

An Overview of 2 Thessalonians

Written on: April 2, 2022

Article by: George Mansfield

1) Paul commends the church for enduring persecution. 2) These Christians needed to know the truth about “the day of the Lord.” 3) Those living idle lives needed to learn the discipline of working for their livings.

2 Thessalonians Chapter 1

Paul, Silvanus and Timothy write to “the church of the Thessalonians in God our Father and the Lord Jesus Christ.” Grace and peace from God is offered as a blessing to the souls addressed.

Paul reminds these Christians of his constant prayers for them and mentions their greatly enlarged faith. These saints were a sense of pride from the senders, Paul, Silvanus and Timothy especially for their perseverance in hard times. Paul reminds

them that God will repay those who had caused them discomfort. The “payment” was significant. In verses 4–9 we see the retribution that God will deal out is eternal destruction. In the midst of all of this, “the name of our Lord Jesus will be glorified.”

2 Thessalonians Chapter 2

After reading a few lines in this chapter we feel the need to brace ourselves and regroup. Notice this sentence: “with regard to the coming of our Lord Jesus Christ, and our gathering together with Him that you not be quickly shaken from your composure or be disturbed...to the effect that the day of the Lord has come.” (2:1–2) (Is there a reason to be shaken?) Verse 3 contains the word “apostasy” which points to a falling away from the faith. Further, this is seen as an event that will happen but only in the order laid out in these verses.

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What is clear to see is that the Day of the Lord will not come until after a great falling away (v. 3). This period includes the revealing of “the man of lawlessness” or “son of destruction,” who is bad from birth, to the point of sitting in the temple of God as God where he ought not to be!

It is clear that trying to identify these people with first and last names is outside of this writer’s realm. One thing we are sure of is that this entity is not on our side! See this in Chapter 2:4. The verses that follow “second the motion on this truth!”

This “lawless one” will be revealed and will be slain by the Lord, because his “coming is in accord with the activity of Satan”(v. 9).

Verse 10 shows us the person’s dark side and hence verses 11 and 12 make good sense to us. “They took pleasure in wickedness.”

This we can understand. Read 2:13–17. As Christians we have been called to a new life through the gospel, the good news of Jesus. We are therefore to “stand firm and hold to the traditions we have been taught.”

2 Thessalonians 3

These Thessalonian Christians were given a blessed task: to pray for Paul and his companions. Their prayer was to include: 1) The spreading the gospel. 2) That the evangelists will be kept safe from “evil men who do not all have faith.”

A second admonition comes in the form of the company NOT to keep and the example to FOLLOW. See 3:6–13 in detail.

There are several references to reading and obeying the teachings and way of life put forth by Paul. It seems clear he believed these fine saints would do this very thing to the glory of God and the salvation of many souls.



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The Work of Faith with Power

Written on: April 2, 2022

Article by: Paul Birston

The opposition they faced caused some Thessalonians to give up on their opportunities, stop working, pack up and wait for the Lord's immanent return (which some were told had already happened).


From God's perspective, Jesus' return and the intimidation of opposition are not reasons to stop working but inspirations to keep on working with God in His saving mission. Our God is always working. Work is a fundamental dimension of His nature. He made us in His image to serve through the work we all do together with Him by faith.

The opening verses of 2 Thessalonians give us evidence the Thessalonians had made progress in the work of faith and love in the midst of their persecutions and afflictions:

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace to you and peace from God our Father and the Lord Jesus Christ. 3 We ought always to give thanks to God for you, brothers and sisters, as is only fitting, because your faith is increasing abundantly, and the love of each and every one of you toward one another grows ever greater. 4 As a result, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.

The Thessalonians were eye witnesses of the opposition Paul experienced. Some who obeyed the gospel crossed the line from opposition to faith. When we look at the gospel work of Jesus, Paul, Peter and others, we notice they generally received three responses: 1. obedient acceptance, 2. rejection and 3. further study and examination, "We shall hear from you again concerning this" (Acts 17:32). We experience the same today. The important lesson we take away from Paul, and his admonitions to the Thessalonians, is: don't give up, keep going, keep working.


In the centre of chapter 1, God addresses the big picture question of what will happen to their opponents who are afflicting them with suffering:



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5 This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which you indeed are suffering. 6 For after all it is only right for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted, along with us, when the Lord Jesus will be revealed from heaven with His mighty angels 8 in flaming fire, dealing out retribution to those who do not know God, and to those who do not obey the gospel of our Lord Jesus. 9 These people will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified among His holy ones on that day, and to be marvelled at among all who have believed—because our testimony to you was believed.

God is just. For now, until Jesus return, He extends His offer of amazing grace to everyone through the gospel the Thessalonians live by and proclaim. But there must be a positive obedient response to the gospel of our Lord Jesus' death and resurrection in order to be forgiven and enter the kingdom of God's glory. Until the day of Jesus' return, the Thessalonians needed to keep working. So do we.

In these powerful apocalyptic verses Paul affirms the same encouraging truth God communicates through John in Revelation. God will vindicate His holy ones who suffer for Him and His gospel. None of their labours are in vain. God's knows all their works and ours. He will use them and reward them.

So Paul exhorts the Thessalonians to carry on in spite of opposition focusing on the vision of Jesus' return and God's glory as inspirations:

11 To this end also we pray for you always, that our God will consider you worthy of your calling, and fulfill every desire for goodness and the work of faith with power, 12 so that the name of our Lord Jesus will be glorified in you, and you in Him, in accordance with the grace of our God and the Lord Jesus Christ.

Paul's prayer articulates what, rather Who, will empower the Thessalonians and us to keep on. God is the One infinitely able to fulfill our desire for goodness and give us power for the work of faith. It is God's work. He equips us to engage with Him to accomplish the work of faith with His power.

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The Current Distress

Written on: April 2, 2022

Article by: Thayer Salisbury

“But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth” (2 Thessalonians 2:13).

Not by Willpower

Too often we try to force thankfulness. We try by willpower to feel thankful because we know that we are commanded to be thankful. One suspects that this may have always been difficult. It is certainly difficult today. We are continually bombarded with messages that make it hard to feel thankful.

Advertisers are behind much of this. People who are satisfied with what they have are not going to buy what the merchant wants to sell. So, the first objective of advertising is to make people feel dissatisfied. We are constantly being told that we “need” and “deserve” this or that new product. It is no wonder that we find it difficult to be thankful.

Politicians often say things to make us feel dissatisfied and fearful. Those who are seeking office try to make us dissatisfied with our current political leadership. Those who are in office are constantly promising more and better services so that we will

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keep voting for them. Both kinds of statements make us feel dissatisfied with how things are.

I have never been a salesman. I think that I would be terrible at the job. If I were selling cars, I would constantly be pointing out reasons why people should be satisfied with the car they already have. If I were selling appliances, I would be questioning, “What is wrong with your old appliances?” That is not the way to sell things, but I think it is the attitude that Christians ought to have.

I have never considered running for public office. I would make a terrible politician. Instead of telling people all the things I was going to give them, I would be telling them that they really do not need the government all that much. I would be emphasizing that their families and their churches could do most of the things that the government claims to do – and that

their families and churches could do more personally and effectively. I would really offend them when I told them what the main job of government is, according to the New Testament (Romans 13:3-4). Even in the most conservative of areas I would never be elected. People want to demand more and more from their governments.

Amid all the materialism and dissatisfaction around us, we cannot be thankful by sheer willpower.

Shifting Our Focus

We must instead focus on what God has already done for us and given to us.

Thankful for Being Chosen

Our thankfulness is possible primarily because of God’s actions. It is he who chose them (“because God chose you” 13b).

We think of ourselves as having chosen God, rather than of him choosing us. We sing and say in various forms, “I have decided to follow Jesus.” Much less frequently do we say, “I can’t believe that he selected me.” But from a biblical perspective, his selection is emphasized far more. Afraid of becoming Calvinistic, we avoid passages like Romans nine and Ephesians one. We need to speak more and meditate

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more on his choosing us (Romans 8:29; Ephesians 1:4-5; 2 Timothy 1:9). We need to remind ourselves that “we love because he first loved us” (1 John 4:19).

Thankful for Being sanctified

It is his Spirit that sanctifies them (“chose you as the firstfruits to be saved, through sanctification by the Spirit” (13c).

Too often, we think of sanctification as our task. It is a task in which we participate. But we participate in it only because he has empowered and enabled us to do so. Even in the Levitical law, it was clear that the Lord was the primary active agent in their sanctification (Leviticus 20:8; 21:15, 23; 22:9,16,32). This is also pointed out in the prophets (Ezekiel 11:19; 20:12; 36:28; 37:28). And it

is clear from the New Testament that our Lord is the primary active agent in our sanctification (Romans 6:22; 1 Corinthians 1:2-3; 6:11; Ephesians 5:25-27; 1 Thessalonians 5:23; Hebrews 2:11). As has often been said, “we are only able to work out our salvation because of what he works in us” (Philippians 2:12-13).

Thankful that We Believe

This thankfulness is possible because his grace has enabled them to believe. It seems very odd to us that sanctification is put before belief here, “God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth” (13). But if we remember what he has just been saying about what happens to those who refuse to love the truth but instead love unrighteousness, it makes more sense. Those in that rebellious state of mind lose the ability to believe. And we have all been to some extent in that state of mind. We may never have rejected good and embraced evil as clearly as certain others around us. But we have been guilty of it.

We must thank God that he did not give up on us; that he granted to us the opportunity to experience a degree of sanctification that allowed us to believe (Acts 11:18; cf Mark 1:15; Acts 19:4).

Expressing thankfulness

Thankfulness is expressed by standing firm, holding to the apostolic teaching. “So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter” (15).

And we stand firm not by our own strength, but by the comfort, hope and grace he grants.

“Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word” (16–17).

The Current Distress

The new believers at Thessalonica faced a distressing prospect. There were many who refused to love the truth. Because of their attitude, God was going to send them a delusion. There was going to be a terrible man of sin, a veritable personification of evil.

These young Christians were called upon to stand firm in that distressing time. By looking to and giving thanks for what the Lord had done, in choosing them – in sanctifying them, in enabling them to believe – they would be able to stand.

We also live in a distressing time.

The pandemic has taken a terrible toll on the church. Many government leaders have disappointed us in their handling of this. Some have even shown open hostility to the church, allowing immoral businesses greater freedom than they allowed to churches. Even many who we thought were Christians returned to all their normal activities except to worship.

As I write this, the prospect of a major war hangs over the world. Putin’s army has invaded Ukraine. It seems that 1940 is replaying before our eyes. We fear that, if a large country is allowed to swallow up their neighbour, Taiwan will be next, and then....

I live next to a runway that was built so that British troops could be sent to defend this tiny country in case it was attacked by either of the neighbouring countries. Watching events in Ukraine, we now believe that no troop transports will come. If either of the neighbouring countries (both of which are aligned with Russia and China) attack, Eswatini will not be helped.

It is a distressing time. What should we do?

We should give thanks. The Lord has chosen us, sanctified us, and granted us faith (13).

We should stand firm holding to the apostolic teaching (15).

We should continue, by means of his strength, to engage in whatever good work we can find to do, or good word we find to speak (16–17).

Matsapha, Eswatini, Africa

Come Lord Jesus

Written on: April 2, 2022


Article by: Roy Davison

Paul dealt with this misunderstanding in his second letter: “Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come” (2 Thessalonians 2:1, 2).

Paul explains that an apostasy (a “falling away”) among Christians would occur before Christ’s return: “Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 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 that he is God” (2 Thessalonians 2:3, 4).

Paul’s letters to the Thessalonians are among the earliest writings of the New Testament, written about 53 AD, only twenty years after the ascension of Christ.

Jesus foretold that an apostasy would occur among His followers: “Then many false prophets will rise up and deceive many” (Matthew 24:11). “For false christs and false



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prophets will rise and show great signs and wonders to deceive, if possible, even the elect” (Matthew 24:24 // Mark 13:22).

In 53 AD when Paul wrote to the Thessalonians, this falling away had not yet occurred. He explains that Christ would not return before these prophecies had been fulfilled.

Paul reminds them that he had already taught them this: “Do you not remember that when I was still with you I told you these things?” (2 Thessalonians 2:5). Paul gave a similar warning to the Ephesian elders: “For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves” (Acts 20:29, 30).

Paul explains further that the church was being protected for the time being: “And now you know what 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 do so* until He is taken out of the way” (2 Thessalonians 2:6, 7). The original recipients of this letter had

background information we do not have, which enabled them to understand Paul’s words here better than we can.

Paul personifies the perpetrator of this apostasy as “the lawless one” who comes “according to the working of Satan” (see verses 8–10). This reminds us of what Jesus said about the judgment: “Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” (Matthew 7:22, 23).

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when John penned his Gospel, his letters and Revelation. It is generally believed that 1 John was written between 90 and 95 AD.

Forty years after Paul wrote to the Thessalonians, John says the apostasy had already occurred and Christ could come at any moment: “Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour” (1 John 2:18).

John describes “the lawless one” we read about in 2 Thessalonians as “the antichrist”. He clarifies in 2 John that the antichrist is not one individual but represents the “many deceivers” who have gone forth into the world: “For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist” (2 John 7 NASB).

Some translations change “the deceiver and the antichrist” to “a deceiver and an antichrist” but in Greek it is οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος (This is **the** deceiver and **the** antichrist.) Thus “the antichrist” is a personification of the many deceivers who have gone out into the world.

When John wrote his first letter, the apostasy had occurred. Since then, it is the last hour! Christ can come at any moment!

“Come Lord Jesus!” (Revelation 22:20). Amen.

Herselt, Belgium

Blessed in order to Bless

Written on: April 2, 2022

Article by: Dave Knutson

Having asked for their prayers, Paul's offers a prayer for them – asking God to direct their hearts to respond with a full measure of His love and the patient endurance of Jesus Christ. In this way the church would be fortified in the face of persecution.

Paul recognized that Satan is often more effective at weakening the church from the inside than he is at attacking from the outside. This comes out in verses 6-13. In this section, the apostle rebukes those who were leading a 'disorderly' (ἀτάκτως) life. This adverb suggests some combination of irresponsibility along with elements of idleness – leading to disorder.

Paul calls out and rebukes the disorderly life of those who were refusing to work and had come to depend on the industry and generosity of others. They were a burden and not a blessing. They have nothing to give, and 'eat the bread of idleness'. Having 'time on their hands', they were meddling in the affairs of others. Whether or not that included 'tale-bearing', it certainly suggests intrusion into the lives of others in an unwanted way and a destructive manner.

The apostle Paul himself had always worked for a living. He went out of his way to set an example, even forfeiting the right to be supported by those whom he served. (1 Cor 9:8-10) Most of the time he was a self-supported missionary, accepting only sporadic gifts from churches that he had formerly planted. (2nd Cor 11:8, Phil 4:17-18). He did this so that no one might accuse him of 'preaching for money'. He reminded the church, that night and day he worked for his own bread, imposing this discipline upon himself for the sake of others. This work ethic became a command for others and was summed up by the phrase: "If anyone is not willing to work, then he is not to eat". It was hard medicine for those doing less and less while expecting to be paid more and more.

When entitlement is encouraged and especially when funded by the public purse, it often produces the 'disorderly' life of which Paul warned. His words – which were and are in fact the words of Jesus – are dissonant in the modern ear, calling us back to God's ethic of purposeful productivity. Even in Eden there was work to do...how much more so today.

The thing that is easy to miss is just how of a threat, *the disorderly life* was and is to individual godly living and to the spiritual health of the church. We get a hint though, when Paul wrote:

"Now we command you, brothers *and sisters*, in the name of our Lord Jesus Christ, that you keep away from every brother *or sister* who leads a disorderly life and not *one* in accordance with the tradition² which you received from us. (2nd Thess 3:6)



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The withdrawal that Paul commands, appears to be individual rather than corporate. All the same, it was still severe. Each member was to express their disapproval of disorderly living by breaking off their association with those doing it and by holding them at arms-length. And while they were still to consider that one as 'a brother/sister' (vs 15), it served notice that they were moving away *from* Christ and Christian living.

Faced with this problem, each member of the church had a responsibility. Those who were faithful were to remain so. They were commanded to admonish the disorderly, encouraging repentance within a strained relationship. God wanted that strain in human relationships to put push those living in this disorderly way, back toward Himself.

Ultimately, it was up to the disorderly to repent. Others could not do it for them. Paul commanded them to go back to work and to get their noses out of other people's business. Work and productivity have a way of bringing order and discipline to life. They leave little time for meddling and shift attention and energy back toward one's own affairs. Providing for 'one's own' and having a surplus to sharing with the needy is what God wants for his people.

The apostle Paul knew that God's reputation was at stake along with that of His church. A Christian 'work ethic' retains a place of honour for God's people, allowing us to be a blessing and not a burden.

Someone once said that 'that person is so heavenly minded that they are no earthly good'. While conceding some nuance of truth in that statement, it is more accurate to say that 'unless a person is heavenly minded, they will ultimately accomplish no earthly good'. God does not call for a choice between these. It is those who love God, who pursue the progress of the gospel, who embody the patience of Jesus and who remain faithful who also contribute to society as a blessing and never a burden.

1 'The faith' is used throughout the writings of Paul and other N.T. writings to refer to a comprehensive common body of beliefs and practices distinctive of the church. It was no larger or smaller than the totality of N.T. teachings which Paul referred to in Acts 20:27 as the 'whole counsel of God', or by Jude as 'the faith delivered once for all to the saints' (Jude 3).

2 Tradition: (παράδοσις) this is a reference to something 'handed down' from one to another. If it did not originate with you, but was received by you, it was a tradition. For Paul, the question was, 'with whom did it originate'. Paul's teachings and instructions were 'traditions' which he claimed originated with God and not men. (1st Thess 2:13, 2nd Thess 2:15)



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Paul enjoys travelling to Bible lands and seeing how often 21st century culture parallels the world of Bible times and how God's Word speaks to both. Paul earned his MA in preaching and MDiv from Harding Graduate School and his PhD in New Testament from Turner School of Theology, Amridge University. Paul's studies include research into the worlds of both the Old and New Testaments.

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At The Cross

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Article by: Virginia Hipwell

Mary the mother of Jesus:

Only John notes the presence of Jesus' mother at the scene of His death and he records Jesus' last words to her. (John 19:25, 26) What a roller coaster of emotions Mary must have experienced during the three years of her son's public ministry. Confident of His abilities, she had nudged Him into performing His first miracle at a wedding feast in Cana and he did not disappoint her. (John 2:1-11) Later, when Jesus' popularity was such that He wasn't even able to eat because of the crowds, Mary and her other sons went to take Him away because they thought He was out of His mind. She must have been surprised and probably somewhat hurt by His less than welcoming response to being told that she wanted to see Him. (Mark 3:20, 21 & 31-35) If that incident caused Mary to question Jesus' affection for her, such doubts must surely have been laid to rest at the cross when, despite His pain, He made arrangements for her future care. (John 19:26, 27) As Mary stood near the cross helplessly watching the unjust torture of her firstborn, did she realize that the anguish which filled her was the fulfillment of the prophecy Simeon had made thirty-three years earlier? (Luke 2:35) Perhaps.

Mary Magdalene:

The earliest mention of Mary Magdalene is in Luke 8:2 where she heads his list of women who were cured by Jesus and who travelled with Him helping to support Him and His disciples. In that passage Luke also informed us that seven evil spirits had come out of Mary. She is the only person other than the man possessed by Legion (Luke 8:26-39) who is described as having multiple demons. Considering what Legion did to that man, we can only imagine what devastation seven demons caused in Mary's life. It is not surprising then, to find her so devoted to the One who freed her from such torment and how heartbreaking it must have been for her to stand there and see Him suffer.

Salome:

Mark is the only writer who included Salome but by comparing his list with the others, many conclude that she was the mother of Zebedee's sons (from Matthew) and the sister of Jesus' mother (from John). If that supposition is correct, we were introduced to Salome before the crucifixion. Matthew, in his gospel account, described an incident in which Mrs. Zebedee and her two sons, James and John, approached Jesus with a special request. (20:20-23) Travelling, as she apparently did, with the Galilean women who followed Jesus, she had undoubtedly noticed that her sons, along with their fishing partner Peter, were privileged to share with Jesus some experiences that the

other nine were not privy to. Perhaps this is why she was emboldened to seek high positions for her sons in Jesus' kingdom. Her request was denied. Instead of the honour she had hoped to gain for her sons what resulted instead was ill feelings toward them among the other apostles. Yet this disappointment and the rebuff she had received from Jesus did not dampen her devotion to Him. Salome stayed near Him to the bitter end and was blessed to be among the first to discover the empty tomb. (Mark 16:1-6)

The other Mary:

This Mary is identified in the gospels as being the mother of James and Joses. She may also be the woman John referred to as the wife of Clopas but, as Mary was a common name at the time, this is uncertain. Other than the names of her sons and possibly her husband, we know nothing about her. If she was in fact the wife of Clopas, then three of the four gospel writers place her at the cross (Matthew, Mark and John) and at the tomb Resurrection morning (Matthew, Mark and Luke). Matthew and Mark also name her among those who watched Jesus' burial take place so they would know where the tomb was located. (Matthew 27:6 and Mark 15:47) Mary was not a causal follower of Jesus. Her presence at these places show she was whole-heartedly devoted to the Lord.

Joanna:

Luke is the only writer who mentions Joanna and, as he does not give any names of the women he said were at the crucifixion, we cannot say with certainty that she was among them. However, it is fairly safe to assume that she was considering she is included in Luke's list in chapter 8:2, 3 along with the other Galilean women who travelled with Jesus and the Twelve. She is also one he named as having gone to the tomb and then to the apostles with the news of Jesus' resurrection. (24:1-10) When Luke introduced Joanna in chapter 8, he identified her as the wife of Cuza (Chuza in some translations), the manager of Herod's household. One could call him the palace CEO. Married



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to a man holding such an office, Joanna would have been a woman of means and high social standing. And yet, during this important Jewish feast time, she was not hobnobbing with the rich and famous but on a hill outside Jerusalem where the lowly itinerant teacher she had followed from Galilee was being executed. How helpless she must have felt! She had helped to finance His work but, despite her wealth and position, could do nothing to prevent the death of this man to whom she was truly devoted.


These women could answer “Yes” to the song’s question, “Were you there when they crucified my Lord?” They were there. It was not morbid curiosity or the desire to gloat and jeer which drew them to Calvary. No, they were there because they loved Jesus. They had followed Him in life and did not desert Him in death. We were not there. Time has prevented us from being able to physically follow Jesus, witness His death or to see the empty tomb. But we know that these things happened and why they happened and that should cause us to be just as devoted to the Lord as the women who were there – maybe even more so.

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Virginia Morgan Hipwell was born and raised in Scioto County, Ohio. After high school, when a Canadian captured her heart, she moved to southern Ontario. She and husband Don share the family farm with their daughter and her family. Two of their three sons live in Ohio while the middle one resides in Saskatchewan. They have grandchildren in all three locations and great-grandchildren in Ohio. For several years, Virginia served as an associate editor for *Gospel Herald* writing a monthly column titled “Through a Woman’s Eyes”. She has also written numerous poems, a few short stories and lyrics for some Sunday school songs.

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