

II. Thess 1: 6-10, 17, 12

For message = "The Saints at His Coming,"  
use verses 6, 7, 10 - possibly, 11 + 12.

verse 6

ἀνταποδοῦναι - giving in return (Soultr)

- a giving back in return, used in  
Rom 11:9 in an unfavorable sense,  
indicating that the present condition of  
Jewish nation is the retributive effect  
of their transgressions, on account  
of which that which was designed as  
a blessing has become a means of  
judgment. (Vine)

True of X's coming  
both 1 & 2

verb = ἀνταποδιδῶμι - to give back as  
an ~~equal~~ equivalent, to requite,  
recompense (the ante, ἀντι - expressing  
the idea of a complete return). (Vine)

- Repay, Vengeance, (A+B)

θλιβούσιν - make narrow (strictly by pressure)  
press hard, persecute. (Soultr)

θλιβῶ - to suffer affliction, be troubled, has  
reference to sufferings due to the pressure  
of circumstances, or the antagonism of  
persons - Both the verb & the noun, when  
used of the present experience of believers,  
refer almost invariably to that which comes  
from w/out.

θλίψις - primarily means a pressing, pressure,  
anything which burdens the spirit.  
→ distress (Soultr) (Vine)

- ②
- Θ ΛΕΨΙΣ - 1- of distress that is brought about by outward circumstances
- 2- fig. of mental & spiritual states of mind, affliction in the spiritual sense. (A 1/2)

① The fact that Θ's righteous purpose is being out is reiterated in the enunciation of a great principle -

Just as it is true that it is a righteous thing w/ Θ to bring believers to salvation &

→ blessing in His Kingdom, so it is a righteous thing w/ Him to bring punishment to those who persist in course of evil. <sup>this is sometimes thought to be un-Xian.</sup>

Recompense: is a compound verb ~~which~~ conveys the thought of a full & due requital. It is used in a similar way of Θ's judicial recompense. (Rom 12:19)

affliction: outside Bible usually denotes literal pressure, & that of a severe kind. The corresponding verb was used of pressing the grapes in wine-making till they burst asunder, & so metaphorically came to ~~to mean~~ very great trouble. It is not mild discomfort, but great & sore difficulty. There is every reason to ~~for thinking~~ that the Jews, Xians had been sorely tried. (note on I Thes 1:6)

The evil-doer can look for nothing but the continuing wrath of Θ. & spoke plainly of the fate of those who persist in ways of sin (Mk 9:47; Luke 13:3,5) - This wrath is future but also may operate here & now (Rom 1:24; 26, 28) (Morris - NDC)

② D's kindly purpose to count those worthy of entering the Kingdom is in harmony w/ the basic principle of recompense, to persecute D's people, & to those who are persecuted because of their faith will receive a reward.

The sense of vs 6 & 7 in relation to vs 5 & 6 is: "On the valid assumption that is a divine rule that the persecutor is punished & that the persecuted is rewarded, D will reward you on the coming judgment Day by counting you worthy to enter his glorious Kingdom."

D's righteousness is manifested in a two-fold manner. It is retributive: D repays w/ afflictions those who afflict believers.

And (vs 7) it is remunerative: he grants the afflicted rest (literally, let-up), gracious relief (II Cor 2:13, 7:15; 8:13) from all the hardships they have borne on account of their valiant battle for the truth. (N.T.C. - Hendriksen)

③ εἰς τὴν ἐπιβεβαιωμένην ἀλήθειαν is used in a condition of undisputed reality that is fully assured. The Scriptures emphasize the absolute righteousness of D in final judgment. Both verdicts will rest on absolute justice. In the full light of the last days all the fallacies that today darken men's judgment will disappear.

(Matt 7:2) ἀπὸ τῆς ἀρετῆς ἵνα ἴσθαι ἵνα ἀρετὴν ἴσθαι, "in return for, hence "duty to give in return." The corist denotes the complete final act, this is what they demand of D by their actions — the proposition is axiomatic even as far as all ordinary sense of human right & justice is concerned (Lindski)

verse 6, Cont'd

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④ on vs 5 = δικαία κρίσις, just judgement which will be completed at the Lord's coming, but is now preparing - this being an earnest + token of it - by which you will be ripened + fitted for his Kingdom.

vs 4 = εἴτεπ refers back to δικαίας in vs 5; + intro-  
duces a substantiation of it by an appeal to our ideas of strict judgement. (Alford) -

⑤ vs 5 - δικαία κρίσις is the future + final judgement of vs 6-10, whose principle is recompense. There is a divine law of compensation which will operate. (In the 16:2)

Paul begins by arguing that their very infliction or permission proves that G must be contemplating a suitable reward + destiny for those who endured them in the right spirit -

vs 6 - this is the only passage in which Paul welcomes G's vengeance on the enemies of the Church as an element in the recompense of X'ans. (Moffatt = EGT)

⑥ on vs 5 = it is by these hardships that they are being fitted to take their place in the full citizenship of the redeemed saints of X in this Kingdom. on the New World of light the rule of darkness will be reversed. The wicked will suffer + the righteous will reap their reward.

This is what Paul now proceeds to add -  
vs 6 - Having by their deeds separated themselves from G in this world, their punishment is to be separated from Him for ever, eternally.

→ Those who serve Him faithfully here + share His fellowship (cf vs 4 + 10) will enjoy that relationship in all its eternal fullness as their reward. (Moffatt)

G says Amen to our choice - the sin, like parents, may be separated from G, as G separates from them - cf. Pharaoh.

verse 6 Cont'd

(5)

(7) in 6-10 Paul derives encouragement for his readers from the ~~the~~ great fact of the justice of  $\theta$  - a justice to be displayed in his rewards at the final judgment.

Righteous is repeated from ver. 5, & closely connects the two thoughts. The pious sufferers of all ages have stayed their souls upon the truth of an eternally righteous  $\theta$  - Psa 7: 9-11  
(American)

(8) in verse 5 = Persecution is creature - (2 B)

Verse 7

ἀνεοικυ - (opposite of ὀλιψίς, lit. loosening, relaxing),  
relief, freedom, rest. (Soulton)

- It signifies rest, not from toil, but from  
endurance & suffering - ~~of~~ relief from  
anxiety, 2 Cor 2:13, Relief from persecutions -  
2 Tim 1:7 (Vine)

- lit. of relaxation of custody (act)

① Rest = originally meaning the slackening of a  
taut bowstring - is always used by Paul as a  
contrast w/ trouble, ὀλιψίς - & here clearly  
means to rest & relief from the afflictions of this  
world in the joy of life lived w/ X in His  
Kingdom.

The next verses (7b-10) complete the thought  
which began in vs 5 by giving a graphic picture  
of the judgment.

That Jesus is to be revealed suggests that what  
is now unknown will become plain. His glory,  
which is at present hidden from the mass of  
men - now glimpsed by faithful Xians - will  
become manifest. His presence, which is a  
reality for Xian men here on earth, will at His  
coming be made known to all,  
for + angels = symbol of His authority &  
charged to do O's will. Jesus is to be revealed  
from Heaven. Now He is in the presence of the

(7)

Verse 7, Contd

① Contd.

the realm of the unseen; then men will see  
him face to face in the company of the just  
made perfect & in the awful glory of His Divine  
majesty — a terrifying sight for the wicked.  
(Moffatt)

② after noting the principle of recompense (5-7a),  
Paul proceeds (7a-10) to dwell on its time &  
setting, especially in its punitive aspect.  
He consoles the Thess. by depicting the  
doom of their opponents rather than their  
own positive belief & reward.

The angels are the manifestation of X's  
power, as the saints are of his glory — vs 10  
(MET)

③ Kai has consecutive force; " & Thus." The  
self-evident nature of the first proposition carries  
w/ it the self-evidence of the second.

The acts of afflictions of D's people are public  
evidences of rejection of X — The perseverance  
under such afflictions belongs to the public  
evidence of faith in X —

→ "with us" — They were in company w/ each  
other — what Paul writes to the Thess. in  
the way of assured comfort is what is his  
own deepest assurance & comfort.

The world hates Xians — every evidence  
it supplies for this fact is so much more assurance  
& comfort that D deems them worthy of His Kingdom —  
will duly grant them rest in that Kingdom,  
From heaven — visible descent in glory (Lensch)

Verse 7, Cont'd

(4) association w/ others in suffering vs X (vs 5) is balanced by association w/ others in enjoyment of rest. This rest - freedom from every form of bondage - will be granted to believers at the revelation by the Lord Jesus from heaven.

Revelation = lit., uncovering; the removal of a veil. The veil that now hides him from our view will be taken away. → "when the Lord Jesus will be revealed, from heaven in harmony w/ vs 10 - he comes" to be marveled in which his glory is disclosed. - Cf Luke 17:30 - a revelation in which his glory is disclosed.

→ The addition of "in flaming fire" indicates the Lord's holiness manifested in judgment - Isa 66:15, 17  
a. from heaven  
b. w/ angels & his power  
c. in flaming fire. (NIC - Hendriksen)

(5) God's recompensing activity is not confined to the repayment of the wicked - God will grant rest to the afflicted.

Rest denotes freedom from restraints & tension. The prospect of such relief is something that will strengthen their spirits in trying times. Rest for the people of God (Heb. 4:9)

Revelation = directs attention to the bringing of uncovering what is hidden. Now the Lord is hid from the view of the world, & it is even possible for men to deny His existence, but in that day He will be revealed in all His glory. He will be shown to be what He is.

EV = not simply that retribution will take place "at" the revelation. It will itself form a part of that revelation.



Verse 7 Cont'd

The highest place of all is His now He is enjoying the glory of the Father.

"From heaven" — When He comes it will be w/ the very highest authority, & His task will be that divine task of judgment.

Fire is the symbol of divine presence


(KOC - Morris)

⑥ There is to be not only his "presence" but a "revelation" of him, & of his glory & his judgment. (JB)

⑦ Two words for Rest = Anapausis - implies the pause or cessation from labor - anesis (1 Thim 1:7), implies the relaxing or letting down of chords or strings, which have before strained or drawn tight.

In II Thess 1:7 Paul anticipates for them, not so much cessation from hard labor, as relaxation of the chords of affliction, now so tightly drawn, strained & stretched to the uttermost. (Wuest)

The Revelation of X involves two things:  
1- Retribution for the Sinners  
2- Reward for the Saints

verse 10   $\frac{\text{Joyce, July, 1887, Dinos, 500}}{2 \text{ pink} \quad 1 \text{ blue}} \rightarrow 1$

ὅταν - whenever, as often as,

ἐνδοξασθῆναι - glorify, acknowledge the glory belonging to, recognize as glorious - (Souter)

δοξάζω, primarily denotes "to suppose" (from δόξα, an opinion); ascribing honor to

ἐνδοξάζω = to exhibit one's glory

- ~~it~~ it is said of  $\theta$ , regarding His saints in the future - 1:10, & of the Name of the Lord Jesus as glorified in them in the present, (vs 12) - (Vine)

θαυμάσθῆναι - to be wondered at, admired  
θαυμάζω

The noun, θαῦμα - akin to thaomai - to gaze in wonder

① ὅταν, indefinite conjunction. The fact, the Lord's coming, is known; the time is not.

It will be order that (the construction is purposive) he may be glorified in the "saints". The idea that the glory; the Lord will be seen in His saints is not a common one, but it is strongly expressed. The verb "glorified" is an unusual compound (only here & in 12 in N. T.) preposition "in" being prefixed. Then it is repeated before "saints" [in twice]. [Not that the saints will glorify Jesus, but that His glory w/ be seen in us]. On that great day it is not only the Lord Himself who will be glorious, but His glory will ~~be~~ also be seen in the saints.

Calvin: "Our Lord Jesus in no sense reserves His glory to Himself but possesses it only in order to radiate it to all the members of His body."

— The Lord's glory is shared ~~by~~ or ~~made~~ mirrored in His people. They are one of Him & will share His glory.

— Establish a new order of things. This new order will far surpass anything that we can dream of, as will the Lord who establishes it. Thus Paul can speak of them as being marvelled at. The wonders of that day are not to be taken for granted.

— Paul knows there are some faint hearted souls amongst the Thes. & he makes his interjection which will assure ~~them~~ them they will be of the number of the glorified ones in that day.

The "testimony" reminds us that the essential task carried out by Paul & his companions had been to bear witness to the saving truths of the gospel.

ἐφ' ἑμαῖς is not a usual construction after μαρτυρίῳν. No instance parallel - a unique construction intended to emphasize the direction the testimony took. [Against them - they accepted their condemnation] (NDC - Morris)

② The meaning of X's second coming for those who have believed on him is here set forth. In a sense this may be viewed as a continuation of the thought begun in vs 7.

vs 10 we are shown that this "rest" (v7) means ~~the~~ glory of him. They will reflect his light - every vestige of sin will have been banished from their soul. They will mirror his image & walk in the light of his ~~own~~ countenance - and in this each, the redeemed, seeing the reflection of X's image in all the other redeemed, will rejoice.

revealed → He will be marvelled at (view of God astonishment & w/ grateful wonder; hence, praised) in all who believed.

Saints (set apart by God for his service = emphasizes fact their salvation is basically God's work)  
Believers - emphasizes fact that they actively embrace X.

That day = To God it is well-known; it is that specific day (note emphatic position at end of sentence)

Verse 10

Paraphrase of verse 10;

Marvelled at  
because of the  
revelation

"The enemies of God who so bitterly persecute you will pay the penalty of everlasting destruction, away from the face of the Lord and from the glory of His might, when he comes in order to be glorified in his saints and to be marvelled at in all who believed; and please notice that we said, In ALL who believed. That includes you, it includes all sincere believers without exception, for our testimony to you was believed."

(NTC - Hendriksen)

③ We shall know in all its fulness what life w/x or life w/out Him means when he comes — " [little child grasps my part of inheritance — stand ankle-deep in a fathomless ocean] -

He does not merely receive honor among His people & from His people, but because of them. The Son's glory is ~~greated~~ greater because of the witness of His Church (John 17:10), as the Father's is of that of the Son (John 13:31, 14:13).

[Through all their stumbling & falling, their very sense of unworthiness was the surest proof that they were still X's people.]

(Moffatt)

④ two infinitives of purpose — active passives — ev - both ~~prop~~ prepositions mean "among." — The saints will surround their Lord w/ praise, honor, & glory; his believers will marvel at his glory.

In v. 9 The damned are removed from the glory that shines in X; in v. 10 The saints surround X & not only see his glory but also glorify him in response. Wonder or marvelling is

Verse 10, Continued -

only a second term for glorifying - glorifying  
going out toward him in praise, marvelling  
keeping ourselves filled w/ wonder. At  
one time they walked by faith, by trusting  
this unseen Jesus; ~~now~~ now at His Parousia  
they see Him. This is far beyond all that  
they had ever conceived, & wonder overwhelms  
them.

The Aorist participle conveys the idea that  
their faith has now turned to sight, the  
duplication in the second infinitive clause  
emphasizes & magnifies the effect of the  
Lord's appearance among the blessed; in  
fact it cannot be adequately stated because  
it will be so great.

all conveys the thought that everyone  
who believed will be there to marvel.

Here is presented what the "revelation of the  
Lord Jesus" will bring upon the saints & sinners.  
The righteousness & justice, it are all stressed  
just as they are in Acts 17:31 -

⊙ could not possibly judge save in  
absolute righteousness.

This day exceeds all imagination -  
a silent aim - woe to those who disregard  
the testimony given to the flesh. (Lanski)

Ⓢ They were a glory to X himself, by  
their ripened character. (E/ST)

Additional Notes on

II Thess. 1 - from Vine & Hogg

vs 6 a righteous thing w/ θ = in the estimation of θ,  
in the sight of θ.

Recompense; to give in return for. Here  
both reward & retribution are in view.

Appliction; that which comes upon one from  
w/out.

The principle underlying the retribution of  
θ is expressed in Gal. 6: 7.

vs 8 = Vengeance; that which proceeds out of  
justice. There is thus no element of vindictiveness  
of taking revenge or of self-gratification, in  
the judgments of θ. They are both holy & right.

know not θ = ~~where~~ of Rom. 11:30, where it is implied  
that this ignorance of θ had its origin in  
disobedience to θ.

The judgments of θ fall upon men, not  
merely because of their actions one toward another, but,  
primarily, because of their attitude toward Himself.

Obeey not = I not only entreats men to accept the Gospel, He commands them to do so.

Two classes are intended, as the repetition of the article shows. The first of these includes all Gentiles who have refused such knowledge of I as is to be had from the light of Nature. <sup>Acts 10: 34. Rom 2: 10-15</sup>

The second includes all, Jews & Gentiles, who, having heard the gospel, refused to submit to the claims of I therein declared.

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Suffer = to pay a penalty.

punishment = primarily denoting that which is right, a word closely allied to dikaiois. Here & in Jude 7, it is the penalty due on account of wilful ignorance & disobedience.

Eternal - This punishment is not temporary, but final, & accordingly, the phraseology throughout shows that its purpose is not remedial but retributive.

Destruction: not the destruction of being, but of well-being, not annihilation, the putting an end to the existence of a person or thing, but



its ruin so far as the purpose of its existence is concerned.

Glory of His ~~His~~ Might: the outward & visible expression of the inherent personal power of the Lord Jesus. The punishment here described is thus ~~thus~~ irrevocable banishment from the presence of the Lord & from the unapproachable light in which He dwells.

# Exegesis of 2 Thess 1: 8, 9

## verse 8

ΔΙΔΟΥΤΟΣ - (Διδωμι) - to give

ἔκδικησιν - avenging, vindication, full (complete)  
punishment - (souter)

- lit. (that which proceeds) out of justice,  
→ not, as often w/ human vengeance, out of a sense  
of injury, or merely out of a feeling of indignation.  
The judgments of G are holy & right (Rev 16:7)  
& free from any element of self-gratification  
or vindictiveness. (Vine)

εἰδῶσιν = to have seen or perceived - in human  
knowledge, to know from observation.

γινώσκω - implies active relation, εἶδω, expresses the  
fact that the object has simply come up in the  
scope of the knower's perception - Matt ~~7:25~~

25:12 - "I know you not" - you stand in no relation  
to me (Vine)

ὑπακούουσιν - to listen, attend & so, to submit,  
(ὑπακούω - obey) to obey - G & faith -

2 Thess 1: 8, 9

(2)

Verse 8

① Having spoken of flaming fire as the mode of the returning Lord, Paul moves on to His function, that of administering justice. Vengeance - has the idea of a firm administration of unwavering justice - it is the inflicting of well justice on the criminal... not being more, nothing less.

The rest of the verse concerns the identity of those who will be the objects of this retributive justice -

Two alternative designations of more or less the same group of people -

'know not ①' - refers, not to people who have never heard of ①, but to those who are culpably ignorant. - Rom 1:28 - men who refused to have ① in their knowledge. The second clause is a stipulative example of this, & most heinous of all, for it involves the rejection of the revelation that ① has given in His Son, - an invitation from the King of Kings. Rejection of the Gospel is disobedience to a royal invitation. (Fyfe NTC - Morris)

② not ignorance of the Gospel but disobedience is their sin. (Hendriksen)

③ To inflict punishment on those who ignire ①, they will not be punished because they have not known ①, but because they have willfully disregarded what knowledge of ① they possess.

→ ① does not leave Himself without a witness, (Acts 14:17) & men are judged on their response

to what light is given them.

In Messalvires the vindictive harrying of the Church was so for a reckless disregard of O's eternal law & would receive its deserts.

Those who refuse obedience to the gospel —  
(Moffatt)

④ To the Jewish mind every revelation of O presented itself prominently as a manifestation of his will, as something to be obeyed. Hence their rejection of the gospel was emphatically a disobedience. (American)

⑤ For the Lost, His revelation will be a manifestation of vengeance. Idea in word is that O "acts forthrightly in justice," giving to the unrighteous what is the rightful return for their unrighteous conduct. (DB)

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