



In the year 50, Paul arrived in Thessalonica, a major city and the capital of the province of Macedonia (see Acts 17:1). Here, after being rejected by the Jews, he addressed his preaching to the pagans and succeeded in forming a community. After barely three months, a riot caused by the Jews forced him to leave.

What is going to happen to these new Christians who have only received the basics of Christian life from Paul? Because of his concern, Paul asks Timothy to go and to strengthen this young church. Upon his return, Timothy is optimistic and being reassured, Paul sends this letter at the beginning of 51. This is the oldest text of the New Testament.

We do not always find this letter very inspiring. We might say that Paul's style is still quite "green." We sense both a missionary's attachment to the converts for whom he had spared no effort, his concern about them and the remnants of Paul's early training as fanatic as it was generous.

Christian faith was going against reason in the first communities of the Greco-Roman world, just as it does in our own communities. Sexual freedom seemed just as legitimate to them as it does to our contemporaries. The resurrection of the dead and the afterlife did not readily enter into their perspectives even if, from time to time, some "mystery-prone" philosophers or some religions were trying to revive such hopes.

In chapter 4, Paul re-asserts the biblical doctrine concerning these matters. There, we will find the clear and sound affirmation of the moral demands to form an integral part of Christ's followers: be holy, alert and be people who are waiting for something else.

We will also find the first affirmation of the resurrection of the dead expressed in apocalyptic language and images.

From its beginnings, the community is invited to live in constant prayer and to give priority to the care of its weakest members.

Acts
15:40;
16:1;
17:1

1 • ¹From Paul, Sylvanus and Timothy to the church of Thessalonica which is in God the Father and in Christ Jesus, the Lord.

May the peace and grace of God be with you.

5:8;
1Cor
13:13

²We give thanks to God at all times for you and remember you in our prayers. ³We constantly recall before God our Father the work of your faith, the labors of your love and your endurance in waiting for Christ Jesus our Lord.

1Cor 2:4;
2Cor
12:12

⁴We remember, brothers and sisters, the circumstances of your being called. ⁵The gospel we brought you was such not only in words. Miracles, Holy Spirit and plenty of everything were given to you. You also know how we dealt with you for your sake.

Phil 3:17

⁶In return, you became followers of us and of the Lord when, on receiving the word, you experienced the joy of the Holy Spirit in the midst of great opposition. ⁷And you became a model for the faithful of Macedonia and Achaia, ⁸since from you the word of the Lord spread to

Rom 1:8

Macedonia and Achaia, and still farther. The faith you have in God has become news in so many places that we need say no more about it. ⁹Others tell of how you welcome us and turned from idols to the Lord. For you serve the living and true God, ¹⁰and you wait for his Son from heaven whom he raised from the dead, Jesus, who frees us from impending trial.

Acts
14:15;
Jn 17:3

Mt 3:7;
1Cor 1:7;
Tit 2:13

The beginning of the Church of Thessalonica

2 • ¹You well know, brothers and sisters, that our visit to you was not in vain. ²We had been ill-treated and insulted in Philippi but, trusting in our God, we dared announce to you the message of God, and face fresh opposition. ³Our warnings did not conceal any error or impure motive, nor did we deceive anyone. ⁴But as God had entrusted his Gospel to us as to faithful ministers, we were anxious to please God who sees the heart, rather than human beings. ⁵We never pleased you with flattery,

Acts 16:
19-40

Gal 1:10

• **1.1 Faith, endurance, love.** For us, sometimes hope (or: endurance) goes unnoticed between faith and love. For Paul it has two important meanings:

– Those who hope bear trials and persecutions with patience and perseverance. That is why Paul speaks of faith, perseverance and love. As we know from the Gospel, hope is not an easy optimism; it is the capacity to endure when faced with trials.

– The person with hope looks forward to the glorious coming of Christ who will judge this world and take us to the next one. *He frees us from impending punishment.* In those years, all believers were convinced that judgment was imminent and that they would witness Christ's coming.

The Gospel we brought you was such not only in words (v. 5). There were many signs, miracles and other manifestations in Thessalonica. Perhaps God increased the signs in view of the coming persecution; since very soon there would not be many with adequate

formation to orient the community. In fact the Gospel cannot be proclaimed without God doing something to confirm it (Mk 16:17). Jesus criticized those who came to him to see miracles, but he performed miracles throughout his ministry. Let us not say: "I do not need miracles to believe." Human beings as we are, we will have quite a different enthusiasm if we see that God is beside us, doing the incredible to confirm his word.

• **2.1 As a nursing mother who feeds and cuddles her baby (v. 7):** Paul's tenderness. Paul recalls the work and energy he spent to convince, to call each one personally. The conversion of a single person demands perseverance, weariness and struggles for the apostle.

All the Christians of Paul's time know that the mother Church in Jerusalem has been the first to suffer heavy persecution. For the Thessalonians, it was also an honor to have remained steadfast in the face of persecution.

as you know, nor did we try to earn money, as God knows. ⁶We did not try to make a name for ourselves among people, either with you or anybody else, although we were messengers of Christ and could have made our weight felt.

Jn 5:41

⁷On the contrary, we were gentle with you, as a nursing mother who feeds and cuddles her baby. ⁸And so great is our concern that we are ready to give you, as well as the Gospel, even our very lives, for you have become very dear to us.

Gal 4:19

⁹Remember our labor and toil; when we preached the Gospel, we worked day and night so as not to be a burden to you. ¹⁰You are witnesses with God that we were holy, just and blameless toward all of you who now believe. ¹¹We warned each of you as a father warns his children; ¹²we encouraged you and urged you to adopt a way of life worthy of God who calls you to share his own glory and kingdom.

4:11;
2Thes
3:71Cor
4:15;
Acts
20:31

¹³This is why we never cease giving thanks to God for, on receiving our message, you accepted it, not as human teaching, but as the word of God. That is what it really is, and as such it is at work in you who believe.

Jn 14:10;
Heb 4:12

• ¹⁴Brothers and sisters, you followed the example of the churches of God in Judea, churches of Christ

Acts
17:23;
Mt 23:32

Jesus. For you suffered from your compatriots the same trials they suffered from the Jews, ¹⁵who killed the Lord Jesus and the prophets, and who persecute us. They displease God and harm all people ¹⁶when they prevent us from speaking to the pagans and trying to save them. By doing so they are heaping up their sins, but now Judgment is coming upon them.

¹⁷We are for a time deprived of your presence, but not in our heart, and we eagerly long to see you. ¹⁸For we have wanted to visit you, and I, Paul, more than once; but Satan prevented us. ¹⁹In fact, who but you are our hope and our joy? Who but you will be our glorious crown before Jesus, our Lord, when he returns? ²⁰Yes, indeed, you are our glory and our joy.

Gen
15:16;
Rom
1:18Phil
2:16;
2Cor
1:14

Paul's concern

3 • ¹As I could no longer bear it, I decided to go alone to Athens, ²and send you Timothy, our brother and co-worker of God in the Gospel of Christ. I wanted him to encourage you in the faith and strengthen you ³so that none of you might turn back because of the trials you are now enduring. You know that such is our destiny. ⁴I warned you of this when I was there: "We shall have to face persecution"; and so it was, as you

Mt 10:24;
Heb
10:32

• 14. Some people will find Paul's words concerning the Jews harsh and exaggerated: It is obvious that verses 15-16 do not refer to all the Jews or to the Jewish people of future time. Paul means those Jews and Judeo-Christians who persecute him from city to city. The divine sentence condemning them has already been pronounced yet they reflect his experience, verified in Acts 15-28.

The *anger* that Paul mentions in verse 16, means a decision of divine justice that is preparing punishment. It does not concern the Jewish people as a whole or the Jewish people of the future, as some fundamentalists believe

but rather, it deals with those Jews and Judeo-Christians who persecute Paul and constantly thwart his preaching to the pagans. The judgment of God is soon coming upon them.

• **3.1** *May the Lord increase more and more your love for each other and for all people* (v. 12). Love manifests itself first within the community and then it must be expanded to all people.

Note also Paul's constant preoccupation: his apostolic mission does not allow him to remain in any community. He is always moving, leaving his work unfinished, but he entrusts his

Acts
14:22;
15:36

have seen. ⁵Therefore I could not stand it any longer and sent Timothy to appraise your faith and see if the Tempter had tempted you and made our work useless.

2Cor
7:13

⁶But now Timothy has just returned with good news of your faith and love. He told us that you remember us kindly and that you long to see us as much as we long to see you. ⁷What a consolation for us, brothers and sisters, in the midst of our troubles and trials, this faith of yours! ⁸It is a breath of life for us when you stand firm in the Lord. ⁹How can we thank God enough for all the joy that we feel before God because of you? ¹⁰Day and night we beg of him to let us see you again, that we may complete the instruction of the believers.

5:15;
Gal 6:10

¹¹May God our Father and Jesus our Lord prepare the way for us to visit you. ¹²May the Lord increase more and more your love for each other and for all people, as he increases our love for you. ¹³May he strengthen you internally to be holy and blameless before God, our Father, on the day that Jesus, our Lord, will come with all his saints.

5:23;
1Cor 1:8;
Zec 14:5

A call to a life of purity and work

1Cor
11:2

4 ¹For the rest, brothers, we ask you in the name of Jesus, the

Lord, and we urge you to live in a way that pleases God, just as you have learned from us. This you do, but try to do still more. ²You know the instructions we gave you on behalf of the Lord Jesus: ³the will of God for you is to become holy and not to have unlawful sex.

Mt 6:10;
Eph 1:4

⁴Let each of you behave towards his wife as a holy and respectful husband, ⁵rather than being led by lust, as are pagans who do not know God. ⁶In this matter, let no one offend or wrong a brother. The Lord will do justice in all these things, as we have warned and shown you. ⁷God has called us to live, not in impurity but in holiness, ⁸and those who do not heed this instruction disobey, not a human, but God himself who gives you his Holy Spirit.

1Cor
6:13

Dt 32:35

Jn 17:19

1Cor
6:10;
Lk 10:16;
Is 63:12

⁹Regarding mutual love, you do not need anyone to write to you, because God himself taught you how to love one another. ¹⁰You already practice it with all the brothers and sisters of Macedonia, but I invite you to do more. ¹¹Consider how important it is to live quietly without bothering others, to mind your own business, and work with your hands, as we have charged you. ¹²In obeying these rules you will win the respect of outsiders and be dependent on no one.

2Thes
3:6;
Acts
18:3

converts to the grace of God that does not suppress the freedom of the recent converts nor the work of the Tempter in the world.

You know that such is our destiny (v. 3). There is no church, nor Christian life, without trials and persecutions.

- **4.1** If we have given ourselves to Christ, that should surely make our life different from what we lived before. The Jews who accepted baptism had a solid moral basis in the laws of the Old Testament. On the other hand, the pagans had only the moral laws observed in their society. Chastity, among others, was completely foreign to them. They considered oc-

casional sexual relationships a necessity of nature, having nothing to do with moral values.

Paul reacts strongly: *The will of God for you is to become holy and not to have unlawful sex.* Facing what humans consider demands of nature, are other demands due simply to the fact that God has called us and put us on the path to divinization (Paul says: sanctification). Paul will take up the same argument in other words in 1 Corinthians 6:12-20. Here in verses 4-8, Paul is certainly thinking of adultery and relationships with prostitutes. If he were living in our social context, he would surely include sexual freedom among youth.

Paul never ceases telling us we are free. He

Do not grieve as others doEph
2:12;
Col 1:27

•¹³ Brothers and sisters, we want you not to be mistaken about those who are already asleep, lest you grieve as do those who have no hope. ¹⁴We believe that Jesus died and rose; it will be the same for those who have died in Jesus. God will bring them together with Jesus and for his sake.

1Cor
15:51

¹⁵By the same word of the Lord we assert this: those of us who are to be alive at the Lord's coming will not go ahead of those who are already asleep. ¹⁶When the command by the

Mt 24:30;
Jn 5:28

passes over liturgical rules, customs proper to Jewish people—reminders of the past—all that kept believers in a religion of obedience to laws. He reaffirms fundamental moral rules that are valid at all times and in all places, especially when one has entered through the Gospel the age of spiritual maturity.

• 13. *Lest you grieve as do those who have no hope.* The Thessalonian community is made up of Christians who are all recent converts with little experience. For years they had accepted the fate of being born to die. Now, on the contrary, they awaken each day with the assurance of overcoming death: Christ will come soon and take them to the heavenly Kingdom. They are grieved nevertheless over their dead relatives whom Christ will not be able to save. This is what they thought because Greek culture had difficulties believing in a resurrection of the dead.

Those who are already asleep. Those who have died are not dead, but they are asleep, waiting for the time of the resurrection, the time of rising as new persons transformed by Christ: we will all be transformed. The word “cemetery” comes from a word meaning *sleeping place*.

God will bring them together with Jesus. Paul supposes that he and his readers will be alive when Christ returns and he describes the event according to the cultural expressions of the time. Let us not forget that up to the time of Galileo, everyone thought that heaven had its place in the universe, very high above and that God, although a spirit, was in some way present there.

We will be with the Lord forever. That is essential and always true even if it does not

archangel's voice is given, the Lord himself will come down from heaven, while the divine trumpet call is sounding. Then those who have died in the Lord will rise first; ¹⁷as for us who are still alive, we will be brought along with them in the clouds to meet the Lord in the celestial world. And we will be with the Lord forever.

Jn 17:24

¹⁸So, then comfort one another with these words.

You are citizens of the light

5 •¹ You do not need anyone to write to you about the delay and

Acts 1:7

mean that Jesus will come on a beautiful cloud to the sound of heavenly trumpets. We already have some experience of the Lord's presence in our earthly life, but then there will be nothing but this presence and this joy.

This brief message of hope leaves obscure essential questions concerning the resurrection of the dead. Paul will fully deal with this subject later on in 1 Corinthians 15. There he will show that resurrection is first a transformation of our whole being through the energies flowing from the resurrected Christ.

Comfort one another. The way of celebrating funerals in the Church must comfort the dead person's relatives and strengthen their faith in the resurrection. There is no room for expressions of despair which Jesus himself scorned (see Mk 5:40): these are peculiar to people who consider the separation to be final. A funeral mass without any spectacular display, when the fervent prayer of the community is experienced, produces a great impact on people who are indifferent.

Paul then gives a warning he will repeat at the end of this letter (5:14): *all should work*. The community is disturbed by certain believers more inclined to attract attention with an enthusiastic show of faith rather than work; they discredit the Church in the eyes of pagans. Paul, the good Jew and Pharisee he was, could earn his own living by manual labor. He would not have understood how a believer could be without some qualification and unable to find an outlet, be it well or poorly considered and paid.

• 5.1 Christ comes at night and believers are people of the light. These words are rich in meaning. Those who follow their evil desires

the appointed time for these events.

²You know that the Day of the Lord will come like a thief in the night.

³When people feel secure and at peace, the disaster will suddenly come upon them as the birth pangs of a woman in labor, and they will not escape.

⁴But you, beloved, are not in darkness; so that day will not surprise you like a thief. ⁵All of you are citizens of the light and the day; we do not belong to night and darkness.

⁶Let us not, therefore, *sleep as others do*, but remain alert and sober.

⁷Those who sleep, go to sleep at night, and those who drink, get drunk at night. ⁸Since we belong to the day, let us be sober, let us put on the breastplate of faith and love, and let the hope of salvation be our helmet. ⁹For God has not willed us to be condemned but to win salvation through Christ Jesus our Lord. ¹⁰He died for us so that we might enter

into life with him, whether we are still awake or already asleep. ¹¹Therefore encourage one another and build up one another, as you are doing now.

¹²Brothers and sisters, I want you to be thankful to those who labor among you, who lead you in the way of the Lord and also reprimand you. ¹³Esteem them highly and love them for what they are doing. Live at peace among yourselves.

¹⁴We urge you to warn the idle, encourage those who feel discouraged, sustain the weak, have patience with everyone. ¹⁵See that no one repays evil for evil, but try to do good, whether among yourselves or towards others.

¹⁶Rejoice always, ¹⁷pray without ceasing ¹⁸and give thanks to God at every moment. This is the will of God, your vocation as Christians.

• ¹⁹Do not quench the Spirit, ²⁰do not despise the prophets' warnings.

Mt 24:36;
2P 3:10;
Rev 3:3

Jer 6:14;
Lk 21:36

Rom
13:12;
Eph 5:9

1P 1:13;
5:8

Is 59:17;
1Cor
13:13

Heb
13:17;
2Tim
5:17

Gal 6:6

Mt 5:44;
Rom
12:17

are people of darkness, hiding to do evil. While children of the light are beyond reproach, transparent before God and with nothing to hide from him. The unbeliever sleeps and is off-guard while the believer keeps watch and stays awake: he likes to pray all night long until dawn as if waiting for the day to welcome Christ. As for those who have died, they are not dead: they are only "asleep," ready to rise when the Lord comes.

Encourage one another and build up one another (v. 11). In this the Church is seen as the true community needed by believers so they can grow in faith and overcome trials. In every difficulty, the help of the community will be the proof that we are surrounded by the love of God and of Christ, as was said in the first line of the letter.

According to verse 12, after only three months of evangelization this community already had leaders in charge.

• 19. *Do not quench the Spirit* (v. 19). A community such as this with few traditions and written instructions, depended on the intervention of the Spirit. Among these Christians there were some gifted with the charism of

prophets: they would receive their communications during the Eucharistic assemblies. That is why Paul asks to profit by these spiritual messages, but not without first examining them as he will remind them in 1 Corinthians 14. This is a delicate situation: the community is subject to the Spirit who speaks through the prophet, but it must—and its leaders must—judge if it is truly the Spirit of God speaking.

May you be completely blameless in spirit, soul and body (v. 23). Neither the Jews nor the majority of Greeks would have agreed with our definition of the human: body and soul. They spoke at the same time of the *soul* that gives life to the body and deals with material activities, and of the *spirit* that is capable of truth and justice.

Paul's way of speaking, like the great spiritual Christians, shares this conception. When Paul speaks of the deep life of believers, he does not use the word *soul* but *spirit*. We do not face God as we do in facing an interlocutor and look at each other from the exterior: to understand better our relationship with God, through the Spirit we must think of what unites beings who love each other and in some way live in one another.

²¹Put everything to the test and hold fast to what is good. ²²Avoid evil, wherever it may be.

²³May the God of Peace make you holy and bring you to perfection. May you be completely blameless, in spirit, soul and body, till the coming of Christ Jesus, our Lord; ²⁴he who

1Cor 1:9

called you is faithful and will do it.

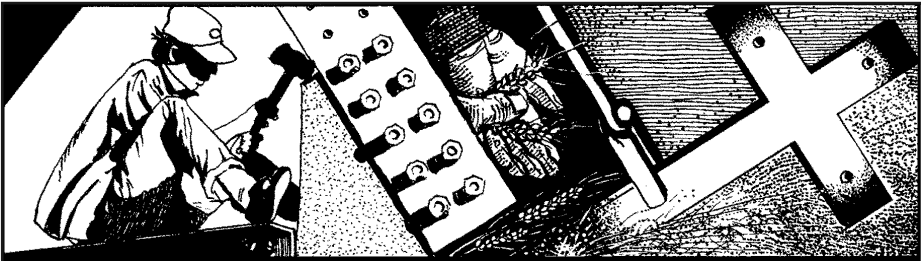
²⁵Brothers and sisters, pray for us.

²⁶Greet all the brothers and sisters with a holy kiss. ²⁷I order you in the name of the Lord that this letter be read to all of them.

²⁸May the grace of Christ Jesus our Lord be with you.

According to the Bible, God's Spirit can be omnipresent, insinuate itself, adapt itself, become our spirit without ceasing to be itself. Our spirit is not a part of ourselves, it is us, and it is at the same time our access to God. Our

soul expresses itself in different ways, for example in dreams. We only discover our spirit in the measure of our experience of God. Only when we see God shall we truly know what and who we are.



2

LETTER TO THE

THESSALONIANS

The First Letter to the Thessalonians taught us the importance of looking forward to the coming of Christ in Paul's preaching.

The hope of the Day of Christ was a powerful incentive for the faith of the first Christians but it could also lead to an unhealthy nervousness. The church of Thessalonica appears to have suffered from a rather frequent illness among minorities and persecuted groups, namely, the expectation of the end of the world that will solve all the problems. For the time, this expectation only disturbs Christian life.

Is this letter authentic? There have been many doubts on the subject. Why was there a second letter, seemingly so close to the first? In fact, several paragraphs are almost the same as in the first letter to the Thessalonians. There is only one clear new point, in the middle of the letter and of great interest to the author, namely, the warning about the coming of the antichrist and the hour of judgment. Since this warning appears to correct the first letter in which there was an expectation of the imminent coming of the Lord, it was surmised that, in Paul's name, someone had wanted to add what Paul did not say before.

But what are these arguments worth even if we add to them some stylistic differences? What do we know about problems of communication, delays or about the way Paul dictated his letters? Some people claim that it was common to write a book under the name of a master or of someone whose ideas one wanted to interpret. This is true in the area of philosophical treatises but when we are dealing with a letter and with personal recollections, it is an entirely different situation. You will observe that in 2 Thessalonians 2:2, Paul issues a warning against letters that could be attributed to him and at the end of the letter in 3:17, he gives an example of his own handwriting. If it were the letter of an imitator, shouldn't we speak of a pure and simple lie? Since from the beginning, it was accepted as a letter of Paul and an inspired book, shouldn't we attribute these lies to the Holy Spirit? We cannot suspect the first Christians of having been overly naive and in the context of the Church of that time with so many personal contacts among the communities, it is hard to see how a forger could have succeeded in having his own work taken to be a letter of Paul.

This being the case, the letter fills a small gap in revelation as a whole. It serves to invite us not to let ourselves be impressed by rumors of revelations, tragedies and the end of the world as it has happened throughout history.

¹The^s 1:1 **1** • ¹From Paul, Sylvanus and Timothy, to the church of the Thessalonians which is in God our Father and in Christ Jesus, the Lord.

²May grace and peace be yours from God the Father and Christ Jesus, the Lord.

¹The^s 3:6 ³Brothers and sisters, we should give thanks to God at all times for you. It is fitting to do so, for your faith is growing and your love for one another increasing. ⁴We take pride in you among the churches of God because of your endurance and your faith in the midst of persecution and sufferings. ⁵In this the just judgment of God may be seen; for you must show yourselves worthy of the kingdom of God for which you are now suffering.

The judgment and the coming of Christ

• ⁶Indeed, it is just that God repays with affliction those who persecute you, ⁷but to you who suffer, he will grant rest with us when the Lord Jesus will be shown in his Glory,

coming from heaven and surrounded by his court of angels. ⁸*Then with flaming fire will be punished those who do not recognize God* and do not obey the Gospel of Jesus, our Lord.

⁹They will be sent to eternal damnation far away from the face of the Lord and his mighty glory. ¹⁰On that day the Lord will be glorified in the midst of his saints, and reveal his wonders through those who believe in him, that is through you who have received our testimony.

¹¹This is why we constantly pray for you; may our God make you worthy of his calling. May he, by his power, fulfill your good purposes and your work prompted by faith. ¹²In that way, the name of Jesus our Lord will be glorified through you, and you through him, according to the loving plan of God and of Christ Jesus the Lord.

2 • ¹Brothers and sisters, let us speak about the coming of Christ Jesus, our Lord, and our gathering to meet him. ²Do not be easily unset-

Is 66:15;
Rom 1:5

Is 2:10

Is 66:5;
Jn 17:22

1Cor 15:23;
1Thes 4:15

Mt 24:31

• **1.1** We again encounter the same ideas we have explained in 1 Thessalonians. A persecuted community. The basis of Christian life: faith, hope (or endurance), love. The day of Christ.

• 6. When the apostles preached to the pagans, they insisted on the judgment of God (Rom 1:18; Acts 17:31). In fact, these pagans never thought they would be judged at the end of their lives. For almost a century there has been a tendency among us Christians not to mention judgment in reaction to several centuries when it was over emphasized and with it the fear of punishment. Actually, the evangelization of modern pagans, in whom conscience has not even been awakened in the family, demands that it be spoken of as in Paul's time.

To know that good and evil exist, that life prepares for definitive salvation (or the loss of it) and that God will judge us is an essential basis for Christian life. It is precisely from this truth that many turn away, saying for example that God is all-love, or imagining successive ex-

istences where we can catch up for our mistakes.

Indeed it is just that God repays with affliction. Let us not forget that the letters to the Thessalonians are the earliest of Paul's letters. Even if it was his duty to remind them of the judgment, as did the prophets, and Jesus himself—certainly he had not yet totally purified his thirst for justice of every trace of violence. This violence against the wicked has been (and still is in many religions) a support for faith, but Jesus has invited us to get rid of it (Mt 13:29).

Coming from heaven... he will do justice. In the early years of the apostles, it was believed that the Day of the Lord would soon come and judgment (the Last Judgment) would inaugurate the reign of God the Father (1 Cor 15:24). We now suppose—perhaps mistakenly—that it is not imminent, and we prefer to think of judgment as coming at the death of each one: individual judgment.

• **2.1** *Do not be alarmed.* What happens in Thessalonica is what frequently occurs in a

tled. Do not be alarmed by what a prophet says or by any report, or by some letter said to be ours, saying the day of the Lord is at hand.

Rev 13;
Dn 11:36

³Do not let yourselves be deceived in any way. Apostasy must come first, when the man of Sin will appear, ⁴that instrument of evil who opposes and defiles whatever is considered divine and holy, even to the point of sitting in the temple of God and claiming to be God.

⁵Do you not remember I spoke of it when I was still with you? ⁶But you also know what prevents him from appearing until his due time. ⁷The mystery of sin is already at work, but the one who restrains it at present has to be taken away. ⁸Then the wicked one will appear, whom the

Is 11:4;
Ps 33:6

Lord is to sweep away with the breath of his mouth and destroy in the splendor of his coming. ⁹This lawless one will appear with the power of Satan, performing miracles and wonderful signs at the service of deception. ¹⁰All the deceits of evil will then be used for the ruin of those who refused to love truth and be saved. ¹¹This is why God will send them the power of delusion, that they may believe what is false. ¹²So all those who chose wickedness instead of believing the truth will be condemned.

Mt 24:24

1K
22:22;
Is 6:10;
2Cor
2:16

Jn 3:19;
9:39

Persevere in faith

- ¹³But we have to give thanks for you at all times, dear brothers and sisters in the Lord. For God chose

persecuted community: people tend to withdraw from real life. There are rumors that the Lord's coming is imminent and hope verges on hysteria. This is why Paul reminds them of certain truths, some of which are not new, for the Old Testament had more than once spoken of crises that would precede the Judgment. We cannot take as literally true all that the prophets have said on this subject, for they spoke with images proper to their time. They did agree in announcing difficult times for believers and almost a triumph, to begin with, for God's enemies. Jesus did not disagree.

The apostasy must come first. Before Christ's return, there must be a "general apostasy," or a worldwide religious crisis. An "antichrist" must come. It is true that there are antichrists in all times (see 1 Jn 2:18). Yet, at the end, there will be a more typical antichrist than all the previous ones. Christ will return in glory at the time the Church seems crushed.

You know what prevents him (v. 6). For us, this phrase is obscure. For Paul the *apostasy* is that of the nations already converted to the Gospel and the force of evil was already at work within them (v. 7). It is probable that Paul follows the thinking of the "apocalyptic" authors (some of their works are part of the Bible, among others Ezk 38–39 and Dn 2–10). Everything happens at the time fixed by God and every person in history lasts the time needed to carry out the good and the evil that he has within himself.

Therefore, there cannot be apostasy or antichrist as long as two preceding events have not taken place: the Gospel has to be proclaimed to all the nations (Mk 13:10), and judgment passed on the Jewish nation. The fact that these events have not been realized, especially the second (1 Thes 2:16), is perhaps for Paul the reason why the coming of the antichrist is not imminent.

Paul had no idea that the *time of the nations* mentioned in Luke (21:24) would last for so many centuries; for him, it was a matter of years. Let us keep in mind his way of foreseeing the end of the world. All that is in human history must mature; history will end with a last adventure inspired by diabolical pride; faith or the rejection of the Gospel will be at the heart of the worldwide confrontation.

God will send them the power of delusion. Once again we have the Hebrew turn of phrase that should be translated: *God will allow the forces of deceit to act.* The same people who do not take into account decisive arguments in favor of the faith, later follow doctrines and opinions without foundation.

Paul invites the Church, as he did in 1 Thessalonians, to follow his instructions and rules. He is more severe in insisting that they have an obligation to work: if everybody works, their faith will be more peaceful.

- 13. Note the word *traditions* used by Paul. The traditions are the customs, rites and

you from the beginning to be saved through true faith and to be made holy by the Spirit. ¹⁴To this end he called you through the gospel we preach, for he willed you to share the glory of Christ Jesus our Lord.

¹⁵Because of that, brothers and sisters, stand firm and hold to the traditions that we taught you by word or by letter. ¹⁶May Christ Jesus our Lord who has loved us, may God our Father, who in his mercy gives us everlasting comfort and true hope, strengthen you. ¹⁷May he encourage your hearts and make you steadfast in every good work and word.

¹Finally, brothers and sisters, **3** pray for us that the Word of God may spread rapidly and be glorified everywhere as it was with you. ²May God guard us from wicked and evil people, since not everyone has faith. ³The Lord is faithful; he will strengthen you and keep you safe from the Evil One. ⁴Besides, we have in the Lord this confidence that you are doing and will continue to do what we order you. ⁵May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Let everyone work

⁶We command you, beloved, to stay away from believers who are liv-

ing in idleness contrary to the traditions we passed on to you. ⁷You know how you ought to follow our example: we worked while we were with you. ⁸Day and night we labored and toiled so as not to be a burden to any of you. ⁹We had the right to act otherwise, but we wanted to give you an example.

¹⁰Besides, while we were with you, we said clearly: If anyone is not willing to work, neither should that one eat. ¹¹However we heard that some among you live in idleness—busybodies, doing no work. ¹²In the name of Christ Jesus our Lord we command these people to work and earn their own living. ¹³And you, brothers and sisters, do not weary in doing what is right.

¹⁴If someone does not obey our instruction in this letter, take note and do not have anything to do with him, so that he may be ashamed.

¹⁵However, do not treat him as an enemy, but warn him as a brother.

¹⁶May the Lord of peace give you his peace at all times and in every way. May the Lord be with you all.

¹⁷I, Paul, write this greeting with my own hand. This is my signature in all my letters. This is how I write.

¹⁸May the grace of Christ Jesus our Lord be with you.

1Thes
2:9;
4:11
Mt 10:10

1Cor 5:9

Mt 18:15

teachings that people pass down from one generation to another. They are also the usages and lifestyles which are adopted upon joining a community. Jesus condemned the exaggerated importance the Pharisees gave to their own traditions, to the point that they prevailed over God's commandments (see Mk

7:5). Yet Jesus himself, while he was with his apostles, taught them a certain way of praying, of doing, and of living in fellowship. It is in this sense that Paul here speaks of traditions: see *Traditions and Tradition* in the commentary on Mark 7:1.