

# Hold On! And be Faithful!

## 2 Thessalonians 2:15–17

2 Thessalonians 2:15–17 (NKJV)

<sup>15</sup> Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

<sup>16</sup> Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace,  
<sup>17</sup> comfort your hearts and establish you in every good word and work.

### Introduction

One of the most important functions of the New Testament Church has been lost for years. It has been swallowed up by the zealous commitment to cultural acceptance.

Many within the church see her primary mission as evangelism and although I would agree with that commitment, it has taken over and made the priority over one of the other most important task of the church.

As a result evangelicalism is faced with one of the most biblically illiterate church bodies since the dark ages.

In a time when we have the most access to bibles and biblical knowledge the church and her leadership has failed miserably in educating her people in the foundational truths of the Bible.

We have had years and years of church services evangelizing the saints over and over again and denominations producing watered down doctrinally deficient Sunday School literature that rarely gets beyond the very basics.

Pastors were taught that the Sunday School was the education wing of the church while the worship services were to be primarily evangelistic in nature.

Every text was used for evangelism. Every service was orchestrated in such a way that success or failure of the service depended on how many came down at the invitation and got saved or rededicated their lives to Christ.

Since then we have seen a dramatic increase in Biblical ignorance in the church. Every time a survey is taken, I am shocked at how quickly the last few generations have lost the basics of biblical truth.

Now we have a whole new emphasis in the church. It still is evangelism, but it has more of a cultural compromise in it. The goal now is to be cool

and non offensive to the culture. The morning worship is often determined by what the culture and community around them want.

Music is a big part of this.... no, it is a HUGE part of this. What ever the music is in the culture, that is what we pipe into the church.

Nothing wrong with music, in fact we know from the Old and New Testaments that music has always been an important role in worship. Heaven itself will be full of singing and music.

But that is not what I'm talking about. What we see now is that the music or particularly the "kind" of music is what is used to draw people to the church.

The church has rapidly become more of a reflection of the cultural trends in music than of its doctrinal teaching.

Preaching and teaching are way down the list of priorities. It looks like in some churches that the preaching of the Word of God is done only because we know we have to do it.... but if we could get away with it we would just have the music.

This and many other things has led the church into very dangerous place.

The doctrinal foundations of the church are cracked and crumbling and sadly the ones with the jackhammers breaking away the stone are the pastors.

Many have been led to believe the lie of success and are more committed to being accepted by the culture than by Christ.

As a result their messages to the church are shallow, non doctrinal in nature and non-confrontative.

We are told not Preach anymore but rather “share what is on their heart”.

We are told not to be to “preachy” because you might offend someone.

We are told not to be doctrinal, because that is boring to your people and they need what is practical.

After all, they have marriage problems and financial problems and they are discouraged, depressed and they really don't like their neighbor.

So don't preach on justification when you can preach something practical.

Don't teach on the character of God we are told, because that had nothing to do with real life.

This has made the church very unstable in many ways.

But it doesn't have to be this way. God has given very specific instructions to the church for her mission on this planet.

The blueprint for the church is very simple  
When we meet we Edify the saints

When we leave, we evangelize the lost.  
This is what the New Testament teaches.

### Ephesians 4:11–15 (NKJV)

<sup>11</sup> And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, <sup>13</sup> till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; <sup>14</sup> that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, <sup>15</sup> but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

### Acts 2:40–47 (NKJV)

<sup>40</sup> And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” <sup>41</sup> Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. <sup>42</sup> And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

<sup>43</sup> Then fear came upon every soul, and many wonders and signs were done through the apostles.

<sup>44</sup> Now all who believed were together, and had all things in common, <sup>45</sup> and sold their possessions and goods, and divided them among all, as anyone had need.

<sup>46</sup> So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, <sup>47</sup> praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

### Acts 6:1–4 (NKJV)

**6** Now in those days, when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.

<sup>2</sup> Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. <sup>3</sup> Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; <sup>4</sup> but we will give ourselves continually to prayer and to the ministry of the word.”

## 2 Timothy 4:1–4 (NKJV)

**4** I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: **2** Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. **3** For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; **4** and they will turn *their* ears away from the truth, and be turned aside to fables.

## Acts 20:27–31 (NKJV)

**27** For I have not shunned to declare to you the whole counsel of God. **28** Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. **29** For I know this, that after my departure savage wolves will come in among you, not sparing the flock. **30** Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. **31** Therefore watch, and

remember that for three years I did not cease to warn everyone night and day with tears.

All of those passages address the responsibility of the elders and pastors to teach, instruct and educate the church in the the whole counsel of God. They are absolutely critical in the growth of the church in its understanding of Biblical Doctrine.

The success or failure of this lies squarely at the pastors feet. The church will never rise above its leadership.

But, if you have the kind of leadership in a local church that are committed to solid Biblical exposition and teaching the saints the Word of God and providing the means by which the saints can be built up and made mature in the faith so they are not tossed to an fro by every wind of false doctrine.....

Then God lays some responsibility at your feet. The people in the church.

You have a responsibly to learn, to be teachable and to be at church on a regular basis to receive what the church is working hard to provide. And even more than that, you have a responsibility according the our passage to:



## Lesson

- 1. Hold On to the Faith**
- 2. Depend On to the Faithful**

### 1. Hold On to the Faith

**15** Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

**15** Therefore— this takes up back to the previous context.

First, is the context of the their Situation

2 Thessalonians 2:1–3 (NKJV)

**2** Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, <sup>2</sup> not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. <sup>3</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

## Second is the context of their Salvation

### 2 Thessalonians 2:13–14 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, <sup>14</sup> to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

Paul moves from the Sovereign Purpose and plan of God in the Salvation of the Believers, which He will accomplish and bring them to Glory.... none are lost,

then

He moves to the personal responsibility of them to HOLD ON to the Faith.

This is not the popular belief that we are to let God and let God.

God Saves but we are required to persevere.

He empowers but we are required to discipline our lives.

He sanctifies but we are required to put to death the deeds of the body.

God Holds us in his hands and we are eternally secure in Him, but we are required to hold on to him.

## Philippians 2:12–13 (NKJV)

<sup>12</sup> Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; <sup>13</sup> for it is God who works in you both to will and to do for *His* good pleasure.

## 1 Thessalonians 3:8 (NKJV)

<sup>8</sup> For now we live, if you stand fast in the Lord.

God is calling on us in this text to hold on with everything we have got. To give our full and complete attention to it.

**<sup>15</sup> Therefore, brethren, stand fast Pres. A Imperative**

② **to be firmly committed in conviction or belief,**  
fig. ext of 1: *stand firm, be steadfast* ἐν τινι *in someth.*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 944). University of Chicago Press.

3. **to stand (maintain)** — to hold one's ground; maintain a position; be steadfast or upright. Sense Antonym: to yield (give in)

Brannan, R., ed. (2020). In [Lexham Research Lexicon of the Greek New Testament](#). Lexham Press.

*stékō*. This verb is a Hellenistic construct from the perfect of *hístēmi* and forms a substitute for it. It is rare in the LXX but occurs for “to stand still” in Ex. 14:13 and “to stand” in Judg. 16:26 and 1 Kgs. 8:11

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In [Theological Dictionary of the New Testament, Abridged in One Volume](#) (p. 1082). W.B. Eerdmans.

## 1 Corinthians 16:5–13 (NKJV)

<sup>5</sup> Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

<sup>6</sup> And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go. <sup>7</sup> For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.

<sup>8</sup> But I will tarry in Ephesus until Pentecost. <sup>9</sup> For a great and effective door has opened to me, and *there are* many adversaries.

<sup>10</sup> And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also *do*. <sup>11</sup> Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

<sup>12</sup> Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he

was quite unwilling to come at this time; however, he will come when he has a convenient time.

<sup>13</sup> Watch, stand fast in the faith, be brave, be strong.

1 Corinthians 16:13 (NKJV)

<sup>13</sup> Watch, stand fast in the faith, be brave, be strong.

Galatians 4:28–5:1 (NKJV)

<sup>28</sup> Now we, brethren, as Isaac *was*, are children of promise. <sup>29</sup> But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is* now. <sup>30</sup> Nevertheless what does the Scripture say? “*Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.*” <sup>31</sup> So then, brethren, we are not children of the bondwoman but of the free.

**5** Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

Galatians 5:1 (NKJV)

Stand fast **therefore** in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

Philippians 1:27–28 (NKJV)

<sup>27</sup> Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, <sup>28</sup> and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.

Philippians 3:18–4:1 (NKJV)

<sup>18</sup> For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: <sup>19</sup> whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame—who set their mind on earthly things. <sup>20</sup> For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

**4 Therefore**, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

1 Thessalonians 3:6–9 (NKJV)

<sup>6</sup> But now that Timothy has come to us from you, and brought us good news of your faith and love, and that you always have good remembrance of us, greatly desiring to see us, as we also *to see you*—  
<sup>7</sup> therefore, brethren, in all our affliction and distress we were comforted concerning you by your faith.

<sup>8</sup> For now we live, if you stand fast in the Lord.

<sup>9</sup> For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God,

### **and hold the traditions**

Pres. A. Imperative

**to hold (adhere)** v. — to remain firmly committed to.

#### ***kratéō.***

1. This verb, meaning “to be strong,” has such nuances as “to conquer,” “to seize,” “to arrest,” “to have the use of,” and “to distraint.”

2. It occurs some 170 times in the LXX in such senses as “to be strong,” “to have power,” “to rule,” “to take control,” and “to hold.” The meanings in Philo are “to rule,” “to conquer,” and “to be lord over.”

3. In the NT the main sense is “to seize.” The term is used for the arrest of the Baptist (Mk. 6:17), the attempt of Jesus’ family to seize him (Mk. 3:21), the attempts of his enemies to arrest him (Mk. 12:12), and the arrest of Paul (Acts 24:6). A common NT phrase is “to take by the hand” (Mk. 1:31 etc.; cf. Gen. 19:16; Is. 42:6). In Lk. 24:16 the eyes of the two disciples were “held” so that they did not recognize Jesus. Death could not “hold” Jesus (Acts 2:24), but the sailors thought that they had “obtained” their purpose with a south wind (Acts 27:13). In Revelation we find such nuances as “holding on” to a possession in 2:25, and “holding” a teaching in 2:14. “Holding fast” is the point in Mk. 7:3–4; 2 Th. 2:15; Heb. 4:14, “grasping” in Heb. 6:18. In Jn. 20:23, as the opposite of *aphíēmi*, *kratéō* means “to retain.”

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In [Theological Dictionary of the New Testament, Abridged in One Volume](#) (p. 467). W.B. Eerdmans.

Hebrews 4:14 (NKJV)



<sup>14</sup> Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession.

Revelation 2:24–25 (NKJV)

<sup>24</sup> “Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. <sup>25</sup> But hold fast what you have till I come.

Church of Philadelphia  
Revelation 3:11 (NKJV)

<sup>11</sup> Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

**and hold the traditions**

**traditions**

***parádosis.***

1. This word for “tradition” means “what is transmitted” rather than “transmission” in the NT. It has an unfavorable sense when used of the tradition that is added to the law, e.g., that of the elders in Mk. 7:3, 5, or of men in Mk. 7:8. Jesus rejects the validity of additions to the divine law. The use is more comprehensive in Gal. 1:14, embracing written as well as unwritten traditions.

2. Christian teaching is also tradition in 1 Cor. 11:2; 2 Th. 2:15. It must be adhered to by the churches (1 Cor. 15:2). To be valid it must be handed down (1 Cor. 15:3) and must derive from the Lord (11:23), i.e., it must have divine authority. One may see from 1 Cor. 15:3ff. and 11:23ff. that it is older than Paul and is already acquiring a fixed form in his day.

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In [\*Theological Dictionary of the New Testament, Abridged in One Volume\*](#) (p. 168). W.B. Eerdmans.

There is nothing wrong with Traditions, as long as the traditions do not contradict or conflict with the Word of God.

The Roman Catholics have Traditions but they conflict with the Word of God

Baptist have traditions but some of these are opposite of what the Bible teaches

The Jew had traditions that were passed down, but the

Matthew 15:1–6 (NKJV)

**15** Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, <sup>2</sup> “Why do Your

disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

<sup>3</sup> He answered and said to them, “**Why do you also transgress the commandment of God because of your tradition?** <sup>4</sup> For God commanded, saying, ‘*Honor your father and your mother*’; and, ‘*He who curses father or mother, let him be put to death.*’ <sup>5</sup> But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me *is a gift to God*”—<sup>6</sup> then he need not honor his father or mother.’ Thus you have made the commandment of God of no effect by your tradition.

The concept of tradition has been loaded down with a lot of cultural and ecclesiastical baggage over the centuries. But Paul did not have in mind a body of extrabiblical tradition that is equal to God’s revelation in Scripture; in fact, the Bible condemns such human tradition (Isa. 29:13; Matt. 15:3, 6; Mark 7:8–9, 13; Col. 2:8). The Greek word translated **traditions** literally means “things handed down” and refers here to divine revelation (cf. 3:6; 1 Cor. 11:2

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 288). Moody Press.

## 2 Thessalonians 3:6 (NKJV)

<sup>6</sup> But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.

1 Corinthians 11:2 (NKJV)

<sup>2</sup> Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you.

1 Corinthians 15:1–4 (NKJV)

**15** Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, <sup>2</sup> by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

<sup>3</sup> For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, <sup>4</sup> and that He was buried, and that He rose again the third day according to the Scriptures,

1 Corinthians 11:23–24 (NKJV)

<sup>23</sup> For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke *it* and said,

“Take, eat; this is My body which is broken for you; do this in remembrance of Me.”

**15** Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

which you were taught, whether by word or our epistle.

He is talking about the oral and written Word of God. The oral teaching which was eventually written down and is what we are familiar with in the Bible as the N.T.

### **Jude 3 (NKJV)**

<sup>3</sup> Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

### **1 Timothy 6:20–21 (NKJV)**

<sup>20</sup> O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—

<sup>21</sup> by professing it some have strayed concerning the faith.

Grace *be* with you. Amen.

## 2 Timothy 1:13–14 (NKJV)

<sup>13</sup> Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. <sup>14</sup> That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

Christians are in constant danger of being swept downstream by the currents of ungodly culture. They are also prone to let the truths they know and the relationship they enjoy with God grow cold. They need to vigorously **hold to** what they have been taught by God's servants. The Thessalonians were in danger of loosening their grip on the apostles' teachings which they had received (cf. 2 Thes. 3:6) in person from the missionaries and from their letters. They were in danger of slipping backward in their Christian experience because of the pressures of their trials and the daily negative influences of the world, the flesh, and the devil.

Constable, T. L. (1985). [2 Thessalonians](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 721). Victor Books.

The apostle did not preach that which he afterwards left, as the ostrich leaves its eggs. He watched over it and he watched over the people who had heard it, anxious that the truth to which they had listened should prove in them to be the message of everlasting life.

Spurgeon, C. (2014). [\*Spurgeon Commentary: 2 Thessalonians\*](#) (E. Ritzema, Ed.; p. 37). Lexham Press.

## **1. Hold On to the Faith**

## **2. Depend On to the Faithful**

As he did in his first epistle (1 Thess. 3:11–13) and would frequently do in his subsequent epistles to other churches (e.g., Rom. 16:25–27; 1 Cor. 16:23), Paul gave a benediction, praying that God would comfort and strengthen the church. Paul understood that they could not obey his exhortation in their own strength but needed instead to depend on God's

power. He expressed that balanced view of the Christian life when he wrote to the Colossians, “For this purpose also I labor, striving according to His power, which mightily works within me” (Col. 1:29; cf. 1 Cor. 15:10).

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 289). Moody Press.

Using the Greek optative mood, the author is clear that these last few verses belong to prayer language

Bridges, L. M. (2008). [1 & 2 Thessalonians](#) (L. Andres & R. A. Culpepper, Eds.; p. 244). Smyth & Helwys Publishing Incorporated.

**16** Now may our Lord Jesus Christ Himself,  
and our God and Father, who has loved us  
and given *us* everlasting consolation and  
good hope by grace,

**17** comfort your hearts and establish you in  
every good word and work

**6** Now may our Lord Jesus Christ Himself,  
and our God and Father

**Αὐτὸς δὲ** ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ  
πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν  
καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

The pronoun translated **Himself** stands in the emphatic position in the Greek text, which could be translated, “Now may Himself our Lord Jesus Christ



and God our Father.” The pronoun governs both **Lord Jesus Christ** and **God our Father**, viewing both as the source of comfort. That provides powerful evidence of Christ’s deity; He is fully equal with the Father in person, power, and respect.

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 289). Moody Press.

It is also noteworthy that Paul changes here and puts Christ first rather than the Father. Not God the Father and the Lord Jesus Christ. The stress on Christ and Christ Himself with God the Father loves and gives

It is exceedingly suggestive to notice that word “our” put in twice in the text. Paul does not write “*the* Lord Jesus Christ himself and God *the* Father,” but it is “*our* Lord Jesus Christ himself and God *our* Father.” The source of our present comfort and of our future perseverance is the fact that Jesus Christ is ours. Look at Him now, with the adoring eyes of your reverent contemplation, in His glorious Deity and His perfect manhood. Look at Him in the manger; behold Him on the cross; regard His perfect life and His redeeming death; behold Him in His resurrection, His triumphant ascension, and His perpetual intercession, and look forward to His promised return from heaven. Beloved believer, He is yours—all

yours. In all those positions and conditions He has given Himself to you and to me, and we may together say, “*Our* Lord Jesus Christ.”

Spurgeon, C. (2014). [\*Spurgeon Commentary: 2 Thessalonians\*](#) (E. Ritzema, Ed.; pp. 38–39). Lexham Press.

**16** Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace,

who has loved us.. A.A.Part who has loved us

Pauls emphasis is on the the past decisive love of God placed on us. Not the on going love but the past determinative love that started all of redemption.

a possible allusion to his election of the Thessalonians (2:13; and see 1 Thess. 1:4), to the incarnation (John 3:16), or to the act of sending his Son to die for our sins (Rom. 5:8). The way in which

the apostle links God's love with election in these letters favors the first interpretation

Green, G. L. (2002). [The letters to the Thessalonians](#) (p. 331). W.B. Eerdmans Pub.; Apollos.

He loved us in the Past

2 Thessalonians 2:13 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren **beloved (Perf Pass part.)** by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

Long before the stars were lit or the sun's refulgent ray had pierced through primeval shade, the heart of Deity had fixed itself upon the chosen. They were not merely foreknown, but they were fore-loved; they were the favorites of His heart, the dear ones of His choice. He "has loved us." Fly back as far as you will, till time is not begun and the work of creation is not accomplished, and God dwells alone. It was still true of all believers, even then, that "God our Father has loved us.

Spurgeon, C. (2014). [Spurgeon Commentary: 2 Thessalonians](#) (E. Ritzema, Ed.; pp. 40–41). Lexham Press.

He loved us in the Past

He loved us in Person

John 3:16 (NKJV)

**16** For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

He loved us in the Past

He loved us in Person

He loved us in Passion

Romans 5:8 (NKJV)

**8** But God demonstrates His **own love** toward us, in that while we were still sinners, Christ died for us.

**16** Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace,

and given *us* everlasting consolation

given. A.A. Part Has given in the past.

everlasting consolation

**parakaléō** [to exhort, comfort], **paráklēsis** [exhortation, comfort]

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In [Theological Dictionary of the New Testament, Abridged in One Volume](#) (p. 778). W.B. Eerdmans.

**paraklésis: a calling to one's aid, i.e. encouragement, comfort**

**Original Word:** παράκλησις, εως, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** paraklésis

**Phonetic Spelling:** (par-ak'-lay-sis)

**Definition:** a calling to one's aid, encouragement, comfort

**Usage:** a calling for, summons, hence: (a) exhortation, (b) entreaty, (c) encouragement, joy, gladness, (d) consolation, comfort.

Cognate: 3874 paráklēsis – properly, a call (urging), done by someone "close beside," i.e. a personal exhortation that delivers the "evidence that stands up in God's court."

[3874 (paráklēsis) is cognate with 3875 /paráklētos ("legal advocate") and thus has legal overtones.]

3874 (paráklēsis) is an "intimate call" that someone personally gives to deliver God's verdict, i.e. "the close-call" that reveals how the Lord weighs in the

relevant facts (evidence). [3874](#) /paráklēsis ("holy urging") is used of the Lord directly motivating and inspiring believers to carry out His plan, delivering His particular message to someone else. The core-meaning of [3874](#) /paráklēsis ("personal urging") is shaped by the individual context, so it can refer to: exhortation, warning, encouragement (comfort), etc.

**consolation (source)** n. — a source of comfort a person feels when consoled in times of disappointment.

The *encouragement* (*paraklēsin*) is that which a person may have in the face of adversity (so the verbal form of the word in 1 Thess. 3:2), and so the word was commonly used in military contexts to speak of the encouragement given to soldiers

Green, G. L. (2002). [The letters to the Thessalonians](#) (p. 332). W.B. Eerdmans Pub.; Apollos.

But the adjective *eternal* may point to an alternative understanding of *encouragement* in this verse. This term also appears in those contexts where a person attempts to console another in the face of the pain and sadness that fills the soul when confronted with death.

Green, G. L. (2002). [The letters to the Thessalonians](#) (p. 332). W.B. Eerdmans Pub.; Apollos.

## 2 Corinthians 1:3–8 (NKJV)

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,  
<sup>4</sup> who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. <sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.  
<sup>6</sup> Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation.  
<sup>7</sup> And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also *you will partake* of the consolation.

**16** Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace,

and good hope by grace

Greek society lacked genuine *hope*, and not a few ancients echoed the words of Theognis, “Best of all

for mortals is never to have been born, but for those who have been born to die as soon as possible

Green, G. L. (2002). [The letters to the Thesalonians](#) (p. 332). W.B. Eerdmans Pub.; Apollos.

This not not hope for the sake of hope. Or just a hope that something might happen that gives your encouragement of a possibility or a glimmer of light at the end of a dark tunnel.

But rather this is the Hope that is in GOD. The Sure Anchor of our Soul.

It is hope founded in the promises of a faithful God who is able and willing and will do all that He has committed himself to do.

Paul employs this Greek word for *hope* about thirty-five times throughout his writings, always to refer to a faithful waiting or expectation with confidence for various aspects of future salvation

Beale, G. K. (2003). [1-2 Thessalonians](#) (p. 233). InterVarsity Press.

He especially uses the word in the Thessalonian letters to allude to Christ's final coming to deliver his people and complete their salvation

Beale, G. K. (2003). [1-2 Thessalonians](#) (p. 233). InterVarsity Press.



Paul does not merely refer to *hope* but to a *good hope*. This phrase was used in the ancient world to allude to an expectation of happiness resulting from a desired good (reunion with relatives or friends, material prosperity, etc.). The desired good for Christians is their consummate resurrection union with Christ and reflection of his glory at his final coming in the future (1:10–12

Beale, G. K. (2003). [1–2 Thessalonians](#) (p. 233). InterVarsity Press.

Philippians 1:6 (NKJV)

<sup>6</sup> being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;

Romans 8:28–30 (NKJV)

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. <sup>29</sup> For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

## 1 Thessalonians 5:23–24 (NKJV)

<sup>23</sup> Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. <sup>24</sup> He who calls you *is* faithful, who also will do *it*.

Also it is a hope founded in our Eschatological Hope of the Return of Christ.

## Romans 8:18–19 (NKJV)

<sup>18</sup> For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

## Romans 8:23–24 (NKJV)

<sup>23</sup> Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the

redemption of our body. <sup>24</sup> For we were saved in this hope,...

### 1 Thessalonians 4:13–18 (NKJV)

<sup>13</sup> But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow **as others who have no hope**. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

<sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words.

### 1 Thessalonians 5:8–11 (NKJV)

<sup>8</sup> But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation. <sup>9</sup> For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus

Christ, <sup>10</sup> who died for us, that whether we wake or sleep, we should live together with Him.

<sup>11</sup> Therefore comfort each other and edify one another, just as you also are doing.

1 John 3:2–3 (NKJV)

<sup>2</sup> Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. <sup>3</sup> And everyone who has this hope in Him purifies himself, just as He is pure.

Colossians 1:3–5 (NKJV)

<sup>3</sup> We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> since we heard of your faith in Christ Jesus and of your love for all the saints; <sup>5</sup> because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,

Titus 3:7 (NKJV)

<sup>7</sup> that having been justified by His grace we should become heirs according to the hope of eternal life.

## Hebrews 6:17–19 (NKJV)

<sup>17</sup> Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, <sup>18</sup> that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

<sup>19</sup> This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil,

**17** comfort your hearts  
and **establish** you in every good  
word and work.

1. *stērízō* means “to fix,” “to establish” in Lk. 16:26, and in Lk. 9:51 it denotes the steadfast resolve of Jesus as he sets his face toward Jerusalem. The transferred use is common (cf. Rom. 16:25; 1 Th. 3:13; Lk. 22:32; Rom. 1:11). The strengthening is by God, the Lord, the truth, or others. It may be accomplished, besought, or commanded. It presupposes an assault that threatens faith or zeal. Its aim is impregnability of faith in spite of afflictions. God strengthens the Thessalonians so that they may

be blameless at the parousia (1 Th. 3:13). Moral confirmation is the point in 2 Th. 3:3, and preservation from spiritual death in Rev. 3:2. The imparting of a spiritual gift is the means in Rom. 1:11.

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In [Theological Dictionary of the New Testament, Abridged in One Volume](#) (p. 1085). W.B. Eerdmans.

stērízō (from stēringks, "a support that fixes, plants down"; akin to 2476 /hístēmi, "to stand," having a duplication of the primitive Gk root/sta, "to make stand") – properly, set fast (fix); give support to secure (firmly establish); solidly plant (which eliminates vacillation).

Acts 18:23 (NKJV)

<sup>23</sup> After he had spent some time *there*, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples.

Romans 16:25 (NKJV)

<sup>25</sup> Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

1 Thessalonians 3:2–3 (NKJV)

<sup>2</sup> and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith, <sup>3</sup> that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

2 Thessalonians 3:3 (NKJV)

<sup>3</sup> But the Lord is faithful, who will establish you and guard *you* from the evil one.

Revelation 3:2 (NKJV)

<sup>2</sup> **Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God.**

Romans 15:4–6 (NKJV)

<sup>4</sup> For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

<sup>5</sup> Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, <sup>6</sup> that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ.

in the midst of all this confusion, the best thing that we can do is “stand firm, and hold fast the traditions.” These are good words. In the midst of crisis, most of us want to flee. We want to run away from the pain. The author of 2 Thessalonians gives counsel to do the exact opposite. Sit tight, don’t move, and hold on to what you have been taught. You know what to do.

Bridges, L. M. (2008). [1 & 2 Thessalonians](#) (L. Andres & R. A. Culpepper, Eds.; p. 247). Smyth & Helwys Publishing Incorporated.

the author wants us to know that God is firmly in control of this time. The great feature of apocalyptic language is that regardless of the severity of the situation, God is working in the mess all the while.

And God will bring victory over evil

Bridges, L. M. (2008). [1 & 2 Thessalonians](#) (L. Andres & R. A. Culpepper, Eds.; p. 248). Smyth & Helwys Publishing Incorporated.

That notion of a God who wins enlivens us. We know the last chapter even before the book is completed. We know the end before it is even written! We can rest even though we are in the middle of the battle. God will reign; we are assured of that.

Bridges, L. M. (2008). [1 & 2 Thessalonians](#) (L. Andres & R. A. Culpepper, Eds.; p. 248). Smyth & Helwys Publishing Incorporated.





