

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS

CHAPTER 1

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.¹

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.²

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;³

10 And to wait for his Son from heaven,

¹ The church at Thessalonica was gathered from Jews who became convinced by Paul that Jesus was the Messiah. In Acts 17:1-4. In the Biblical account, there is no indication that Paul preached grace, but rather Kingdom, proving through prophetic passages that the Christ "must needs have suffered, and risen again from the dead" (Acts 17:4).

² Election is always related to Israel and not the Body of Christ.

³ This turning came prior to Paul's arrival. Paul met with faithful Jews and convinced them that Jesus was Messiah.

whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.⁴

CHAPTER 2

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.⁵

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.⁶

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a

⁴ The wrath is in the Day of the Lord. This is not a verse about the rapture.

⁵ The Gospel of God was "promised afore by his prophets" (Rom. 1:2) and is not the Pauline Gospel. Compare Acts 17:1-4.

⁶ Paul goes out of his way in vv. 3-4 to explain why he was teaching the Gospel of the circumcision; it was "not of deceit...."

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father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.⁷

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.⁸

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:⁹

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?¹⁰

20 For ye are our glory and joy.

CHAPTER 3

1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these

⁷ The Kingdom relates to Israel, and the glory is the Second Coming.

⁸ The Thessalonians "heard" the "word of God" from Paul, but to this point it is not special Pauline revelation. Paul is only the spokesman.

⁹ The churches of Judea were of the Kingdom Gospel (Cf. Gal 1:22).

¹⁰ The Second Coming.

afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 *And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:*¹¹

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER 4

1 ¹²Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

¹¹ Though spoken to the Jewish Thessalonians, the application does not harm to the text when given to the body of Christ.

¹² Note the emphasis on "we" and "us" as the source of information in verses 1-8; these are telltale signs of Pauline authority.

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3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But¹³ as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you¹⁴, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the

archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER 5

1 But¹⁵ of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you¹⁶, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.

¹³ It is noted that the Thessalonians were "taught of God," thus not Pauline revelation. The words are applicable to our dispensation.

¹⁴ Note that Paul returns to the "we" pronoun concerning the source of the revelation. This carries through verse 18. Verses 13-18 are only found in Pauline revelation, and concern the pre-trubulational rapture.

¹⁵ In verses 1-11 Paul specifically says that Pauline revelation is not necessary for this information.

¹⁶ Verses 12-22 contain Pauline commands based on his own authority.

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15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.¹⁷

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

¹⁷ In this case, the “coming” must of necessity be the rapture. While the Thessalonians can be the “crown of rejoicing” (1 Thes. 2:19) at the Second Coming, that is not mutually exclusive with a rapture. Being preserved to the Second Coming would not be compatible with a rapture.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
THESSALONIANS

CHAPTER 1

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:¹

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:²

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:³

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;⁴

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,⁵

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

¹ The church at Thessalonica was gathered from Jews who became convinced by Paul that Jesus was the Messiah. In Acts 17:1-4. In the Biblical account, there is no indication that Paul preached grace, but rather Kingdom, proving through prophetic passages that the Christ "must needs have suffered, and risen again from the dead" (Acts 17:4).

² Paul uses the term "churches of God" in 1 Thess. 2:14 and 1 Cor. 1:16, where one could reasonably assume these churches to be Kingdom assemblies.

³ Kingdom of God issues do not apply to the Body of Christ.

⁴ It is incompatible with fundamental teachings of the age of grace for God to "recompense tribulation" to those who trouble the body of Christ. See 2 Cor. 5:19.

⁵ God will "recompense tribulation" (v. 6) to the troublers but *recompense* "rest" (v. 7) to the troubled. This only directly applies to the Kingdom.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.⁶

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER 2

1 Now⁷ we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,⁸

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he

⁶ This is the Second Coming.

⁷ Paul commences to give information that comes from revelation (vv. 1-12). The revelation concerns things which come in conjunction with or after the rapture, but is given to prove the pretribulational rapture.

⁸ This "gathering together" is the pretribulational rapture.

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be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But⁹ we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.¹⁰

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.¹¹

16 Now¹² our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER 3

1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be

⁹ Issues of election are related to Israel.

¹⁰ Paul speaks of "our Gospel" in relation to the good news brought to Thessalonica (Acts 17:1-9), not in terms of Pauline revelation.

¹¹ Whether prophecy or mystery, the Thessalonians were to follow both. Those solely in the age of grace (i.e.: you and me) are under obligation to Pauline material and gain insight and foundational information from non-Pauline material.

¹² The conjunction "now" begins Pauline material in verses 16-17.

glorified, even as *it is* with you:¹³

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.¹⁴

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.¹⁵

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

¹³ Though not explicitly stated, this "word of the Lord" appears to be the Pauline revelation, which did *not* have "free course."

¹⁴ Note "we command you." Pauline commandments apply directly to the Body of Christ. See also verse 6.

¹⁵ Paul is always our example. See 1 Cor. 11:1, 1 Tim. 1:16.

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16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.