



The Second Epistle of Paul the Apostle to the Thessalonians

The Walk of the Thessalonian Church

2 Thessalonians 3:1-18

- I. THE EXPECTATIONS OF FELLOWSHIP (2 Thessalonians 3:1-5)
 - A. The Apostle's Request (2 Thessalonians 3:1-2)
 1. The finality of the request—"Finally" (2 Thessalonians 3:1)
 - a. The word *finally* suggests that the apostle is wrapping up his message.
 - b. This is often where the message turns most personal.
 - c. In this case, this would be the last of Paul's writing to these believers at least from the standpoint of inspired scripture.
 2. The recipients of the request—"brethren" (2 Thessalonians 3:1)
 3. The subject of the request—"pray for us" (2 Thessalonians 3:1)
 - a. This was also the request of the apostle in his first letter to Thessalonica (1 Thessalonians 5:25).
 - b. This was also the request of the apostle to the Hebrews (Hebrews 13:18).
 - c. Even though the apostle was requesting prayer for himself, he was not requesting selfish prayer.
 - d. In the end, if the apostle Paul needed prayer should we not understand just how much we need prayer.
 - e. The more mature and wiser we become in the Lord, the more we will understand and grasp the power and benefit of prayer in assisting the word of God to penetrate the hard hearts of men.
 4. The purpose of the request (2 Thessalonians 3:1-2)
 - a. That the word of the Lord may: (2 Thessalonians 3:1)
 - (1) Have free course
 - (2) And be glorified, even as it is with you
 - (3) To some degree, this was the prayer of the apostle Paul when writing to the believers at Colosse when he said, "praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" (Colossians 4:3)
 - b. That we [the apostles and others] may be delivered from: (2 Thessalonians 3:2)
 - (1) Unreasonable; men with whom one cannot reason
 - (2) And wicked men
 - (3) For all men have not faith
 - (4) The apostle was not bothered by the opportunity to witness to those without faith in Christ. Instead, he wanted the liberty and freedom to preach the gospel of Christ without the threat of imprisonment, persecution, or death.



- c. Note: This was the very foundation of Paul's admonition to Timothy concerning the need to pray (1 Timothy 2:1-8).
 - (1) The expressions of prayer (1 Timothy 2:1)
 - a) Supplications
 - b) Prayers
 - c) Intercessions
 - d) Giving of thanks
 - (2) The subjects of prayer (1 Timothy 2:1-2)
 - a) For all men (1 Timothy 2:1)
 - b) For kings (1 Timothy 2:1)
 - c) For all that are in authority (1 Timothy 2:2)
 - (3) The purpose of prayer (1 Timothy 2:2-7)
 - a) Personal benefit (1 Timothy 2:2)
 - i) That we may lead a quiet and peaceable life
 - ii) In all godliness and honesty
 - b) Salvific benefit (1 Timothy 2:3-7)
 - i) This is good and acceptable in the sight of God (1 Timothy 2:3).
 - ii) The will of God is that all men would be saved, coming unto the knowledge of the truth (1 Timothy 2:4).
 - iii) The mediator gave Himself a ransom for all (1 Timothy 2:5-6).
 - iv) This mediator needs to be testified in due time (1 Timothy 2:6).
 - v) This was the calling of the apostle Paul (1 Timothy 2:7).
 - (4) The encouragement to prayer (1 Timothy 2:8)
 - a) The place of prayer—"every where"
 - b) The manner of prayer—"lifting up holy hands"
 - c) The spirit of prayer
 - i) Without wrath
 - ii) Without doubting

B. The Apostle's Confidence (2 Thessalonians 3:3-5)

 - 1. The reason for the apostle's confidence (2 Thessalonians 3:3-4)
 - a. The Lord is faithful (2 Thessalonians 3:3).
 - b. We have confidence in the Lord (2 Thessalonians 3:4).
 - c. The apostle Paul often expressed confidence in the brethren, but emphasized that the true object of his confidence was in the Lord. For a case in point, consider the apostle Paul's statement to the Philippians in Philippians 1:6—"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:"
 - 2. The extension of the apostle's confidence—"touching you" (2 Thessalonians 3:4)



3. The expectation of the apostle's confidence (2 Thessalonians 3:3-5)
 - a. Established saints—the Lord will stablish you (2 Thessalonians 3:3).
 - (1) The apostle Paul longed to see the Romans to impart a spiritual gift that they could be established (Romans 1:11).
 - (2) The apostle Paul understood that the power of stablishing came from the Lord (Romans 16:25; 2 Corinthians 1:21).
 - (3) The apostle Paul desired that the Colossians would be rooted, built up in Christ, and stablished in the faith (Colossians 2:7).
 - (4) The apostle Paul, at times, sent labourers for the purpose of establishing other believers in the faith (1 Thessalonians 3:2).
 - (5) The apostle Paul desired that the saints would be established in holiness (1 Thessalonians 3:13).
 - (6) The apostle Paul wanted the saints to be stablished in every good word and work (2 Thessalonians 2:17).
 - b. Preserved saints—the Lord will keep you from evil (2 Thessalonians 3:3).
 - (1) This evil could be unrighteous behaviour.
 - (2) However, this evil could also be harmful circumstances.
 - (3) Based on the context and the concern expressed by the apostle Paul about being delivered from unreasonable and wicked men, it would appear Paul is commending the Lord for being able to physically deliver these believers from ungodly men who would seek to silence them concerning the truth.
 - c. Obedient saints (2 Thessalonians 3:4)
 - (1) The nature of their obedience
 - a) The present obedience—"ye...do"
 - b) The continued obedience—"and will do"
 - (2) The object of their obedience—"the things which we command you"; Note: It is not wrong to obey men so long as those men are obeying the Lord. In fact, the apostle Paul very much admonished the saints to obey those who had the rule over them (Hebrews 13:17).
 - d. Loving saints—the Lord will direct your hearts into the love of God (2 Thessalonians 3:5).
 - (1) The phrasing makes it possible for two possible interpretations.
 - a) God's love for the saints
 - b) The saints' love for God
 - (2) Considering that the passage suggests God would direct the hearts of man, it seems most likely that it is addressing man's love for God.
 - e. Watchful saints—the Lord will direct you into the patient waiting for Christ (2 Thessalonians 3:5).
 - (1) The order is correct and unmistakable.
 - (2) An established and preserved saint is an obedient saint.
 - (3) An obedient saint is one who loves the Lord.
 - (4) A saint who loves the Lord who one who will keep his eyes toward heaven watching for the coming Saviour.