

2 THESSALONIANS: PAUL'S REVELATION ABOUT THINGS TO COME
SESSION 4 | 2 THESSALONIANS 2:10-14

2 THESSALONIANS 2:6-12 | NOW...AND THEN

- Verses 6-9 included on session 3
- Verse 10 –
 - Satan will use **all deceivableness of unrighteousness** - that is, if he can twist words and actions for his own benefit, he will not think twice about doing so.
 - This will all be done to **them that perish**. Why do they perish?
 - The text answers: **because they received not the love of the truth, that they might be saved.**
 - The word **because** is ἀντί [*anti*], which is *in place of*. They perish *in place of* receiving the truth. By the time the antichrist comes, they will have already rejected truth, and the opportunity for salvation will be past.
- Verse 11 –
 - The **cause** is their rejection of the truth (v. 10). Eventually those who reject the truth will be given a **strong delusion** so that they **should believe a lie**.
 - In its basic textual sense, God will send this delusion after the rapture. The **lie** is likely related to the entire tribulation experience, thus the rapture, the antichrist, etc.
 - In a broader sense, everyone who does not have a **love of the truth** (v. 10) will become delusional. Both the spiritual and physical condition of man is such that it is dependent upon outside sources of truth. When these are rejection, delusion is the natural result.
 - The Greek for **strong delusion** is ενεργειαν πλανης [*energeian planas*]. These words could be understood as “an energy of wandering” or even “an energy of error.” Such “energy” is already strongly at work in our world.
- Verse 12 –
 - The rapture and the events of the Tribulation are so unbelievable and miraculous that *anyone* who experiences life after the rapture should *quickly* turn to Jesus.
 - However, after the rapture the age of grace will have concluded. We have a very *temporary* Gospel.
 - The *everlasting* Gospel is **fear God** ([Rev. 14:7](#)).
 - Those who **had pleasure in unrighteousness** rather than accepting **the truth** are going to be **damned**.
 - While that is not a comfortable position, the only other position is that *truth doesn't matter*.
 - Those who hold such a position for eternal matters should be forced to reconcile their rejection of that position in temporal matters. Truth *does* matter...in their bank account, their contracts, their relationships, etc.
 - The words **pleasure in unrighteousness** could be translated *made a good judgement of unrighteousness*.
 - Are *all people* who are “left behind” after the rapture damned? This cannot be.
 - First, the Jewish remnant will be marked for salvation in the Kingdom.
 - Second, there are *some* gentiles who are righteous and enter into the Kingdom at the judgment of nations. These have not taken the mark of the beast (those who do so go to the lake of fire). Thus it must be that, in the period after the rapture, there are some who

remain who had not previously rejected **the love of the truth** (v. 10). Perhaps these people were either unreached with the Gospel or born in the period between the rapture and the tribulation (during the time of “the beginning of sorrows”).

2 THESSALONIANS 2:13-17 | PAUL’S THANKS AND PRAYER FOR THE THESSALONIANS

- Verse 13 –
 - Paul (along with Silas and Timothy) again tells the Thessalonians (as in 1:3) that they are **bound to give thanks alway to God for you**. This time it is because they were **chosen** unto **salvation**.
 - This salvation would be given to them **through sanctification of the Spirit**.
 - This same phrase is used of Peter in [1 Peter 1:2](#), which is also in connection to election. It rings true with the words of Jesus to Nicodemus in [John 3:5](#).
 - Also required was a **belief of the truth** (in contrast to the damned of verse 12).
 - The Thessalonians were not **chosen** at the time Paul came to preach, but rather, God had chosen them **from the beginning**.
 - All of this rings true if the Thessalonians are Jews, and is problematic if they are Gentiles.
 - Those who *rightly divide* must divide Paul’s instruction to *kingdom-receiving Jews* from his instruction to *heaven-receiving Gentiles*. Or, even more specifically, we must ask, “When is Paul writing to the Jewish remnant (i.e.: Saints) and when is he writing to the body of Christ?” In verse 12, he is writing to the saints.
 - If this position is not true, then we must, by logical necessity, become Calvinists in our soteriology. If we become Calvinists in soteriology, we run into a plethora of other challenges.
- Verse 14 –
 - The Thessalonian church was started with Jews ([Acts 17:1-9](#)), in a city of a large Jewish inhabitation. They were **called** by God (**he called you**). The calling was **to the obtaining of the glory of our Lord Jesus Christ**. The glory of the Lord is *His Second Coming and future reign*, not “my individual salvation.”
 - So the question, then, is *what is our gospel*.
 - Is it the Pauline Gospel? This Gospel is related to *heaven* not to the *Kingdom*.
 - Is it the Kingdom Gospel? If so, why is it called *ours*?
 - Everything in the context points to the Kingdom Gospel, save the pronoun **our**, which we would think to be the Pauline Gospel.
 - The solution, it seems, is to be reminded that **gospel** is simply “glad tidings” or “good message.”
 - Thus, the Thessalonians were called to obey the Kingdom Gospel ([2 Thes. 1:8](#)) by the “good message” brought by Paul in [Acts 17:1-9](#), which was a kingdom message.
- ...to be continued