

A Layman's Look
At
Second Thessalonians

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*A Layman's Look At
Second Thessalonians
The Day Of Christ and The Day Of The Lord*

By Jerry W Jones PhD

Introduction

This second epistle by Paul, these two being the earliest of his epistles, was written shortly after his departure from Thessalonica, around 53-54 B.C. It again was a letter of encouragement to those whom he had brought to the knowledge of Jesus Christ as their Savior. These Christians were young in the faith and because of this, it brought a need for a follow-up letter to assist them in further knowledge of their faith.

The theme of this second letter would be two-fold; 1) the day of Christ and 2) the day of the Lord, and to again comfort those who had been misinformed concerning the dead in Christ and their resurrection from the dead on the day of the Lord's return to take home those who had trusted in Him.

In his series of messages, Through The Bible, with J. Vernon McGee, he breaks down the passage three-fold: 1) Persecution of Believers, 2) Program for the world, and 3) Practicality of Christ's coming. These three lay forward what may be expected by the believer, showing him that indeed they would be translated into the very presence of the Lord Jesus Christ, and then will follow the tribulation for those left here on earth for the seven years prior to Christ's coming to set up His millennial kingdom.

Paul was telling them that the outward appearance of the church will in the end be one of apostasy, a falling away from the truth. But a closer look at the use of the Greek word *αποστασια* can not only mean a falling away, but also a "catching away," or that time when we are caught up to be with the Lord in the air (II Thessalonians 4:3). Whichever case it is, he shows that we will not be called upon to enter into the tribulation. What a joy it is to know we will be called away when the world will be left to suffer the anguishes awaiting them for their refusal of the sacrifice Jesus Christ had provided on the cross. I trust you too will be in the bliss of eternity instead of having to suffer the agony of everlasting contempt. The choice is still yours to make.

Chapter One

Persecution Of Believers

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ (1:1-2). One again, as was the usual manner for Paul, he opens his letter, introducing himself, those who were associated with him and to whom he was writing, as well as he does in his closing of the letter (3:16-17). And as is always the case, grace succeeds peace. You cannot have peace in your heart without first having the grace of God through the Lord Jesus Christ. If you have experienced the grace of God, then it means you have been born again through faith in Christ. Then and only then can you have ***the peace of God*** (Philippians 4:7), and ***the God of peace*** (Philippians 4:9).

There are many in the world today who are searching for peace, but looking in many different ways; drugs, alcohol, cults and pseudo-religious groups who want to tell you that “Something GOOD is going to happen to you today,” only the GOOD they are looking for is your money. They offer “prayer hankies” that are supposed to give you the healing of the body and soul, when all it ends up being is another way to pilfer money out of your pocket, so they can build greater glass temples and golden toilet handles for their “sanctuaries.” There is only one who can give you peace, and that is Almighty God in the person of Jesus Christ.

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; 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: 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 (1:3-5). There is one rule to remember, when it comes to the Greek language. Any time you see a word that ends with “eth,” it refers to a continual action, so when Paul says, ***your faith groweth exceedingly***, it means that these Thessalonians were “continually growing,” and “continually abounding.” They had not become stagnant Christians, to use a phrase out of context of the book of Job, those who were saved by the skin of their teeth (Job 19:20). Some Christians seem to be content to just be saved and then sit back on their eighteen inches, doing nothing to further the Gospel of Christ.

The word ***meet*** is a word that means “fit,” or “beneficial.” It was a necessity that was “beneficial” to all involved to see the ***charity*** (Greek – ἀγάπη) or love that they had towards each other. This was a sacrificial love they had, giving of themselves to benefit others who were in greater need, even in time of hardship and persecution they already were facing because of their faith in Jesus Christ. This again is the ***work of faith*** Paul had mentioned in First Thessalonians 1:3, acting upon that which Christ had done for them in giving them eternal life.

The story is told of a young boy at a Christian camp, who was arrogant and being mean towards everyone, especially the head master who had a heart for the lost souls of the boys in his care. One day, the young boy fell into the lake at the camp, and not being

able to swim, began thrashing around in the water, eventually to go under and pass out because of lack of air. The head master saw what happened and immediately dove into the water, went down to where he saw the boy disappear and grabbed him, bringing him back to the surface. After resuscitating him, the boy was taken to the nearby hospital and found to be suffering no ill effects from his encounter with death. When he asked who had saved his life, he was told it was the head master whom he had hated so much. But when he returned to the camp, there was nothing he could do to show his gratitude except to do everything he could to be of assistance to the master. What was the difference? He had experienced the love this man had for him, and because of this, he came to know the Lord Jesus Christ as his own personal Lord and Savior. Such is the love every Christian ought to have for others, not only the saved but especially the lost.

The *tribulations* in verse four are not the “great tribulation” that the lost will face when Christians are removed from this earth. We all will have small tribulations in our lives, especially as the world turns more and more against anything to do with salvation through the one and true God, the Lord Jesus Christ. We have been promised that we will face tribulation because of our faith, and these are *manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer* (v.5). We in this country have not had the effect of tribulation that others in other lands have gone through, but that day may come when we shall see that living for the Lord will cause us troubles the like of which we have never seen.

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you (1:6). You think we are going to suffer? Just wait until the Lord Himself doles out the tribulation that the lost world will have to suffer. Romans 12:9 says, *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.* We don’t have to “get even” with those who cause us trouble and tribulation. We don’t even have to “get mad” because of what they think they are doing is right in their own eyes. God calls it a *righteous thing* to “pay back” the lost for all they have done to attempt to destroy Christianity down through the ages.

There are two words in the Greek that are both translated as *wrath* in our King James Bible; the one is *οργη*, which speaks of merriment, laughter and “properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment:--anger, indignation, vengeance, wrath.” Just think of it, my friend, when the lost kneel before Jesus Christ at the Great White Throne Judgment, when their sentence is meted out and they have to give account for their lives here on earth, the Lord may very well be reading their account, snickering and laughing at their feeble attempts to “do their own thing,” only to have the laughter of God in their ears as they are hurled into the lake of fire, to hear that ringing laughter down through time and eternity, simply because they would not heed the pricking of the Holy Spirit and accept Jesus Christ as their Lord and Savior. That is the vengeance that they will face because of their hatred for Almighty God.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 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 (1:7-10). Here again Paul mentions the vengeance of God on those who refused to believe in Jesus Christ. They will suffer the anguish of the eternal flames of the lake of fire, forever being in pitch darkness, forever without rest for their feet, forever suffering anguish and pain, because they would not believe the Gospel.

If you will look at the spectrum of light from a fire, you will notice that the hotter the flame, the darker blue it becomes, until it becomes so dark, it is blackness. Such may explain the “black holes” that are seen by astronomers looking into the skies. They are said to be so massive and so hot that they consume everything that passes their path. This may very well be a portion to explain what the fires of hell will be like, when hell itself is cast into the lake of fire; so intensely hot that nothing can withstand the heat. Yet, those who do not know the Lord Jesus Christ will be cast into such a flame, to forever suffer in the pit of the abyss prepared for the devil and his angels, not for the souls of men and women. And if you do not know the Lord Jesus Christ as Savior, this is what you also have to look forward to, rather than to enjoy the blessings and presence of Almighty God for all eternity.

...he shall come to be glorified in his saints, and to be admired in all them that believe...in that day. My friend, the Lord Jesus Christ will be glorified in his saints, when He stands there and all will acknowledge that He is indeed Lord. Think of it, even the devil himself will bow before the God of heaven and acknowledge that Jesus is God, only then to be also hurled into the lake of fire.

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: 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 (1:11-12). In First Thessalonians 1:3, Paul had written to these Christians and there stated, *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...* Here, he again speaks of their *work of faith*, and *with power*, or the “dynamite” of the Holy Spirit to guide them as they chose not only to believe but to act upon their belief in Jesus Christ. There comes to them a double reward for serving the Lord, not only with these saints being glorified, but also bringing glory to God and Jesus Christ the Lord. If you have been rewarded for your faith in Christ, either with physical or financial success, and you bring glory to God for all He has done for you, then that is fine. But I tend to think that the little old lady in the hospital, flat on her back, who continually uplifts her pastor and staff in prayer, is going to be rewarded just as much for her faith as would you with all your endurance. We will never know how many people have been won to the Lord, simply because of the prayers of the saints of God who daily remember their pastor and uphold him before God so the fiery darts of Satan will have no stronghold on him. Certainly, God is going to reward them and glorify them in the presence of His angels, just as they are glorifying God by living daily in their lives for the Lord. This is what we are to live for, bringing honor and glory to the name of our Lord and Savior, Jesus Christ.

Chapter Two

The Promise To the Saints and Punishment Of The World

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 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 (2:1-2). Returning to his theme of chapter four of the first epistle, Paul again wants to comfort them concerning the return of Christ. Evidently, someone had sent a letter as from Paul stating that Christ's return had already come because of the tribulations, trials and troubles they were facing in their day.

In many Bibles, the words, *the day of Christ* has been changed to read "the day of the Lord." But the day of the Lord is that time when Christians will have been taken out of this world and tribulation begins on those left behind because of their rejecting Christ. The *day of Christ* is this present age, when Jesus Christ is calling to Himself those who will receive Him, and these are the ones that will be caught up to be with the Lord.

Apparently, someone had written a letter, supposedly by Paul, to the extent that Jesus Christ had already returned and the time of tribulation spoken of in Matthew chapter twenty-four was upon them. This letter was a reassurance by Paul to let them know that such a day had to have certain evidences, namely the comfort to know that the believers were not appointed to that time of wrath (I Thessalonians 5:9-10). Peter, in his second epistle, had also referred to the *day of the Lord*. In Second Peter 3:10, we read, *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.* The Lord does not return for His saints as a thief, because we are not to be as in the night, but waiting and watching, as well as working, for His return. We are not of the night, but are to be a light unto the world.

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; 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 (2:3-4). Here is the "apostasy" that was previously referenced, in that the *falling away* may not be merely departing from the truth, but also the "catching away" of those who had received Jesus Christ as Lord and Savior. The man of sin cannot be revealed until this man of sin, *the son of perdition*, is made known to the world. It is ironic that the only other time this phrase is used in the Scripture is in reference to Judas, who betrayed the Lord before Christ's crucifixion. In John 17:12, in the Lord's great intercessory prayer, He stated, *While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.* Some scholars have conjectured that the reference here in Second

Thessalonians is to the return of Lucifer in the body of Judas, to one again be the great betrayer, not this time of the Lord, but of the world.

The Greek word for *falling away* is αποστασια, our word for apostasy, which as stated, can literally be a reference to the removal, or “snatching away” of the believers. When this apostasy does take place, it is then that the beast, which we call the anti-Christ, will rise on the scene and seemingly have the answer to the world’s problems. Daniel 8:24 tells us, ***And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.*** This is a man who has such hatred towards God and God’s chosen nation, the nation of Israel, that he will do his ultimate to attempt to destroy every last one of them from the face of the earth. So great is his hatred, he attempts to set himself up as God.

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way (2:5-7). Once more, Paul reminds these Christians what had been taught them in the short three weeks he was able to be there with them at the beginning. Then he tells of that which signals the time of the end for Christians here on earth, when the revelation of the beast will transpire. There is a double use of the pronoun “he,” in which the first “he” is in reference to Satan’s pawn, the anti-Christ, and the second refers to the Holy Spirit being removed from the presence of the earth. To give a literal meaning, the verse would read, “***And ye know what withhold that the anti-Christ might be revealed in his time. For the mystery of iniquity doth already work: only he (the Holy Spirit) who now hinders and will hinder, until He, (the Holy Spirit) be taken away.***” This shows that the time of tribulation will not come upon the Christian, but that prior to the beginning of the tribulation, the saints of God will be caught away (αποστασια), and then will begin such horror that we can’t describe what is about to happen to those who have rejected Christ’s offer of salvation.

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: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved (2:8-10). In verse nine, we have the unholy trinity beginning to come into sight, with Satan sending his evil emissary, the anti-Christ, embodying the devil himself, deceiving everyone left here on earth ***with all power and signs and lying wonders...*** We read in Revelation of the third member of this unholy trinity, the false prophet, who causes everyone to worship the beast, or the anti-Christ, or face the guillotine. The three will deceive the world because of their refusal to accept the one true God, the Lord Jesus Christ, and at this time, it will be eternally too late, because...

And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness (2:11-12). There is no indefinite article in the Greek, so the literal translation subsequently added the “a” for clarification. It could be rendered, “the lie,” or the anti-Christ, ...That they all might be damned who believed not the truth, but had pleasure in unrighteousness. Romans 1:28-32 tell us of the wickedness of all who refused Jesus Christ, when it reads, ***And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not***

convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Here we see the sad state of those who refuse the Lord Jesus Christ. What a list of their accomplishments, from everything that is the opposite of righteousness to everything that is the opposite of mercy. What is their reward? They are deemed *worthy of death*, because they not only commit all these sins, but have joy in others who do so also. I can see the face of one who relishes in sodomy, smiling as they see another suffering from the same from those around them, falling into deeper sin and works of unrighteousness.

But 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: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ (2:13-14). I have often said, "Thank God for conjunctions," because we often see this beautiful word, "but," to show the antithesis of everything evil. *But God... But we... But ye...* It shows that we are not to be as those who live in the pleasures of the world and sin, but have been chosen of God through the truth of the Word of God. We are sanctified, we are called, and we have obtained the glory of the Lord Jesus Christ. Being chosen is that which has passed, when we received on Jesus Christ. We are sanctified, which is present, because of the truth of the Gospel given to us in His Word. And we are called, which is future, when we will be like Christ in eternal glory.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle (2:15). Traditions sometimes are necessary, when it comes to obedience to the Word of God. But when traditions are added by man to glorify man instead of God, then we become the same as the Pharisees of the days of Christ, and that brings attention to us, not to God. But the true traditions of the Scripture, such as the ordinances of baptism (after salvation) and the Lord's table (again, after salvation), these are commandments given by God, not **for** salvation, but **because** of that which Christ accomplished on the cross of Calvary. First Corinthians 15:58 tells us, *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* Notice that our work is to be the *work of the Lord*, and *not in vain*, or empty and without meaning. When we are stedfast and stand fast, it is honor to the name of Christ, not to our own merits.

Now 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, Comfort your hearts, and stablish you in every good word and work (2:16-17). Paul closes out this chapter with the benediction of God's blessing of His love, His consolation, our anticipation of eternal glory, the grace of the Lord Jesus Christ and comfort concerning the future of those who had gone on before. Such a blessing to know that we have a future in Heaven with the eternal God, our Lord Jesus Christ.

Chapter Three

The Reality Of Christ's Coming

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith (3:1-2). Have you ever wondered why a preacher can say, ***Finally, brethren***, and then continue on for another ten to twenty minutes in his sermon? Consider Philippians chapter three, where Paul had said, ***Finally, brethren***, and then continued on through that chapter and another. But here is a point where it is Paul wanting these Christians to know they were heading toward more persecution, simply because there are those who ***have not faith***, and as such, they do not want to be told of their wickedness. They want to live in sin and debauchery and righteousness convicts them of their wrong. And the only way we are going to be ***delivered from unreasonable and wicked men*** is when we are caught away with Christ, to forever be in His presence in glory.

Paul was asking for prayer on his behalf. You cannot pray for Paul today, but you can pray for your pastor and those who are endeavoring to deliver the Gospel of Christ to a sin sick world. The day will come when it may be that we cannot speak to others about salvation. With everything righteous is being taken out of our government and their anti-Christian system, so it will be that we will not be allowed to tell others about sin and its consequences. I recently read where there was a prison auditorium for worship where it had a cross, and to not “offend” Muslims, the cross was taken down from the chapel. I would like to know about when it offends us to have our religious liberties trampled on by a godless society.

But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you (3:3-4). Isn't it wonderful to know that no matter how many times we may let the Lord down, He still remains faithful? He has said, ***I will never leave thee, nor forsake thee*** (Hebrews 13:5), and no matter how many times we fall into sin, He is still there to pick us up. Proverbs 24:16 says, ***For a just man falleth seven times, and riseth up again...*** He is always there to lift us up. It is a strange thing that, when a man who is a born again believer in Christ, if he falls into sin, he is miserable and knows there is something wrong? But when he gets his heart right with the Lord, everything around him seems to be right again. A Christian cannot live in sin and be comfortable. The Lord will send the Holy Spirit to convict him and convince him to again get right with the Lord Jesus Christ.

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ (3:5). Sometimes the ***patient waiting*** is seemingly the hardest thing for a Christian who is serving the Lord. We are always in a hurry and God has His own timetable. I recall the story of a pastor's secretary who, coming into the office area, saw the pastor outside his office door, pacing up and down the hallway. She asked him what was wrong, and he said, “I am in a hurry and God isn't.” Remember, I before had said we need to be watching, waiting and working. He will return. Until then, serve Him.

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 (3:6). There are Christians who will cause others to stumble into sin, simply because even though saved, they don't necessarily want to live for the Lord. It may be because they are afraid they may offend someone if they witness about Christ, or they are not established enough in the Gospel to be sure of themselves when it comes time to tell someone of the love of Christ. Then again, they may just want to live for the moment after their own desires and not those of the Lord. Whatever may be the case, we are to follow the commands of the Lord. We are not to walk with those that are disorderly. I know there are those who think we ought to go into the bars to tell others of Christ, but they would not listen anyway, but make a mockery of your testimony for the Lord. Neither can we go to the dance hall, arm in arm with someone and try to tell them of the Lord. They will just say, "If you are a Christian, then what are you doing in here?" They know what is wrong for a Christian, even if we do not want to admit it.

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 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: Not because we have not power, but to make ourselves an ensample unto you to follow us (3:7-9). It would seem today that most churches think their pastor should be able to support himself on a full-time job and still preach at least three sermons a week, go to see members of his congregation, visit the sick in hospitals, act as psychological counselor for every little problem someone is having and still have some time for his family. This was what the Apostle Paul had to encounter when he went from one congregation to the next. Most of them could not afford to supply to his need, and those who could, had the attitude that he should not rely on them for any assistance. Such was the case of the wayward, back slid and baby Christians he encountered in Corinth. But here in this setting, it seemed that he worked for his living, not because of their lack of assistance, but because he wanted to set the sample for them to follow, that they would work with their own hands to supply their need and not rely on others. It is too bad so many people today on welfare don't follow the same rule; get out and work for a living rather than demand that the government subsist their every want. But Paul would not allow himself to require others to supply to his need, although he would accept it when offered, and give them and the Lord thanks for the bounty they would supply (see Philippians 4:10-13).

For even when we were with you, this we commanded you, that if any would not work, neither should he eat (3:10). Here is the sample. If you are too lazy to work, and you are able bodied enough to get a job, then don't "sponge" off others and sit on your eighteen inches and do nothing. I have seen people drive up to the welfare office in their new Cadillac, with five or six kids in tow, go in and get their welfare assistance and then take that same money and trade it to others for money to buy liquor and cigarettes. Which also reminds me of a time when I was with another man on visitation and we came to a house that had no Dad, and it looked as though the children hadn't had a good meal all week. So the other fellow and I went and bought groceries to take to them (I was living on minimum wages and trying to go to college at the same time). When we had returned to the house and given them the groceries, we asked where the lady of the house

was and were told she went out to buy some cigarettes. If it had not been for the fact that we gave the groceries first, I would have personally taken what I bought and brought it home for my own family. Laziness is the downfall of our country today. Too many people think they are owed a living by either the church or the government and are unwilling to get out and work for a living. Paul said, if you don't work to earn your living, then go hungry.

For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread (3:11-12). That word *busybodies* (Gr. περιεργαζομαι) has the meaning of someone who is going around and meddling into others' affairs, being a gossip and malicious in everything they are doing. Paul's direction, as inspired by the Holy Spirit, was for them to be quiet, to work and to eat their own food, not be begging off others. I recall a pastor speaking of a man who came into his office and asking if he could have some money for food. The pastor told the man that there was some work that needed to be done in the basement, and if the man would do the work, the pastor would take him to buy some food. This did not please the man at all. He wanted a free handout, without being obligated to do anything in return for it. Needless to say, the man got nothing. Work, and eat your own bread. To get something for nothing gives a man no satisfaction, but working diligently and hard to earn your keep brings satisfaction, because you were able to do the work.

But ye, brethren, be not weary in well doing. 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. Yet count him not as an enemy, but admonish him as a brother (3:13-15). If you find a person who is lazy, refuses to try and get a job when he is physically able to do so, then Paul said to avoid that person; have no company with him, so that in doing so, the man will be ashamed of his actions. Yet (if he is a Christian), do not treat him as someone who is unsaved and deserving of God's wrath, but encourage him to get a job. That is the sole meaning of *admonish* or gently reprove and if at all, seek to help him get an honest living for himself and his family.

Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen (3:16-18). Paul then concludes his epistle to the Thessalonians with the benediction of God's peace and grace. Then he once more validates the author by letting them know who was the writer of this letter, so there would be no confusion or doubt as to his authority. Here again he shows the authority of all his other epistles, written with his own salutation. For this reason and this alone, I believe personally that Paul was not the author of Hebrews, as it contains no name of the author. Nevertheless, we need to have the peace of God and that only comes when we have obtained the grace of God, through the Lord Jesus Christ.

I trust that you have had the peace of God come into your own heart, by knowing that you are a hell deserving sinner, but acknowledging with your heart that Jesus Christ took your sin for you on Calvary, buried them with His own blood and the rose again from the dead, to give you salvation through His name. If you have done so, I would love to hear from you.