

2Thessalonians 2

written and compiled by Gary Kukis

2Thessalonians 2:1–17

The Day of the Lord

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of 2Thessalonians 2 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of 2Thessalonians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Paul, in this chapter, clears up the timetable of the rapture, the Tribulation and the second advent; but this does not appear to be cleared up very well in the English (the Greek is clear, however). Mostly, this chapter is about the man of lawlessness and the power behind him. At the end of this chapter, Paul exhorts the believers in Thessalonica and prays for them.

*Bible Summary: Do not be alarmed about the day of the Lord. First the lawless one will appear, whom Jesus will destroy. Hold fast to our traditions.*¹

This should be the most extensive examination of 2Thessalonians 2 available, where you will be able to examine in depth every word of the original text.

Brief Overview:

Date	Acts	Events	Historical Events	Rome
49–52 A.D.	Acts 18	Paul is in Corinth for 18 months during his 2 nd missionary journey	Claudius expels the Jews from Rome 51–52 A.D.	Claudius (41–54 AD)
Paul wrote 2Thessalonians shortly after 1Thessalonians. He was possibly still in Corinth at that time. One source suggests the date of writing to be A.D. 49–51; another A.D. 51–52. 1 & 2Thessalonians are Paul's earliest epistles and it is possible that they were written a few months apart. Paul would be martyred in Rome about 15 years after writing this epistle.				

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The Prequel to 2Thessalonians 2

¹ From <https://biblesummary.info/2-thessalonians> accessed August 9, 2022.

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

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An Introduction to 2Thessalonians 2

Introduction: 2Thessalonians 2 clearly lays out the order of events for the last days, beginning with the rapture. A person who understands this chapter is not going to be watching world events and making predictions that *the time of the rapture is near*. The man of sin is revealed *after* the rapture, even though he must obviously be alive prior to the Tribulation. We are wasting our times trying to pick him out.

The biggest problem to be cleared up in this chapter is a single word (*apostasy*), which word has such an impact on the Christian world, that nearly no one takes the original Greek word and translates it correctly, making the order of events as presented in this chapter, obscure. I will use both logic and Greek to sort this out. Either approach stands on its own.

At the end of this chapter, Paul offers up a prayer for the Thessalonian believers, but using quite an interesting Greek construction, the likes of which I have not seen before (I am only beginning to exegete the Pauline epistles). For those of you who are Greek students, you may find that aspect of this chapter to be quite fascinating.

A title or one or two sentences which describe 2Thessalonians 2.

Titles and/or Brief Descriptions of 2Thessalonians 2 (by Various Commentators)

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of 2Thessalonians 2 (various commentators)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About 2Thessalonians 2

A key question would be, why was Paul teaching so much eschatology, particularly when we know, at this time, that Jesus would not return for at least 2100 years?

Some of these questions may not make sense unless you have read 2Thessalonians 2. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to 2Thessalonians 2

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We need to know who the people are who populate this chapter.

The Principals of 2Thessalonians 2

Characters

Biographical Material

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of 2Thessalonians 2

Place	Description

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By the Numbers

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of 2Thessalonians 2

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The ESV (capitalized) is used below:

Outlines and Summaries of 2Thessalonians 2 (Various Commentators)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of 2Thessalonians 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 2Thessalonians 2 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (2Thessalonians 1–24)

Scripture	Text/Commentary
2Thessalonians 1	
2Thessalonians 2	
2Thessalonians 3A	
2Thessalonians 3B	
2Thessalonians 4A	
2Thessalonians 4B	
2Thessalonians 5A	
2Thessalonians 5B	

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Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I added in the *Brief Overview* with chapter 20, and will go back and place that into every chapter.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I made a single allusion to the Alexandrian Greek Text in this chapter (v. 13). I do not know if I am going to continue that as this does not appear to be followed by many other translations (a few do, but it is not clear in that verse if they are following the Latin text—which some do—or the Alexandrian text). I am somewhat up in the air about doing this because there are a lot of variants to be found with the Alexandrian text. If you use e-sword, this is apparent in the *Greek New Testament w/ variants* module. If you are interested in variant texts, this is one resource which I came across: <https://textusreceptus.com/Interlinear> I also came upon this resource as well: https://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

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The Man of Lawlessness in the End Times

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Now we keep on asking you (all), brothers, regarding the advent of the Lord of us, Jesus Christ, and of us an assembling together to Him, to not quickly be moved you (all) from the mind; and not to be troubled; and not with the spirit; and not with a word; and not with an epistle as with us as that has been placed the day of the Lord [possibly, of the Christ].

2Thessalonians
2:1–2

Kukis nearly literal:

Now we keep on asking you (all), brothers, regarding the appearance of our Lord Jesus Christ; and [regarding] the assembling together of us to Him, [for] you (all) not so quickly to be shaken of the mind; and not to be troubled—[specifically] not troubled by a spirit or by a word and [certainly] not by an epistle as [if from] us, as though the day of Christ has been at hand.

Kukis paraphrase

We have been asking you not to be shaken in your minds concerning the appearance of our Lord Jesus Christ or about the assemblage of us to Him. Do not be troubled by a spirit or by a teaching or even by an epistle appearing to be send from us, as though the day of Christ is at hand.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation² and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Now we keep on asking you (all), brothers, regarding the advent of the Lord of us, Jesus Christ, and of us an assembling together to Him, to not quickly be moved you (all) from the mind; and not to be troubled; and not with the spirit; and not with a word; and not with an epistle as with us as that has been placed the day of the Lord [possibly, <i>of the Christ</i>].
Complete Apostles' Bible	Now, brothers, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we beseech you, not to be quickly shaken from your mind, nor be disturbed, neither by spirit nor by word nor by letter, as if from us, as though the day of Christ has come.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And we beseech you, brethren, by the coming of our Lord Jesus Christ and of our gathering together unto him: That you be not easily moved from your sense nor be terrified, neither by spirit nor by word nor by epistle. as sent from us, as if the day of the Lord were at hand.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ³ James Murdock's Syriac NT	. But we entreat of you, my brethren, in regard to the coming of our Lord Jesus the Messiah, and in respect to our being congregated unto him, that ye be not soon agitated in your mind, nor be troubled, neither by word, nor by spirit, nor by letter, as coming from us, that lo, the day of our Lord is at hand.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

³ From <https://www.thearamaicscriptures.com/>

Original Aramaic NT⁴ But we beg of you, my brethren, concerning the arrival of Our Lord Yeshua The Messiah and concerning our assembling unto him, That you would not be soon shaken in your minds, neither be troubled, either from word, nor from a spirit, neither from an epistle that is as if from us, namely, that, "Behold, The Day of Our Lord has arrived."

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English Now as to the coming of the Lord Jesus Christ, and our meeting with him, it is our desire, my brothers, That you may not be moved in mind or troubled by a spirit, or by a word, or by a letter as from us, with the suggestion that the day of the Lord is even now come;...

Bible in Worldwide English My brothers, we want to talk to you about the time when our Lord Jesus Christ comes again and we are taken to meet him. Do not let your minds be easily upset. Do not be troubled by a spirit, or a message, or a letter. Do not be troubled if you hear that the day of the Lord has already come. Some people will say it came from us.

Easy English .
Easy-to-Read Version–2008 Brothers and sisters, we have something to say about the coming of our Lord Jesus Christ. We want to talk to you about that time when we will meet together with him. Don't let yourselves be easily upset or worried if you hear that the day of the Lord has already come. Someone might say that this idea came from us--in something the Spirit told us, or in something we said, or in a letter we wrote.

God's Word™ Brothers and sisters, we have this request to make of you about our Lord Jesus Christ's coming and our gathering to meet him. Don't get upset right away or alarmed when someone claims that we said through some spirit, conversation, or letter that the day of the Lord has already come.

Good News Bible (TEV) Concerning the coming of our Lord Jesus Christ and our being gathered together to be with him: I beg you, my friends, not to be so easily confused in your thinking or upset by the claim that the Day of the Lord has come. Perhaps it is thought that we said this while prophesying or preaching, or that we wrote it in a letter.

The Message .

NIRV .

New Life Version .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. When our Lord Jesus returns, we will be gathered up to meet him. So I ask you, my friends, not to be easily upset or disturbed by people who claim that the Lord has already come. They may say that they heard this directly from the Holy Spirit, or from someone else, or even that they read it in one of our letters.

⁴ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Now, regarding the coming of our Lord Jesus Christ and our gathering together to him, we plead with you, beloved friends, not to be easily confused or disturbed in your minds by any kind of spirit, rumor, or letter allegedly from us, claiming that the day of the Lord has already come.
UnfoldingWord Simplified T.	Now I want to write to you about the time when our Lord Jesus the Messiah will return and when God will gather us together with Jesus. My fellow believers, I urge you to think calmly about any message that may have come to you. It does not matter if it is a message that someone claims God's Spirit revealed to him, or if it comes from some person, or if it is a letter that someone claims that I wrote: I do not want you to believe that the Lord Jesus has already returned to earth.
Williams' New Testament ⁵	As to the coming of our Lord Jesus Christ and our final muster before Him, we beg you, brothers, not to let your minds be easily unsettled or even be excited, whether by some message by the Spirit or by some saying or letter that is claimed as coming from me, saying that the day of the Lord is already here.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	We ask you, brothers, on behalf of the arrival of our Master Jesus, the Anointed King, and our coming together in one place to Him, for the "for you not to be quickly disturbed away from the way of thinking, nor to be alarmed" <i>thing</i> , not through a spirit, not through a message, not through a letter (as if through us), as that the Master's day has stood here.
Common English Bible	.
Len Gane Paraphrase ⁶	Now we plead with you, brothers, by the coming of our Lord Jesus Christ and our gathering together to him. Don't be quickly upset in your mind or troubled, not by spirit, spoken word, or letter, as if from us, that the Day of Christ is at hand.
A. Campbell's Living Oracles	Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him, that you be not suddenly shaken in mind, nor alarmed, neither by spirit, not by report, nor by letter, as from us, intimating that the day of the Lord is at hand.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	As to the Coming of our Lord Jesus Christ, and our being gathered to meet him, we beg you, Brothers, Not lightly to let your minds become unsettled, nor yet to be disturbed by any revelation, or by any message, or by any letter, purporting to come from us, to the effect that the Day of the Lord is come.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.

⁵ William's New Testament - 1937 by Charles B. Williams.

⁶ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

Free Bible Version ⁷	Talking about the coming of our Lord Jesus Christ and how we're brought together to him, brother and sisters—please don't become upset or concerned by any spiritual revelation, or message, or letter supposedly from us that makes you think that the day of the Lord has already come.
God's Truth (Tyndale) International Standard V	. The Lawless One Now we ask you, brothers, regarding the coming of our Lord Jesus, the Messiah, [Or Christ] and our gathering together to him, not to be so quickly upset [Lit. shaken in mind] or alarmed when someone claims that we said, [Lit. as though by us] either by some spirit, conversation, or letter that the Day of the Lord has already come.
Lexham Bible Montgomery NT	. Now concerning the coming of our Lord Jesus Christ and our gathering together to meet him, I entreat you, brothers, not to be "quickly shaken out of your wits" and not to be agitated either by a spirit or by a message, or by an epistle purporting to be from me, saying, "The Day of the Lord is at hand."
NIV, ©2011 Riverside New Testament	. WITH regard to the coming of our Lord Jesus Christ and our being gathered to meet him, I beg you, brethren, not to be quickly unsettled in mind nor excited by either a revelation or by a message or a letter supposed to be from us, to the effect that the day of the Lord is close at hand.
Leicester A. Sawyer's NT	And we beseech you, brothers, in respect to the coming of our Lord Jesus Christ, and our being brought together to him, that you be not soon shaken in mind, nor terrified, neither by a spirit, nor by a discourse, nor by an epistle as from us, as though the day of the Lord was at hand.
The Spoken English NT ⁸ UnfoldingWord Literal Text Urim-Thummim Version	. . . Now about the coming of our Lord Jesus Christ and our being gathered together to be with him, we ask you, brothers, that you not be easily disturbed in your thinking or troubled, neither by a spirit, nor by a message, nor by a letter that seems to be coming from us, to the effect that the day of the Lord has already come.
Weymouth New Testament	But with respect to the Coming of our Lord Jesus Christ and our being gathered to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled--either by any pretended spiritual revelation or by any message or letter claiming to have been sent by us--through fancying that the day of the Lord is now here.
Wikipedia Bible Project Worsley's New Testament	. But as to the coming of our Lord Jesus Christ, and our gathering together unto Him, we beseech you, brethren, that ye be not soon moved from your <i>steadiness</i> of mind, or troubled, neither by Spirit, nor by word, nor by letter, as from us, that the day of Christ is at hand.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ⁹	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.

⁷ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

⁹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .

Hebraic Roots Bible

And, brothers, we entreat you, by the coming of our Master Yahshua Messiah, and of our gathering together to Him, that you not let your mind be hastily excited or troubled, neither by word, nor by spirit, nor by prophecy of the spirit, nor by an epistle, supposedly coming from us, stating that the day of our Master is at hand. Our Lord Jesus Christ is coming. And we will be gathered together with him. But, brothers, we beg you not to allow your minds to be alarmed or quickly upset. Perhaps some spirit, message, or letter said, "The Day of the Lord has already come!" We sent no such lette.

Holy New Covenant Trans.

As to the coming of our Master עשויה Messiah and our gathering together to Him, we ask you, brothers, not to become easily unsettled in mind or troubled, either by spirit or by word or by letter, as if from us, as if the day of הוה has come.

The Scriptures 2009

Tree of Life Version

Now we ask you, brothers and sisters, concerning the coming of our Lord Yeshua the Messiah and our gathering together to Him, not to get shaken out of your mind or disturbed—either by a spirit or a word or a letter as if through us—as though the Day of the Lord has come.

Weird English, Ⓢ English, Anachronistic English Translations:

Accurate New Testament¹⁰

...[We] ask but you* Brothers for the coming [of] the lord [of] us jesus christ and us meeting to him to the+ not soon to be shaken you* from the mind neither {you*} to be frightened neither through spirit neither through word neither through letter as {if She is written} through us as for has come The Day [of] the lord...

Alpha & Omega Bible

NOW WE REQUEST YOU, BRETHREN, ABOUT THE COMING OF OUR LORD JESUS CHRIST AND OUR GATHERING TOGETHER TO HIM, †(Concerning any rapture, catching up or real coming of JESUS. Compare with Matt. 24:3. Same Greek word for "Coming.")

THAT YOU NOT BE QUICKLY SHAKEN FROM YOUR COMPOSURE OR BE DISTURBED EITHER BY A SPIRIT OR A MESSAGE OR A LETTER AS IF FROM US, TO THE EFFECT THAT THE DAY OF THE LORD HAS COME. †(or anyone saying that Jesus could come tonight or tomorrow, or that He has come)

Awful Scroll Bible

Moreover, we request of yous of the same-womb, in behalf of the being-besides of our Lord Jesus, the Anointed One, and of our drawing-together-before to Him, for yous not to be quickly shaken of mind, and-not to be wailing, even-not by breath and-not by word, and-not by arranged-upon letters as by us, as to the Day of the Anointed One has stood-from-among.

Concordant Literal Version .

exeGesés companion Bible

THE TORAH VIOLATOR

And we ask you, brothers,
by the parousia of our Adonay Yah Shua Messiah
and by our synagoguing together to him,
to not quickly shake the mind, or lament
- neither through spirit
nor through word
nor through epistle as though from us
- as that the day of the Messiah is present.

¹⁰ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible . We ask you, Achim b'Moshiach, concerning the Bias HaMoshiach (the Arrival,Coming of Moshiach) Yehoshua Adoneinu and our being gathered together to him [Moshiach], that you not become too hastily disturbed from your spiritual composure nor frightened either by a ruach or by a dibur (saying, utterance) or by an iggeret (letter), as if from us, saying that the YOM HASHEM (Day of the L-rd, AMOS 5:18) has come.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . Now concerning the return of our Lord Jesus Christ, and our being gathered to Him, brothers, we request that you people do not become shaken up in your mind, nor alarmed, either by a spirit [*i.e., by some prophetic prediction*], or by a report, or by a letter supposedly from us, that the day of the Lord [*i.e., when Jesus returns*] has already come.

The Expanded Bible
Jonathan Mitchell NT .

Now we are asking (or: requesting) you, brothers (= believers), over [the subject of] the presence of our Lord, Jesus Christ (or: concerning our Master, Jesus Christ, [being] present), and our being gathered together (or: being fully led together and assembling) upon Him:

in regard to this, you are not at any point to be quickly shaken (tossed, as by the sea, or caused to totter, like a reed) away from [your] mind (mental senses of perception; the ability to be aware and reason; wits; intelligent understanding), nor to be continuously alarmed (caused to cry aloud from nervousness or excitement), neither through a spirit (or: a breath-effect; an attitude), nor through a word (or: a thought; a message; a verbal communication), nor through a letter – as [if] by us – as though the Lord's Day (the Day of the Lord [= Yahweh or Christ]) has been set in place (placed in; made to stand in; has stood within so as to be here). [comment: the day of Yahweh was a term that figured a time of judging and hard times, in the Old Testament; e.g., cf Joel 1:15 and 2:1-2; Jer. 30:7; Amos 5:18; Zeph. 1:14-18]

Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with a Lot of Footnotes:

Lexham Bible

The Man of Lawlessness Will Be Revealed

Now we ask you, brothers, concerning the coming of our Lord Jesus Christ and our assembling to him, that you not be easily shaken from your composure, nor be troubled either by a spirit or by a message or by a letter alleged to be from us [Literally “as if by us”], to the effect that the day of the Lord has arrived.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT¹¹

The Rebellion and the “Lawless One” Have to Come First

Now, let's talk about our Lord Jesus Christ's coming,^a and about our gathering to meet him.^b We ask you, brothers and sisters,

¹¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

not to suddenly lose your head^c or panic over anything you hear. It may be something said through the Spirit, or a teaching, or a letter that's supposedly from us, that says something like "The Day of the Lord has arrived"

a. Or "arrival".

b. See esp. 1Thess. 4:13-17, based on "the word of the Lord" (i.e. Jesus) in Matt. 24:30-31; Mark 13:26-27.

c. Lit. "not to be shaken from your mind".

Wilbur Pickering's New T.

The Day of Christ

Now, brothers, concerning the coming of our Lord Jesus Christ and our being gathered to Him,¹ we urge you not to be quickly shaken from your conviction or disturbed, whether by a spirit or a word or a letter as from us, as though the day of Christ² has come.

(1) The reference is to the Rapture, presumably.

(2) Some 15% of the Greek manuscripts have 'Lord' (as in NIV, NASB, LB, TEV, etc.); the 85% that have 'Christ' (including the best line of transmission) are doubtless correct. I remember one day in a Greek exegesis class, the professor stated that one reason he preferred the 'critical' text (that reads 'Lord' here) is that it fit better with his view of eschatology—the 'Day of Christ' is usually associated with the Rapture and blessing of the saints, while the 'Day of the Lord' is usually associated with heavy judgment upon the world and unrepentant Israel, including the outpouring of wrath just before and after the Second Coming of Christ, when He returns in glory to establish His Millennial Reign. The perceived difficulty here would appear to be that while verses 1, 6 and 7 evidently relate to the Rapture, verses 3-4 and 8-10 evidently relate to the Great Tribulation and the Second Coming. What to do? Look carefully at the Text. In verse 2, why would the Thessalonian believers be "disturbed"? Someone was teaching that the Rapture had already happened and they had been left behind—I would be disturbed too! So 'day of Christ' is precisely correct with reference to the content of verses 1 and 2. The trouble comes in verse 3 because a clause is elided; as an aid to the reader translations usually supply a clause, preferably in italics to show that it is an addition, as in NKJV—"that Day will not come". But that would put the Rapture after the revelation of the man of sin and the 'abomination of desolation'—definitely not congenial to certain eschatological systems. An easy 'solution' would be to change 'Christ' to 'Lord' in verse 2, but that would put the Rapture within the 'day of the Lord'—also not congenial. I submit that fine-tuning our view of eschatology is preferable to tampering with the Text.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .
Now we request of you_p, brothers [and sisters], in regard to the Arrival of our Lord Jesus Christ and of our gathering together to Him, for you_p not to be quickly shaken in mind nor to be disturbed, neither by spirit nor by word nor by letters as [written] by us, as [if] that Day of Christ has arrived.

Berean Literal Bible
Bond Slave Version

.
Now concerning the coming of our Lord Jesus Christ and our being gathered together to Him, we ask you, brothers, not to be easily disconcerted or alarmed by any spirit or message or letter presuming to be from us, alleging that the Day of the Lord has already come.

C. Thomson updated NT
Charles Thomson NT

.
Now, with respect to this coming of our Lord Jesus Christ, and the gathering of us together to him, we beseech you, brethren, not to be hastily shaken from your purpose; nor alarmed by any spirit, or by any word, or by any letter as from us, as if the day of the Christ was at hand.

Context Group Version	Now we urge you (pl), brothers, concerning the royal arrival {or presence; gr. Parousia} of our Lord Jesus the Anointed, and our meeting {Gk. Synagogueing} together to him; that you (pl) are not quickly shaken in your (pl) mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, as that the day of the Lord is here {or present}; let no man deceive you (pl) in any wise: for [it will not be,] unless the falling away comes first, and the man of lawlessness is revealed, the son of destruction, he who opposes and exalts himself against all that is called God or that is bowed down in deference; so that he sits in the temple of God, setting himself out as God. Vv. 3–4 are included for context.
English Standard Version Far Above All Translation ¹²	. And we ask you, brothers concerning the coming of our Lord Jesus Christ and our gathering up to him, for you not to be quickly shaken from a <i>sound</i> mind nor to be troubled either through a spirit or a saying or an epistle supposedly from us, claiming that the day of Christ is <i>immediately</i> at hand.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now brethren, we request of you ^o , on behalf of the presence of our Lord Jesus Christ and our gathering-together upon {i.e. to, with} him, <i>*that*</i> you ^o might not be quickly shaken from the mind <i>of yours</i> ^o , nor be alarmed, (either through spirit, or through word, or through letter, as <i>if it came</i> through us), as that the day of the Christ is present.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of ^o the Lord is just at hand;... ^o <i>Byz.-Christ</i>
Niobi Study Bible	Now we beseech you(p), brethren, by the (2nd) coming of our Lord Jesus Christ and by our gathering together (rapture) unto Him, that you(p) be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as if (it was) from us that the Day of Christ (Lord; tribulation) is at hand (present, here and now).
Revised Young's Lit. Trans.	.
A Voice in the Wilderness	.
Updated Bible Version 2.17	.
Webster's Translation	.
World English Bible	.
WEB: Messianic Edition	Now, brothers, concerning the coming of our Lord Yeshua the Messiah, and our gathering together to him, we ask you not to be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of Messiah had come.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

¹² Online: <http://www.faraboveall.com/> by Graham Thomason.

2Thessalonians 2:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erōtaō (ἐρωτάω) [pronounced air-oh-TAW-oh]	to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray	1 st person plural, present active indicative	Strong's #2065
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
humas (ὐμάς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	brothers (literally or figuratively); figuratively for, royal family	masculine plural noun, nominative case	Strong's #80

Translation: Now we keep on asking you (all), brothers,...

Paul and the others have laid down some pretty strict explanations about the day of the Lord (or the day of Christ). As a result, Team Paul has been asking, desiring or entreating the Thessalonians to go back to what they have been taught on these subjects (which will be brought up in subsequent phrases).

2Thessalonians 2:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupér (ὑπέρ) [pronounced hooP-AIR]	above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for	preposition with the genitive case	Strong's #5228
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
parousía (παρουσία) [pronounced par-oo-SEE-ah]	advent, presence; the coming, arrival; the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God	feminine singular noun; genitive/ablative case	Strong's #3952
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; genitive/ablative case	Strong's #2962

2Thessalonians 2:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...regarding the appearance of our Lord Jesus Christ;...

The doctrine in question is the appearance of the Lord Jesus Christ. Most of the time when we find this phrasing, we are speaking of either the 1st or 2nd advent (appearance) of the Lord.

2Thessalonians 2:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
episunagōgê (ἐπισυναγωγή) [pronounced ep-ee- soon-ag-oh-GAY]	<i>an assembling together, a gathering together in one place; the (religious) assembly (of Christians); a meeting</i>	feminine singular noun; genitive/ablative case	Strong's #1997
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and [regarding] the assembling together of us to Him,...

I brought over the preposition from the previous phrase into this one. At this point, we are clearly speaking of the rapture. The rapture is when we will be caught up in the clouds and forever be together with the Lord.

2Thessalonians 2:1 Now we keep on asking you (all), brothers, regarding the appearance of our Lord Jesus Christ; and [regarding] the assembling together of us to Him,... (Kukis nearly literal translation)

2Thessalonians 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tachéōs (ταχέως) [pronounced tahkh-EH-ocē]	<i>quickly, briefly, shortly, rapidly, at once, right away</i>	adverb	Strong's #5030
saleuō (σαλεύω) [pronounced sal-YOO-oh]	<i>to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple; (by implication) to destroy; to disturb, to incite</i>	aorist passive infinitive	Strong's #4531
humas (ὑμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, genitive/ablative case	Strong's #3563

Translation: ...[for] you (all) not so quickly to be shaken of the mind;...

Paul has taught these things, but, apparently, the Thessalonians have been shaken in their minds; or agitated. So they have heard things which have them confused about where they are right now in the plan of God.

2Thessalonians 2:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
throëō (θροέω) [pronounced thro-EH-oh]	<i>to make a noise by outcry; to trouble; to be troubled; to cry aloud, to frighten; to be troubled in mind, to be frightened, to be alarmed</i>	present passive infinitive	Strong's #2360

Translation: ...and not to be troubled—...

Paul is saying that they should not be troubled, and there are three possibly places where they might be troubled.

2Thessalonians 2:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: ...[specifically] not troubled by a spirit...

The Thessalonians are not to be troubled by a spirit. Now, despite this being the pre-canon period of the Church Age, I don't think that Paul is referring to an angel or a demon teaching them—even by way of exaggeration—but by any spirit teaching them—that is, the spirit of a false teacher (who they might believe).

2Thessalonians 2:2d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

2Thessalonians 2:2d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056

Translation: ...or by a word...

They are not to be troubled by a word, which could be a teaching, a message, a speech or even a revelation.

2Thessalonians 2:2e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mete (μήτε) [pronounced MAY-tē]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
epistolê (ἐπιστολή) [pronounced ep-is-tol-AY]	<i>letter, a (written) message, an epistle</i>	feminine singular noun, genitive/ablative case	Strong's #1992
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

In 2Thessalonians 2:2, these two words are translated, *as if from, as if by, as if through, as though from, supposedly from, supposedly coming from, that's supposedly from, supposed to be from, as if (it was) from, as if it came, seeming to be from, presuming to be from, as from, as through, as by, as (written) by, purporting to be from, alleged to be from, allegedly from, purporting to come from, that seems to be coming from, that is claimed as coming from, claiming to have been sent by*. These translations are, more or less, in the order of number of uses, most of them being used only once in one translation. *As if from* was used 5–10 times.

hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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Translation: ...and [certainly] not by an epistle as [if from] us,...

They are not to be troubled by an epistles as if it came from Team Paul. Many a translator struggled with the particles hōs diá.

2Thessalonians 2:2f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
enistēmi (ἐνίστημι) [pronounced <i>en-IHS-tay-mee</i>]	<i>to place in or among, to put in; to be upon, to impend, to threaten; to be close at hand, to be at hand; to be present; to come</i>	3 rd person singular, perfect active indicative	Strong's #1764
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
The Byzantine Greek text and the Scrivener Textus Receptus both have, instead of <i>Lord</i> :...			
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

According to Wilbur Pickering, 85% of the manuscripts has this alternate reading, including the best transmission of the text.¹³ I do not know what that *best transmission of text* refers to exactly. Obviously, I would prefer to work from that text.¹⁴

Translation: ...as though the day of Christ has been at hand.

What they are not to think is that, the day of the Lord (or the day of Christ) was now present or at hand. The perfect tense suggests that this has already happened, and they are now in the Tribulation.

Essentially Paul is going to tell them, *this is impossible; that cannot have happened.*

2Thessalonians 2:1–2 ...[for] you (all) not so quickly to be shaken of the mind; and not to be troubled—[specifically] not troubled by a spirit or by a word and [certainly] not by an epistle as [if from] us, as though the day of Christ has been at hand. (Kukis nearly literal translation)

¹³ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, 2Thessalonians 2:2 (Footnote).

¹⁴ My guess is, most experts line up behind this alternate reading.

2Thessalonians 2:1–2 Now we keep on asking you (all), brothers, regarding the appearance of our Lord Jesus Christ; and [regarding] the assembling together of us to Him, [for] you (all) not so quickly to be shaken of the mind; and not to be troubled—[specifically] not troubled by a spirit or by a word and [certainly] not by an epistle as [if from] us, as though the day of Christ has been at hand. (Kukis nearly literal translation)

2Thessalonians 2:1–2 We have been asking you not to be shaken in your minds concerning the appearance of our Lord Jesus Christ or about the assemblage of us to Him. Do not be troubled by a spirit or by a teaching or even by an epistle appearing to be send from us, as though the day of Christ is at hand. (Kukis paraphrase)

Not one to you (all) might deceive according to no manner that if not might come the departure first and is uncovered the man of the lawlessness [or, of sin], the son of the destruction; the one opposing and [the one] being exalted over all things being called god or [over any] object of worship. Accordingly to him in the Temple of the God to sit, confirming himself that he keeps on being God.

2Thessalonians
2:3–4

Let no one deceive you (all) in any way that unless the departure comes first and the man of sin is revealed, the son of (eternal) damnation. [He is] the one opposing and [the one] being exalted over all things being called god or [over any] object of worship. Accordingly, the Temple of God is [for] him to sit, [thus] confirming that he himself keeps on being God.

Let no one deceive you in any way—that day will not come unless the departure occurs first, which then would reveal the man of sin, the son of eternal damnation. This man will oppose anything else thought to be divine and he will be exalted over any object of worship. Accordingly, he will sit in the Temple of God, thus confirming that he himself is God.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Not one to you (all) might deceive according to no manner that if not might come the departure first and is uncovered the man of the lawlessness [or, of sin], the son of the destruction; the one opposing and [the one] being exalted over all things being called god or [over any] object of worship. Accordingly to him in the Temple of the God to sit, confirming himself that he keeps on being God.
Complete Apostles Bible	Let no one deceive you by any means; for that day will not come unless the falling away comes first, and the man of sin is unveiled, the son of perdition, who opposes and exalts himself above all that is called God, or every object of worship, so that he sits as God in the temple of God, showing himself that he is God.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition Who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Let no one deceive you in any way; because [that day will not come], unless there previously come a defection, and that man of sin be revealed, the son of perdition;

who is an opposer, and exalteth himself above all that is called God and Worshipful; so that he also sitteth in the temple of God, as a God, and displayeth himself, as if he were God.

Original Aramaic NT	Let no man deceive you by any means, to the effect that surely no revolt will first come and The Man of Sin, The Son of Destruction, be revealed, He who opposes and exalts himself against everything that is called God and religion, just as he will sit in the Temple of God, as God, and will show concerning himself as if he is God..
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give no belief to false words: because there will first be a falling away from the faith, and the revelation of the man of sin, the son of destruction, Who puts himself against all authority, lifting himself up over all which is named God or is given worship; so that he takes his seat in the Temple of God, putting himself forward as God.
Bible in Worldwide English	Do not let anyone fool you in any way. Before the day of the Lord comes, many people will stop believing God. The Man of Evil will be seen. He is the evil one who will be destroyed for ever. He will put himself against God. He will put himself above everything to do with God, and above everything that people worship. He will sit in Gods holy place and tell people that he is God.
Easy English	.
Easy-to-Read Version–2008	Don't be fooled by anything they might say. That day of the Lord will not come until the turning away from God happens. And that day will not come until the Man of Evil appears, the one who belongs to hell. He will stand against and put himself above everything that people worship or think is worthy of worship. He will even go into God's Temple and sit there, claiming that he is God.
God's Word™	Don't let anyone deceive you about this in any way. That day cannot come unless a revolt takes place first, and the man of sin, the man of destruction, is revealed. He opposes every so-called god or anything that is worshiped and places himself above them, sitting in God's temple and claiming to be God.
Good News Bible (TEV)	Do not let anyone deceive you in any way. For the Day will not come until the final Rebellion takes place and the Wicked One appears, who is destined to hell. He will oppose every so-called god or object of worship and will put himself above them all. He will even go in and sit down in God's Temple and claim to be God.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But don't be fooled! People will rebel against God. Then before the Lord returns, the wicked one who is doomed to be destroyed will appear. He will brag and oppose everything that is holy or sacred. He will even sit in God's temple and claim to be God.
The Living Bible	.
New Berkeley Version	.
New Century Version	.

New Living Translation	.
The Passion Translation	Don't let anyone deceive you in any way. Before that day comes the rebellion must occur and the "outlaw"—the destructive son—will be revealed <i>in his true light</i> . He is the opposing counterpart who exalts himself over everything that is called "God" or is worshiped and who sits enthroned in God's temple and makes himself out to be a god.
UnfoldingWord Simplified T.	Do not allow anyone to persuade you to believe such a message. The Lord will not come immediately. First, many people will rebel against God. They will accept and obey a certain man who will sin very greatly against God, the one whom God will destroy. He will be the supreme enemy of God. He will proudly work against everything that people consider to be God and everything that people worship. As a result, he will even enter God's temple and sit down there to rule! He will publicly proclaim that he himself is God!
Williams' New Testament	Do not let anybody at all deceive you about this, because that cannot take place until the great revolt occurs and the representative of lawlessness is uncovered, the one who is doomed to destruction, the one who keeps up his opposition and so far exalts himself above every so-called god or object of worship, that he actually takes his seat in the sanctuary of God, proclaiming himself to be God.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	No one should completely fool you by any means because <i>it will not happen</i> unless the divorce comes first and the man of the crime, the son of the ruin, is uncovered, the one lying in opposition and being raised up over everything that is called a god or a worshipped object in such a way for him to be seated in God's temple showing himself off that he is God.
Common English Bible	.
Len Gane Paraphrase	Don't let anyone deceive you by any method, for [that day will not come] unless a falling away comes first and that man of sin, the son of perdition, is revealed. He opposes and exalts himself above everything that is called god or what is worshipped, so that he, as if God, sits in God's temple showing that he, himself, is god.
A. Campbell's Living Oracles	Let no one lead you into a mistake by any means; because the apostasy must first appear, and the man of sin, the son of perdition, must be first revealed, who opposes and exalts himself against every one called a god, or an object of worship; so that he places himself in the temple of God, openly exhibiting himself, that he is a god.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not let any one deceive you, whatever he may do. For it will not come until after the Great Apostasy, and the appearing of that Incarnation of Wickedness, that the Lost soul, Who so opposes himself to every one that is spoken of as a God or as an object of worship, and so exalts himself above them, that he seats himself in the Temple of God, and displays himself as God!

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.

Revised Ferrar-Fenton Bible	.
Free Bible Version	Don't let anyone deceive you in any way, because the Rebellion* must come first, and the lawless man be revealed, the one whose end is destruction. He is the enemy of God, and proudly sets himself up over everything that is called God and is worshiped. He even installs himself in God's temple, claiming to be God.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Do not let anyone deceive you in any way, for it will not come unless the rebellion [Or apostasy] takes place first and the man of sin, [Other mss. read man of lawlessness] who is destined for destruction, [Lit. the son of destruction] is revealed. He opposes and exalts himself above every so-called god and object of worship. As a result, he seats himself in the sanctuary [Or temple] of God and himself declares that he is God.
Lexham Bible	.
Montgomery NT	Let no one deceive you by any means. For it will not come until after the Great Apostasy, and the revealing of the Man of Sin, the son of perdition, the adversary, who opposes and exalts himself against all that is called God, or is an object of worship; so that he takes his seat in the Temple of God, and vaunts himself as God.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	Let no one deceive you in any way. For it will not come until after the falling away comes, and the man of lawlessness is revealed, the son of destruction. [Some older versions read, and the man of sin is revealed.] This is he who opposes and exalts himself against all that is called God or that is worshiped. As a result, he sits in the temple of God and exhibits himself as God.
Urim-Thummim Version	Let no one deceive you by any means that that Day will not come, except there come a falling away first and that man of sin is revealed, the son of destruction; Who opposes and exalts himself above all that is called Elohim, or that is worshipped; so that he as "Elohim" sits in the Temple of Elohim, showing himself that he is "Elohim".
Weymouth New Testament	Let no one in any way deceive you, for that day cannot come without the coming of the apostasy first, and the appearing of the man of sin, the son of perdition, who sets himself against, and exalts himself above, every so-called 'god' or object of worship, and goes the length of taking his seat in the very temple of God, giving it out that he himself is God.
Wikipedia Bible Project	Let no man deceive you in any way; that day shall not come until there is first a written divorcement and that this wandering from righteousness is uncovered: this progeny of destruction that opposes and lifts itself up over all speaking of God or else is honored as if it were God, is appointed among the churches demonstrating itself as their God. [From the epistles to the Thessalonians, the WBP translates only 1Thessalonians 1:1–10 2:1–12 2Thessalonians 2:3–12.]
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

Do not let anyone deceive you in any way, because that Day will not come unless first there comes a great rebellion, and the man of sin is revealed, the son of perdition, the one opposing and exalting himself over everything being called Elohim, or object of reverence, so as for him "To sit in the sanctuary of Elohim" as an El, and sets himself forth, as if he is a Elohim. (Dan. 11:36; Eze. 28:2)

Holy New Covenant Trans.

Don't let anyone fool you like that because "the falling away" must come first. The lawless man, the son of destruction, will be revealed then. He will be against everything that people worship or think is divine. He will lift himself above all of these things. He will even sit in God's temple sanctuary, claiming that he is God.

The Scriptures 2009

Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness^a is to be revealed, the son of destruction, who opposes and exalts himself above all that is called Elohim or that is worshipped, so that he sits as Elohim in the Dwelling Place of Elohim, showing himself that he is Elohim.

^aSee Dan. 11:36-39.

Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...not Someone you* may deceive in no way for if not may come The Separation firstly and may be revealed The Man [of] the lawlessness The Son [of] the destruction The [Man] Opposing and Being Raised to all [things] [him] being said god or idol that him to the temple [of] the god to sit (down) proving himself for [He] is God...

Alpha & Omega Bible

LET NO ONE IN ANY WAY DECEIVE YOU. (It's) NOT UNTIL THE APOSTASY COMES FIRST, AND THE MAN OF LAWLESSNESS IS REVEALED/MANIFESTED, †(Compare "Let no one in any way deceive you" with Matt. 24:4 to Matt. 24:5. Compare "apostasy comes first" with Matt. 24:10 "many will fall away." Compare "lawlessness" with Matt. 24:12 "lawlessness." The Greek word here for "Apostasy" refers to an extreme magnitude of falling away. It's much more than people backsliding due to weakness. It's outright choosing to reject Jesus & His Truth despite the fact that they had the opportunity to accept & abide in the truth in Jesus. It is choosing wickedness. In the context of this chapter & in Jehoshea/Joshua 22:23, it goes even further. It's falling away from JESUS so much that they embrace Assad as God instead of the true JESUS, thus breaking the First Commandment that thou SHALL have no other GOD. "Perdition" is Strong's G684 "apoleia" which means destruction. It's a variant of "Abaddon" & "Apollo" in Rev. 9:11. "Revealed" is Greek 601 - apokalypso: "to uncover, lay open what has been veiled or covered up, disclose, make bare, to make known, make MANIFEST, disclose what before was unknown." Antiochus Epiphanes had coins made with images of himself & the words "Theos Epiphanes" which means "GOD SEEN" or "GOD MANIFEST." He claimed to be Apollo & the son of Apollo. He claimed to be God in the flesh. He was the king of Syria during the times of the Maccabees. He is the same fallen angel of the end time king of Rev. 17:11 & Rev. 9:11. He has already been seen for decades but in this context he deceptively displays himself as being God.)

WHO OPPOSES AND EXALTS HIMSELF ABOVE EVERYONE CALLED GOD OR OBJECT OF WORSHIP, SO THAT [he will] SIT IN THE TEMPLE OF THEOS (The Alpha & Omega), EXHIBITING HIMSELF AS BEING THEOS (The Alpha & Omega). †("Displaying" is G584 - apodeiknymi: "show forth, to expose to view, exhibit, to show, to prove what kind of person anyone is, to prove by arguments, demonstrate." "Sit" can mean to sit down on a seat/throne but can also mean to

claim/establish government rulership. In this context, the son of perdition attempts to do both. He could stand on the Temple Mount claiming to be God but that would not be very effective. But by showing/displaying himself in the sky, in the Seat of GOD in The Temple of GOD in Heaven, showing himself as king, that WOULD be VERY effective. He will pretend to be Theos. He exalts himself above all gods of all religions, even above Allah. Just before the Great Tribulation, In Rev. 12:7. Satan & the other fallen angels including Apollo/Assad/Antiochus wage war in Heaven in an attempt to overthrow Theos. Although they will be unsuccessful, Theos will cause Michael the good archangel to step aside, be taken out of the way, to allow Assad to momentarily sit in THE Seat of GOD in the Temple of GOD in Heaven, displaying himself to the world as GOD/Theos, then be cast down unto the Earth. Assad will descend from the sky in a fake coming of Jesus & land in Damascus. This is the Strong Delusion of verse 11.)

Awful Scroll Bible

Let there not be anyone beguiling- you- away along any turning, certainly-of-which if- there shall -not come the apostasy first, and he of the aspects-of-man of missing-the-mark, shall be brought-out-of-suppression, the son of destroying-away, the one laying-against and being lifted- himself -over, upon everything being called God or is worshiped, so-as he as to God, is to accordingly-sit in the temple of God, exhibiting- himself -away certainly-of-who he is God.

Concordant Literal Version

No one should be deluding you by any method, for, should not the apostasy be coming first and the man of lawlessness be unveiled, the son of destruction, who is opposing and lifting himself up over everyone termed a god or an object of veneration, so that he is seated in the temple of God, demonstrating that he himself is God?.

exeGesés companion Bible

Be not seduced by anyone in any manner:

- because unless *.

*this sentence is incomplete in the mss

First comes an apostatizing

and the unveiling of the human of sin

- the son of destruction

- the adversary who superciliously exalts himself

above all that is worded Elohim, or that is venerated

- so that he, as Elohim, sits in the nave of Elohim,

shewing himself to be Elohim.

Orthodox Jewish Bible

Let no one in any way lead you astray, because, unless the Merid (Rebellion, Revolt, the [Anti-Moshiach] Shmad Betrayal Defection of Apostasy, the Azivah Abandonment) Desertion comes rishonah (first), and the Apocalypse of the Ish HaMufkarut (Man of Lawlessness), the Ish HaChatta'ah Ben HaAvaddon (Man of Sin, Son of Destruction Anti-Moshiach) is unveiled.

I'm referring to the one setting himself against and exalting himself AL KOL EL (above every G-d, DANIEL 11:36), above all that is given the appellation "G-d" or object of worship, with the result that in the Beis Hamikdash Heikhal he sits down on the MOSHAV ELOHIM (throne of G-d, YECHEZKEL 28:2), proclaiming that he himself is Elohim.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Do not allow anyone to deceive you in any way, for it will not occur until the rebellion comes first and the man of lawlessness becomes evident. [Note: This "rebellion" refers to a significant falling away from the teaching and practice of true Christianity (See I Tim. 4:1), characterized by the rise of an authoritarian religious leader]. This man is doomed to be destroyed [for] he opposes [the true Gospel message] and

exalts himself against everything that is called “God” or that which is worshiped. So, he sits in God’s temple [*i.e., the church (?)*] displaying himself as [*though he were*] God.

The Expanded Bible
Jonathan Mitchell NT

May no one at any point beguile or seduce you folks from a deception – not even down from one turn (or: not according to one method; not in the sphere of a manner or disposition) – because should not the standing away from (the departure; the setting away; or: the rebellion; the revolt) come first, and thus the human from the lawlessness – the person of failure (some MSS: the Man who missed the mark – sinned; the human being with the qualities and character of error and mistake; [other MSS: the person owned by lawlessness or associated with illegal acts]) – be uncovered (unveiled; revealed; disclosed): the son of the loss (= the person having the qualities of, or the character resulting from, the destruction), the one continuously occupying an opposite position (or: constantly lying as the opposing counterpart) and repeatedly lifting (or: raising) himself up over all (or: upon everything) being normally called God or an effect of worship (or: reverent awe), so as to cause him to be seated – down into the midst of the temple of God (or: God’s dwelling place) – continuously displaying himself, that this/it is God (or: continuously pointing out that he himself is a god)?

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible
NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham’s Emphasized B.
The Spoken English NT

Don’t let anybody trick you in any way. Because the rebellion has to come first, and the Lawless One^d is going to be revealed. He’s the one who’s destined for destruction.^e

He is against, and he puts himself above, everything that’s called “God”^f or is worshiped. He finally sits in God’s temple, publicly presenting himself as being God.^g

^{d.} Some mss have “the Sinful One”.

^{e.} Lit. “the son of destruction”; see John 17:12, which uses the same expression of Judas Iscariot, and “Bible Words” under “children of”.

^{f.} Or “everything that’s regarded as divine”.

^{g.} See Dan. 11:36; Ezek. 28:2.

Wilbur Pickering’s New T.

The man of sin

Don’t let anyone deceive you by any means; because that day cannot come unless the rebellion³ comes first and the man of sin⁴ is revealed, the son of ruin,⁵ who opposes and exalts himself over everything that is called a god or an object of worship, to the point of taking his seat as God in God’s sanctuary, proclaiming himself to be God.

(3) There has been no end of rebellion down through the centuries, but this one will be worse.

(4) Some 5% of the Greek manuscripts read ‘lawlessness’ (as in NIV, NASB, LB, etc.), but the 95% (including the best line of transmission) are doubtless correct. Yes, ‘the’ man of sin—there have been no end of evil men down through the centuries, but this one will be really bad.

(5) He is characterized by ruin; he ruins everything he touches (like Midas).

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Let no one deceive you, by any means, because [that Day will not come] unless the apostasy comes first, and the man of sin is revealed, the son of destruction [or, the one destined to be lost], the one being in opposition [or, being hostile] and puffing himself up with pride over every [thing] being called god or [every] object of worship, with the result that he sits down in the sanctuary of God as God, displaying himself that he is God.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Let no one by any means deceive you that it is, until the apostasy hath first come, and the man of sin hath been revealed: that son of perdition who setteth himself against, and exalteth himself above, all that is called God, or an object of worship; so as to seat himself as God in the temple of God, pointing himself out that he is God.

Context Group Version .

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

Literal New Testament .

Literal Standard Version .

And we ask you, brothers, in regard to the coming of our Lord Jesus Christ, and of our gathering together to Him, that you are not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the Day of the LORD has arrived; do not let anyone deceive you in any way, because if the departure may not come first, the man of lawlessness may [not] be revealed—the son of destruction, who is opposing and is raising himself up above all called god or worshiped, so as for him to have sat down in the temple of God, proclaiming that he is God. Vv. 1–2 are included for context. [Note the word *departure* in the LSV. So far, I have found that translation in the WEB–Messianic edition (Hebrew Names version); and that translation is noted in the Niobi Study Bible (below)]

Modern English Version .

Modern Literal Version 2020 .

Do not let anyone deceive you^o in any manner, because *that day will not come*, if the apostasy does not come first and the man of sin, the son of destruction, should be revealed.

He who lays in opposition to us and promotes himself against everyone being called* a god or worshiped object; so-as to sit in the temple of God as a god, showing himself that he is a god.

Modern KJV .

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings) .

...let no man beguile you by any means: for [it will not be], except the falling away come first, and the man of *lawlessness be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called god or that is worshiped; so that he sitteth in the temple of God[as God], setting himself forth as God.

*Byz.-sin

Niobi Study Bible

Let no man deceive you(p) by any means, for that Day shall not come (don't be worried as if the day is present), except (unless) there come a falling away

(departure or rapture) first, and that man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself to be God.

Revised Young's Lit. Trans. .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

3-4

2Thessalonians 2:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
humas (ύμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
exapatáō (ἐξαπατάω) [pronounced ex-ap-at-AH-oh]	<i>to deceive, to beguile, to seduce wholly</i>	3 rd person singular, aorist active subjunctive	Strong's #1818
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
mêdeis/mêdemia/mêden (μηδεις/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
tropos (τρόπος) [pronounced TROP-oss]	<i>a manner, way, fashion; as, even as, like as; manner of life, character, deportment</i>	masculine singular noun; accusative case	Strong's #5158

Translation: Let no one deceive you (all) in any way...

Here, we have the prohibitive subjunctive, which is a negative command, forbidding some action. This most typically involves a verb in the aorist tense and the negative *mê*, which is exactly what we have here.¹⁵ Therefore, the translation *let no one deceive you in any way* is accurate.

How are they being deceived? They have been told that the Day of the Lord has come (v. 2).

2Thessalonians 2:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
These two particles together probably have a combined meaning. In Acts 8:31, they are variously translated, <i>if...not, if not, except, unless, except with, without, when...no.</i>			
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active subjunctive	Strong's #2064
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
apostasia (ἀποστασία) [pronounced ahp-os-tahs-EE-ah]	<i>a falling away, defection, departure, forsaking, abandonment; and transliterated apostasy</i>	feminine singular noun, accusative case	Strong's #646
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

Translation: ...that unless the departure comes first...

Now, filling in what they are being deceived about, we have ...that (day will not come) unless the departure comes first...

The word *departure* is *apostasia* (ἀποστασία) [pronounced ahp-os-tahs-EE-ah], and it means, *a falling away, defection, departure, forsaking, abandonment; and transliterated apostasy*. Strong's #646. The short explanation is this: if there is an object (actually, a genitive/ablative), like the word *faith*, then this word would be translated a *defection from the faith, a departure from doctrine, a forsaking of doctrine*. We have given meaning to this word by transliterating it into the English, but the transliteration *apostasy* does not mean that this word actually means

¹⁵ From <http://www.bcbsr.com/greek/gmood.html> accessed July 27, 2022.

apostasy. It would mean *apostasy* if we are talking about a *departure from the faith, a departure from Bible doctrine, a defection from Christ, etc.*

Let's look at a parallel example taken right from v. 3c. We are going to find out that in v. 3c, we have the word *apokaluptô* (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*], which is the basis for our word *apocalypse*. We all have an idea about what the *apocalypse* is, but this word does not actually mean *apocalypse*. So, translators who translate *apostasia* as *apostasy* do not remain consistent and translate *apokaluptô* as *apocalypse*. In fact, no translator transliterates *apokaluptô*.

But there is no genitive affixed to *apostasia*, so it stands by itself. By itself, it simply means, *departure*. In Acts 21:21, the only other place in the Bible where this word occurs, we have the phrase, *...you keep on teaching a departure (defection) from Moses...* (this is an accusation made against Paul).

Let's consider this phrase in context with a bit of logic: the Thessalonians ought to know that, *the day of the Lord cannot come unless the departure come first*. Remember that, at the time of writing, the gentile believers were just beginning. They were starting out in this city, and then that city; and then in another city. They may start out as a group of 10 people, which then grows to 20, then to 50. You have, no doubt, heard of mega-churches, where there might be 5,000 or 10,000 or even more people attending the same church. We do not have a mega-church in Thessalonica. Now, Jesus did have such numbers who, on occasion, gathered to Him; but these new gentile believers are coming on board, but this is not a massive response.

Given that, exactly how would they understand or define a *falling away from the faith*?

Now, setting that aside, how would you define a *defection from the faith*? Would your definition be the same as mine? Would we both see the same event and in unison exclaim, "Now, that is a falling away from the faith!" Europe was, for a time, the center of Christianity. England in particular was the center of Christianity. Since then, there has been a falling away from the faith. Some churches have become mosques in Europe. Does that mean that the *apostasy* has come?

Paul is telling the Thessalonians that, this thing—the departure—must come first before the man of sin is revealed. We cannot clearly identify in any quantifiable way exactly what the *apostasy* would be, if that is what Paul is describing, even though he presents it as a sign or a benchmark which must happen first.

Now the correct understanding of *apostasia* fixes all of this and is easily recognizable, where you and I could see this same event (actually, we potentially are participants in this event), and we would have no problem agreeing that it has taken place: the rapture, the departure of believers from the earth. Once that happens, *then* the son of perdition is revealed. *Not until then*. So, we are wasting out time considering various world leaders and saying, "There, that man is the man of sin!" He is not revealed until after the departure; until after the rapture.

The problem with so many Christians and this passage is, they are sloppy. They are sloppy thinkers; they are not applying their entire brain to the process. So, I know you have probably heard messages on this passage before, and they talk about the great falling away; but that is pure-dee nonsense. In any given generation, we see a great falling away here; but over there, an adding of believers to the church. And I have heard programs where the hosts actually try to identify various world leaders as the players of the Tribulation. But we do not know. And, more importantly, we cannot make any predictions about this or that time table (the Tribulation is near!) because we are unable to identify anyone until *after* the departure takes place.

2Thessalonians 2:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced ká]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

2Thessalonians 2:3c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokaluptô (ἀποκαλύπτω) [pronounced ap-ok-al- OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	3 rd person singular, aorist passive subjunctive	Strong's #601
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH- row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
anomia (ἀνομία) [pronounced an-om- EE-a]	<i>lawless, without law, lawlessness</i>	feminine singular noun; genitive/ablative case	Strong's #458
The Byzantine Greek text and the Scrivener Textus Receptus have instead...			
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm- ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266

Translation: ...and the man of sin is revealed,...

The departure comes first; and this is followed by the revealing of the man of sin. Now, revealing is in the subjunctive, which means that not everyone is going to know who this guy is.

Taken from ligonier.org; See Mark 13:14–20

An Abomination in the Temple Antiochus Epiphanes

"When you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains" (v. 14).

In 168 BC, the Greek king Antiochus IV Epiphanes invaded Jerusalem and captured the city. He marched into the Jewish temple, erected a statue of the Greek god Zeus, and sacrificed a pig on the altar of incense. This provoked a revolt in Judea as the Jews fought to remove Antiochus' sacrilege from the temple. Under the leadership of the Maccabees, the Jews drove Antiochus and his army out, and the Jews gained control of their land for about one hundred years until Pompey, an acclaimed Roman general, captured the Holy Land and

An Abomination in the Temple Antiochus Epiphanes

brought it under Roman rule.

Many ancient Jews viewed the actions of Antiochus Epiphanes as the fulfillment of Daniel 9:27, which says, "On the wing of abominations shall come one who makes desolate." However, the time frame in verses 24–27 begins with the decree of Cyrus that sent the Jews back to their land after the exile (Ezra 1). This makes it impossible that Daniel's prophecy refers to Antiochus Epiphanes. The year 186 BC was far too early to fit the prophecy—but the year AD 70 was not. In that year, the Roman general Titus invaded Jerusalem to crush a Jewish revolt, entered the temple, had the building destroyed, and carried off the lampstand and other temple artifacts to Rome.

It seems incontrovertible that Titus' actions were the specific fulfillment of Jesus' warning in Mark 13:14 about the "abomination of desolation standing where he ought not to be." After all, the parallel verse in Matthew 24:15 says that the abomination would stand in "the holy place," a clear reference to the temple. Christ told the disciples that when they saw the abomination, they were to flee the city. They were not to return from the field for their possessions if they were out working the crops. If they were on the roof of their home, they were not to enter the home before fleeing; rather, they were to scurry down the outdoor staircases (most houses in Judea had flat roofs that people accessed via an outdoor staircase) and flee. The flight would be so perilous that winter travel would be difficult and pregnant women would find it hard to keep up (Mark 13:14–20).

Josephus, the Jewish historian who gives us the clearest first hand account of Jerusalem's fall, reports that the Jewish Christians in Judea heeded Jesus' warning. When the city and temple fell, more than one million Jews died. But Jewish Christians, by and large, were not among them, for they had already fled the city when they saw the Romans coming.

From <https://www.ligonier.org/learn/devotionals/abomination-temple> accessed August 6, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What is the abomination of desolation? (From Got Questions?)

Jesus spoke of a coming "abomination of desolation" in the Olivet Discourse as He referenced a future event mentioned in Daniel 9:27. In Matthew 24:15–16, Jesus says, "So when you see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place . . . then those in Judea must flee to the mountains" (CSB).

An abomination is "something that causes disgust or hatred"; and desolation is "a state of complete emptiness or destruction." Jesus warned that something (or someone) that people detested would stand in the temple someday. When that horror occurred, residents of Judea should seek cover without delay. Other translations speak of "the abomination that causes desolation" (NIV), "the sacrilegious object that causes desecration" (NLT), and "that 'Horrible Thing'" (CEV). The Amplified Bible adds the note that the abomination of desolation is "the appalling sacrilege that astonishes and makes desolate."

Jesus referenced Daniel in His words in the Olivet Discourse. The prophet Daniel mentioned the abomination of desolation in three places:

"He will make a firm covenant with many for one week, but in the middle of the week he will put a stop to sacrifice and offering. And the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator" (Daniel 9:27, CSB).

"Forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the

What is the abomination of desolation? (From Got Questions?)

daily sacrifices, and place there the abomination of desolation” (Daniel 11:31, NKJV).

“From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days” (Daniel 12:11, NASB).

The wording in the above translations indicates that the abomination of desolation is an object; in some other translations, the abomination appears to be a person: “On the wing of abominations shall come one who makes desolate” (Daniel 9:27, ESV).

Regardless of whether the abomination of desolation is a person or a thing, Daniel predicted the following:

1. A future ruler will make a treaty with the people of Israel.
2. The terms of this treaty will be for a “week”—which we take to be a period of seven years.
3. Midway through this time, the ruler will gather his troops and put an end to the sacrifices and offerings in the temple.
4. At that time the ruler will desecrate the temple, setting up some type of sacrilegious object.
5. The desecration of the temple will continue until the judgment of God is finally meted out on the ruler and his followers, 1,290 days (3½ years and 1 month) later.

Daniel’s prophecies about the abomination of desolation seemed to have at least a partial fulfillment in 167 BC when a Greek ruler by the name of Antiochus IV desecrated the temple in Jerusalem. Antiochus called himself “Epiphanies” (“illustrious one” or “god manifest”). He set up an altar to Zeus over the altar of burnt offering, and he sacrificed a pig on the altar. Antiochus went even further in his atrocities, slaughtering a great number of the Jews and selling others into slavery. And he issued decrees forbidding circumcision and requiring Jews to sacrifice to pagan gods and eat pig meat.

What Antiochus did certainly qualifies as an abomination, but it was not a complete fulfillment of Daniel’s prophecy. Antiochus Epiphanies did not enter a covenant with Israel for seven years, for example. And in Matthew 24 Jesus, speaking some 200 years after Antiochus’s evil actions, spoke of Daniel’s prophecy as having a still future fulfillment.

The question then becomes, when, after Jesus’ day, was the abomination of desolation prophecy fulfilled? Or are we still waiting for a fulfillment? The preterist view is that Jesus’ warning in Matthew 24:15 concerned events leading up to the destruction of Jerusalem in AD 70. In this view, the abomination of desolation probably occurred during the Roman occupation of Jerusalem when the Roman army brought their heathen images and standards into the temple courts.

We take the futurist view, which sees the abomination of desolation prophecy as still future. In our view, Jesus was referring to the Antichrist who, in the end times, will establish a covenant with Israel for seven years and then break it by doing something similar to what Antiochus Epiphanies did in the temple. The sacrilegious object Jesus called “the abomination of desolation” could be the “image of the beast” that the Antichrist’s right-hand man, the false prophet, will order to be set up and worshiped (Revelation 13:14). Of course, for Matthew 24:15 to be yet future, the temple in Jerusalem will have to be rebuilt before the tribulation begins.

Those who are alive during the tribulation should be watchful and recognize that the breaking of the covenant with Israel and the abomination of desolation will herald the beginning of the worst 3½ years in history (see Matthew 24:21). “Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man” (Luke 21:36).

From <https://www.gotquestions.org/abomination-desolation.html> accessed August 6, 2022.

Chapter Outline

Charts, Graphics and Short Doctrines

2Thessalonians 2:3d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
apôleia (ἀπώλεια) [pronounced ap-OH-li-a]	<i>ruin or loss (physical, spiritual or eternal); damnable (-nation), destruction, die, perdition, perish (ing), pernicious ways, waste</i>	feminine singular noun, genitive/ablative case	Strong's #684

Translation: ...the son of (eternal) damnation.

The man of sin (or of lawlessness) is also known as the son of eternal damnation.

Titles for the Man of Lawlessness (from R. B. Thieme, Jr.)

1. He is called the feet of the image in Daniel 2:31-45. This has to do with the rise of the Roman empire in the Tribulation. The mixture of iron and clay.
2. Secondly, he is called the little horn in Daniel 7:8,9, 19-26.
3. In Daniel 9:26,27 he is the prince that shall come.
4. He is called the prince of Tyrus [the Latin for Tyre] in Ezekiel 28:1-10, and in the same passage you have a description of Satan as the one who is behind this famous personality in the Tribulation. This is a prophetic description.
5. He is called the abomination of desolation in Matthew 24:15. This particular title emphasizes his religious activity. Abomination of desolation connotes a statue. The historical abomination of desolation was a statue of Antiochus Epiphanes in the temple at Jerusalem, but the prophetic abomination of desolation is a statue set up in Rome. One is historical and deals with the Jewish wars, and one is prophetic dealing with the Tribulation.
6. For example, in Revelation 13:1-10 he is the beast out of the sea. Beastliness has to do with the fact that he is Satan's man and under the control of Satan he sets aside the laws of divine establishment and becomes unreasonable like an animal. When you walk away from the laws of establishment all you have left is the world "animal." All it takes is one old sin nature and one anti-establishment conscience and you have an animal.
7. He is also called he scarlet beast upon whom the whore rides in Revelation 17. In other words, ecumenical religion must use political power to gain ascendancy. Revelation 19:19-21 The false prophet is the dictator of Israel in the Tribulation. He is called the beast because he is the political power that brings ecumenical religion into its highest peak of power, verses 8-13.

Titles for the Man of Lawlessness (from R. B. Thieme, Jr.)

8. Only two people in history, as far as we know, are called son of perdition. The first is Judas Iscariot in John 17:12. The second is the dictator of the Revived Roman Empire found here in 2Thessalonians 2:3.

These are from my notes from the 1979 Strong Delusion Series, lesson #5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

2Thessalonians 2:3 **Let no one deceive you (all) in any way that unless the departure comes first and the man of sin is revealed, the son of (eternal) damnation.** (Kukis nearly literal translation)

2Thessalonians 2:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
antíkeimai (ἀντίκειμαι) [pronounced <i>an-TIHK-ī-mahee</i>]	<i>being set over against, being opposite to, opposing, being contrary to; being adverse to, withstanding; being repugnant</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #480

Translation: [He is] the one opposing...

I have inserted the words *he is*, in order to begin a new sentence.

This would be a man in opposition to Jesus Christ.

There are two participles and two objects, you might say. Should the *opposition* be against the first direct object?

2Thessalonians 2:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
huperaíromai (ὑπεραίρομαι) [pronounced <i>hoop-er-AH-ee-rom-ahee</i>]	<i>exalting oneself, being lifted or raised up over some thing; lifting one's self up, being exalted; behaving insolently towards one</i>	masculine singular, present passive participle, nominative case	Strong's #5229
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

2Thessalonians 2:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	neuter singular, present passive participle, accusative case	Strong's #3004
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...and [the one] being exalted over all things being called god...

This man exalts himself over all things thought of as god.

2Thessalonians 2:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
sébasma (σέβασμα) [pronounced SEHB-as-mah]	<i>an object of worship, whatever is religiously honoured, used of a temple, altar, statue, idolatrous image</i>	neuter singular noun, accusative case	Strong's #4574

Translation: ...or [over any] object of worship.

He either opposes or exalts himself over every object of worship.

2Thessalonians 2:4d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

2Thessalonians 2:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
naos (ναός) [pronounced <i>nah-OSS</i>]	<i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i>	masculine singular noun; accusative case	Strong's #3485
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
kathizô (καθίζω) [pronounced <i>kath-EED-zoh</i>]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	aorist active infinitive	Strong's #2523

Translation: Accordingly, the Temple of God is [for] him to sit,...

The Temple of God is pretty specific. And we have no Temple of God standing today. Will the Jews construct such a Temple? Will they begin to construct it at the beginning of the Tribulation and complete it on or before the midway mark (3.5 years)? That seems what is likely to occur.

2Thessalonians 2:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodeíknumi (ἀποδείκνυμι) [pronounced <i>ap-od-IKE-noo-mee</i>]	<i>approved, confirmed, attested to</i>	masculine singular, present active participle, accusative case	Strong's #584
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

2Thessalonians 2:4e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be, keeps on being, continues having	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong's #2316

Translation: ...[thus] confirming that he himself keeps on being God.

By this man's opposition to any concept of God besides himself, and coming into the Temple as sort of a throne room, he is confirming that he seems himself as being God.

2Thessalonians 2:4 [He is] the one opposing and [the one] being exalted over all things being called god or [over any] object of worship. Accordingly, the Temple of God is [for] him to sit, [thus] confirming that he himself keeps on being God. (Kukis nearly literal translation)

2Thessalonians 2:3–4 Let no one deceive you (all) in any way that unless the departure comes first and the man of sin is revealed, the son of (eternal) damnation. [He is] the one opposing and [the one] being exalted over all things being called god or [over any] object of worship. Accordingly, the Temple of God is [for] him to sit, [thus] confirming that he himself keeps on being God. (Kukis nearly literal translation)

2Thessalonians 2:3–4 Let no one deceive you in any way—that day will not come unless the departure occurs first, which then would reveal the man of sin, the son of eternal damnation. This man will oppose anything else thought to be divine and he will be exalted over any object of worship. Accordingly, he will sit in the Temple of God, thus confirming that he himself is God. (Kukis paraphrase)

Not keep on remembering that yet being face to face with you (all) these things I was telling you (all)? ^{2Thessalonians 2:5} **Do you not keep on remembering that, still being with you (all), I was telling you (all) these things.**

Don't you remember that I taught you these things when I was there?

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Not keep on remembering that yet being face to face with you (all) these things I was telling you (all)?
- Complete Apostles Bible Do you not remember that while I was still with you, I was telling you these things?
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) Remember you not that, when I was yet with you, I told you these things?
- V. Alexander's Aramaic .
- Eastern Aramaic Manuscript .
- James Murdock's Syriac NT Do ye not remember, that, when I was with you, I told you these things?
- Original Aramaic NT Do you not remember that when I was with you, I said these things to you?

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Have you no memory of what I said when I was with you, giving you word of these things?
Bible in Worldwide English You remember that I told you these things when I was still with you.
Easy English .
Easy-to-Read Version–2008 I told you before that all these things would happen. Remember?
God's Word[™] .
Good News Bible (TEV) Don't you remember? I told you all this while I was with you.
The Message .
NIRV .
New Life Version .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Don't you remember that I told you this while I was still with you?
The Living Bible .
New Berkeley Version .
New Century Version .
New Living Translation .
The Passion Translation Don't you remember that when I was with you I went over all these things?
UnfoldingWord Simplified T. I am sure that you remember that I kept telling you these things while I was still with you there in Thessalonica.
Williams' New Testament .

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version Don't you remember that as I was still with you, I was telling you these things?
Common English Bible .
Len Gane Paraphrase .
A. Campbell's Living Oracles .
New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament Do not you remember how, when I was with you, I used to speak to you of all this?

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Do you not remember that I used to tell you these things when I was still with you?
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Evangelical Heritage V. .
Revised Ferrar-Fenton Bible .
Free Bible Version .
God's Truth (Tyndale) .
Holman Christian Standard .

International Standard V	Don't you remember that I repeatedly told you about these things when I was still with you?
Lexham Bible	.
Montgomery NT	Do you not recall that I often told you this, when I was with you?
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Surely you remember when I was still with you that I always told you these things.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not? [You*] remember for still Being to you* these [I] said [to] you*...
Alpha & Omega Bible	. was telling
Awful Scroll Bible	Are yous not mindful, certainly-of-what being yet with yous, I was instructing to yous these-same things?
Concordant Literal Version	.
exeGesés companion Bible	Remember you not, still being with you, I worded these to you?.
Orthodox Jewish Bible	.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	.
Jonathan Mitchell NT	.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.

The Voice .

Bible Translations with Many Footnotes:

Lexham Bible	Do you not remember that while [Here “while ” is supplied as a component of the participle (“were”) which is understood as temporal] we were still with you, we were saying these things to you?
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering’s New T.	(Don’t you remember that I used to tell you these things while still with you?) ⁶ (6) Evidently eschatology was in the roster of subjects that Paul normally covered in his teaching.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	You _p do remember that, being yet with you _p , I said these things to you _p , do you _p not?
Berean Literal Bible	Do you not remember that, being yet with you, I was saying these things to you?
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Do you not remember that while still being with you, I was speaking to you about these things?
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young’s Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	Don’t you remember that when I was still with you, I told you these things?
Worrell New Testament	.
Young’s Updated LT	.

The gist of this passage:

2Thessalonians 2:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
Thayer tells us that this negative is used <i>in direct questions expecting an affirmative answer.</i>			
μνημονεύω (μνημονεύω) [pronounced <i>mna-mon-YOO-oh</i>]	<i>to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, to keep in mind; to make mention of</i>	2 nd person plural, present active indicative	Strong's #3421
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ἔτι (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
ὄν/ουσα/ον (ὄν/οὔσα/όν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ὑμᾶς (ὑμᾶς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: Do you not keep on remembering that, still being with you (all),...

Sometimes the negative above is used in direct questions which expect an affirmative answer. In this case, Paul wishes that they remembered, but obviously they do not, as he is writing to them about these things.

Paul is really asking them, *how exactly did you get off track? Did someone send a letter claiming that it was from us? Did a persuasive speaker come to your local church? What exactly happened?*

2Thessalonians 2:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ταῦτα (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

2Thessalonians 2:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, imperfect active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...I was telling you (all) these things.

The imperfect tense means, Paul told these things to the Thessalonians before; and now he finds himself telling them these things again. Therefore, the eschatological material covered in this epistle and the previous one Paul already taught them.

Another thing: these means that Paul told them about future events. Eschatology was a very important topic of Paul's early teaching.

2Thessalonians 2:5 **Do you not keep on remembering that, still being with you (all), I was telling you (all) these things.** (Kukis nearly literal translation)

The question is certainly, *why was eschatology an important topic of Jesus was not going to return for at least 2100 years?*

To answer this question, first off, they did not know when Jesus was returning and Paul did not know. They did not, at any point in time, compare Nero to the prophecies of the future and think, "Nero is such a bad dude that we must be in the end times."

But someone at Thessalonica took a position like that. And this sent the believers there into a tailspin. Jesus is going to be here tomorrow or next week, so what do we do? How do we handle our final affairs?

I suspect that it was very likely that people started talking about the persecutions and suggested, that the rapture had already come, because their lives were very difficult at the moment. This approach made so much sense to some of the Thessalonians that, despite Paul's excellent teaching, they began to behave as if Jesus was going to rapture them tomorrow or next week. Their doctrine was problematic and their application of doctrine was problematic.

2Thessalonians 2:5 **Don't you remember that I taught you these things when I was there?** (Kukis paraphrase)

Paul has already, in one way, explained that the rapture would take place first, then the Tribulation would begin. Now, he will say the same thing, but from a different approach.

And now, the (thing) holding back you (all) have seen to the uncovering [of] him in the time of him. For the mystery now keeps on working of the lawless (one), the one keeps on holding back now until out of a midst he might arise.

2Thessalonians
2:6–7

Now, you have (all) known the holding back to his revealing in his time; for the mystery of the lawless one now keeps on working, [as] the one who now keeps on holding back until he might rise (up).

Now, you are all aware of how the lawless one is being restrained in order to reveal him in his dispensation; for even now, the mystery of the lawless one continues to operate, but now one keeps restraining him until the time that he might be known.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And now, the (thing) holding back you (all) have seen to the uncovering [of] him in the time of him. For the mystery now keeps on working of the lawless (one), the one keeps on holding back now until out of a midst he might arise.
Complete Apostles Bible	And now you know that which is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will continue until one arises from out of the midst.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And now, ye know what hindereth his being manifested in his time. For the mystery of the evil One already beginneth to be operative: and only, if that which now hindereth shall be taken from the midst;...
Original Aramaic NT	And now you know what controls, that he may be revealed in his time. The mystery of evil has even now begun to work within, only if that which now controls will be taken from the midst;...
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And now it is clear to you what is keeping back his revelation till the time comes for him to be seen. For the secret of evil is even now at work: but there is one who is keeping back the evil till he is taken out of the way.
Bible in Worldwide English	And you know what is holding that evil man back. He will not be seen until it is his time to be seen. The plan to make people wrong has already begun to work. But someone is holding back that plan. He will stop the law-breaker for a time.
Easy English Easy-to-Read Version–2008	. And you know what is stopping that Man of Evil now. He is being stopped now so that he will appear at the right time. The secret power of evil is already working in the world now. But there is one who is stopping that secret power of evil. And he will continue to stop it until he is taken out of the way.

God's Word™	You know what it is that now holds him back, so that he will be revealed when his time comes. The mystery of this sin is already at work. But it cannot work effectively until the person now holding it back gets out of the way.
Good News Bible (TEV)	Yet there is something that keeps this from happening now, and you know what it is. At the proper time, then, the Wicked One will appear. The Mysterious Wickedness is already at work, but what is going to happen will not happen until the one who holds it back is taken out of the way.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	You already know what is holding this wicked one back until it is time for him to come. His mysterious power is already at work, but someone is holding him back. And the wicked one won't appear until that someone is out of the way.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Now you are aware of the ruling power so that he may be fully revealed when his time comes. For the mystery of lawlessness is already active, but the one who prevails will do so until he is separated from out of the midst.
UnfoldingWord Simplified T.	You also know that there is something that is preventing this man from showing himself to everybody now. He will not be able to show himself until the time that God will allow him to. Although Satan is already secretly causing people to reject God's laws, the one who is preventing this man from revealing himself now will continue to prevent him until God removes him.
Williams' New Testament	So now you know the power that is holding him back, that he is to be unveiled at His own appointed time. For the secret power of lawlessness is already at work, but only until he who is holding it back has been gotten out of the way.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And now you realize the <i>thing</i> that holds <i>it</i> down for the "for him to be uncovered in his own time" <i>part</i> . You see, the secret of crime is already active. The <i>one</i> who holds down now only <i>exists</i> until it will become out of <i>the</i> middle.
Common English Bible	.
Len Gane Paraphrase	And now you know what holds this back, that he might be revealed in his proper time. For the mystery of lawlessness is already working only held back until he, who holds back, is taken out of the way.
A. Campbell's Living Oracles	And you know what now prevents his being revealed until his proper time. For already the mystery of iniquity secretly works, only till he who now restrains, be taken out of the way;...
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And you know now what the restraining influence is which prevents his appearing before his appointed time. Wickedness, indeed, is already at work in secret; but only until he who at present restrains it is removed out of the way.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Now you know what's keeping him in check, because he will be revealed for what he is at the appropriate time.* For the secret ways of lawlessness* are already at work; however he who now restrains it will continue to do so until he is out of the way.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	And now you know what is restraining him until he is revealed at his appointed time. For the mystery of lawlessness is already working, only there is just now one who is restraining it until he passes out of the way.
Leicester A. Sawyer's NT	And now you know what hinders him from being revealed in his time. For the mystery of wickedness already works, [God] only restrains it just now, till it shall be out of the way; and then shall the wicked one be revealed, whom the Lord will consume with the breath of his mouth and destroy with the brightness of his coming, whose coming is according to the power of Satan, with all power and miracles and false prodigies and with every unrighteous deceit among those who are destroyed, because they received not the love of the truth that they might be saved. Vv. 8–10 are included for context.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And you now know what is restraining him that he might be revealed in his time. Because the hidden thing of lawlessness is already operative: only he who at this time restrains, will do so, until he [Elijah] that appears in history is taken out of the way.
Weymouth New Testament	And now you know what restrains him, in order that his true character may be revealed at his appointed time. For lawlessness is already at work in secret; but only until the man who is now exercising a restraining influence is removed, and then the Lawless one will be revealed, whom the Lord Jesus will sweep away with the tempest of His anger, and utterly overwhelm by the awful splendour of His Coming. V. 8 is included for context.
Wikipedia Bible Project	Likewise, presently, you see withholding such that this might be revealed at the proper time. For this hidden concept of unrighteousness is showing itself already at work, but is presently detained until it comes into existence from amongst us.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And now you know what has prevented him, for being revealed in his time. For the mystery of lawlessness is already working, until He who is now the obstacle, is taken out of the way.
Holy New Covenant Trans.	And now, you know what is holding the lawless man back — he must be revealed at the proper time. Lawlessness is already working in secrecy. Someone is holding it back. Until that changes, nothing will happen.
The Scriptures 2009 Tree of Life Version	. And you know what now holds back, for him to be revealed in his own time. For the mystery of lawlessness is already operating; only there is one who holds back just now, until he is taken out of the way.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and now the [thing] holding [You*] have seen to the+ to be revealed him in the [of] himself time The for Mystery now works [of] the lawlessness only The [One] {is} Holding {it} now until from [thing] middle [He] may become...
Alpha & Omega Bible	AND YOU KNOW WHAT RESTRAINS HIM NOW, SO THAT IN HIS TIME HE WILL BE REVEALED. FOR THE MYSTERY OF LAWLESSNESS IS ALREADY AT WORK; ONLY HE WHO NOW RESTRAINS WILL DO SO UNTIL HE IS TAKEN OUT OF THE WAY. †Dan. 13:1. Michael the archangel is the restrainer & is currently {in July 2016} standing guard over the church as well as The Throne of GOD in Heaven. But he will be told by GOD to step aside to allow Assad to take the Seat of GOD in the Temple of GOD in Heaven. At that time, the 5th Seal will be opened & the martyrdom of the true church will begin in full force. Revelation 12).
Awful Scroll Bible	Surely now you have perceived who is holding-along-down, for him to be brought-out-of-suppression from-within his fixed time. For the secret of law-lessness itself, undertakes- assuredly-then -from-among, only He is now being accordingly-held, until he shall come about out of the midst.
Concordant Literal Version	And now you are aware what is detaining, for him to be unveiled in his own era." For the secret of lawlessness is already operating. Only when the present detainer may be coming to be out of the midst,...
exeGesés companion Bible	And now you know what holds back his being unveiled in his season. For the mystery of torah violations already energizes: he alone holds back until he becomes from your midst.
Orthodox Jewish Bible	Yet you have da'as of what is holding back and restraining [Anti-Moshiach] now, so that he [Anti-Moshiach] may be unveiled and revealed in his own time. For the Sod HaMufkarut (Mystery of Lawlessness) is already working; only he who holds back and restrains just now will do so until he is out of the way.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible	.
An Understandable Version	[But] for now, there is something holding him back [i.e., holding back the man of lawlessness from emerging, See verses 3-4], and you people know what it is. [It is restraining him] so that he will not be revealed until his own [due] time. For this mysterious lawlessness is already at work [or, "this lawlessness is already secretly

The Expanded Bible
Jonathan Mitchell NT

at work”]; but the one who is holding it back [will continue to do so] until he is removed.

.
And now you know (have seen and are aware of) the thing continuously holding down in a firm grasp (detaining, restraining) unto the [situation for] him to be uncovered (unveiled; disclosed) in his own fitting situation (or: proper occasion; suitable season; fertile moment).

For the secret (hidden purpose; mystery) of the lawlessness (pertaining to the condition of being without law; which is the unlawfulness; having the character of being violation of the Law; whose source is the contrariness to custom) is already continuously working within (operating; energizing), [yet] only until the one (or: man; [note: masculine article]) continuously holding down in a firm grasp (detaining; restraining) at the present moment can birth himself (bring himself to be; = separate himself) forth from out of the midst.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

And you know that which restrains him now, so that he will be revealed in his own time. For the mystery of lawlessness is at work already; only the one who now restrains [Or “restrains it” (referring to the “mystery of lawlessness”; or “restrains him” (referring to the “man of lawlessness” in v. 3)] will do so until he is out of the way, [Literally “out of the midst”]...

NET Bible®

New American Bible (2011)
The Passion Translation
Rotherham’s Emphasized B.
The Spoken English NT

And you know what’s now holding him back-so that he can be revealed in his own time.

Because the secret of lawlessness is already at work. It’s just that someone’s holding him back-until he gets out of the way.^h

^h. Or “only there is one that holds him back, until he is gone from among us”. See John 13:30; 1Jn. 2:18-19.

Wilbur Pickering’s New T.

The Restrainer

So now you know what is restraining, to the end that he⁷ may be revealed at his own time. For the mystery of the lawlessness is already at work;⁸ only He who now restrains will do so until He removes Himself.⁹

(7) The man of sin.

(8) Why ‘mystery’ and why ‘the’ lawlessness? After Christ’s victory on the cross, demonstrated by His resurrection, and His taking back the ‘keys’ (Rev. 1:18), Satan had to go ‘underground’. He is behind all human lawlessness and foments it in all sorts of ways, but his master plan is under wraps, hence a ‘mystery’.

(9) Perhaps more literally, ‘gets Himself out of the middle’ (the verb γίνομαι is inherently middle in voice).

Literal, almost word-for-word, renderings:

A Faithful Version

And now you understand what is holding him back in order for him to be revealed in his own set time. For the mystery of lawlessness is already working; only there is one Who is restraining at the present time until it arises out of the midst.

Analytical-Literal Translation

And now, you, know the [thing] restraining, for him to be revealed in his own time. For the secret [or, mystery] of lawlessness is already supernaturally working, only

the one [or, the One] now restraining [will continue to do so] until he [or, He] comes [or, appears] out of [the] midst.

Berean Literal Bible

And now you know that which is restraining for his being revealed in his time. For the mystery of lawlessness is working already; *there is* only the *one* at present restraining it, until he might be *gone* out of the midst.

Bond Slave Version

. withhold

C. Thomson updated NT

.

Charles Thomson NT

And you know what it is which now restraineth, to the end that he may be revealed in his own time. For the mystery of this iniquity is now in operation, but there is one who yet restraineth. When he is out of the way, ...

Context Group Version

.

English Standard Version

.

Far Above All Translation

And now you know the restraining *factor* in him being revealed in his own time. For the mystery of lawlessness is already at work, except that *there is* the *one who is* currently doing the restraining until he emerges from the arena.

Green's Literal Translation

.

Literal New Testament

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

And now you^o know what is holding *him back*, *that* he may be revealed in his *own* time. For* the mystery of the lawlessness is already working; only *there is* one holding *it* back now, until he should become from the midst *of us*.

Modern KJV

And now you know what holds back, for him to be revealed in his own time. For the mystery of lawlessness is already working, only he is now holding back until it comes out of the midst.

New American Standard

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible

And now you(p) know what withholdeth, that he might be revealed in his time. For the mystery of iniquity (lawlessness) is already at work: only He who now holds back will hold him back, until He is taken out of the way.

Revised Young's Lit. Trans.

.

Updated Bible Version 2.17

.

A Voice in the Wilderness

And now you know what is restraining, that he may be unveiled in his own time. For the mystery of lawlessness is already at work; only He is now restraining, until it is raised from out of the midst.

Webster's Translation

.

World English Bible

.

Worrell New Testament

.

Young's Updated LT

.

The gist of this passage:

6-7

2Thessalonians 2:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
nun (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568

2Thessalonians 2:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
katechō (κατέχω) [pronounced kaht-EH-khoh]	<i>holding back, detaining, restraining; holding in a firm grasp, having in full and secure possession; the one hindering; possessing, having clear title to</i>	neuter singular, present active participle, accusative case	Strong's #2722
eidō (εἶδω) [pronounced I-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	2 nd person plural, perfect active indicative	Strong's #1492

Translation: Now, you have (all) known the holding back...

The Thessalonians are all aware of something; they all see it; they have all observed it. The thing that they have observed is the holding back or the restraining of. In context, the holding back or restraining is applied to the man of lawlessness (and behind him would be Satan and his demon corps).

Even though the Thessalonians are clearly suffering from persecution and difficulties—as is Paul—there is some sort of restraint being exercised; there is a hindering or a restraining taking place.

What or who is exercising this restraint? Who is holding the absolute evil in check right now? This would be God the Holy Spirit, operating within the believers on the earth, without, and protection provided by God, His plan, and His holy angels. Why is this taking place? God is protecting His holy ones, us; those who are in His Son. We deal with all kinds of difficulties in time, but there are restraints on those forces which are against us.

Theoretically, what would remove all of these restraints? If all believers were removed, then God would have no reason to put any restraints upon Satan and his demon army, apart from keeping some of the human race alive.

Now, although I have indicated that there are a number of things in place which protect us on this earth, the focus of this passage is on the restraining ministry of God the Holy Spirit. He is specifically here, in all of us, and He provides the protection and holding back of the forces who are aligned against us.

Even though there are many forces aligned against us, the focus of this passage is one particular person, the man of sin, spoken of in vv. 3–4. So, strictly speaking, this passage is about the restraining ministry of God the Holy Spirit; and how the man of sin wants to no longer be restrained, but break out and be revealed.

2Thessalonians 2:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

2Thessalonians 2:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokaluptô (ἀποκαλύπτω) [pronounced ap-ok-al- OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	aorist passive infinitive	Strong's #601
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...to his revealing...

This holding back continues until the point where he—the man of sin—is revealed.

2Thessalonians 2:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2540

Translation: ...in his time;...

The man of sin will be revealed in his own time, in his own dispensation, in his own epoch, in his own season. So, there is a particular chunk of time when the man of sin is revealed.

2Thessalonians 2:6 **Now, you have (all) known the holding back to his revealing in his time;...** (Kukis nearly literal translation)

What is presently happening—and the Thessalonians all know this—is the restraining ministry of God the Holy Spirit. They are facing pressures and oppression, but it could be far, far worse. But, at some point, the man of sin will be revealed, and this will take place in his epoch, which would be the Tribulation.

As many Christians have reasoned, *if the man of sin is revealed in the Tribulation, and the Tribulation is only 7 years (cut short) long, he has to exist before that.* And this is all very true and very accurate. But then, they make the wrong application, *let's figure out who this dude is.* If we know the rapture is coming up in the next week or the next month, sure, that would be a fascinating thing to do. But the rapture is imminent, meaning, there is no prophecy to first be fulfilled.

Let's say that Israel rebuilt their Temple—would that be the sign? Of course not! Israel could rebuild the Temple, it could be destroyed, and they could rebuild it again. There is the distinct possibility that the Temple could be rebuilt in the first year of the Tribulation. There is the possibility that nation Israel could be destroyed and, at a later time, spring up again. God made it clear that no man knows the day or the hour of the rapture; so we are wasting our time trying to determine when it is going to occur.

Now, could a pastor-teacher teach a message and suggest that, of the leaders and nations today, these could be the ones who fit into the prophecies of Daniel and John? This is fine, as long as he makes it clear that this is for illustrative purposes only. On many occasions, R. B. Thieme, Jr. taught, if this were the Tribulation, then this group would be the king of the north and his army, the revived Roman empire, the king of the south and his kingdom, etc. But he always made it clear that he was simply illustrating what the application would be, *if this were the Tribulation.*

As a matter of interest, at one time, when Bob was giving these illustrations, I wondered to myself, how would revived Roman empire turn against the Jews? Because at that time, there were still many Christian influences in Europe and they were sympathetic toward the Jew. However, now these countries have absorbed millions of Arabs, and they do not tend to be sympathetic toward the Jew. That change in Europe does not mean that the rapture is about to occur; it just means that world events could change rapidly, so that everything fits into place. Many of these world events could take place during the Tribulation.

2Thessalonians 2:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
mustêrion (μυστήριον) [pronounced <i>moos-TAY-ree-on</i>]	<i>hidden thing, secret, mystery; cultic, fraternal or religious secrets</i>	neuter singular noun; nominative case	Strong's #3466
êdê (ἤδη) [pronounced <i>AY-day</i>]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
energêō (ἐνεργέω) [pronounced <i>en-erg-EH-oh</i>]	<i>to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative</i>	3 rd person singular, present middle indicative	Strong's #1754
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

2Thessalonians 2:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anomia (ἀνομία) [pronounced an-om-EE-a]	<i>lawless, without law, lawlessness</i>	feminine singular noun; genitive/ablative case	Strong's #458

Translation: ...for the mystery of the lawless one now keeps on working,...

At this point in time, the mystery of the lawless one continues working; continues in operation. At this point, I would understand this to be Satan and not the man of sin. The man of sin was not alive during Paul's writing; and, based upon the inspiration and accuracy of the Scriptures, Paul must be talking about some other than the man of sin.

The word *mystery* generally applies to Church Age doctrines. Although Satan was certainly alive and functioning during the previous ages, the Church Age has certainly kicked up the pace, as all believers are now indwelt by the Holy Spirit; and all believers, potentially, can function as a part of the plan of God.

Given the attacks and oppression that the Thessalonians and Paul have endured, it is clear that Satan is working through various men against them.

2Thessalonians 2:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
katechô (κατέχω) [pronounced kaht-EH-khoh]	<i>holding back, detaining, restraining; holding in a firm grasp, having in full and secure possession; the one hindering; possessing, having clear title to</i>	masculine singular, present active participle, nominative case	Strong's #2722
Notice that this is a masculine singular rather than a neuter singular (as it is in v. 6).			
árti (ἄρτι) [pronounced AR-tee]	<i>now, just now, this moment; now at this time, at this very time, this moment</i>	adverb	Strong's #737

Translation: ...[as] the one who now keeps on holding back...

At this point in time, the Holy Spirit is holding back or restraining Satan and his evil designs. He has some freedom and he can certainly cause some damage, but Satan does not have free reign at this time. Living in a world where Satan has nearly no restraints on him would be a very ugly place to be.

2Thessalonians 2:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	neuter singular adjective; genitive/ablative case	Strong's #3319
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096

Translation: ...until he might rise (up).

God the Holy Spirit continues to restrain Satan, but when all believers are removed from the earth, most of Satan's restraints are removed. The one rising up or coming about is doubly fulfilled in Satan and in the man of sin.

One of the great changes in the world that will take place at the rapture is, there are various client nations to God right now. Certainly the United States; perhaps South Korea; and perhaps to a lesser extent, Australia and England. When believers are raptured out of this world, there are no more client nations, as there are no more believers in this world. And in a scant 7 years, no nation will have enough time to replenish itself with believers to be considered a client nation to God (I am not certain about Israel).

2Thessalonians 2:7 ...for the mystery of the lawless one now keeps on working, [as] the one who now keeps on holding back until he might rise (up). (Kukis nearly literal translation)

2Thessalonians 2:6–7 Now, you have (all) known the holding back to his revealing in his time; for the mystery of the lawless one now keeps on working, [as] the one who now keeps on holding back until he might rise (up). (Kukis nearly literal translation)

2Thessalonians 2:6–7 Now, you are all aware of how the lawless one is being restrained in order to reveal him in his dispensation; for even now, the mystery of the lawless one continues to operate, but now one keeps restraining him until the time that he might be known. (Kukis paraphrase)

As you may have noticed in the translations, there were a number of them which continued into v. 8. In fact, there are a few translations which go from v. 6 to v. 10 in a single breath.

I struggled to develop a good translation of v. 10, but I am not happy with the results. I felt structurally, the first half of v. 10 belonged with v. 9, but that left me with some difficulties of translating the second half of v. 10 (although I did not deviate from most of the literal translations).

And then will be uncovered the lawless one, who the Lord Jesus will execute by the breath of the mouth of Him and He will make [him] inoperative by the appearing of the presence of Him, who keeps on being the presence according to the working of the Santanas in every power and signs and wonders of deceit. And in every deception of unrighteousness the ones being lost before them, the love of the truth they did not receive in order to save them.

2Thessalonians
2:8–10

Then the lawless one will be revealed, [the man] who the Lord Jesus will execute with the breath of His mouth and He will make [him] ineffective [simply] by the manifestation of His presence. [This will happen to the one] whose coming is in accordance with the working of Satan, by every power and (by) signs and (by) deceitful wonders and by every unrighteous deception for those being lost. [This is] because they did not receive the love of the truth for the purpose of saving them.

Once the Holy Spirit is out of the way, the lawless one will be revealed, the man whom the Lord Jesus will destroy with the breath of His mouth. The Lord will make the lawless one ineffective simply by the manifestation of His presence. The lawless one will function in accordance with the working of Satan, harnessing every power, any sign, any deceitful wonder, and using any unrighteous deception to deceive those who are lost. The ones who are lost simply did not have any interest in the truth, which would have saved them.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And then will be uncovered the lawless one, who the Lord Jesus will execute by the breath of the mouth of Him and He will make [him] inoperative by the appearing of the presence of Him, who keeps on being the presence according to the working of the Santanas in every power and signs and wonders of deceit. And in every deception of unrighteousness the ones being lost before them, the love of the truth they did not receive in order to save them.
Complete Apostles Bible	And then the lawless one will be unveiled, whom the Lord will consume with the breath of His mouth, and will destroy by the brightness of His coming, whose coming is according to the working of Satan, with all power, signs, and lying wonders, and in all deception of unrighteousness among those who perish, because they did not receive the love of the truth, that they might be saved.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And then that wicked one shall be revealed: whom the Lord Jesus shall kill with the spirit of his mouth and shall destroy with the brightness of his coming: him Whose coming is according to the working of Satan, in all power and signs and lying wonders: And in all seduction of iniquity to them that perish: because they receive not the love of the truth, that they might be saved.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NTthen at length will that evil One be revealed; whom our Lord Jesus will consume by the breath of his mouth, and will bring to naught by the visibility of his advent. For the coming of that [evil One], is the working of Satan, with all power, and signs, and lying wonders, and with all the deceptiveness of iniquity, in them that perish; because they did not receive the love of the truth, by which they might have life.
Original Aramaic NT	And then that Evil One will be revealed, whom Our Lord Yeshua will consume with a breath of his mouth, and will destroy him by the revelation of his coming.

For the coming of that one is in the activity of Satan in all power, signs and false wonders,
And in all the error of evil which is in the perishing, because they did not receive the love of the truth in which they would have Life.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And then will come the revelation of that evil one, whom the Lord Jesus will put to death with the breath of his mouth, and give to destruction by the revelation of his coming; Even the one whose coming is marked by the working of Satan, with all power and signs and false wonders, And with every deceit of wrongdoing among those whose fate is destruction; because they were quite without that love of the true faith by which they might have salvation.
Bible in Worldwide English	Then that evil man will be seen. The Lord Jesus will kill him with the breath from his mouth. The coming of the Lord Jesus will be so bright and wonderful that it will put the evil man to an end. The coming of the evil man is the work of Satan. He will come in great power with signs that are not true, and wonderful things. And by his bad tricks he will fool people who are lost. They will not love the true message which would have saved them.
Easy English Easy-to-Read Version–2008	. Then that Man of Evil will appear. But the Lord Jesus will kill him with the breath that comes from his mouth. The Lord will come in a way that everyone will see, and that will be the end of the Man of Evil. When that Man of Evil comes, it will be the work of Satan. He will come with great power, and he will do all kinds of false miracles, signs, and wonders. The Man of Evil will use every kind of evil to fool those who are lost. They are lost because they refused to love the truth and be saved.
God's Word™	Then the man of sin will be revealed and the Lord Jesus will destroy him by what he says. When the Lord Jesus comes, his appearance will put an end to this man. The man of sin will come with the power of Satan. He will use every kind of power, including miraculous and wonderful signs. But they will be lies. He will use everything that God disapproves of to deceive those who are dying, those who refused to love the truth that would save them.
Good News Bible (TEV)	Then the Wicked One will be revealed, but when the Lord Jesus comes, he will kill him with the breath from his mouth and destroy him with his dazzling presence. The Wicked One will come with the power of Satan and perform all kinds of false miracles and wonders, and use every kind of wicked deceit on those who will perish. They will perish because they did not welcome and love the truth so as to be saved.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Then he will appear, but the Lord Jesus will kill him simply by breathing on him. He will be completely destroyed by the Lord's glorious return. When the wicked one appears, Satan will pretend to work all kinds of miracles, wonders, and signs. Lost

people will be fooled by his evil deeds. They could be saved, but they will refuse to love the truth and accept it.

The Living Bible
New Berkeley Version
New Century Version
New Living Translation
The Passion Translation

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Then the “outlaw” will be openly revealed, and the Lord will overthrow him by the breath of his mouth and bring him to an end by the dazzling manifestation of his presence. The presence of the “outlaw” is apparent by the activity of Satan, who uses all kinds of *counterfeit* miracles, signs, spurious wonders, and every form of evil deception in order to deceive those who are perishing because they rejected the love of the truth that would lead them to being saved.

UnfoldingWord Simplified T.

It is then that God will allow this man, who rejects God's laws completely, to show himself to everyone in the world. Then the Lord Jesus will speak a single command that will destroy him. Just by showing himself to everyone when he returns, Jesus will cause that man to become completely powerless.

But before Jesus destroys him, Satan will give that man very great power. As a result, he will do all kinds of supernatural miracles and amazing deeds, and many people will believe that God was making him able to do those things.

And by doing wicked deeds, that man will completely deceive those who are doomed to perish. He will be able to deceive them because they did not agree to love the true message about how Jesus could save them.

Williams' New Testament

Then the representative of lawlessness will be uncovered, and the Lord Jesus will destroy him with the breath of His mouth and put a stop to his operations by His appearance and coming; that is, the representative of lawlessness, whose coming is in accordance with the working of Satan, with his plenitude of power and pretended signs and wonders, and with a completely wicked deception for men who are on the way to destruction, because they refused to love the truth so as to be saved.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

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And then the criminal will be uncovered whom the Master Jesus will execute with the Spirit of His mouth and will make useless at the manifestation of His appearance, whose arrival (*the criminal's*) is in line with the Opponent's influence in every ability, indicators, and wonderful things of a lie, and in every fraud of *the* wrong way to the people being ruined for *the times* that they did not accept the love of the truth for the "for them to be rescued" *part*.

Common English Bible
Len Gane Paraphrase

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Then that Wicked will be revealed whom the Lord will completely destroy with the breath of his mouth and will reduce to nothing with the brightness of his coming. This one whose coming is according to the energy of Satan with all lying miracles, signs, and wonders. And [he comes] with all unrighteous power to deceive those who perish, because they didn't receive the love of the truth that they might be saved.

A. Campbell's Living Oracles

For already the mystery of iniquity secretly works, only till he who now restrains, be taken out of the way; and then shall that lawless one be revealed, whom the Lord Jesus will consume by the spirit of his mouth-with the brightness of his coming, he will, indeed, utterly destroy him, whose coming is according to the energy of Satan, with all the power, and signs, and wonders of falsehood; and with all the deceit of unrighteousness among the destroyed; because they did not embrace the love of the truth, that they might be saved. V. 7 is included for context.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament . Then will 'Wickedness Incarnate' appear, but the Lord Jesus will destroy him with the breath of his lips, and annihilate him by the splendor of his Coming. For at the Coming of the Lord there will be great activity on the part of Satan, in the form of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude--to the ruin of those who are on the path to destruction, because they have never received and loved the Truth to their own Salvation.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible . And then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of His mouth and annihilate by the majesty of His arrival. The coming of the lawless one will be accompanied by the working of Satan, with every kind of power, sign, and false wonder, and with every wicked deception directed against those who are perishing, because they refused the love of the truth that would have saved them.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version . Then the lawless one will be revealed, the one whom the Lord Jesus will wipe out, blowing him away,* destroying him by the brilliance of his coming. He (the lawless one) comes to do Satan's work, having all kinds of powers, using miracles, and performing amazing but deceptive displays. Using every type of evil trick he deludes those who are on their way to destruction, because they refused to love the truth and so be saved.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V . Then the lawless one will be revealed, whom the Lord [Some MSS read Lord Jesus] will destroy with the breath of his mouth, rendering him powerless by the manifestation of his coming.
 The coming of the lawless one [Lit. His coming] will be accompanied by the power of Satan. He will use every kind [Lit. In every kind] of power, including miraculous signs, lying wonders, and every type of evil to deceive [Lit. every evil deception] those who are dying, those who refused to love the truth that would save them. [Lit. so that they might be saved]

Lexham Bible .
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament . And then the Lawless One will be revealed. But the Lord Jesus will sweep him away with the breath of his mouth and will make him powerless by the splendor of his coming. For his coming will be when Satan is active in every sort of power and in false signs and wonders and in every kind of wicked deception of those who are perishing, because they did not receive the love of the truth so that they might be saved.

Leicester A. Sawyer's NT . For the mystery of wickedness already works, [God] only restrains it just now, till it shall be out of the way; and then shall the wicked one be revealed, whom the Lord will consume with the breath of his mouth and destroy with the brightness of his coming, whose coming is according to the power of Satan, with all power and miracles and false prodigies and with every unrighteous deceit among those who are destroyed, because they received not the love of the truth that they might be saved. V. 7 is included for context.

The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . And then will that Lawless be revealed, who the LORD will consume with the spirit of his mouth, and will destroy with the brightness of his Advent: Even him, whose coming is after the working of Satan with all power, signs and lying miracles, and with all deceit of unrighteousness in them that perish; because they received not the Love of the Truth, that they might be saved.
Weymouth New Testament	For lawlessness is already at work in secret; but only until the man who is now exercising a restraining influence is removed, and then the Lawless one will be revealed, whom the Lord Jesus will sweep away with the tempest of His anger, and utterly overwhelm by the awful splendour of His Coming. The appearing of the Lawless one will be attended by various miracles and tokens and delusive marvels-- for so Satan works-- and by every kind of wicked deception for those who are on the way to perdition because they did not welcome into their hearts the love of the truth, so that they might be saved. V. 7 is included for context.
Wikipedia Bible Project	And at that time this unrighteousness will be revealed which the Lord will destroy with the spirit of His mouth and put an end to it manifesting his presence. Whose presence is, according to the powerful work of the adversary, lying with all its powers and signs and miracles. And in all the deceitfulness of unrighteousness in those that perish, they instead do not take hold of the love of truth unto their own healing.
Worsley's New Testament	And then the wicked <i>one</i> shall be detected, whom the Lord will destroy by the breath of his mouth, and abolish by the brightness of his coming: who comes, through the efficacy of Satan, with all <i>kind of</i> lying power, and signs, and wonders, and with all iniquitous fraud, among those that shall perish; because they received not the love of the truth, by which they might be saved.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And then "the Lawless One" will be exposed, "whom our Master Yahshua will consume by the spirit of His mouth," and will destroy by the brightness of His presence. (Isa. 11:4) His coming is due to the working of Satan in all power and miraculous signs and lying wonders, and in all deceit of unrighteousness in those who will perish, because they did not receive the love of the truth in order for them to be saved.
Holy New Covenant Trans.	Only then will the lawless man be revealed. The Lord Jesus will kill him with a blast from his mouth. When Jesus comes with splendor, Jesus will destroy him. The lawless man will come with Satan's power. He will use all kinds of false powers, proofs, and miracles. There will be every kind of evil to fool the people who are being destroyed. Why? Because they did not give themselves to the truth expecting nothing in return, so that they could be saved.

The Scriptures 2009

And then the lawless one shall be revealed, whom the Master **shall consume with the Spirit of His mouth** Isaiah 11:4 and bring to naught with the manifestation of His coming. The coming of the *lawless one* is according to the working of Satan, with all power and signs and wonders of falsehood, and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved.

Tree of Life Version

Then the lawless one will be revealed. The Lord Yeshua will slay him with the breath of His mouth and wipe him out with the appearance of His coming. The coming of the lawless one is connected to the activity of satan, with all power and signs and false wonders, and with every kind of wicked deception toward those who are perishing. They perish because they did not accept the love of the truth so as to be saved.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and then will be revealed The [Man] Lawless whom The Lord Jesus will remove [by] the spirit [of] the mouth [of] him and [He] will release {him} [in] the appearance [of] the coming [of] him [of] whom is The Coming in work [of] the satan in every power and [in] signs and [in] wonders [of] lie and in every deception [of] wrong [to] the [men] being lost for whom* the love [of] the truth not [They] receive to the+ to be saved them...

Alpha & Omega Bible

THEN THAT WICKED ONE WILL BE REVEALED WHOM THE LORD WILL SLAY WITH THE BREATH OF HIS MOUTH AND BRING TO AN END BY THE APPEARANCE OF HIS COMING; †(Paul is quoting from Isaiah 11:4 & Isaiah 30:31 where it clearly identifies the end time Son of Perdition, "the antichrist" as the Assyrian, King of Syria, Bashar Assad. This also refers to Rev. 19:15 to Rev. 19:21) THAT IS, THE ONE WHOSE COMING IS IN COPPERATION WITH THE STRONG WORK OF SATAN, WITH ALL POWER AND SIGNS AND DECEIVING WONDERS, †(Compare "power & signs & wonders" with Matt. 24:24 to Matt. 24:31 & Rev. 13:13 to Rev. 13:15 "Coming" is Greek word #3952 "parousia." It is a technical term for a royal visit from a King or his official representative. It is never used to describe just someone going or coming causally. This Greek word is used 24 times in the New Testament. It is used only 5 times when referring to Paul, Titus or others coming as official representatives of The Kingdom. 1Cor. 16:17, 2Cor. 7:6 to 2Cor. 7:7, 2Cor. 10:10, Phl 1:26, Phl 2:12 It is used 17 times when referring to THE Second Coming of JESUS Christ. It is the same Greek word for The Real Coming of JESUS Christ which Paul refers to in verse one of this chapter. Assad's coming from the sky is a false {lying} sign compared to Matt. 24:30 and the 6th seal & true sign of Jesus' true coming. Assad comes from the sky with power. That's much more than just standing on the Temple Mount & also much more than siting in a temple on Earth. Rev. 12:3 says that Assad's war in Heaven will be a sign that will appear in Heaven. Some people believe that the antichrist will be seen or appear in the sky/Heaven via an electronic device called "Project Blue Beam" which is a projection of light or a laser. But it's important to understand that we are not wrestling against flesh & blood. Eph. 6:12. Assad is NOT human, but rather a fallen angel. He does NOT need any electronic device to pretend to be seen in Heaven. Rev. 16:13, Isaiah 14:13, Ezek. 28:2, Dan. 9:10 to Dan. 9:11) AND WITH ALL THE DECEPTION OF WICKEDNESS FOR THOSE WHO PERISH, BECAUSE THEY DID NOT RECEIVE THE LOVE OF THE TRUTH SO AS TO BE SAVED.

Awful Scroll Bible

Indeed as-when-at-that time, he law-less will be brought-out-of-suppression, whom the Lord will take-out with the Breath of His mouth, and will render- him - accordingly-idle, by the exposing-upon of His being-besides,

of whom his being-besides, is according to the undertakings-from-among of the Adversary, from-within all manner of powers and signs and false wonders, and from-within all manner of deceit of in-justice, from-among them perishing-away, over against they welcome not the Dear Love of that Un-concealed, for them to be preserving sound.

Concordant Literal Version For the secret of lawlessness is already operating. Only when the present detainer may be coming to be out of the midst, then will be unveiled the lawless one (whom the Lord Jesus will despatch with the spirit of His mouth and will discard by the advent of His presence), whose presence is in accord with the operation of Satan, with all power and signs and false miracles"

exeGeses companion Bible and with every seduction of injustice among those who are perishing, because they do not receive the love of the truth for their salvation." V. 7 is included for context.

And then that torah violator is unveiled, whom Adonay consumes with the spirit of his mouth and inactivates with the epiphany of his parousia - whose parousia is after the energizing of Satan in all dynamis and signs and lying omens, and in all delusion of injustice in them who destruct:

Orthodox Jewish Bible for they receive not the love of the truth to save them. And then the Ish HaMufkarut (the Man of Lawlessness [Anti-Moshiach]) will be revealed, whom HaAdon [Moshiach Yehoshua, Malachi 3:1; Ps 110:1; Dan 7:13-14] will destroy by the RUACH (YESHAYAH 11:4) of His mouth and will wipe out at the appearance of His Bi'as (HaMoshiach, His Parousia, Coming).

The Bi'as Anti-Moshiach (Coming, Parousia, of Anti-Moshiach) is according to the working of Hasatan with all false ko'ach (power) and otot (signs) and pseudo moftim (wonders),

And with all deception of resha (wickedness) for those who are perishing, because they were not being mekabel (receiving) the Ahavas HaEmes (Love of the Truth) so that they have the Geulah deliverance.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version . And then the lawless person [See verse 3] will be revealed, the one whom the Lord Jesus will destroy with the breath of His mouth and bring to an end by the brilliant appearance of His presence [i.e., at His second coming]. The coming [of this lawless person] is according to the work of Satan, [and will be] attended by all kinds of powerful [i.e., miraculous] signs and false wonders, and all kinds of wicked deception toward those people who are perishing [spiritually], because they refused to love the truth so they could be saved.

The Expanded Bible
Jonathan Mitchell NT

. And then (at that time) the lawless person (the unlawful one; the one without law; the man who violates the Law; the person being contrary to custom) will be uncovered (unveiled; disclosed), whom the Lord Jesus will take back up again (or: lift up; reading 'anaireo' with Nestle, Tasker & Concordant texts; Griesbach & other MSS read 'analisko': consume, use up, expend) by the Spirit (Breath-effect) of His mouth, and will deactivate (render inoperative and useless; make inert) by the manifestation (the bringing of light upon and setting in full and clear view, causing an appearance) of his (or: its; or: His) presence –

whose presence is continuously existing in correspondence to (or: in line with; in the sphere of; on the level of) the adversary's (opponent's; or: satan's) in-working

activity (or: is constantly in accordance with the operation of the “adversary” or satan), **in all power** (or: within all ability) **as well as signs and wonders of falsehood** (or: which are a lie), **and within every deception** (delusion; seduction) **of the injustice** (wrong; thing that is not the way pointed out and which is not right) **within the folks continuously or repeatedly being lost** (or: by the folks progressively destroying themselves) **in return for which** (or: in the place of which) **they do** (or: did) **not take unto themselves and welcomely receive the love of, and from, the truth** (or: Truth's love; the Love which is Truth and Reality; or: an appreciation of and affection for reality), **into the [situation for] them at some point to be suddenly delivered** (restored to health and wholeness; rescued; saved; restored to the original state and condition).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .

And then the Lawless One is going to be revealed. He's the one that the Lord Jesus "is going to wipe out with the breath from his lips".ⁱ Jesus is going to do away^j with him by his appearance when he comes.

This guy's coming is in line with the operation of Satan. It'll be with all kinds of power, and false miracles^k and wonders.

And there'll be all kinds of dishonest trickery. It'll be aimed at those who are ruined,^l because they haven't accepted the love of the truth that would've resulted in their salvation.^m

^{i.} Lit. "with the breath of his mouth"; Isaiah 11:4; Job 4:9. Some mss lack the name "Jesus".

^{j.} Lit. "...lips," and do away".

^{k.} Lit. "signs".

^{l.} Lit. "...wonders, and with all deception of unrighteousness for those being lost".

^{m.} Lit. "...the truth, for them to be saved".

Wilbur Pickering's New T.

And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and abolish by the splendor of His coming;¹⁰ that one's coming is according to the working of Satan with all power¹¹ and signs and lying wonders, and with all wicked deception among those who are wasting themselves,¹² because they did not receive the love of the truth¹³ so that they might be saved.

(10) Note that "His coming" is subsequent to the revelation of the man of sin and the events he will usher in, and that revelation is subsequent to the departure of the Restrainer. So if the Rapture is linked to the Restrainer's departure, the Lord's "coming" is a distinct, subsequent occurrence.

(11) When Satan fell he did not lose his power.

(12) The verb here, ἀπωλλυμι, often rendered 'to perish' (John 3:16 in KJV), is used in a variety of contexts, but I take the core meaning to be 'waste'. The participial form here is ambiguous as to voice, either middle or passive, but the basic form of the verb is middle. Eph. 1:5-14 makes clear that a basic objective of our redemption is that we be "to the praise of His glory", which was part of the original plan (Isaiah 43:7). Only as we live for the glory of God can we realize or fulfill our

potential, our reason for being. If you live for any other reason you are wasting yourself.

(13) The use of the verb 'receive' clearly implies an act of volition on their part; that love was offered or made available to them but they didn't want it; they wanted to be able to lie and to entertain lies told by others. But the consequences of such a choice are terrible; they turned their back on salvation.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation .
 And then the lawless [one] will be revealed, whom the Lord will consume with the breath of His mouth and will destroy by the appearance of His Arrival, of whom is his [i.e., the lawless one's] arrival according to [the] supernatural working of Satan, in all power and signs and wonders of deceit [fig., counterfeit miracles], and in all deception of the unrighteousness among the ones perishing, because they did not receive the love of the truth for them to be saved.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

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 For the mystery of this iniquity is now in operation, but there is one who yet restraineth. When he is out of the way, then will be revealed that lawless one, whom the Lord will consume with the breath of his mouth. With the brightness of his coming he will indeed put a stop to the operations of him, whose coming is according to the energy of satan, with' all the power, and signs, and wonders of falsehood, and with all the deceit of this unrighteousness among them who perish. Because they did not embrace the love of the truth that they might be saved; for this cause therefore God will send them the energy of delusion, that they may believe this falsehood; that all may be condemned who have not believed the truth, but have taken pleasure in unrighteousness. Vv. 7, 11–12 are included for context.

Context Group Version

And then shall be revealed the lawless one, whom the Lord Jesus shall kill with the breath of his mouth, and bring to nothing by the obvious revelation of his royal arrival {or presence; gr. Parousia}; [even he], whose royal arrival {or presence; gr. Parousia} is according to the working of the Adversary with all power and signs and lying wonders, and with all deceit of decadence {or injustice} for those that perish; because they did not receive the allegiance of the truth, that they might be rescued.

English Standard Version

Far Above All Translation

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 And then the lawless one will be revealed, whom the Lord will destroy with the breath of his mouth, and will annihilate, at the manifestation of his coming, *him* whose coming is with Satanic energizing, with all *kinds of* power and signs and lying miracles, and with all *kinds of* unjust deceit among those *who are on the road* to being lost, because they did not receive the love of the truth, which was for them to be saved.

Green's Literal Translation

Literal New Testament

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 AND THEN WILL BE REVEALED THE LAWLESS [ONE], WHOM THE LORD WILL CONSUME WITH THE BREATH OF HIS MOUTH, AND ANNUL BY THE APPEARING OF HIS COMING;
 WHOSE IS COMING ACCORDING TO [THE] WORKING OF SATAN IN EVERY POWER AND SIGNS AND WONDERS OF FALSEHOOD,
 AND IN EVERY DECEIT OF UNRIGHTEOUSNESS IN THEM THAT PERISH,
 BECAUSE THE LOVE OF THE TRUTH THEY RECEIVED NOT FOR TO BE SAVED THEM.

Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020

And then the lawless one will be revealed, whom the Lord will be consuming with the breath of his mouth and will be doing-away-with *him* by the appearing of his presence; *even he*, whose presence is according-to the working of the Adversary in every power and in signs and in lying wonders, and in all deception of unrighteousness in the ones who are perishing, because they did not accept the love* of the truth, *that* they might be saved.

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible

And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit (spirit) of His mouth, and shall destroy with the brightness of His coming--even him, whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all the deceit of unrighteousness in those who are perishing 1Co. 1:18, because they received not the love of the truth, that they might be saved.

Revised Young's Lit. Trans. .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament

And then shall be revealed the lawless one, whom the Lord Jesus will slay with the breath of His mouth, and will bring to nought by the manifestation of His presence; *him* whose coming is according to the working of Satan in all power and signs and lying wonders, and in all deceit of unrighteousness to those who perish; because they received not the love of the truth, that they might be saved.

Young's Updated LT .

The gist of this passage:
 8-10

2Thessalonians 2:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τότε (τότε) [pronounced <i>TOH-teh</i>]	<i>then, at that time, when</i>	adverb	Strong's #5119
αποκαλύπτō (ἀποκαλύπτω) [pronounced <i>ap-ok-al-OOP-toe</i>]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	3 rd person singular, future passive indicative	Strong's #601
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

2Thessalonians 2:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anomos (ἄνομος) [pronounced <i>AHN-om-oss</i>]	<i>lawless; outside the law; (negatively) not subject to (the Jewish) law; (by implication) a gentile, wicked, without law, transgressor, unlawful</i>	masculine singular adjective, nominative case	Strong's #459

Translation: Then the lawless one will be revealed,...

Once the restraining ministry of the Holy Spirit is removed—that is, all believers will be removed from the earth—then and only then will the lawless one be revealed (that is, the man of sin).

The implication is, he is not revealed until that time; so the idea of trying to figure out who he might be and how close we are to the rapture is a total waste of time.

2Thessalonians 2:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Jesus is found in the Westcott Hort text; but not in the Byzantine Greek text or in the Scrivener Textus Receptus.

anairéō (ἀναιρέω) [pronounced <i>an-ahee-REH-oh</i>]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 rd person singular, future active indicative	Strong's #337
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Although given the same morphology, there is a different spelling of this verb in the Byzantine Greek text and the Scrivener Textus Receptus.

tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
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2Thessalonians 2:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πνευμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
στομα (στόμα) [pronounced STOHH-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[the man] who the Lord Jesus will execute with the breath of His mouth...

At the second advent, when the Lord returns to the earth, Jesus will kill this man by the breath of His mouth.

Logically, this man would be going after all the believers on the earth at this point in time, and he would be trying to destroy them.

2Thessalonians 2:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katargeō (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	3 rd person singular, future active indicative	Strong's #2673
τῆ (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ἐπιφάνεια (ἐπιφάνεια) [pronounced eh-p-if-AHN-ī-ah]	<i>an appearing, an appearance; a manifestation</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2015
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

2Thessalonians 2:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parousía (παρουσία) [pronounced <i>par-oo-SEE-ah</i>]	<i>advent, presence; the coming, arrival; the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God</i>	feminine singular noun; genitive/ablative case	Strong's #3952
Although this word occurs 24 times in the New Testament, it seems to be used in particular books: 4x in Matthew (all in Matt. 24), 4x in 1 & 2Corinthians, 7x in 1 & 2Thessalonians, and 3x in 2Peter.			
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and He will make [him] ineffective [simply] by the manifestation of His presence.

The power that this man has will be rendered ineffective simply by the Lord's presence.

2Thessalonians 2:8 Then the lawless one will be revealed, [the man] who the Lord Jesus will execute with the breath of His mouth and He will make [him] ineffective [simply] by the manifestation of His presence. (Kukis nearly literal translation)

2Thessalonians 2:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced <i>how</i>]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
parousía (παρουσία) [pronounced <i>par-oo-SEE-ah</i>]	<i>advent, presence; the coming, arrival; the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God</i>	feminine singular noun; nominative case	Strong's #3952
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

2Thessalonians 2:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐνέργεια (ἐνέργεια) [pronounced en-ERG-i-ah]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; accusative case	Strong's #1753
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Σατανᾶς (Σατανᾶς) [pronounced sat-an-AS]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanas</i>	masculine singular proper noun, accusative case	Strong's #4567

Although there is the form we are familiar with, simply *Satan*, that form only occurs once in the NT.

Translation: [This will happen to the one] whose coming is in accordance with the working of Satan,...

The man of sin will arrive on the scene in accordance with the working of Satan. I mentioned earlier that much of what we were talking about is related to Satan and his demon army; and this confirms that understanding.

2Thessalonians 2:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
πάσῃ (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
δύναμις (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411

Translation: ...by every power...

God originally gave Jesus, and later His Apostles, great powers; and many believed in Him as a result. This time, in the Tribulation, the power will be given to Satan and to this man of sin.

No doubt, there are some restraints upon Satan during this time; but it will appear as though there are no restraints on him (very similar to the time when Satan looked to destroy the life of Job).

2Thessalonians 2:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
σημεῖα (σημεῖα) [pronounced say-MY-ah]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; dative, locative or instrumental case	Strong's #4592

Translation: ...and (by) signs...

Satan and the man of sin will be able to perform signs and miracles.

2Thessalonians 2:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τέρατα (τέρατα) [pronounced TEHR-at-ah]	<i>wonders, miracles, prodigies, omens</i>	neuter plural noun, dative, locative or instrumental case	Strong's #5059
ψεῦδος (ψεῦδος) [pronounced PSYOO-doss]	<i>a lie, deceit; conscious and intentional falsehood; in a broad sense, whatever is not what it seems to be; of perverse, impious, deceitful precepts</i>	neuter singular noun, genitive/ablative case	Strong's #5579

Translation: ...and (by) deceitful wonders...

He will be able to perform all sorts of deceitful wonders.

2Thessalonians 2:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐν (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
πάσῃ (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
ἀπάτῃ (ἀπάτῃ) [pronounced ap-AT-ay]	<i>deception, deceit, deceitfulness; delusion</i>	feminine singular noun; dative, locative or instrumental case	Strong's #539

2Thessalonians 2:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, genitive/ablative case	Strong's #93
tois (τοῖς) [pronounced toïç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	masculine plural, present middle/passive participle, dative, locative or instrumental case	Strong's #622

Translation: ...and by every unrighteous deception for those being lost.

The man of sin will be able to use every unrighteous deception before those who are lost and perishing.

2Thessalonians 2:9–10a [This will happen to the one] whose coming is in accordance with the working of Satan, by every power and (by) signs and (by) deceitful wonders and by every unrighteous deception for those being lost. (Kukis nearly literal translation)

2Thessalonians 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anti (ἀντί) [pronounced an-TEE]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
hôn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

2Thessalonians 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts</i>	feminine singular noun, accusative case	Strong's #26
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
dechomai (δέχομαι) [pronounced DEKH-om-ahee]	<i>to receive, to accept; to take</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #1209

Translation: [This is] because they did not receive the love of the truth...

Those who are deceived—the ones who are perishing—have no interest in the truth. They do not love the truth. Whatever is real and truthful, they are willing to reject.

Illustration: People who believe that they are really women but born into a man's body (or vice versa) completely deny reality; they do not love the truth.

2Thessalonians 2:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	aorist passive infinitive	Strong's #4982
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...for the purpose of saving them.

If they loved the truth, then they could be saved. God would give them the truth and they would believe it. However, they have no interest in the truth.

2Thessalonians 2:10b-c [This is] because they did not receive the love of the truth for the purpose of saving them. (Kukis nearly literal translation)

2Thessalonians 2:8–10 Then the lawless one will be revealed, [the man] who the Lord Jesus will execute with the breath of His mouth and He will make [him] ineffective [simply] by the manifestation of His presence. [This will happen to the one] whose coming is in accordance with the working of Satan, by every power and (by) signs and (by) deceitful wonders and by every unrighteous deception for those being lost. [This is] because they did not receive the love of the truth for the purpose of saving them. (Kukis nearly literal translation)

2Thessalonians 2:8–10 Once the Holy Spirit is out of the way, the lawless one will be revealed, the man whom the Lord Jesus will destroy with the breath of His mouth. The Lord will make the lawless one ineffective simply by the manifestation of His presence. The lawless one will function in accordance with the working of Satan, harnessing every power, any sign, any deceitful wonder, and using any unrighteous deception to deceive those who are lost. The ones who are lost simply did not have any interest in the truth, which would have saved them. (Kukis paraphrase)

And because of this, keeps on sending them the God a working of wandering in order to believe them the lie; that were judged all of the (ones) having not believed the truth but being well-pleased with the injustice.

2Thessalonians
2:11–12

Because of this, God keeps on sending to them deceitful energy in order that they believe the lie. [This is] so that all of them are judged [for] not believing the truth but being well-pleased with unrighteousness.

Because they took no interest in the truth, God continues sending them a deceitful energy so that they believe the lie. The result is, they will be judged for not believing the truth, given that they are well-pleased with unrighteousness.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) And because of this, keeps on sending them the God a working of wandering in order to believe them the lie; that were judged all of the (ones) having not believed the truth but being well-pleased with the injustice.

Complete Apostles Bible And because of this, God will send them strong delusion, in order for them to believe the lie, so that they all might be damned who did not believe the truth, but delighted in unrighteousness.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) . Therefore God shall send them the operation of error, to believe lying: That all may be judged who have not believed the truth but have consented to iniquity.

V. Alexander's Aramaic

Eastern Aramaic Manuscript .

James Murdock's Syriac NT Therefore God will send upon them the operation of deception, that they may believe a lie;

and that they all may be condemned, who believe not the truth, but have pleasure in iniquity.

Original Aramaic NT Because of this, God sent them the activity of delusion that they would believe lies. And all those who believed not the truth, but chose evil, will be judged.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And for this cause, God will give them up to the power of deceit and they will put their faith in what is false: So that they all may be judged, who had no faith in what is true, but took pleasure in evil.

Bible in Worldwide English That is why God lets them be fooled so that they will believe what is not true. They will all be judged. I mean the people who have not believed in the true message but who wanted to do what is wrong.

Easy English .
Easy-to-Read Version–2008 So God will send them something powerful that leads them away from the truth and causes them to believe a lie. They will all be condemned because they did not believe the truth and because they enjoyed doing evil.

God's Word™ That's why God will send them a powerful delusion so that they will believe a lie. Then everyone who did not believe the truth, but was delighted with what God disapproves of, will be condemned.

Good News Bible (TEV) And so God sends the power of error to work in them so that they believe what is false. The result is that all who have not believed the truth, but have taken pleasure in sin, will be condemned.

The Message .
NIRV .
New Life Version .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. So God will make sure that they are fooled into believing a lie. All of them will be punished, because they would rather do evil than believe the truth.

The Living Bible .
New Berkeley Version .
New Century Version .
New Living Translation .
The Passion Translation

Because of this, God sends them a powerful delusion that leads them to believe what is false. So then all who found their pleasure in unrighteousness and did not believe the truth will be judged.

UnfoldingWord Simplified T. So God will enable this man to easily deceive them, so that they will believe what this man falsely claims that he is. The result will be that God will judge and condemn all those who refused to believe the truth about the Messiah, people who instead enjoyed doing everything that is wicked.

Williams' New Testament This is why God sends them a misleading influence till they actually believe what is false, so that all who have refused to believe the truth but have chosen unrighteousness instead might be condemned.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . And because of this, God sends them influence of a misleading lie for the "for them to trust in the lie" <i>part</i> , so that they might be judged, all the people who didn't trust the truth, but who were pleased by the wrong way.
Common English Bible Len Gane Paraphrase	. For this reason God will send them strong delusion, so that they would believe a lie, and that they might all be damned, who did not believe the truth but had pleasure in unrighteousness.
A. Campbell's Living Oracles	For this cause, God will send them strong delusion, that they may believe a lie; that all may be condemned who have not believed the truth, but have taken pleasure in iniquity.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . That is why God places them under the influence of a delusion, to cause them to believe a lie; So that sentence may be passed on all those who refuse to believe the Truth, but delight in wickedness.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	. For this reason, God will send them a powerful delusion so that they will believe the lie, in order that judgment will come upon all who have disbelieved the truth and delighted in wickedness.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version Because of this God sends them a convincing delusion so that they put their trust in the lie.* As a result everyone who did not trust in the truth will be condemned, for they preferred what is evil.
God's Truth (Tyndale) Holman Christian Standard International Standard V Lexham Bible Montgomery NT For this reason God is sending on them an energy of delusion, that they should put faith in a falsehood; so that they all should be condemned, who are faithless to the truth, but take pleasure in evil.
NIV, ©2011 Riverside New Testament	. For this reason God sends to them a deceptive influence so that they believe a lie, that all who have not believed the truth but have delighted in wickedness may be condemned.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text	. . . For this reason God is sending them a work of error so that they would believe a lie. The result is that they will all be judged, those who did not believe the truth but instead took pleasure in unrighteousness.
Urim-Thummim Version Weymouth New Testament	. And for this reason God sends them a misleading influence that they may believe the lie; in order that all may come under judgement who have refused to believe the truth and have taken pleasure in unrighteousness.
Wikipedia Bible Project	And for this reason, God shall insert powerful errors into the lie that they believe such that all will be at odds with one other who don't believe the truth but think this unrighteousness seems good.

Worsley's New Testament *And for this cause God will send upon them the efficacy of error, so that they shall themselves believe the lie: that they may all be condemned, who believed not the truth, but had pleasure in iniquity.*

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible—1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible *And because of this, YAHWEH will send to them a working of deception, for them to believe the lie, that those not believing in the truth, but who have delighted in unrighteousness all may be damned.*

Holy New Covenant Trans. *This is why God sends them a deceiving power so that they will believe the lie. Then all people who did not believe the truth will be condemned. They enjoyed sin.*

The Scriptures 2009 *And for this reason Elohim sends them a working of delusion, for them to believe the falsehood,^b in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.*

Tree of Life Version *^bSee also John 9:39, John 12:40, Acts 7:42, Rom. 1:24-28.
 For this reason God sends them a delusional force, to lead them to believe what is false, so that they may be judged—all those who did not believe the truth but delighted in wickedness.*

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament *...and because of this sends [to] them The God work [of] error to the+ to believe them the lie that may be judged All The [Men] not Believing the truth but Favoring the wrong...*

Alpha & Omega Bible *2Th 2:11 FOR THIS REASON THEOS (The Alpha & Omega) WILL SEND UPON THEM A STRONG DECEPTION¹⁶ SO THAT THEY WILL BELIEVE A LIE, †("Strong delusion" in the Greek is "plane energeia" which means a "deception by effective/strong power." The "Strong Delusion" is that some people will actually be able to see Assad in Heaven during the middle eastern war between NATO/USA & Assad. It will APPEAR as if this war is the Battle of Armageddon & the Coming of Christ. But it's actually the war of Revelation 12 where Satan & his angels including Assad wage war in Heaven & then are thrown back down onto the Earth & the Great Tribulation begins. The "lie" is that Assad is God/JESUS who has come in the sky. The lie is also the pre-tribulation rapture doctrine which makes his deception possible. A man claiming to be God, standing on the Temple Mount would not be effective to deceive the entire world. "For this reason": See the phrases "a lie" & "for this reason" in Rom. 1:25 to Rom. 1:26 & see also Isaiah 8:5 to Isaiah 8:8. Because people have rejected the truth that comes from His Spirit, and have*

¹⁶ They reference <http://www.isawthelightministries.com/templeStrongDelusion.html> This article, by the way, does not believe that the Temple will be rebuilt and that the man of sin is Bashar Assad (I am assuming that this reference is to the current leader of Syria).

chosen to believe the lies of the devil such as Christmas, Easter, Trinity & Pre-Trib rapture, JESUS will turn them over to what they have wrongly chosen & let them have all of these evil things in Assad & the consequences thereof.)

IN ORDER THAT THEY ALL MAY BE JUDGED WHO DID NOT BELIEVE THE TRUTH, BUT TOOK PLEASURE IN WICKEDNESS. †(It's my personal experience that the greatest majority of people are very gullible to all forms of deception, while at the same time, refuse to accept any or much truth. The people are COVERED in wickedness. Jesus is going to turn the people over to the wickedness that they have embraced.).

Awful Scroll Bible	Even because of this God will direct to them, the undertakings-from-among of being led astray, for them to be confiding on the lie, in order that they all shall be made condemned, the ones not confiding in that Un-concealed, however, supposing- it -good from-within in-justice.
Concordant Literal Version	And therefore God will be sending them an operation of deception, for them to believe the falsehood, that all may be judged who do not believe the truth, but delight in injustice."
exeGesés companion Bible	And for this cause Elohim sends them an energized seduction so that they trust a lie: to judge all who trust not the truth, who well-approve injustice.
Orthodox Jewish Bible	And for this reason Hashem sends to them a powerful madduchei shav (false enticement, delusion) in order that they believe what is sheker . [MELACHIM ALEF 22:22] This is for the tachlis (purpose) of condemning to Onesh [Gehinnom] all the ones who have no emunah in HaEmes, but instead have had delight in resha.
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And this is the reason that God sends them a strong delusion [to influence them]: It is so that they would believe the lie, in order that all those who have not believed the truth, but have taken pleasure in wrongdoing, would be condemned.
The Expanded Bible	.
Jonathan Mitchell NT	And so, because of this, God is continuously sending to (or: in) them an in-working (or: operation) of wandering (or: which is the source of being caused to stray; which has the character of error and deception) into the [situation for] them to believe, and to trust, the lie, to the end that all those not believing the Truth (or: having conviction of or trusting the reality), but rather approving and delighting in injustice (inequity; the thing that is not right), may (or: can; would) at some point be sifted, separated and decided about (or: judged).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	And because of this, God sends them a powerful delusion [Literally "a working of deceit"] so that they will believe the lie, in order that all may be condemned who did not believe the truth, but delighted in unrighteousness.
NET Bible®	.
New American Bible (2011)	.

The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Believing 'the lie' Yes, because of this God will send them an active delusion ¹⁴ so that they will believe the lie ¹⁵ and so that all may be condemned who have not believed the truth but have taken pleasure in wickedness. ¹⁶ (14) Notice the sequence: first they reject the love of the truth; it is as a consequence of that choice that God sends the delusion. The implication is that there is a point of no return; God sends the delusion so that they may be condemned. The only intelligent choice is to embrace the truth! (15) Perhaps "the lie" is best illustrated in our day by the theory of evolution: "There is no Creator"—so there won't be any accounting; so you can do what you feel like. (16) 'Taking pleasure in wickedness' involves rejecting the Truth of a moral Creator who will demand an accounting.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	And for this reason God will send to them a supernatural working of deception, for them to believe the lie, so that they shall be judged, all the ones not having believed the truth, <u>but</u> the ones having delighted in unrighteousness.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	And for this cause God sends them a working of error, that they should trust a lie: that they all might be judged who did not trust the truth, but had pleasure in decadence {or injustice}.
English Standard Version	.
Far Above All Translation	And for this reason God will send them a deluding force so that they believe the lie, in order that all those <i>who have</i> not believed the truth, but taken satisfaction in unrighteousness, may be judged.
Green's Literal Translation	.
Literal New Testament	AND ON ACCOUNT OF THIS WILL SEND TO THEM GOD A WORKING OF ERROR, FOR TO BELIEVE THEM WHAT [IS] FALSE, THAT MAY BE JUDGED ALL WHO BELIEVED NOT THE TRUTH, BUT DELIGHTED IN UNRIGHTEOUSNESS.
Literal Standard Version	And now, you have known what is restraining, for his being revealed in his own time, for the secret of lawlessness already works, only the [one] now restraining [will do so] until he may come out of [the] midst, and then the lawless one will be revealed, whom the LORD will consume with the Spirit of His mouth, and will nullify at the appearance of His coming, whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all deceitfulness of the unrighteousness in those perishing, because they did not receive the love of the truth for their being saved, and because of this God will send to them a working of delusion, for their believing the lie, that they may be judged—all who did not believe the truth, but were well pleased in the unrighteousness. Vv. 6–10 are included for context.
Modern English Version	.

Modern Literal Version 2020 *And because of this, God will be sending them a working of error, *that* they should believe in the lie; in-order-that they all might be judged who did not believe in the truth, but were delighted in unrighteousness.*

Modern KJV .
 New American Standard .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

11-12

2Thessalonians 2:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
πέμπω (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	3 rd person singular, present active indicative	Strong's #3992
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

2Thessalonians 2:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enérgeia (ἐνέργεια) [pronounced en-ERG-i-ah]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; accusative case	Strong's #1753
plánē (πλάνη) [pronounced PLAHN-ay]	<i>a wandering, a straying about; one led astray from the right way, roams hither and thither; mental straying; deceit; error</i>	feminine singular noun; genitive/ablative case	Strong's #4106

Translation: Because of this, God keeps on sending to them deceitful energy...

Because of this refers back to the previous passage, which reads: Then the lawless one will be revealed, [the man] who the Lord Jesus will execute with the breath of His mouth and He will make [him] ineffective [simply] by the manifestation of His presence. [This will happen to the one] whose coming is in accordance with the working of Satan, by every power and (by) signs and (by) deceitful wonders and by every unrighteous deception for those being lost. [This is] because they did not receive the love of the truth for the purpose of saving them. (2Thessalonians 2:8–10; Kukis nearly literal translation)

The supernatural power which is sent by God is designed to deceive; but it is designed to deceive those who do not have the love of the truth.

Illustration: Today, in public schools which will not give your child an aspirin without your expressed permission, sometimes take part in helping your child get an abortion or to begin taking powerful medicines to stop the natural production of hormones (without parental permission or even knowledge). This should be obviously wrong; but it is not.

Illustration: It ought to be flat out obvious that complete government control and socialism are wrong; but a huge segment of our population (I would guess between 10 and 20%) are in favor of these things. These are people who have no interest in the truth.

In the Tribulation, God will allow great power to be used to support lies and deceit. To be clear, not everyone will be fooled by these things.

2Thessalonians 2:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	aorist active infinitive	Strong's #4100

2Thessalonians 2:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow- TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pseûdos (ψεῦδος) [pronounced PSYOO- doss]	<i>a lie, deceit; conscious and intentional falsehood; in a broad sense, whatever is not what it seems to be; of perverse, impious, deceitful precepts</i>	neuter singular noun, genitive/ablative case	Strong's #5579

Of its 9 occurrences in the New Testament, this word occurs twice in this chapter.

Translation: ...in order that they believe the lie.

God will send power which can be used to support deception; so that people will have even further support of believing the lie.

The lie, in the Tribulation, will be whatever the man of sin says. In the Tribulation, remember, this man will be identified, by those who believe the truth (those who believe the Word of God).

2Thessalonians 2:11 **Because of this, God keeps on sending to them deceitful energy in order that they believe the lie.** (Kukis nearly literal translation)

2Thessalonians 2:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person plural, aorist passive subjunctive	Strong's #2919
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

2Thessalonians 2:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, aorist active participle; nominative case	Strong's #4100
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; accusative case	Strong's #225

Translation: [This is] so that all of them are judged [for] not believing the truth...

Those who choose not to believe the truth will be judged for this choice.

2Thessalonians 2:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>being well-pleased [with], thinking well of; approving (an act); having approbation for (a person or thing); thinking good (well), having (taking) pleasure (in something), being willing</i>	masculine plural, aorist active participle, nominative case	Strong's #2106
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, dative, locative or instrumental case	Strong's #93

Translation: ...but being well-pleased with unrighteousness.

The problem for these who are judged is, they choose not to believe the truth and they are well-pleased with unrighteousness.

Illustration: Today, people are very pleased with doing anything that pops into their head as related to sex. They refuse to believe any of what they are doing or thinking is wrong, because they want to do it (or, they want to think about it). Therefore, they will support almost any lie which justifies their thinking.

Illustration: When homosexual behavior was becoming normalized, people who favored this would believe any lie and reject any suggestion that it might be immoral or unhealthy. So many people even today still believe that homosexual relationships are pretty much like heterosexual relationships; except they are just between people who are attracted to the same sex. There is a mountain of evidence that there are great differences between the two types of relationships and this information has been known for decades. On Facebook, I sometimes would post such scientific studies and I would *lose friends* for doing this. These people chose to reject what was true and, instead, believe the lie.

Illustration: Today, a significant portion of people want to smoke marijuana. They refuse to believe anything which suggests that smoking pot is immoral or bad for you. Therefore, they will believe the lie.

2Thessalonians 2:12 [This is] so that all of them are judged [for] not believing the truth but being well-pleased with unrighteousness. (Kukis nearly literal translation)

2Thessalonians 2:11–12 Because of this, God keeps on sending to them deceitful energy in order that they believe the lie. [This is] so that all of them are judged [for] not believing the truth but being well-pleased with unrighteousness. (Kukis nearly literal translation)

2Thessalonians 2:11–12 Because they took no interest in the truth, God continues sending them a deceitful energy so that they believe the lie. The result is, they will be judged for not believing the truth, given that they are well-pleased with unrighteousness. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Offers Thanks for the Believers in Thessalonica and Encourages Them

Now we, (even) we, keep on being indebted to be grateful to the God always concerning you (all), brothers; loved (ones) by a Lord that chose you (all) the God from a beginning for salvation by consecration of a Spirit and (by) faith of truth; unto which He called you (all) through the gospel of us for a preserving of glory of the Lord of us, Jesus Christ. Consequently then, brothers, keep on standing firm and hold fast to the precepts which you (all) were taught, whether through a word or through an epistle of us.

2Thessalonians
2:13–15

Now we, (even) we, keep on being obligated to be grateful to the God for you (all), brothers; [as you are] loved by the Lord that the God chose you (all) from the beginning for the purpose of salvation by means of the purification of the Spirit and (by means of) of the truthful assurance; unto which [truth] He called you (all) through our gospel for the purpose of the glorious possession from our Lord Jesus Christ. Consequently then, brothers, stand firm [in this faith] and hold fast to the precepts which you (all) were taught [from us], whether through a teaching or through a letter from us.

We are divinely obligated to be thankful to God for all of you, brothers, because you are loved by the Lord because God chose you from the beginning for salvation by means of the cleansing of the Holy Spirit and by means of honest assurance. He called you to this truth through our gospel message, receiving His Divine assurance from our Lord Jesus Christ. Therefore, stand firm, brothers, in this assurance and hold fast to the precepts which we taught you, sometimes verbally and sometime by letter.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now we, (even) we, keep on being indebted to be grateful to the God always concerning you (all), brothers; loved (ones) by a Lord that chose you (all) the God from a beginning for salvation by consecration of a Spirit and (by) faith of truth; unto which He called you (all) through the gospel of us for a preserving of glory of the Lord of us, Jesus Christ. Consequently then, brothers, keep on standing firm and hold fast to the precepts which you (all) were taught, whether through a word or through an epistle of us.
Complete Apostles Bible	But we are obligated to give thanks to God always for you, brothers beloved by the Lord, because God chose you from the beginning for salvation, through sanctification of the Spirit and belief in the truth, to which He called you through our gospel, for the obtaining of the glory of our Lord Jesus Christ. So then, brothers, stand fast and hold to the traditions which you were taught, whether by word or our letter.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you firstfruits unto salvation, in sanctification of the spirit and faith of the truth: Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast: and hold the traditions, which you have learned, whether by word or by our epistle.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But we are bound to give thanks to God always, on your account, my brethren beloved of our Lord, that God hath from the beginning chosen you unto life, through sanctification of the Spirit, and through faith in the truth. For unto these it was, that God called you by our preaching; that ye might be the glory to our Lord Jesus the Messiah. Therefore, my brethren, be established, and persevere in the precepts which ye have been taught, whether by word or by our epistle.
Original Aramaic NT	But we are indebted to thank God always for your persons, brethren, beloved of Our Lord, that God has chosen you from the beginning for Life by sanctification of The Spirit and by belief of the truth, For he has called you to these things by our evangelism, that you would be* glory to Our Lord Yeshua The Messiah. Therefore, my brethren, be established and hold the commandments fast that you have learned, whether by discourse or by our epistle.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But it is right for us to give praise to God at all times for you, brothers, loved by the Lord, because it was the purpose of God from the first that you might have salvation, being made holy by the Spirit and by faith in what is true: And in this purpose he gave you a part through the good news of which we were the preachers, even that you might have part in the glory of our Lord Jesus Christ. So then, brothers, be strong in purpose, and keep the teaching which has been given to you by word or by letter from us.
Bible in Worldwide English	My brothers, the Lord loves you. We should thank God for you always. Here is why. From the beginning God chose you to be saved. You were saved because the Spirit made you holy and because you believed the true message. God called you to be saved by the good news we brought you. He did this so that you would have some of the honour which the Lord Jesus Christ has. So my brothers, be strong. Hold on to the things we taught you by our words or by letter.
Easy English Easy-to-Read Version—2008	. Brothers and sisters, you are people the Lord loves. And we always thank God for you. That's what we should do, because God chose you to be some of the first people to be saved. You are saved by the Spirit making you holy and by your faith in the truth. God chose you to have that salvation. He chose you by using the Good News that we told you. You were chosen so that you can share in the glory of our Lord Jesus Christ. So, brothers and sisters, stand strong and continue to believe the teachings we gave you when we were there and by letter.
<i>God's Word</i> ™	We always have to thank God for you, brothers and sisters. You are loved by the Lord and we thank God that in the beginning he chose you to be saved through a life of spiritual devotion and faith in the truth. With this in mind he called you by the Good News which we told you so that you would obtain the glory of our Lord Jesus Christ. Then, brothers and sisters, firmly hold on to the traditions we taught you either when we spoke to you or in our letter.
Good News Bible (TEV)	We must thank God at all times for you, friends, you whom the Lord loves. For God chose you as the first to be saved by the Spirit's power to make you his holy people and by your faith in the truth. God called you to this through the Good News we preached to you; he called you to possess your share of the glory of our Lord Jesus Christ. So then, our friends, stand firm and hold on to those truths which we taught you, both in our preaching and in our letter.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	My friends, the Lord loves you, and it is only natural for us to thank God for you. God chose you to be the first ones to be saved. His Spirit made you holy, and you put your faith in the truth. God used our preaching as his way of inviting you to share in the glory of our Lord Jesus Christ. My friends, that's why you must remain faithful and follow closely what we taught you in person and by our letters.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	We always have to thank God for you, brothers and sisters, for you are dearly loved by the Lord. He proved it by choosing you from the beginning for salvation through

UnfoldingWord Simplified T.	<p>the Spirit, who set you apart for holiness, and through your belief in the truth. To this end he handpicked you for salvation through the gospel so that you would have the glory of our Lord Jesus Christ. So then, dear family, stand firm with a masterful grip of the teachings we gave you, either by word of mouth or by our letter.</p> <p>Our fellow believers, you whom our Lord Jesus loves, we should always thank God for you. We should do this because he chose you to be among the first people to believe in the truth about Jesus, among the first people that God would save, and to set you apart for himself by means of his Spirit.</p>
Williams' New Testament	<p>We thank God that he chose you as a result of our proclaiming the message about the Messiah to you, in order that God might honor you in some of the same ways that he honors our Lord Jesus the Messiah.</p> <p>So, our fellow believers, continue to strongly believe in the Messiah. Continue believing the true things that we have taught you when we spoke to you and wrote a letter to you.</p> <p>We ought always to be thanking God for you, brothers dearly loved by the Lord, because God chose you from the beginning for salvation through the Spirit's consecration of you and through your faith in the truth, and to this end He called you by our preaching of the good news, so that you may obtain the glory of our Lord Jesus Christ. So then, brothers, continue to stand firm and keep a tight grip on the teachings you have received from us, whether by word of mouth or by letter.</p>

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	<p>But we are obligated to always be thankful to God concerning you, brothers, who have been loved by <i>the</i> Master because God chose you from <i>the</i> beginning for rescue in sacredness of spirit and trust of truth, into which He also invited you through our good news into an acquisition of <i>the</i> magnificence of our Master Jesus, <i>the</i> Anointed King. So clearly, brothers, stand and hold on to the traditions that you were taught, whether through a message or through our letter.</p>
Common English Bible	.
Len Gane Paraphrase	<p>However we have a duty to always give thanks to God for you, brothers, beloved by the Lord, because God has chosen you to salvation from the beginning. That's why he called you by our gospel, to obtain the glory of our Lord Jesus Christ. Therefore, brothers, stand firm and hold on to the traditions that you were taught whether by our spoken word or our letter.</p>
A. Campbell's Living Oracles	<p>But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God has, from the beginning, chosen you to salvation, through sanctification of spirit, and belief of truth; to which he called you, by our gospel, that you might obtain the glory of our Lord Jesus Christ. Well, then, brethren, stand firm, and hold fast the traditions which you have been taught, whether by our word or letter.</p>
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	<p>But, Brothers, whom the Lord loves, it is our duty always to thank God about you, for, from the first, God chose you for Salvation through the purifying influence of the Spirit, and your belief in the Truth. To this you were called by the Good News which we brought you, to attain to the glory of our Lord Jesus Christ. Stand firm then, Brothers, and hold fast to the truths that we taught you, whether by word or by letter.</p>

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	But we just have to keep on thanking God for you, brothers and sisters loved by the Lord, because God from the beginning chose you to be saved through the Spirit who makes you right as you trust in the truth. This is what he called you to through the good news we shared with you, so that you could participate in the glory of our Lord Jesus Christ. So, brothers and sisters, stand firm, and hold on to what you've been taught, whether by what you were told, or through a letter from us.
God's Truth (Tyndale)	.	
Holman Christian Standard International Standard V	.	At all times we are obligated to thank God for you, brothers who are loved by the Lord, because God chose you to be the first fruits [Other mss. read from the beginning] for salvation through sanctification by the Spirit and through faith in the truth. With this purpose in mind, he called you through our proclamation of the [The Gk. lacks proclamation of the] gospel so that you would obtain the glory of our Lord Jesus, the Messiah. [Or Christ] So then, brothers, stand firm, and cling to the traditions that you were taught by us, either by word of mouth [Lit. by word] or by our letter.
Lexham Bible	.	
Montgomery NT	.	But for you, brothers, whom the Lord loves, I ought to give thanks to God continually, because God has chosen you from the beginning for salvation in consecration of the Spirit and belief of the truth. For this he called you through my gospel, so that you might obtain the glory of our Lord Jesus Christ. So, brothers, stand fast, and hold fast the teachings which you have been taught by me, whether by word of mouth or by letter.
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	But we ought to thank God always for you, brothers beloved by the Lord, because God from the beginning chose you to salvation by purification of spirit, and belief of the truth, to which he called you by our gospel, to obtain the glory of our Lord Jesus Christ. Therefore, brothers, stand firm, and hold the traditions which you have been taught, whether by word or by our epistle; and our Lord Jesus Christ himself, and our God and Father, who has loved us and given us eternal consolation and a good hope by grace, comfort and confirm your hearts in every good work and word. Vv. 16–17 are included for context.
The Spoken English NT	.	
UnfoldingWord Literal Text	.	But we should always give thanks to God for you, brothers loved by the Lord. For God chose you as the firstfruits for salvation in sanctification of the Spirit and belief in the truth. [Some other versions read, For God chose you from the first for salvation.] He called you to this through our gospel, that you might obtain the glory of our Lord Jesus Christ. So then, brothers, stand firm and hold tightly to the traditions that you were taught, whether by word or by our letter.
Urim-Thummim Version	.	
Weymouth New Testament	.	And from us thanks are always due to God on your behalf--brethren whom the Lord loves--because God from the beginning has chosen you for salvation through the Spirit's sanctifying influence and your belief in the truth. To this blessing God has called you by our Good News, so that you may have a share in the glory of our Lord Jesus Christ. So then, brethren, stand your ground, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter.

Wikipedia Bible Project Wikipedia ends its translation of 2Thessalonians with v. 12.
Worsley's New Testament . steady

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible But we ought to thank YAHWEH always concerning you, brothers, beloved by YAHWEH, because YAHWEH chose you from the beginning to salvation in sanctification of the Spirit and through a true faith, to which He called you through our preaching, to be the glory of our Master Yahshua Messiah. So, then, brothers, stand firm and strongly hold the commandments you were taught, whether by word or by our epistle.

Holy New Covenant Trans. But we should always thank God for you, brothers. The Lord gives himself to you, for your good, expecting nothing in return. God planned for you to be saved. You are His first crop. You believed the truth, and the Spirit made you holy. Using our Good News, God called you into this. He wanted you to have the glory of our Lord Jesus Christ. So, brothers, stand firm! We have spoken to you and written a letter. Hold onto the things we taught you.

The Scriptures 2009 But we ought to give thanks to Elohim always for you, brothers, beloved by the Master, because Elohim from the beginning chose you to be saved – in set-apartness of Spirit, and belief in the truth^c – unto which He called you by our Good News, for the obtaining of the esteem of our Master עשויה Messiah. So, then, brothers, stand fast and hold the traditions which you were taught, whether by word or by our letter.
^cSee Eph. 1:4.

Tree of Life Version But we should always give thanks to God for you, brothers and sisters loved by the Lord, because God chose you as firstfruits for salvation through sanctification by the Ruach and belief in the truth. He called you to this salvation through our proclaiming the Good News, for you to gain the glory of our Lord Yeshua the Messiah. So then, brothers and sisters, stand firm and hold on to the traditions which you were taught, whether by word of mouth or by our letter.

Weird English, ©18t English, Anachronistic English Translations:

Accurate New Testament ...We but owe to thank the god always about you* Brothers Having Been Loved by lord for chooses you* The God {to be} fruit (first) to saving in purity [of] spirit and [in] faith [of] truth to which and [He] calls you* through the news (good) [of] us to acquisition [of] recognition [of] the lord [of] us jesus Christ then so Brothers stand! and hold! the traditions whom* [You*] are taught whether through word whether through letter [of] us...

Alpha & Omega Bible BUT WE SHOULD ALWAYS GIVE THANKS TO THEOS (*The Alpha & Omega*) FOR YOU, BRETHREN BELOVED BY THE LORD, BECAUSE THEOS (*The Alpha*

& Omega) HAS CHOSEN YOU FIRST-FRUITS FOR SALVATION THROUGH SANCTIFICATION BY THE SPIRIT AND FAITH IN THE TRUTH. IT WAS FOR THIS HE CALLED YOU THROUGH OUR GOSPEL, TO THE OBTAINING OF THE GLORY OF OUR LORD JESUS CHRIST. SO THEN, BRETHREN, STAND FIRM AND HOLD TO THE TEACHINGS WHICH YOU WERE TAUGHT, WHETHER BY SPOKEN WORD OR BY EPISTLE (letter) FROM US. †(Compare to vs. 1-2 & context of chapter, Don't fall away by the false teaching of a pre-tribulation rapture. I believe that the great falling away, Apostasy, as been occurring & increasing ever since the pre-trib rapture doctrine started in the 1800's but will peak when Assad appears in Heaven.)

Awful Scroll Bible

What is more, we ought to give-good-favors, as-when-at-all *times* to God, concerning yous of the same-womb, having been Dearly Loved by the Lord, certainly-of-who God Himself from the beginning, chose yous for Deliverance from-within the Awfulness of the Breath, and confidence in that Un-concealed, to which He calls yous by our announcing-of-the-Good-Tidings, to the preparing-over of the Splendor of our Lord Jesus, the Anointed One. So then consequently yous of the same-womb, be standing sure and be seizing that being given-before, which yous are being taught, whether by word or by our arranged-upon *letter*.

Concordant Literal Version

Now we ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God prefers you from the beginning for salvation, in holiness of the spirit and faith in the truth, into which He also calls us through our evangel, for the procuring of the glory of our Lord Jesus Christ." Consequently, then, brethren, stand firm, and hold to the traditions which you were taught by us, whether through word or our epistle."

exeGesés companion Bible

And we we are always indebted to eucharistize to Elohim for you brothers, beloved of Adonay, because from the beginning Elohim selected you to salvation in holiness of the Spirit and trust of the truth: whereto he called you through our evangelism, to the acquiring of the glory of our Adonay Yah Shua Messiah. So, brothers, stand firm; and empower the traditions doctinated to you - whether through word - whether through our epistle.

Orthodox Jewish Bible

But we ought always to offer hodayah (thanksgiving) and make brachot to Hashem concerning you, Achim b'Moshiach, ahuvei Hashem, because Hashem chose you as bikkurim (first fruits) for the Geulah through mekudash b'Ruach HaKodesh (being set apart as holy in the Ruach HaKodesh) and through emunah in HaEmes. This is HaEmes to which Hashem called you through our Besuras HaGeulah to the obtaining of the kavod of Rebbe Melech HaMoshiach Adoneinu Yehoshua. So then, Achim b'Moshiach, stand fast and hold fast to the [orthodox Jewish] emunah, the Moshiach's pnimiyus hatorah that was handed over and transmitted to you, which you were taught, whether by divrei pinu (words of our mouth) or by our iggeret hakodesh.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version But we ought to thank God for you always, brothers [*who are*] dearly loved by the Lord, because God has chosen you from the beginning [*Note: Some manuscripts use the Greek word for “first fruits” instead of “beginning” here, but it is difficult to know in what sense the Thessalonian Christians were “first”, in order to be saved through being set apart by the Holy Spirit and through belief of the truth [of the Gospel]. He called you [to this salvation] through our Gospel message, in order that you could obtain the splendor of our Lord Jesus Christ [in heaven]. So then, brothers, stand firm [in the faith], and hold onto the [inspired] traditions which you were taught, whether by word [of mouth] or by a letter from us.*]

The Expanded Bible
Jonathan Mitchell NT

.
However we, ourselves, are presently indebted (or: continuously owing) to be constantly expressing gratitude to God (or: speaking of the goodness of grace and the well-being of the favor in God) always, concerning you: brothers (= fellow believers) having been loved continuing to be unambiguously accepted by the Lord [= Yahweh or Christ] because God chose you for Himself, from [the] beginning, unto deliverance, [other MSS: God selected and took you in preference {to be} a firstfruit into a restoration to the original state and condition (or: into the midst of health and wholeness; {leading you} unto rescue and salvation)], in a setting-apart of spirit and faith which has the character of truth (or: a making sacred from Breath-effect and trust from reality; or: in union with Spirit's differencing and Truth's faith), on into which, through our message of goodness, ease and well-being, He also called you folks [other MSS: us] into an encompassing (or: forming an encirclement; establishing a perimeter; creating a surrounding, and thus a procuring) of the glory (or: which is the glory; from the manifestation which calls forth praise) of our Lord, Jesus Christ (or: [the] Anointed).

Consequently, then, brothers (= fellow believers; = family), you continuously stand firm and stationary (or, as an imperative: progressively make a stand; habitually stand firm) and you continuously have (or, imperative: progressively get) in your strength – with a masterful grip – the things handed alongside (transmissions; traditions) which you were taught, whether through a word (or: [the] Logos; a thought or an idea; a message) or through our letter.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Stand Firm and Hold Fast

But we ought to give thanks to God always concerning you, brothers *dearly* loved by the Lord, because God has chosen you *as* first fruits for salvation by the sanctification of the Spirit and faith in the truth, for which *purpose* he called [Some manuscripts have “he also called”] you through our gospel for the obtaining of the glory of our Lord Jesus Christ. So then, brothers, stand firm and hold fast to the traditions which you were taught, whether by *spoken* word or by letter from us.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

Stand Firm!

But we have to thank God all the time for you, brothers and sisters. You're dear to the Lord!ⁿ Because God chose you for salvation as a first offering of the harvest-through the Spirit's work of making you holy,^o and through your belief in the truth. This is what God has called you to, through the good news that we preach.^p You're

called to have the glory of our Lord Jesus Christ. So now, brothers and sisters, stand firm. And hold onto the traditions that you've been taught by us—whether by word of mouth or by letter.

ⁿ. Lit. “brothers and sisters loved by the Lord”.

^o. “The Spirit’s work of making you holy”—traditionally: “sanctification of the Spirit”.

^p. Lit. “through our good news”.

Wilbur Pickering’s New T.

To be Saved is Different

Now we are obligated to always give thanks to God about you, brothers loved by the Lord, because from the beginning God chose you into salvation, through sanctification of spirit and belief in truth, to which¹⁷ He called you through our gospel, so as to obtain the glory of our Lord Jesus Christ. So then, brothers, stand firm and hold to the traditions that you were taught by us, whether by word or by letter.

(17) Our versions typically have “sanctification of the Spirit and belief in the truth”, but the Text has no article with ‘spirit’ or ‘truth’; further, the relative pronoun ‘which’ is neuter in gender, while the most likely antecedents are either masculine (‘sanctification’) or feminine (‘salvation’ and ‘belief’). But when the antecedent is a phrase the pronoun is typically neuter, so I take the antecedent to be ‘through sanctification of spirit and belief in truth’. The human spirit must be sanctified.

Literal, almost word-for-word, renderings:

A Faithful Version

Now we are duty-bound to give thanks to God always concerning you, brethren, who are beloved by the Lord, because God from the beginning has called you unto salvation through sanctification of the Spirit and belief of the truth. Unto which He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand firm, and hold fast the ordinances that you were taught, whether by word or by our epistle.

Analytical-Literal Translation

But we ought to be giving thanks to God always concerning you_p, brothers [and sisters], having been loved by [the] Lord, that God chose you_p from [the] beginning for salvation, by sanctification of [the] Spirit and faith [in] the truth, to which He called you_p through our Gospel to [the] obtaining of [the] glory of our Lord Jesus Christ. So, consequently, brothers [and sisters], be standing firm and be holding [or, keeping] the handed down teachings which you_p were taught, whether by word or by our letter.

Berean Literal Bible

.

Bond Slave Version

.

C. Thomson updated NT

.

Charles Thomson NT

Now we ought to give thanks to God always for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you for salvation by a sanctification of spirit and a belief of the truth to which he hath called you by our glad tidings, to be an acquisition of glory to our Lord Jesus Christ. Therefore, brethren, stand fast, and keep firm hold of the doctrines which you have been taught, whether by word or by our letter.

Context Group Version

But we are bound to recognize [our] indebtedness to God always for you (pl), brothers beloved of the Lord, for that God chose you (pl) from the beginning to rescue in specialness of the Spirit and trust the truth: to which he also called you (pl) through our Imperial News, to the obtaining of the public honor of our Lord Jesus the Anointed. So then, brothers, stand firm, and hold the traditions which you (pl) were taught, whether by word, or by letter of ours.

English Standard Version

.

Far Above All Translation

But we have a debt to give thanks to God at all times for you, brothers, loved by *the* Lord, in that God chose you from *the* beginning with a goal of salvation with

sanctification of *the* spirit and faith in *the* truth. And to this he called you through our gospel: to be a glorious acquisition of our Lord Jesus Christ. So then, brothers, stand *firm* and hold to the traditions which you have been taught, whether by *spoken* word or by our epistle.

Green’s Literal Translation
 Literal New Testament
 Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

But we ought to give-thanks to God always concerning you° brethren, beloved by *the* Lord, that God selected you° for himself from *the* beginning to salvation in holiness of *the* Spirit and in faith of *the* truth; to which he called you° through our good-news, *for the acquisition of the glory of our Lord Jesus Christ. Therefore, consequently*, brethren, stand-firm° and hold-fast° the traditions which you° were taught, whether through speech or through our letter.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God °chose you as firstfruits unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

°Byz.-chose you from the beginning unto salvation...

Niobi Study Bible

Stand Fast

But we are bound to give thanks always to God for you(p), brethren, beloved of the Lord, because God has from the beginning chosen you(p) for salvation, through sanctification by the Spirit and belief in the truth, whereunto He called you(p) by our Gospel, for the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold to the traditions which you(p) have been taught, whether by word or our epistle.

Revised Young's Lit. Trans.
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster’s Translation
 World English Bible
 Worrell New Testament

But we ought to give thanks to God always for you, brethren, beloved by the Lord; because God, from *the* beginning, chose you to salvation, in sanctification of *the* Spirit and belief of truth; unto which He called you through our Gospel, to an obtaining of *the* glory of our Lord Jesus Christ. So, then, brethren, stand fast, and hold the instructions which ye were taught, whether through speech, or through letter of ours.

Young’s Updated LT

The gist of this passage:
 13-15

2Thessalonians 2:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hêmeis (ἡμεῖς) [pronounced hay- MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong’s #2249 (nominative plural of #1473)

2Thessalonians 2:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	<i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i>	1 st person plural, present active indicative	Strong's #3784
eucharisteô (εὐχαριστέω) [pronounced yew-khahr-ih-STEH-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	present active infinitive	Strong's #2168
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842
peri (περί) [pronounced per-EE]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of; through; around, near</i>	preposition	Strong's #4012
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: Now we, (even) we, keep on being obligated to be grateful to the God for you (all), brothers;...

This is an interesting turn of the phrase. Paul says that he is obligated to be grateful to God for the Thessalonians, the reason for which he will explain.

Throughout these two letters, there has been a great sense of warmth and affection coming from Paul toward the Thessalonians; but now he speaks of obligation. Here, he seems to be approach this whole thing from a different perspective.

2Thessalonians 2:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor [goodwill, benevolence]; delighting in</i>	masculine plural, perfect passive participle; nominative case	Strong's #25
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...[as you are] loved by the Lord...

Paul is obligated to be thankful to God because the Thessalonians are loved by the Lord.

2Thessalonians 2:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hairéomai (αἰρέομαι) [pronounced hahee-REH-om-ahee]	<i>to choose, to take for oneself, to prefer; to choose by vote, elect to office</i>	3 rd person singular, aorist middle indicative	Strong's #138
humas (ὑμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

The Alexandrian Greek Text adds the following word:

aparchê (ἀπαρχή) [pronounced ap-ar-KHAY]	<i>firstfruits; a beginning of sacrifice, the (Jewish) first-fruit (figuratively); first act of a sacrifice; first portion</i>	feminine singular noun; accusative case	Strong's #536
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This is not found in the Westcott Hort text, the Byzantine Greek text, or the Scrivener Textus Receptus.

2Thessalonians 2:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
ἀρχή (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular; genitive/ablative case	Strong's #746

Translation: ...that the God chose you (all) from the beginning...

Paul is obligated to be thankful to God because He chose the Thessalonians from the beginning.

God chose Jesus Christ in eternity past; and we are in Christ; therefore, we are chosen by God.

2Thessalonians 2:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
σῶτήρια (σωτηρία) [pronounced soh-tay- REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hagiasmos (ἁγιασμός) [pronounced hag-ee- as-MOSS]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, dative, locative or instrumental case	Strong's #38
Four of the ten times this word is found in the New Testament, is in these epistles to the Thessalonians.			
πνεῦμα (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: ...for the purpose of salvation by means of the purification of the Spirit...

We, along with the Thessalonians, have been chosen by God to be saved, and this is accomplished by the purification of the Holy Spirit. The His plan positionally consecrates us. This is known as positional sanctification. We are sanctified because we are in Christ.

2Thessalonians 2:13e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
alētheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225

Thayer Definitions: 1) objectively; 1a) what is true in any matter under consideration; 1a1) truly, in truth, according to truth; 1a2) of a truth, in reality, in fact, certainly; 1b) what is true in things appertaining to God and the duties of man, moral and religious truth; 1b1) in the greatest latitude; 1b2) the true notions of God which are open to human reason without his supernatural intervention; 1c) the truth as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians; 2) subjectively; 2a) truth as a personal excellence; 2a1) that candour of mind which is free from affection, pretence, simulation, falsehood, deceit.

Translation: ...and (by means of) of the truthful assurance;...

We also have the truthful assurance of the gospel message, which message we can trust implicitly.

2Thessalonians 2:13 Now we, (even) we, keep on being obligated to be grateful to the God for you (all), brothers; [as you are] loved by the Lord that the God chose you (all) from the beginning for the purpose of salvation by means of the purification of the Spirit and (by means of) of the truthful assurance;...(Kukis nearly literal translation)

2Thessalonians 2:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, aorist active indicative	Strong's #2564

2Thessalonians 2:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; genitive/ablative case	Strong's #2098
hēmōn (ἡμῶν) [pronounced hay- MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...unto which [truth] He called you (all) through our gospel...

It is to this assurance that God called the Thessalonians, but it was through the gospel message of Team Paul.

2Thessalonians 2:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
peripoiêsis (περιποίησις) [pronounced per-ee- POY-ay-sis]	<i>a preserving, a preservation; (an acquired) possession, something gained; one's own property; an obtaining</i>	feminine singular noun; accusative case	Strong's #4047
doxa (δόξα) [pronounced DOHX- ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

2Thessalonians 2:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced kree-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

The last 5 words are repeated exactly from v. 1b.

Translation: ...for the purpose of the glorious possession from our Lord Jesus Christ.

This was all for the glorious possession from (or of) the Lord Jesus Christ. We possess the glorious promise from the Lord Jesus Christ; and we possess Jesus Christ, inasmuch as we are in Him.

2Thessalonians 2:14 ...unto which [truth] He called you (all) through our gospel for the purpose of the glorious possession from our Lord Jesus Christ. (Kukis nearly literal translation)

2Thessalonians 2:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
<p>These two particles are variously translated, <i>so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly</i>. By far, the most used translation is <i>so then</i>, follow by <i>therefore</i> and <i>so</i> (which do not occur nearly as often).</p>			
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
stêkô (στήκω) [pronounced STAY-koh]	<i>stand firm; persevere, persist, be steadfast; keep one's standing, remain stationary</i>	2 nd person plural, present active imperative	Strong's #4739

Translation: Consequently then, brothers, stand firm [in this faith]...

Given all of this information, Paul admonishes the believers in Thessalonica to stand fast. That is, he does not want to see them blown off course.

2Thessalonians 2:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
krateō (κρατέω) [pronounced <i>krat-EH-oh</i>]	<i>seize or retain (literally or figuratively); hold (by, fast), keep, lay hand (hold) on, obtain, take (by)</i>	2 nd person plural, present active imperative	Strong's #2902
τας (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
paradoxeis (παραδόσεις) [pronounced <i>par-ad-OSS-ice</i>]	<i>traditions, transmissions, a precepts; especially, the Jewish traditional law; ordinances</i>	feminine plural noun; accusative case	Strong's #3862

Translation: ...and hold fast to the precepts...

The problem has been, these Thessalonians have been knocked off their game by their confusion over the end-time events.

Paul cannot teach them, "Listen, we don't even know if you will be in the rapture. I think it is unlikely." This is because, at that point in time, as now, the rapture could have occurred at any time.

2Thessalonians 2:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
has (ἧς) [pronounced <i>hass</i>]	<i>whom, which, what, that, whose</i>	feminine plural relative pronoun; accusative case	Strong's #3739
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 nd person plural, aorist passive indicative	Strong's #1321

Translation: ...which you (all) were taught [from us],...

Paul and company have taught the Thessalonians the basic precepts of the Christian life. They need to hold fast to these teachings and not be caused to drift from this accurate doctrine simply because they hear teaching from someone else.

2Thessalonians 2:15d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eíte (εἴτε) [pronounced <i>l-the</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
Paul uses this conjunction a lot (over 60 times). John and the writer of Hebrews use it 1 and 2 times. The other writers of Scripture do not use this word.			
diá (διὰ) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056
eíte (εἴτε) [pronounced <i>l-the</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
diá (διὰ) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
epistolê (ἐπιστολή) [pronounced <i>ep-is-tol-AY</i>]	<i>letter, a (written) message, an epistle</i>	feminine singular noun, genitive/ablative case	Strong's #1992
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...whether through a teaching or through a letter from us.

"You Thessalonians have heard the teaching directly from us and this is the second letter that you have received from us. So, don't go off on odd tangents from this teaching."

2Thessalonians 2:15 **Consequently then, brothers, stand firm [in this faith] and hold fast to the precepts which you (all) were taught [from us], whether through a teaching or through a letter from us.** (Kukis nearly literal translation)

2Thessalonians 2:13–15 **Now we, (even) we, keep on being obligated to be grateful to the God for you (all), brothers; [as you are] loved by the Lord that the God chose you (all) from the beginning for the purpose of salvation by means of the purification of the Spirit and (by means of) of the truthful assurance; unto which [truth] He called you (all) through our gospel for the purpose of the glorious possession from our Lord Jesus Christ. Consequently then, brothers, stand firm [in this faith] and hold fast to the precepts which you (all) were taught [from us], whether through a teaching or through a letter from us.** (Kukis nearly literal translation)

2Thessalonians 2:13–15 **We are divinely obligated to be thankful to God for all of you, brothers, because you are loved by the Lord because God chose you from the beginning for salvation by means of the cleansing of the Holy Spirit and by means of honest assurance. He called you to this truth through our gospel message, receiving His**

Divine assurance from our Lord Jesus Christ. Therefore, stand firm, brothers, in this assurance and hold fast to the precepts which we taught you, sometimes verbally and sometime by letter. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul Prays for the Believers in Thessalonica

Vv. 16–17 is one sentence. The subjects are found in v. 16 and the verbs in v. 17. This is a fascinating set up in the Greek, which is also able to be seen in many English translations. There are two subjects; two participles (each in the masculine singular); and two main verbs (also singular verbs). What makes sense to me is, the first subject goes with the first participle and with the first main verb. The second subject would go with the second participle and the second main verb. Should we extend this to the two datives at the very end of v. 17? There are also two accusatives at the end of v. 16 as well. The way I am going to translate this is to match up the subjects and verbs as indicated, but not distribute the two accusatives or the two datives in the same way.

I recognize that this is a lot to throw at you before we have even started this verse, but this construction really stands out (to me, at least). Admittedly, I added a lot to the paraphrase.

Now, He, the Lord of us, Jesus Christ, and the God, the Father of us, the One [Who] loved us and the One [Who] gave us comfort eternal and hope—good (hope) in grace, may He encourage of you (all) the hearts and may He stabilize [your hearts] in each work and [in every] word [that is] good.

2Thessalonians
2:16–17

Now, our Lord Jesus Christ Himself and God our Father, the One [Who] loved us and the One [Who] gave us everlasting comfort and good hope in grace, may [Jesus] encourage your hearts and may [God the Father] stabilize by every word [of truth] and [by] a good work.

Now, may our Lord Jesus Christ Himself, the One Who loved us, encourage your hearts; and may God our Father, the One Who gave us everlasting solace, stabilize our hearts by every word of truth and by the good work which He has begun in you.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) **Now, He, the Lord of us, Jesus Christ, and the God, the Father of us, the One [Who] loved us and the One [Who] gave us comfort eternal and hope—good (hope) in grace, may He encourage of you (all) the hearts and may He stabilize [your hearts] in each work and [in every] word [that is] good.**
- Complete Apostles Bible **Now may our Lord Jesus Christ Himself, and our God and Father, who loved us and gave us eternal comfort and a good hope by grace, comfort your hearts and establish you in every good word and work.**
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) **Now our Lord Jesus Christ himself, and God and our Father, who hath loved us and hath given us everlasting consolation and good hope in grace, (2:16) Exhort your hearts and confirm you in every good work and word.**
- V. Alexander’s Aramaic
Eastern Aramaic Manuscript **.**
- James Murdock’s Syriac NT **And may our Lord Jesus the Messiah himself, and God our Father, who hath loved us, and given us everlasting consolation and a good hope through his grace, comfort your hearts, and establish [you] in every good word, and in every good work.**

Original Aramaic NT But Our Lord Yeshua The Messiah, and God Our Father, who has loved us and has given us eternal comfort and good hope by his grace,
Comfort your hearts and be occupied in every word and every good work.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Now our Lord Jesus Christ himself, and God our Father who had love for us and has given us eternal comfort and good hope through grace, Give you comfort and strength in every good work and word.

Bible in Worldwide English God has loved us and made us happy through his kindness. He gave us everlasting comfort and good hope.
May our Lord Jesus Christ himself, and God our Father, comfort your hearts and make you strong to do and say everything that is good.

Easy English .
Easy-to-Read Version—2008 We pray that the Lord Jesus Christ himself and God our Father will comfort you and strengthen you in every good thing you do and say. God loved us and gave us through his grace a wonderful hope and comfort that has no end. [The ERV has only a single verse at the end of chapter two.]

God's Word™ God our Father loved us and by his kindness gave us everlasting encouragement and good hope. Together with our Lord Jesus Christ, may he encourage and strengthen you to do and say everything that is good.

Good News Bible (TEV) May our Lord Jesus Christ himself and God our Father, who loved us and in his grace gave us unfailing courage and a firm hope, encourage you and strengthen you to always do and say what is good.

The Message .
NIRV .
New Life Version .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. God our Father loves us. He is kind and has given us eternal comfort and a wonderful hope. We pray that our Lord Jesus Christ and God our Father will encourage you and help you always to do and say the right thing.

The Living Bible .
New Berkeley Version .
New Century Version .
New Living Translation .
The Passion Translation Now may the Lord Jesus Christ and our Father God, who loved us and in his wonderful grace gave us eternal comfort and a beautiful hope that cannot fail, encourage your hearts and inspire you with strength to always do and speak what is good and beautiful *in his eyes*.

UnfoldingWord Simplified T. We pray that our Lord Jesus the Messiah himself and God, our Father— he who loves us and will encourage us forever and who kindly makes us expect to receive good things from him—may God and Jesus the Messiah together encourage you! And may they cause you to continue doing and saying good things.

Williams' New Testament May our Lord Jesus Christ Himself and God our Father, who has loved us and graciously given us encouragement that is eternal, and a hope that is well-founded, encourage your hearts and strengthen you in every good thing you do or say.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	May our Master Jesus Himself, <i>the</i> Anointed King, and our Father God (the One who loved us and gave encouragement that spans <i>all</i> time and a good anticipation in generosity) encourage your hearts and establish you in every good action and message.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And may our Lord Jesus Christ himself, and God, even our Father, who has loved us, and given us everlasting consolation, and good hope through favor, comfort your hearts, and establish you in every good word and work.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	And may our Lord Jesus Christ himself, and God our Father, who loved us and, in his loving-kindness, gave us unfailing consolation and good ground for hope, Console your hearts, and strengthen you to do and to say all that is right.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Now may our Lord Jesus Christ himself and God the Father (who through his grace gave us eternal confidence and a trustworthy hope), encourage you and strengthen you so you can say and do everything that is good.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	May our Lord Jesus, the Messiah [Or Christ] himself, and may God our Father, who loved us and by his grace gave us eternal comfort [Or encouragement] and good hope, encourage your hearts and strengthen you in every good action and word.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	Therefore, brothers, stand firm, and hold the traditions which you have been taught, whether by word or by our epistle; and our Lord Jesus Christ himself, and our God and Father, who has loved us and given us eternal consolation and a good hope by grace, comfort and confirm your hearts in every good work and word. V. 15 is included for context.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Now our LORD Jesus Christ Himself and Elohim, even our Father that has Loved us, and has given us age- lasting solace and a good expectation through Grace, comfort your hearts and establish you in every good word and work.
Weymouth New Testament	And may our Lord Jesus Christ Himself--and God our Father who has loved us and has given us in His grace eternal consolation and a bright hope--comfort your hearts and make you stedfast in every good work and word.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible But may our Master Himself, Yahshua Messiah, and our Elohim and Father, the One having loved us and having given everlasting comfort and good hope by grace, encourage your hearts, and may He establish you in every good word and work.

Holy New Covenant Trans. Our Lord Jesus Christ himself and God our Father will encourage your hearts and make you strong in every good word and deed. He gave Himself to us for our good, expecting nothing in return and, with help in time of need, gave us eternal comfort and good hope. [The HNCT combines vv. 16 & 17 into a single verse.]

The Scriptures 2009 And our Master עשוהי Messiah Himself, and our Elohim and Father, who has loved us and given us everlasting encouragement and good expectation, through favour, encourage your hearts and establish you in every good word and work.

Tree of Life Version Now may our Lord Yeshua the Messiah Himself and God our Father, who loved us and by grace gave us eternal comfort and good hope, comfort and strengthen your hearts in every good deed and word.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...He but The Lord [of] us Jesus Christ and The God The Father [of] us The [One] Loving us and Giving comfort continual and hope good in favor may call (near) [of] you* the hearts and [He] may establish {you*} in every work and word good...

Alpha & Omega Bible HIMSELF MOREOVER THE LORD OF US JESUS CHRIST AND THE THEOS (*Alpha & Omega*) THE FATHER OF US, WHO HAS LOVED US AND GIVEN US ETERNAL COMFORT AND GOOD HOPE BY GRACE, †(*"Who" is the same word for "the" & is singular, not plural. "Himself" is also singular. Everything about this verse indicates it's speaking of only one being, not 3 persons. "Himself" is written first which indicates it can refer to all names/titles written in the sentence rather than only one part of the sentence.*)
 COMFORT AND STRENGTHEN YOUR HEARTS IN EVERY GOOD WORK AND WORD.

Awful Scroll Bible Now would our Lord Jesus, the Anointed One Himself, and God, even our Father, the One Dearly Loving us, and granting everlasting Calling-by, and the good expectation from-within Grace, call-by the sensibility of you all's heart, and would steady you from-within every good word and undertaking.

Concordant Literal Version Now may our Lord Jesus Christ Himself, and God, our Father, Who loves us, and is giving us an eonian consolation and a good expectation in grace, be consoling your hearts and establish you in every good work and word.

exeGeses companion Bible And our Adonay Yah Shua Messiah himself and Elohim our Father who loved us and gave us eternal consolation and good hope in charism, consoles your hearts

Orthodox Jewish Bible . and establishes you in every good word and work.
 Now may HaMelech HaMoshiach Yehoshua Adoneinu Himself and Elohim Avinu, who has regarded us with ahavah (agape), and has granted us nechamat olam (eternal consolation) and tikvah tovah (good hope) by the unmerited Chesed of Hashem.
 May He give chozek (strength) and encouragement to you in every mitzvah (good deed) you do and in every dibur (utterance) you speak.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version . Now, may our Lord Jesus Christ Himself and God our Father, who has loved us and given us never ending encouragement and good hope through *[His]* unearned favor, encourage and strengthen your hearts in every good thing you do and say.

The Expanded Bible
Jonathan Mitchell NT .

Now may our Lord, Jesus Christ Himself, even (or: and) our God and Father, the One loving us and giving a calling alongside pertaining to the Age (or: performance as a Paraclete with age-lasting aid; eonian relief, encouragement, consolation and admonition) **as well as a good expectation** (or: a virtuous and excellent hope) **in grace** (or: in union with favor),
be at once calling your hearts alongside and establishing (making to stand fast; making stable and firm) **you in every good** (or: excellent; virtuous) **work and word** (or: thought; idea; message) [with other MSS: in all the Word and in virtuous action].

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

Wilbur Pickering's New T. .

Another model prayer

Now may our Lord Jesus Christ Himself, and our God and Father, who loved us and gave us eternal comfort¹⁸ and good hope, by grace, encourage your hearts and strengthen you in every good word and work.

(18) 'eternal comfort'—I love it.

Literal, almost word-for-word, renderings:

A Faithful Version

Now may our Lord Jesus Christ Himself, and God—even our Father, Who loved us and gave us eternal encouragement and good hope through grace—Encourage your hearts and establish you in every good word and work.

Analytical-Literal Translation

Now may our Lord Jesus Christ Himself, and our God and Father, the One having loved us and having given eternal comfort and good hope [or, confident expectation] by grace, comfort yourp hearts [fig., inner selves] and establish you_p in every good word and work.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT
 Charles Thomson NT
 Context Group Version

.
 .
 Now our Lord Jesus the Anointed himself, and God our Father who gave allegiance to us and gave us age-enduring comfort and good abiding confidence through favor, comfort your (pl) hearts and establish them in every good work and word.

English Standard Version
 Far Above All Translation
 Green’s Literal Translation
 Literal New Testament
 Literal Standard Version

.
 .
 .
 .
 .
 And we ought to give thanks to God always for you, brothers, beloved by the LORD, that God chose you from the beginning to salvation, in sanctification of the Spirit, and belief of the truth, to which He called you through our good news, to the acquiring of the glory of our Lord Jesus Christ; so, then, brothers, stand fast, and hold the traditions that you were taught, whether through word, whether through our letter; and may our Lord Jesus Christ Himself, and our God and Father, who loved us, and gave continuous comfort, and good hope in grace, comfort your hearts, and establish you in every good word and work. Vv. 13–15 are included for context.

Modern English Version
 Modern Literal Version 2020

.
 Now our Lord Jesus Christ himself and God and Father who loved* us and gave us everlasting encouragement and good hope in *his* grace, may comfort your° hearts and may establish you° in all the word and in good work.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible
 Revised Young's Lit. Trans.
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster’s Translation
 World English Bible
 Worrell New Testament
 Young’s Updated LT

The gist of this passage:
 16-17

2Thessalonians 2:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
autos (αὐτός) [pronounced ow-TOSS]	he; himself; same; this; it	3 rd person masculine singular personal pronoun; nominative case	Strong’s #846
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong’s #1161

2Thessalonians 2:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

Translation: Now, our Lord Jesus Christ Himself...

As mentioned in the introductory remarks to this passage, there are two subjects, two participles and two main verbs.

Paul appears to be closing out this letter with a prayer, despite the fact that we have one more chapter to go after this.

2Thessalonians 2:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

2Thessalonians 2:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...and God our Father,...

The second subject in this passage is *God our Father*.

2Thessalonians 2:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor [goodwill, benevolence]; delighting in</i>	masculine singular, aorist active participle; nominative case	Strong's #25
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...the One [Who] loved us...

Perhaps I should have been more specific and translated this, ...*the One [Jesus Who] loved us...*

In both cases, these are aorist (point in time) participles. Although God is love; when we find God directing love toward us as unbelievers, that is an anthropathism, as there is nothing to love about us as unbelievers. However, Jesus, in His humanity, can have agapaô love toward all members of the human race; and He demonstrated this love when He died for our sins (that is the point in time—3 hours) when the Lord paid for our sins. This is the greatest demonstration of love that could be imagined.

2Thessalonians 2:16d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

2Thessalonians 2:16d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, aorist active participle, nominative case	Strong's #1325
paraklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i>]	<i>comfort, consolation, exhortation, entreaty; imploration, exhortation, solace</i>	feminine singular noun; accusative case	Strong's #3874
aîdônios (αιώνιος) [pronounced <i>ahee-OH-nee-oss</i>]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166

Translation: ...and the One [Who] gave us everlasting comfort...

I would apply this to God the Father, Who has given us everlasting comfort. The aorist tense would refer to the point in time when we were saved. There could be no greater comfort enjoyed by man than to know that our future, after death, is taken care of. We will spend eternity with God.

2Thessalonians 2:16e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	feminine singular adjective; accusative case	Strong's #18
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485

Translation: ...and good hope in grace,...

God, when we were saved, gave us both everlasting comfort and divine good confidence in grace; which confidence we can exercise in our lives.

2Thessalonians 2:16 Now, our Lord Jesus Christ Himself and God our Father, the One [Who] loved us and the One [Who] gave us everlasting comfort and good hope in grace,... (Kukis nearly literal translation)

This is very incomplete without adding in v. 17.

2Thessalonians 2:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, aorist active optative	Strong's #3870
humōn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδίαι) [pronounced <i>kahr-DEE-ī</i>]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588

Translation: ...may [Jesus] encourage your hearts...

The reason that many understand this to be a prayer is, Paul is saying, "May Jesus encourage your hearts." Obviously, the more the believer knows about Jesus and what He has done for us, the more our hearts (our right lobes) are exhorted, consoled and encouraged.

As an aside, this is not an emotional encouragement, although our emotions may, from time to time, be involved in our response to what Jesus has done for us.

2Thessalonians 2:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
stêrizō (στηρίζω) [pronounced <i>stay-RIHD-zoh</i>]	<i>to turn resolutely in [a certain direction]; to make stable, to place firmly, to set fast, to fix; to strengthen, make firm; to render constant, to confirm (one's mind)</i>	3 rd person singular, aorist active optative	Strong's #4741
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

2Thessalonians 2:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παντι (παντι) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
ergon (ἔργον) [pronounced <i>EHR-gon</i>]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, dative, locative or instrumental case	Strong's #2041
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #18

The Byzantine Greek text and the Scrivener Textus Receptus have a different word order: ...*in every word and [in] a good work*. The form of the adjective agathos is correct for a masculine singular or a neuter singular.

Translation: ...and may [God the Father] stabilize by every word [of truth] and [by] a good work.

God the Father, by what He has given us in the spiritual life, allows for us to be stabilized by every word of divine truth (that is, by Bible doctrine). Now, Paul cannot be referring to every single word the Thessalonians have heard, as it is clear, by what is said in this epistle, that they have been led astray. We must assume that this is the good word or the good teaching of Bible doctrine.

God stabilizing us in this life is a good work.

2Thessalonians 2:17 ...may [Jesus] encourage your hearts and may [God the Father] stabilize by every word [of truth] and [by] a good work. (Kukis nearly literal translation)

2Thessalonians 2:16–17 Now, our Lord Jesus Christ Himself and God our Father, the One [Who] loved us and the One [Who] gave us everlasting comfort and good hope in grace, may [Jesus] encourage your hearts and may [God the Father] stabilize by every word [of truth] and [by] a good work. (Kukis nearly literal translation)

2Thessalonians 2:16–17 Now, may our Lord Jesus Christ Himself, the One Who loved us, encourage your hearts; and may God our Father, the One Who gave us everlasting solace, stabilize our hearts by every word of truth and by the good work which He has begun in you. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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[First Verse](#)[Chapter Summary](#)[Addendum](#)www.kukis.org[Exegetical Studies in
2Thessalonians](#)

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 2Thessalonians 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from 2Thessalonians 2

- 1.

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in 2Thessalonians 2

[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Thessalonians 2

[The Kukis Reasonably Literal Translation](#)[Kukis Paraphrase](#)

Doctrinal Teachers Who Have Taught 2Thessalonians 2

	Series	Lesson (s)	Passage
	1991 Israel in Conflict (#840)	#97	2Thessalonians 2:11–12
Ken Reed	https://www.lakeeriebiblechurch.org/download/2nd-thessalonians/		2Thessalonians 1–3
Jeremy Thomas	https://www.sermonaudio.com/source_series.asp?sourceid=fbgbible		2Thessalonians 1–3
Grace Notes	https://www.gracenotes.info/12thessalonians/12thessalonians.shtml (Dr. Grant C. Richison)		2Thessalonians 1–3
Benjamin Brodie	https://www.versebyverse.com/uploads/1/0/1/0/101034580/2_thessalonians_expanded_translation.pdf		2Thessalonians 1–3 (translation only)
Syndein	http://syndein.com/II_Thessalonians.html (Basic notes mostly from R. B. Thieme, Jr.)		2Thessalonians 1–3

Steve Ellis, Stuart Wolf and Newbold have all posted notes on the book of 2Thessalonians, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

Word Cloud from the Kukis Paraphrase of 2Thessalonians 2

Word Cloud from Exegesis of 2Thessalonians 2¹⁷

These two graphics should be very similar; this means that the exegesis of 2Thessalonians 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

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www.kukis.org		Exegetical Studies in 2Thessalonians

¹⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.