scribe to write the bulk of the letter, and the author to add a salutation at the end. This *may* be the reason that many of Paul's letters appear to *end* and then *start again*. See, for example, [Romans 15:33](#) compared to [Romans 16:1](#), or [Romans 16:24](#) compared to [Romans 16:25-27](#). Also [Philippians 4:20](#) compared to [Philippians 4:21-23](#).
  - Does the writing **with mine own hand** as a **token in every epistle** require that Paul did not write Hebrews? I do not believe so. Only 1 Corinthians and 2 Thessalonians record this feature (though it must have been included in other epistles). The concluding words of Hebrews follow the same pattern as the concluding words of Paul's other epistles, and very well could have been hand-written by Paul.

- Verse 18 –
  - Paul is the apostle of **grace** (v. 18) and **peace** (v. 16), and often introduces and concludes his epistles with these beautiful words.

## CONCLUDING THOUGHTS ON FIRST AND SECOND THESSALONIANS

- Both letters to the Thessalonians (Paul's first epistles) are largely about the last days.
- The Thessalonians were a group of Jewish believers to whom both a Kingdom and a grace message was applicable. This can cause confusion to believers today, to whom only a grace message applies. Therefore, *rightly dividing* these epistles is essential.
- When it comes to right division, there are several categories:
  - Those who do not know what it means and do not divide at all. This group is largely based in covenant theology, even if their eschatology is dispensational.
  - Those who *mildly divide* but are rarely precise. This group is typically dispensational but only makes a general division between Israel and the church.
  - Those who *mostly divide* but fail to divide Paul's letters. They operate as if the Biblical command to rightly divide (2 Tim. 2:15) only applies to *non-Pauline* epistles.
  - Those who always seek to *rightly divide*.
    - They divide dispensations.
    - They divide that which *carries over* from one dispensation to another from that which does not.
    - They divide Pauline epistles *internally* (within individual books) from that which relates to the Kingdom (recognizing it was still being offered) from that which is for the Body of Christ.
- The essential key to dividing 1 Thessalonians:
  - When Paul speaks *Pauline* material, he either explicitly notes that it is *his instruction* or that the Thessalonians would need his instruction to understand the principle.
  - When Paul speaks *prophetic* material, he notes that the material is known and that Pauline instruction is not essential.
- For our final session next week, we will have a *color-coded Rightly Dividing* edition of 1 and 2 Thessalonians.