

2nd THESSALONIANS

PROPHETIC REORIENTATION VSS.1-12

THE TIMING OF THE RAPTURE IS THE CRITICAL DOCTRINE UNDER ATTACK

EXEGESIS VERSES 1:

^{GNT} 2 Thessalonians 2:1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν

^{NAS} 2 Thessalonians 2:1 **Now we request you, brothers, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him,** *δέ (cc/ch; "Now") Ἐρωτῶμεν ἐρωτάω (vipa--1p; "we request/ask"; a request expecting a proper response; used in 1The.4:1; 5:12) ὑμᾶς, σύ (npra-2p; ref. Thess.'s) ἀδελφοί, ἀδελφός (n-vm-p; "brothers") ὑπέρ (pAbl; "concerning/with regard to"; emphasizes a position superior/higher to that held) τῆς ἡ παρουσίας παρουσία (d.a. + n-Ablf-s; "the coming/arrival") ἡμῶν ἐγώ (npg-1p; ref. team Paul and Thess.'s) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ Χριστός (n-gm-s) καί (cc) ἡμῶν ἐγώ (npg-1p) ἐπισυναγωγῆς ἐπισυναγωγή (n-Ablf-s; "gathering together/assembly"; used 2x, Heb.10:25) ἐπ' ἐπί (pa; "up to"; emphasizes direction or motion) αὐτὸν αὐτός (nram3s; ref. Christ)*

ANALYSIS VERSES 1:

1. Chapter 2 introduces the first of the two main reasons prompting Paul's writing of this 2nd epistle to the Thessalonians with chapter 3 addressing the second.
2. Of the two reasons, what Paul is compelled to address first is a distortion of doctrine in understanding having a negative impact on the assembly (chptr.3 looks to application).
3. Principle: If the doctrine isn't correct, addressing further applications is superfluous.
4. The doctrine under attack is prophetic dealing with the Rapture and the Day of the Lord respectively.
5. This block of teaching dovetails with 1The.4:13-18 and 5:1-11.
6. That Paul feels it so important to fire off another letter to address any misunderstanding shows the importance he places on sound eschatology.
7. As his language will convey (vs.2), believers not oriented to their time in prophetic history are in danger of spiritual instability.
8. Specifically, assertions have been made by some unknown source(s) that the Rapture had already occurred or otherwise deferred and that the Day of the Lord was in progress!
9. Paul reorients their thinking by reminding them (cf.vs.5) that certain events must transpire associated with the Parousia and the universal judgments to follow.
10. Namely, a world-wide apostasy and the appearance of the Antichrist.

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11. Paul's explanation recorded in these verses unequivocally recognizes that he didn't think the Rapture could happen at any time during the CA.
12. There are critics that reject this epistle as Pauline declaring a contradiction in Paul's language in 1The.4:14 insinuating an "any time" attitude ("...we who are alive...").
13. As noted in our analysis of 1st Thessalonians, Paul was using oratorical language referencing members of the CA overall.
14. Principle: There are no real contradictions in Scripture, only apparent.
15. Paul and the evangelists clearly understood that the true imminence of Christ's return hinged on additional prophetic fulfillments first coming to past and historical players in place.
16. A world-wide delusion must be in progress and the Antichrist on the scene for the DOL to be in effect.
17. The Antichrist is at present restrained from appearing, but will eventually appear in order to bring global apostasy to maturation and deceive the hardened, incorrigible –V of the masses.
18. The section itself is not strictly chronological as vss.5-7 reflect the period before he appears in vss.3-4 while vss.9-12 reflect the time before his destruction described in vs.8.
19. The intent of the immediate teaching is not to rehash all of the oral teaching they had received previously, but to highlight 2 main markers sufficient for immediate reorientation.
20. Recognizing that these events had not yet transpired should be enough for them to logically recognize their faulty thinking.
21. Paul addresses the issue in a conciliatory fashion, "**Now we request you, brothers, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him**".
22. The verb "**request**/ἑρωτάω – erotao" suggests Paul is not out to severely scold these believers, as in a rebuke.
23. Rather, it is more of a rallying exhortation having a nuance of expecting compliance.
24. In the Thessalonians' particular situation, they were "duped" into believing false doctrine by some or one masquerading as having approval from team Paul (cf.vs.2b, "**as if from us**").
25. These are not guilty of challenging Paul's authority, but failed more so in discernment of appealing to it with respect to the teaching of doctrine, to counter their deceivers.
26. That this church has a proven history of +V embracing Paul's teaching across the board (cp.1The.2:13), Paul expects no less once they are corrected.
27. The occurrence described in this letter of how these believers were deceived by counterfeiter(s) representing themselves as "associates and/or of Paul" shows the depth of sneakiness and "worming" tactics false-teachers will go to indoctrinate their prey.
28. The full intent of the **request** is laid bare in no uncertain terms in vs.3a with vs.2 filling in its immediate purpose.
29. The vocative case of address "**brothers**/ἀδελφός – adelphos" further softens Paul's tone and was used in this fashion with the verb "**request**" in 1The.4:1; 5:12.
30. In addition, it recognizes the positive response Paul expects from these believers reorienting them in like-mindedness (Ph₂) with the evangelistic team.
31. The phrase "**with regard**" is the preposition "ὑπέρ – huper" in the Greek implying a higher or superior position pointing to the primary doctrine of concern.
32. That is the doctrine of the Rapture which is the critical/central issue of distortion in relationship to the timing of the other events.
33. To not be properly oriented to the timing of the Rapture can easily distort one's focus in the CWL and otherwise be misleading in deciphering ongoing historical events.

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34. The crucial question the believer should ask himself concerning the timing of the Day of the Lord is: “Is the Rapture imminent?”
35. Then, and only then, can the believer objectively determine if present historical events are prophetic fulfillments that the Day of the Lord is looming.
36. To ensure that the Rapture is understood pertaining to Christ’s return and not the 2nd Advent, Paul relates to it in no uncertain terms in a hyphenated way:
 - A. “**The coming of our Lord Jesus Christ**”.
 - B. “**And our gathering together to Him**”.
37. One definite article governs both nouns “**coming**” and “**gathering together**” to indicate one event with two characteristics (Granville Sharp principle).
38. Critical to the proper interpretation of this section is the doctrinal understanding that the “Parousia – παρουσία/**Coming**” of **Christ** is in two stages.
39. The first constitutes the Rapture of the Church specified in the 2nd clause as “**gathering together to Him**/ἐπισυναγωγή ἐπί αὐτός – episunagoge epi autos”.
40. The second stage is the 2nd Advent proper, preceded by the 7 year Tribulation.
41. In the Rapture phase **Christ** receives the Church to Himself “in the air” (1The.4:17) via resurrection.
42. In the 2nd Advent phase He returns to earth as a Warrior King defeating the remaining forces of opposition in order to set up His kingdom.
43. A pre-Tribulational Rapture of the living and dead saints of this dispensation satisfies the various N.T. passages dealing with the subject. *See the Doctrine of the Rapture*
44. To adopt a false perception in its timing (already, mid or post-tribulational rapture) puts the believer in the position to rely on experience and subjectively perceive history to determine when the DOL begins.
45. Paul went into some detail chronicling the event and timing in 1The.4:13-18; 5:9-10.
46. Together, the 2 Parousias bracket in time Daniel’s 70th week/Tribulation.
47. Paul used the term “Parousia” for the Rapture 4x in 1The.2:19; 3:13; 4:15; 5:23.
48. Paul here gives our Savior the full title “**Lord Jesus Christ**” to underscore the fact that He will appear to the Church as the glorified Son of God manifesting the solemnity of the event.
49. Only here does Paul use the noun “**gathering together**” with reference to the Church Universal assembling before **Christ** at the Rapture.
50. However, the idea is clearly expressed in 1The.4:14 (“*God will bring with Him*”) and 1The.4:17.
51. It is further reflected in the teaching of **Jesus** in Joh.14:3.
52. The only other use in the N.T. of the noun “**gathering together**” is in Heb.10:25.
53. There it is associated with the importance of MPR in relation to seeing the Rapture drawing nearer.
54. The Rapture will be one assembly no believer will forsake.
55. The Thessalonians had been taught the pre-Tribulational Rapture of the Church (cf.1:The.5:9) and the implication here to his opening exhortation subtly hints to that fact.

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DISORIENTATION PRODUCES INSTABILITY

EXEGESIS VERSE 2:

^{GNT} 2 Thessalonians 2:2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου·

^{NAS} 2 Thessalonians 2:2 **that you may not be quickly shaken from your composure** εἰς (pa; with the infinitive emphasizes purpose of request; "that/for") ὑμᾶς σύ (npa-2p; ref. Thess.'s) τὸ (d.a./ans +) μὴ (neg. +) ταχέως (adv.; "quickly") σαλευθῆναι σαλεύω (inf. purp./a/p/ac; "not to be quickly shaken/distressed/agitated/upset/unstable"; used 15x) ἀπὸ (pAbl; "away from") τοῦ ὁ νοῦς νοῦς (d.a. + n-gm-s; "the mind-set/composure/reasoning"; used 24x) **or be disturbed either by a spirit or a message or a letter as if from us**, μηδέ (cc; "nor/or") θροεῖσθαι, θροέω (inf. purp./p/p/ac; "to be alarmed/startled/disturbed"; fearful reaction; used 3x) μήτε (shows parallel negations; "either"+) διὰ (pg; "by/through"; indicates means) πνεύματος πνεῦμα (n-gn-s; "a spirit") μήτε (cc; "or") διὰ (pg; "by") λόγου λόγος (n-gm-s; "a word/message) μήτε (cc; "or") δι' διὰ (pg; "by") ἐπιστολῆς ἐπιστολή (n-gf-s; "a letter/epistle") ὡς (comp. adv.; "as if") δι' διὰ (pg; "by us") ἡμῶν, ἐγώ (npg-1p; ref. team Paul) **to the effect that the day of the Lord has come.** ὡς (comp. conj; +) ὅτι (causal conj; "to the effect that") ἡ ἡμέρα (d.a. + n-nf-s; "the day") τοῦ ὁ κυρίου· κύριος (d.a. + n-gm-s) ἐνέστηκεν ἐνίστημι (viPFa--3s; "has come/arrived")

ANALYSIS VERSE 2:

1. Having addressed the critical prophetic issue for penning the letter i.e., the need to reorient to the timing of the Rapture, Paul now reveals why orientation is critical to the CWL.
2. The immediate purpose is brought out with the infinitival phrase **“that you may not be quickly shaken from your composure”**.
3. The situation facing the Thessalonians is their exposure to teaching that affirmed that believers had entered into **the Day of the Lord** a.k.a. the Tribulation/Daniel’s 70th Week.
4. It is Daniel’s 70th week that initiates **the Day of the Lord** that technically extends through the Great White Throne Judgment (cf.2Pet.3:10 cp.Rev.20:11).
5. It is highly probable that they were being told that their severe persecutions were proof that they were in this period noted for its beginnings in persecution of believers.
6. Principle: Doctrine should never be built on personal experience, but upon the objective analysis of the text of Scripture.
7. The temptation was for these to build their prophetic understanding upon personal experience rather than to rigorously apply the scope of prophetic teaching to current history.

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8. Since the historical situation before the return of the **Lord** is unique, we should match what is revealed in the prophetic Scriptures with what we see in the current historical scene.
9. If the signs match up, then we can affirm that history has moved into the final generation.
10. So much was lacking in Paul's day it verges on ludicrous to suggest that the Rapture was near, much less say mankind was already going through the Trib.
11. Of other signs Paul might otherwise point to in orientation, here he sticks with the world wide apostasy/delusion alluded to in 1The.5:3 maintaining continuity between letters (cf.vs.11).
12. In turn, he uses the concept as a springboard to recall (cf.vs.5) and teach on the Antichrist's appearance as critical to marking this period in relation to the Rapture.
13. The bottom line is that the DOL cannot begin without Antichrist on the scene.
14. In turn, he cannot appear until the restraining of the H.S. presently protecting the Church is removed (cf.vss.6-7).
15. Logic dictates therefore that the Rapture must be pre-tribulational and if CA believers are still here, ipso facto they are not in the period of the DOL (cp.1The.5:9).
16. The phrase "**not be quickly shaken**/τό μή ταχέως σαλεύω – to me tacheos saleuo" looks to a rapid reaction of being agitated, disturbed or upset.
17. The verb "**shaken**" suggests being moved by the wind or other great force (Mat.11:7; 24:29; Mar.13:25; Luk.6:48; etc.) and is used metaphorically of being extremely upset or distressed.
18. That which has **shaken** these believers is the "wind" of false doctrine. Cf.Eph.4:14
19. The evidence of their distress is seen in failure to maintain "**composure**/ὁ νοῦς – ho nous" that refers to their intellect or mind.
20. Their distress is as a result of their thinking/mindset being disturbed and easily being **shaken from** their wits (are not thinking reasonably or rationally).
21. They have thus become emotionally disconcerted over new news that the Rapture is not as they understood and have been caught off-guard to their place in history.
22. In other words, they failed to be sober in their assessment of what they heard.
23. The adverb "**quickly**" refers to the swift effect that such pseudo teaching might have upon the unsuspecting.
24. Rather than heeding to warning flags that teaching was being promoted contrary to what they were previously taught by team Paul, they responded with a "knee jerk" reaction of anxiety.
25. Principle: False doctrine upsets people; the truth produces stability and peace of mind.
26. Nothing in the passage suggests that they totally abandoned the sound doctrine (like the Galatians; cp.Gal.1:6), only that they were now questioning themselves (in doubt/confusion).
27. Principle: This is a hazard for entertaining doctrine originating from others and not otherwise taught or confirmed by your right under-shepherd (cf.Joh.10:5).
28. Paul, in Corinth, came by the information that they had been exposed to and the agitation it was causing in the ranks and immediately responds to set the record straight.
29. The implication behind the purpose of the request is that in the event of any future contradictions to doctrine previously received, they be not so quick to buy into it.
30. Again, Paul had already taught them that CA believers were not destined to be a part of the "*wrath*" characterizing the DOL (cp.1The.5:9).
31. The initial shock of the contradictive doctrine was followed by a continual feeling of being disturbed and upset by such news.
32. This is brought out in vs.2b, "**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**".

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33. As Paul makes clear, the source of false doctrine and potential for attack is not to be limited.
34. The 2nd infinitive of purpose “**be disturbed**/θροέω – threo” is the logical result of losing **composure** and not reigning in one’s emotions realigning their thinking with sound doctrine.
35. The verb is used in a similar eschatological setting in Mat.24:6 and Mar.13:7.
36. Jesus taught His disciples not to be “frightened” (same verb) when they “*hear of wars and rumors of wars*”.
37. They are told that warfare and other upsetting historical phenomena are not in themselves definitive indications that the DOL/end is near or upon them.
38. Historical and/or personal crises are not sufficient to claim that the coming of the Lord is “at the doors” (cp.Mat.24:33).
39. Only by an accurate and careful understanding of the entire realm of prophetic revelation can we make definitive affirmations for or against true imminency.
40. The “pillar” sign of Christ’s return is the re-establishment of Israel under a 3rd commonwealth (1948 AD).
41. The signature doctrine pointing to that event as the sign of “when” His return is imminent is the doctrine of the Fig Tree. Mat.24:32-34; Mar.13:28; Luk.21:29
42. The Fig Tree is used figuratively in the O.T. with reference to people, whether individually or collectively as a nation. Cf.Judg.9:10,11 cp.Joe.1:7
43. Hermeneutics 101: Scripture interprets Scripture; the figurative use of fig tree in Mat.24:32 is national Israel per Joe.1:7.
44. In the dispersion of 70AD by the Romans (according to Dan.9:26), Israel was spread out among the nations and must be re-gathered. Cp.Eze.34:11-13; 36:18-21
45. The restoration is different from the 1st two commonwealths that found grounds based on Jewish +V; it is re-established with Israel in unbelief by God based on His name/reputation. Cp.Eze.36:22-24
46. Further, Ezekiel prophesied of a gradual restoration of the land and people in the days just prior to the Lord’s return as pictured in the vision of the valley of dry bones. Eze.37:1-14
47. At the time of writing these 2 letters, the prophecy of the destruction of the 2nd commonwealth and temple was still some 18 years in the future.
48. After that, the Jews would have to spend time in dispersion before the final return (some 2 Millennia as it turns out).
49. Any talk among the Thessalonians of the imminent return of Christ before Israel’s coming destruction and future restoration was simply unwarranted.
50. As a matter of warning, there is a new doctrine of the Fig Tree being advanced now that the Fig Tree in Mat.24:32 and parallels represent the temple, not restored national Israel.
51. This eisegesis can be easily dismantled with one premise of argument: The conclusion is illogical.
52. As to the two potential signs, which is the greater? Restored Israel or the temple?
53. Obviously it is national Israel: No restored nation, no temple!!
54. Restored Israel is the superior sign that trumps hands down the temple as it makes imminent the very sign that these have erroneously invented.
55. Those that hold to this view are seeking to destroy the proof texts that identify us presently as the Rapture Generation.
56. When confronted with Luke’s recording of the parable that includes “*all the trees*” (other nations on the scene) the interpreter counters that they represent other “religious systems”.
57. Rebuttal: Either the figure is a temple or religious systems; it exegetically cannot be both.

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58. Further, their interpretations of the reference to the fig tree in preceding verses are contradictory and inconsistent revealing unsound hermeneutics.
59. They adamantly declare that Israel cannot be the fig tree in its initial “cursing” since Jesus declares that it will never again bear any fruit. Mat.21:19
60. Yet, they then interpret it as representing “that generation”! What is that generation if not the collective people in Israel at the time making up the nation?
61. Jesus was teaching that the present commonwealth would indeed not ever again bear fruit as it then existed and as they were destined for destruction and dispersion in 70AD.
62. Again, the 3rd commonwealth (1948 AD) is distinct from the previous two as Israel is not established nationally based on belief (+V), but in unbelief based on God’s reputation (pt.45).
63. They then take the next reference of Mat.21:21 dismissing any prophetic or figurative use of “mountain” and “sea” representing “nation(s)” respectively (cf.Jer.51:25; Isa.17:12).
64. This piece of eisegesis renders the figurative to literal suggesting that the lesson on prayer is about having power through faith to control the physical environment rather than a lesson on faith in BD having a prophetic power of fulfillment.
65. This approach further destroys the continuity of the fig tree as having figurative symbolism throughout its use in the Gospels otherwise recognized by sound interpreters.
66. Worse, this kind of shallow interpretative approach smacks of fundamism.
67. They insist that in the parable of the fig tree recorded in Luk.13:6-9 the fig tree must be the temple and the vine-yard must be Israel (rather than Israel as a nation among nations).
68. This disregards minimally Rev.19:15 that pictures “nations” collectively as being a vineyard destined for judgment in the wine press of the fierce wrath of God.
69. This false interpretation holds to two primary issues to support their premise:
 - A. The relationship of Jesus visiting the Temple in correlation to cursing the fig tree and its following references (an A,B,A,B contextual paradigm).
 - B. They hold in contempt the term “generation” in Mat.24:34 still being used to mean those alive today some 65 years post 1948 AD (they restrict the generation to ~40 yrs).
70. Refutation point A: This disregards the m/o of Jesus teaching paralleling spiritual to physical realities (cp.Joh.3:10-15). His actions regarding the Temple point to the spiritual bankruptcy of national Israel that brings national judgment upon them symbolized by the fig tree.
71. Refutation point B: Jesus clearly uses the term for generation (genea) to reference the collective people of Israel at the time of His speaking with no restrictions on chronological longevity (Mat.11:16; 12:41,42,45; et al); These further disregard Psa.90 that equates the lifetime of generations being 70-80 years (cf.vss.1,10).
72. The irony of the eisegete is that often they set their own trip wire to blow up their inflated ideas (ex., interpreting the fig tree at the initial occurrence as “that generation”).
73. As to the agencies used to teach BD and avenues for misuse by false teachers, Paul speaks of in a threefold form.
74. The items are paralleled as communicative agencies by employing the conjunctive negation “μήτε – mete” and preposition “διά - dia” with each noun.
75. “**Either by spirit**/μήτε διά πνεῦμα – mete dia pneuma” refers to a supposed prophetic utterance through the gift of prophecy by the H.S. Cf.1Cor.14:5,12,32
76. The Thessalonians had been exhorted to “*not despise prophetic utterances*”. 1The.5:20
77. They had also been told to “*examine everything...*”. 1The.5:21
78. By bringing this to Paul’s attention first before drawing any false conclusions, they would have fulfilled the command to “*examine everything*”.

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79. Believers are told to “*test the spirits to see whether they are from God; because many false prophets have gone out into the world*”. 1Joh.4:1
80. The phrase “**or a message**/μήτε διά λόγος – mete dia logos” refers to the spoken word in a teaching format presented to the general assembly of the church (after all, their bible classes were open to various other communicative gifts).
81. The churches should have measured everything by the standard of what they had heard through their apostles.
82. The leadership was to take action against anyone that was proven to be false in the things they affirmed and to forbid their participation in the assembly. Cf.Rev.2:2 cp.2Joh.10
83. The phrase “**or a letter**/μήτε διά ἐπιστολή - mete dia epistole” refers to receiving a **letter** claiming to be from any of or authorized by team Paul.
84. Paul makes sure that his own letters are protected in the care taken to draw attention to his signature in 3:17 as a token of authenticity.
85. The final phrase “**as if from us**/ὡς διά ἐγώ - hos dia ego”, while obviously applying to a **letter** is also easily understood with respect to all avenues presented.
86. This is suggested with the plural of “**us**” looking to anyone proclaiming doctrine appealing to team Paul (representing adjusted teachers) in seeking to substantiate their teaching.
87. This is just how deceptive false teachers can be (cf.vs.3a).
88. False teachers have seared their consciences and so are capable of fraud and other deceptive practices to further their ends.
89. Some person or persons were masquerading under apostolic authority or “name dropping” seeking to bring the Thessalonian church under their influence.
90. People and other pastors of this ilk violate the doctrine of right P-T/right congregation and principle of authority overall.
91. Per one exegete’s insight: “Satan was doing everything to neutralize the momentum of this church”.
92. Satan will make the counterfeit appear as legitimate as possible.
93. The final comparative “**to the effect that the day of the Lord has come**” specifically identifies the focus of false doctrine that was being presented.
94. The comparative causal conjunctions “**to the effect**/ὡς ὅτι – hos hoti” sets the Rapture (vs.1) in contrast to the Day of the Lord as a cause and **effect**.
95. The grammatical idea is that in the comparison of the two events, the Rapture is the cause initiating the Day of the Lord in contrast to the false teaching presented.
96. The perfect tense of “**has come**/ἐνίστημι – enistemi” looks to something already there with existing results.
97. The singular doctrine used to disorient these believers was the doctrine of the “**Day of the Lord**” highlighting things about it that could be perceived as happening at the present (such as intense persecution).
98. This is a typical m/o for false teachers to embellish and dwell on one aspect of doctrine without satisfactorily addressing all other pertinent doctrine related to the subject.
99. It shadows the magician’s use of “misdirection” to fool the people in seeing only what he wants them to see.
100. Paul on the other hand is re-orienting their attention to the doctrine of the Rapture and other prophetic realities necessary for a balanced understanding.
101. By convincing these believers that they were in the Tribulation/DOL would have been enough to wreck the efforts of their adjusted leaders.

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THE FULL INTENT OF THE REQUEST FROM VS.1

EXEGESIS VERSE 3:

^{GNT} 2 Thessalonians 2:3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον. ὅτι ἐάν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,

^{NAS} 2 Thessalonians 2:3 **Let no one in any way deceive you,** μή (neg. +) τις (indef. pro./nm-s; "not any one/no one") κατὰ (pa +) μηδένα μηδεῖς (neg. card.adj/am-s +) τρόπον. τρόπος (n-am-s; "according to not one or any fashion/way or manner"; NAS "in any way") ἐξαπατήσῃ ἐξαπατάω (vsaa--3s; sub. has force of imperative/exhortative; "let deceive thoroughly"; intensive form of deceit; used 6x) ὑμᾶς σύ (npa-2p; ref. Thess.'s) **for it will not come unless the apostasy comes first,** ὅτι (causal conj.; "because/for") ellipsis "it will not come"; an anacoluthon [change of grammatical construction to another for rhetorical effect] to the end of vs.4 ἐάν (cond. prtcl. +) μή (neg.; "unless") ἡ ἀποστασία (d.a. + n-nf-s; lit. as a condition resulting from changing loyalties i.e., revolt/desertion; "apostasy/falling away"; used 2x; Act.21:21 with respect to false-teaching) ἔλθῃ ἔρχομαι (vsaa--3s; "might come") πρῶτον πρῶτος (ord. adj.; "first" - in sequence) **and the man of lawlessness is revealed, the son of destruction,** καί (cc) ὁ ἄνθρωπος (d.a. + n-nm-s; "the man") τῆς ἡ ἀνομίας, ἀνομία (d.a. + n-gf-s; "of lawlessness"; used 15x) ἀποκαλυφθῇ ἀποκαλύπτω (vsap--3s; "might be revealed/uncovered/fully disclosed"; used 26x) ὁ υἱός (d.a. + n-nm-s; "the son") τῆς ἡ ἀπωλείας, ἀπόλεια (d.a. + n-gf-s; "destruction/utter ruin/waste"; used 18x; used of Judas Iscariot in Joh.17:12 and the "beast" in Rev.17:8,11)

ANALYSIS VERSE 3:

1. Paul now addresses the full reason why the Thessalonians should stay mentally/spiritually sober careful to critique any teaching of doctrine heard contrary to their right shepherd(s).
2. That to avoid the snare of false doctrine as he exhorts, **“Let no one in any way deceive you”**.
3. The 3-fold prescription to avoid this hazard is to test the spirits, compare one’s words to BD and appeal to the teaching of their right pastor, no matter claims of legitimacy otherwise.
4. If the proposed doctrine doesn’t jive with the teaching of the pulpit already received under GAP, warning flags should be raised.
5. Some person(s) through a letter or other means of communication was telling these believers that they were in the Tribulation making it look as if team Paul concurred.
6. Yet, this was not the teaching of team Paul.

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7. Paul now introduces his teaching to the contrary with a strong exhortation that the readers are not to fall for these “false winds” of doctrine. Cp.Eph.4:11-14 esp.vs.14
8. Paul’s warning is similar to the one given by Jesus in Mat.24:4,5 to the effect that the Messiah has come.
9. Jesus made clear that many false Messiahs and prophets would arise over the period of the advents and goes on to address the circumstances that will identify the real Messiah. Mat.24:23-28
10. It is up to each believer not to come under the deceptive influence of false teachers; it is the responsibility of the P-T to keep sound doctrine before his local church.
11. The language in the Greek is very adamant as it literally reads “**not anyone, let deceive you, according to any fashion/way/manner**”.
12. The indefinite pronoun with the negative “**no one**/μή τις – me tis” addresses any supposed communicator or other “spiritual” influence that proposes doctrinal insight/interpretation.
13. The prepositional phrase “**in any way**/κατά μηδεὶς τρόπον – kata medeis tropon” covers all the basis on how their message might be presented and any approach or circumstance they may utilize to present it.
14. The hortatory subjunctive “**let deceive**/ἐξαπατάω – exapatao” has imperatival force and is a strengthened form of the verb “apatao” meaning to be “tricked” or “outwitted/beguiled”.
15. While the verb could be parsed as an imperative, the subjunctive better fits emphasizing its rallying effect following the softened nuance of “request” in vs.1.
16. It means not to be thoroughly deceived and is used of Eve in the garden being tricked by the Serpent in contrast to Adam that sinned in cognizance. Cp.1Tim.2:14
17. The idea is no matter if the façade of someone teaching false doctrine might otherwise be unsuspecting or appear legitimate, do not let under any circumstances their words fool you.
18. Once believers embrace any wrong-headed notions that take them away from “the straight and narrow” of BD, they put their future SG₃ in jeopardy.
19. Paul then gives a two-fold doctrinal cause as to why this particular false-teacher(s) is wrong, “**for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction**”.
20. The NAS supplied “**it will not come**” is understood as the “Day of the Lord” that is epitomized in an anacoluthon (a change in construction as a rhetoric device) to the Antichrist taking his position as God in the Temple ending vs.4.
21. However, that “Day” cannot occur, “**unless the apostasy comes first**”.
22. That a sequence of events is established is seen in the ordinal adjective “**first**/πρῶτος – protos” that means “**first** in order of importance/sequence”.
23. The noun “**apostasy**/ἡ ἀποστασία – he apostasia” means “rebellion/defection” and indicates a “falling away spiritually”. LXX Josh.22:22; 2Chr.29:19; Jer.2:19
24. It is used in Act.21:21 to emphasize false-teaching or “teaching **apostasy**”.
25. It occurs externally in the writings of Plutarch of political revolt and the Apocrypha in 1Macc.2:15 of Antiochus Epiphanes enforcing the **apostasy** from Judaism to Hellenism.
26. **Apostasy** has always existed throughout history in various forms.
27. It is used here with the definite article indicating specifically a revolt against God and the Laws of Divine Establishment.
28. While the **apostasy** is specific as a revolt against God, the parties advancing the defection is two-fold:
 - A. As it relates to the Church.

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- B. As it relates to the cosmos on a universal civil/political scale.
29. With reference to the Church, it harks to defection of the Universal Church during the Laodicean period described in Rev.3:14ff.
 30. That defection is of such repulsiveness to God that He “vomits” the Church out of His mouth (Rev.3:16).
 31. This is language to indicate the Rapture of the Church that is due in part to spiritual rebellion removing their dispensational privilege.
 32. **Apostasy** (false teaching) ravages and infiltrates the Church due to a dislike for sound doctrine on the part of believers. Cp.2:Tim.4:3,4; 2Pet.2 (infiltration of liberalism)
 33. Believers are drawn into the human viewpoint lies promoted in this era (cf.2Pet.3:3ff) running under their STA’s pursuing religiosity rather than truth (cf.2Tim.3:1-7).
 34. The implication as applied to the rebellion of the Church is that the Antichrist is not **revealed** until the Rapture occurs (per the order of events in vs.3) ushering in the Day of the Lord.
 35. The recognition of this **apostasy** dovetails with the re-orientation to the timing of the Rapture inferred in vs.1 (pre-tribulational).
 36. The cosmic ramifications of **apostasy** centers on the final rebellion leading up to the 2nd Advent and is the global defection finding maturation under the Antichrist.
 37. This rebellion reveals the political foundation for the delusion that the world falls for bringing the judgment of the Day of the Lord upon –V (cf.vss.10-12).
 38. The rebellion in principle finds its origins and example in the Tower of Babel episode in Gen.11:1-9.
 39. The movement sought to establish a one-world government and a one-world religion, as seen in the building of a city and a tower.
 40. God completely frustrated this one-world movement by confusion of the single-parent language into a multiplicity of languages and dialects (some 3000 today).
 41. This aborted attempt was in complete violation of Gen.9:1 given to Noah and his sons for the purpose of establishing nations (cp.Act.17:26).
 42. Nimrod and his wife Semiramis headed up the movement. Cf.Gen.10:8-12
 43. Babel is the name given to the place of their **apostasy**/rebellion and means “confusion”.
 44. The religion spawned at Babel was embraced by the dispersed nations and is referred to as the Mother-Son cult of antiquity seen today in a Christianized form via the RCC (cf.Rev.17).
 45. Pagan religions all had a common ancestor.
 46. The general belief of the N.T. is that opposition to God and lawlessness and immorality will greatly increase in the last days leading up to Christ’s return. Cf.Mat.24:12,37-39
 47. This is associated with an increase in warfare, crime, natural catastrophes, famines, plagues and the rise of false prophets and christs.
 48. The **apostasy** viewed on the cosmic scale as it exists today is best appreciated in a study of the goals and effects of such interrelated organizations such as: The U.N., Council on Foreign Relations, the Trilateral Commission and related world government organizations in Europe e.g., the Club of Rome, Bilderbergers, etc.
 49. At both levels of **apostasy** (the Church and Political), the **apostasy comes first** that sets up a political environment tailor-made for the Antichrist to take the reins in central Europe (The EU/Revived Roman Empire).
 50. The conspiracy’s goal is global government and is to be headed by the U.N.
 51. In order to achieve their objectives (aggressively begun in the early part of the last century), they must gradually strip away national sovereignties.

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52. National governments are asked to give up the independent conduct of their functions to supranational bureaucracies for the greater good (buzz word: interdependence) and is best reflected in the following commentary: The Declaration of Interdependence unveiled in 1975, was presented during the celebration of our nation's bicentennial in 1976. Sponsored by the World Affairs Council of Philadelphia and written by establishment historian Henry Steele Commager [Council on Foreign Relations/CFR], the declaration in part reads: "When in the course of history the threat of extinction confronts mankind, it is necessary for the people of the United States to declare their interdependence with the people of all nations...To establishing a new world order of compassion, peace, justice, and security, it is essential that mankind free itself from the limitations of national prejudice, and acknowledge...that all people are part of one global community..." [emphasis added]. Amazingly, 124 members of Congress endorsed this attack on our constitutional system of limited government. One who did not support this declaration was the late Congressman John Ashbrook [R-OH], who charged: "Unlike the Declaration of Independence, great hallmarks are guarantees of personal freedom and dignity for all Americans and an American Nation under God, the declaration abandons those principles in favor of cultural relativism, international citizenship, and supremacy over all nations by a world government. The declaration of interdependence is an attack on loyalty to American freedom and institutions, which the document calls "chauvinistic nationalism", "national prejudice", and "narrow notions of national sovereignty". To accompany, promote, and expand upon the "Declaration of INTERdependence", the World Affairs Council of Philadelphia and the Aspen Institute published *The Third Try at World Order: U.S. Policy for an Interdependent World* written by Harlan Cleveland [CFR]. In that book, this former Assistant Secretary of State and U.S. Ambassador to NATO lamented that the first try at "world order" collapsed with the failure to secure U.S. entry into the League of Nations, and that the second failure resulted from a United Nations that was not invested with sufficient authority and power to enact and enforce world law. According to Cleveland, the "third try", now underway, is an attempt to arrive at "world governance" piecemeal, by strengthening the U.N. to deal with various global "crises" involving, for instance, "the global environment", "food reserve[s]", "energy supplies", "fertility rates", "military stalemate", and "conflict in a world of proliferating weapons". It was a recapitulation of what he had written in 1964 in the foreword to Richard N. Gardner's book, *In Pursuit of World Order*, wherein Cleveland stated: "A decent world order will only be built brick by brick". CFR luminary Richard N. Gardner took this same message of persistent plodding to the Council's members and followers in 1974, with his now-famous article in *Foreign Affairs* entitled "The Hard Road to World Order". Since hopes for "instant world government" had proven illusory, he wrote, "the house of world order" would have to be built through "an end run around national sovereignty, eroding it piece by piece". This could be done, he noted, on an ad hoc basis with treaties [like NAFTA leading to GAFTA/Greater Arab Free Trade Area] and international "arrangements" that could later be brought within "the central institutions of the U.N. system".
53. This **apostasy**, having irreversible momentum today, is reflected in the Messianic Psalm 2.
54. The creation of the E.C. over Europe demonstrates just how far this push for global government has gone; it will provide the framework for the rise of the Antichrist.
55. With the **apostasy** having momentum **first**, the world government movement will assume a new face, "**and the man of lawlessness is revealed, the son of destruction**".

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56. While the verse does not explicitly state when the Antichrist will appear on the scene, it implicitly states that it is concurrent with the Rapture, further meshing with other Scripture (Rev.6ff).
57. During the first 3 ½ years of the Tribulation, he will quickly rise to the top of the E.C./RRE.
58. He will carry the **apostasy** to new heights (depths); he will be in total and open defiance to God's laws and word.
59. This is seen in Dan.11:36-39 (cp.Rev.13:5,6; 2The.2:4).
60. Because he is opposed to all Divine order, as seen in the title "**the man of lawlessness**/ὁ ἄνθρωπος ἡ ἀνομία – ho anthropos he anomia", he is destined for **destruction** as seen in the appositional title "**the son of destruction**/ὁ υἱος ἡ ἀπώλεια – ho hios he apoleia".
61. Jesus applied the latter title to Judas Iscariot in Joh.17:12.
62. The verb "**is revealed**/ἀποκαλύπτω – apokalupto" implies that this antinomian figure, like Christ (cf.1:7), is to have his own revelation called his "parousia" in vs.9.
63. This counterfeiter is the premier human rival to Messiah (cf.1Joh.2:18, "...you hear that *antichrist is coming...*").
64. The Antichrist is characterized by his unparalleled opposition to God's order of things and is doomed to singular **destruction** at the hands of Messiah at the 2nd Advent. Cp.Rev.19:20
65. The noun "**destruction**" is used in reference to the final end of the Antichrist in a passage that contains the necessary clues to his actual identification in Rev.17:8,11.

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THE APOSTASY INCARNATE

EXEGESIS VERSE 4:

GNT 2 Thessalonians 2:4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.

NAS 2 Thessalonians 2:4 **who opposes and exalts himself above every so-called god or object of worship**, ὁ ἀντικείμενος ἀντίκειμαι (d.a. governs both ptcs. + adj. ptc./p/d/nm-s; lit. to be set over against/lie opposite; "the one opposing/withstanding"; used 8x; antecedent "the man" and "the son" in vs.3) καί (cc) ὑπεραιρόμενος ὑπεραίρω (adj. ptc./p/m/nm-s; lit. to lift up over; "the one exalting himself"; used 3x) ἐπί (pa; "above") πάντα πᾶς (a--am-s; "everyone") λεγόμενον λέγω (circ. manner ptc./p/p/am-s; "being called/so-called") θεὸν θεός (n-am-s) ἢ (cc; "or") σέβασμα, (n-an-s; "object of worship" used 2x, Act.17:23) **so that he takes his seat in the temple of God, displaying himself as being God.** ὥστε (conj. result; "so that") αὐτὸν αὐτός (npam3s; emphatic; "he himself"; ref. antichrist) καθίσαι καθίζω (result inf./aa; "takes seat/is installed") εἰς (pa) τὸν ὁ ναὸν ναός (d.a. + n-am-s; "the temple"; tribulational temple) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) ἀποδεικνύντα ἀποδείκνυμι (circ. ptc./p/a/am-s; "attesting/proving/demonstrating/displaying/ exhibiting"; used 7x) ἑαυτὸν ἑαυτοῦ (npam3s; "himself") ὅτι (explan. conj.; "as/that") ἔστιν εἰμί (vipa--3s; "he keeps on being") θεός. θεός (n-nm-s)

ANALYSIS VERSE 4:

1. The rebellion against God comes first manifesting a universal apostasy designed to set the stage for operation "enter Antichrist" (per vs.3).
2. The apostasy will then reach its peak under the reign of Antichrist who embodies or personifies this spiritual rebellion in his very person.
3. He is the manifestation of satanic apostasy in opposition to God par excellence.
4. His actions reveal him as such as Paul now characterizes him as the one "**who opposes and exalts himself above every so-called god or object of worship**".
5. This language echoes Dan.11:36 that refers to Antiochus Epiphanes, a Greek ruler that plundered the temple in Jerusalem and set up an altar to Zeus.
6. The prophecy has a dual fulfillment and Antiochus is a type that looks to the rise of a latter day ruler i.e., the Antichrist.
7. Paul paraphrases the O.T. text to highlight the hostility of the Antichrist against every existing system of religious devotion found in the period of the Tribulation.
8. Satan, the author of false religion, will through Antichrist, turn upon those very systems he devised to deceive mankind, as well as true religion.

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9. The two adjectival participles “**who opposes and exalts himself**/ὁ ἀντίκειμαι καί ὑπεραίρω – ho antikeimai kai huperairo” are in apposition to “*the man of lawlessness/the son of destruction*” of vs.3.
10. The two participles describe this rebel as one that is “in opposition to” and “self-promoting” respectively to achieve his goals.
11. Further, the individual participles are in tandem with the individual titles respectively:
 - A. “**Who opposes**” highlights the antinomian nature of *the man of lawlessness*.
 - B. “**Who exalts**” highlights the path of pride in unbelief to warrant the title *the son of destruction*.
12. What he **opposes** in his climb to success through forced subjection is “**every so-call god or object of worship**/πᾶς λέγω θεός ἢ σέβασμα – pas lego theos e sebasma”.
13. This highlights the fact that while his rebellion is humanized on a political front, it finds its impetus on a spiritual level (satanic in origin cp. LXX: Eze.28:17 “*lifted up*” is “*exalted*” cf.vs.16 “*violence*” is anomia “*lawless*”).
14. He will not only wage war against any political opposition, he will wage war against all rival religious systems to his rising cult.
15. The cult of Antichrist, like the cult of Caesar, will deify its leader.
16. But in so doing, it will tolerate no dissent.
17. The words “**so-called god**” indicates that every entity regarded as divine by men is in view.
18. An example of this would include the worship of Mary the mother of Jesus.
19. The words “**object of worship**” brings into view all the paraphernalia of idolatry (rosaries, saints, crosses, candles, Buddhas, etc.).
20. The successful extent of his religious crusade is seen in his complete destruction of the Catholic Church in Western Europe as prophesied in Rev.17.
21. Western Europe is his political, economic and military base from which he seeks to conquer the whole world.
22. The extent of the destruction of the super imitator/counterfeit of Christianity is seen in Rev.17:16.
23. From the earliest centuries to the present, the Catholic system has flourished upon continental Europe and it is upon this bed of spiritual immorality that “the great whore” will die.
24. From the Vatican and Saint Peter’s Basilica to every church and institution of Catholic power within the reach of the cult, he will plunder and burn the works of centuries.
25. He will plunder her filling his war chest with the untold wealth of the RCC collected over the centuries.
26. By so doing, he will serve notice upon all faiths everywhere.
27. In this particular instance, both **God** and Antichrist have a “common purpose” i.e., the destruction of a religious system using the power of the state/sword in a quest of world rule. Cf.Rev.17:17
28. The Antichrist is but a tool for Satan and is considered dispensable after he has served the devil’s purpose.
29. For his efforts, he will be one of the first occupants of the Lake of Fire/LOF. Cf.Rev.19:20
30. It is Satan that ultimately desires the worship and allegiance of man. Cp.Isa.14:13,14
31. Yet he too will be abased in the abyss of Sheol for the next 1000 years and looked upon by all whom he deceived with contempt and derision. Cf.Rev.20:1-3; Isa.14:9-12, 15-21
32. While the Antichrist cult is the wave of popularity he will use to exalt **himself**, the person he will rely upon as his CEO and marketing guru is called “the false prophet”.

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33. It is this person that will oversee all that is necessary to enforce the acceptance of Antichrist as Messiah and Deity.
34. Rev.13:11ff introduces this Jewish man and describes the particulars of the cult.
35. Computer technology will make possible the means to number and identify every person that comes under his political power.
36. Starvation and genocide will be the fate of those that refuse to take “the mark of the beast”. Cf.Rev.13:15-17
37. The number “666” is in occult numerology a device to channel spirits/demons.
38. The ultimate purpose of the rise of Antichrist is to replace the one true religion established by **God**.
39. This aspect of his agenda finds a façade of success as a result of deceiving the nation Israel, “so that he takes his seat in the temple of God, displaying himself as being God”.
40. The phrase “**temple of God**/ὁ ναός ὁ θεός – ho naos ho theos” is reference to a **temple** that is indeed God’s **temple**.
41. It is important to note that the **temple** is regarded by **God** as His, even though corporately its founders do not recognize their true Messiah.
42. This dovetails with the fact that the Fig Tree as the established 3rd commonwealth finds its reality in existence and dispensational function based on God’s name, not +V. Cp.Eze.36:22
43. Since the 2nd **Temple** was destroyed in 70AD by the Romans, this has to be a **temple** not as yet built.
44. Progress continues to advance towards building this 3rd **Temple**.
45. The organization primarily responsible to oversee and produce all that is necessary for it to be according to the Law of Moses is called The Temple Institute (TI) located in the Old City of Jerusalem <http://www.templeinstitute.org> .
46. They are responsible for all research, education and development for the **temple** to include all of the articles associated with it.
47. It is their ultimate goal to see Israel rebuild the **Temple** on Mount Moriah in Jerusalem.
48. High tension remains between Muslims and Jews over use of the **temple** mount for Jewish prayers.
49. A recommended book entitled The Odyssey of the Third Temple (by Rabbi Yisrael Ariel) is suggested in Ballinger’s Analysis of 2The.2:4 for an overview of progress in the late 20th Century.
50. In part, the book reveals a number of failed attempts to build the **Temple**: A request was made to Caesar Hadrian a few years after the destruction of the 2nd **Temple**, but was frustrated by the Samaritans who lied to the Emperor about Jewish intentions; during the Bar Cochba rebellion in the early 2nd Century, the Jews temporarily took control of Jerusalem and the **Temple** site but were brutally repelled; attempts were made in the 12th-14th Centuries in which hundreds of Jewish scholars in France (called Tosafists) immigrated to the Holy Land, but due to persecutions and decrees against them the movement lost its momentum; in modern times one Rabbi Azi Hirsh Kalisher contacted the greatest Jewish philanthropist of the age, Baron Asher Anshil Rothschild, and suggested that he purchase the land of Israel, or at least Jerusalem and the **Temple** Mount from Ibrahim Pahss, King of Egypt. The Rabbi believed that the renewal of the **Temple** service would have led to mass immigration of the Jewish people from their lands of captivity.
51. The TI has a research department concerned with the study of various Temple-related subjects and are publishing the results of their inquiries.

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52. For example: A large amount of material concerning the menorah has been gathered and collated from historical and archaeological writings in addition to the Talmud and Maimonides.
53. The TI has a Restoration Department of smiths, weavers, woodworkers, painters, graphic artists, architects and much more reproducing vessels and items for the **Temple**.
54. The institute has a Library and Information Center that collects books as well as both recent and ancient manuscripts related to the **Temple** being computerized to achieve a centralized database.
55. Video Production produce films intended to actualize and bring alive the subject of the **Temple** in all its detail. The viewer will have the opportunity to “walk” through the **Temple** and experience it firsthand.
56. The book contains a partial listing of the cost of the various projects with donations accepted towards these items to include: Silver Trumpets (\$4,000); Ordinary Lyre (\$6,000); David’s Lyre (\$25,000); Harp (\$6,500); David’s Harp (\$17,000); Silver Shovel (\$5,000); Golden Crown for the High Priest (\$8,500); the Temple Menorah gold-plated silver (\$45,000) and pure gold (\$1,750,000); Set of gold utensils for the Menorah (\$60,000); The Showbread Table solid gold (\$1,500,000); the Incense Altar pure gold (\$1,000,000); Set of gold utensils for the Incense (\$75,000); the Breastplate of the High Priest (\$300,000), the Uniform of the High Priest (\$450,000); Stone Vessels for the Red Heifer Purification Process (\$25,000); Set of Utensils for the Burnt Offering (\$98,000), the Omer (Barley) Offering (\$12,000), Priestly Garments for 24 Priests (\$150,000).
57. The 3rd **Temple** will include modern era technology with electric lighting, radiant heating, air conditioning, electric ovens and dishwashers and even computers.
58. In exchange for recognition as the Messiah, the Antichrist will promise to provide military protection for Israel.
59. This consists of a 7 year pact that begins in the middle of the week (7 year trib) resulting in the cessation of the Mosaic ritual of the **Temple** having been ongoing the 1st 3 ½ years. Cp.Dan.9:27 cf.Rev.11:2,3
60. Apostate Jewish leadership will enter into an agreement of worshiping the Satan-possessed man of lawlessness that will not come to full term. Cp.Isa.28:15-18
61. Rev.11:7 also indicates that at the midpoint of the Trib Antichrist is present in Jerusalem.
62. We know from Rev.13:15 that there will be a special image/idol of the Antichrist that is animated (through modern technologies and robotic science).
63. It is this image that will represent Antichrist as he takes His place as **being God** in the **temple**.
64. The infinitive “**takes his seat**/καθίζω – kathizo” does not necessitate literal “sitting” and means more so “**being installed/to stay/placed**” emphasizing a position of power/authority. Cp.Luk.24:49; Act.2:3
65. In the 3rd **Temple** Antichrist will declare himself (**displaying**/ἀποδείκνυμι – apodeiknumi) as the Divine Messiah of the planet to the whole world via televised satellite technology.
66. He will be a **god**, a little **god**, having already considerable powers that will be augmented through satanic possession. Cp.Rev.13:3-5
67. It makes sense that Antichrist becomes satanically possessed in conjunction with Satan being defeated and cast out of the heaven in Rev.12:12ff (close to or at the mid-point).

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68. Jesus taught that the Antichrist's presence in the Most Holy Place was to be the cue for believing Jews living in Jerusalem and Judea to flee to a special place of refuge and wait out the final half of the Trib. Mat.24:15-22
69. Certain events must take place in Israel that will lead to the building of the Tribulational **Temple** such as removing the Dome of the Rock mosque.
70. The timing of building the new **temple** is expected to correlate with the Rapture and it makes sense that we would see signs of its construction before the Rapture.

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A DESERVING CHIDE

EXEGESIS VERSE 5:

^{GNT} 2 Thessalonians 2:5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

^{NAS} 2 Thessalonians 2:5 **Do you not remember that while I was still with you, I was telling you these things?** *Οὐ (neg. intro. an interrogative +) μνημονεύετε μνημονεύω (vipa--2p; "Do you not recall?/remember?"; used 21x) ὅτι (conj. intro. content of recall; "that") ἔτι (adv. of time; "yet/still") ὦν εἰμί (circ. ptc./p/a/nm1s; "while I was being") πρὸς (pa; "with/face-to-face") ὑμᾶς σύ (npa-2p; ref. Thess.'s) ἔλεγον λέγω (viIPFa--1s; "I was telling/saying") ὑμῖν; σύ (npd-2p) ταῦτα οὗτος (near dem. pro./an-p; "these things")*

ANALYSIS VERSE 5:

1. While Paul's approach to his charge at Thessalonica is not at the level of a strong rebuke, it still prompts disappointment in their right Apostle.
2. He now pauses in his teaching to make clear his frustration as he asks rhetorically, "**Do you not remember that while I was still with you, I was telling you these things?**"
3. The verb "**remember**/μνημονεύω – mnemonueo" means to "recall to mind" and the question obviously expects an affirmative response after Paul's brief reminder of vss.1-4.
4. Had the Thessalonians fully recalled Paul's oral teaching regarding last **things**, disturbing reactions from the newly arisen false system of eschatology could have been easily refuted.
5. Paul converts the narrative to a singular "**I**" indicating with certainty they were taught **these things**, by his own person nonetheless, leaving no recourse for excuses of ignorance otherwise.
6. Principle: It's not the P-T's fault if people nap or are distracted from the teaching and find themselves lacking doctrinally when faced with life tests or under doctrinal attack.
7. In essence, Paul exonerates himself from any shortcomings on his part as to the correct eschatological orientation in question. Cp.Act.20:27
8. The circumstantial phrase of time "**while I was still with you**/ἔτι εἰμί πρὸς σύ - eti eimi pros su" looks to the face-to-face teaching they received from Paul in his initial visit among them.
9. Vs.5 constitutes a gentle but deserving criticism of inexcusable failure of readers that ought to have been able to field the false doctrine with doctrine taught from their right pastor.
10. Today, believers have even less of an excuse as Bible class comes with printed notes and recordings for reminders at any time.
11. The near demonstrative pronoun "**these things**/οὗτος – houtos" refers to the issue of the timing of the Rapture (vs.1 cf.1The.5:9), that a universal apostasy must be in progress (vs.3 paralleled in 1The.5:3) and that Antichrist and the Day of the Lord are co-joined in appearance on the historical scene.
12. While the Antichrist is not mentioned in the 1st epistle, that doctrine too was **still** taught previously (IPF of "**telling**/λέγω – lego" indicating repeated teaching and more than once).

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13. Further, the pronoun looks forward to further doctrinal affirmations that follow in vs.6 with Paul expecting total recall to his words seen in the opening phrase “*And you know*”.
14. There is no legitimate reason why believers should be caught unaware as to the Rapture and last days’ events any more than why believers should have been asleep to the 1st Advent.
15. The H.S. has been given us to reveal to us **things** to come, along with BD in general, as well as the ability to recall doctrine in times of need. Cf.Joh.16:13 cp.14:26
16. Failure to bring forth doctrine from the vault of the good deposit is often a result of failure to be led by the H.S. Cp.2Tim.1:14
17. This verse exposes quite clearly that when Paul taught doctrine to new churches it was thorough and included eschatology essential in orientation to the CWL.
18. It has been estimated that eschatology comprises approximately 1/3rd of the Bible and thus it is a subject not to be avoided with a new congregation or by pastors in general.
19. Believers are expected to be on top of their spiritual ball game in the area of “**these things**” as they are with Theology in general.

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THE RESTRAINER OF THE ANTICHRIST VSS.6-8

EXEGESIS VERSE 6:

^{GNT} 2 Thessalonians 2:6 καὶ νῦν τὸ κατέχον οἶδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

^{NAS} 2 Thessalonians 2:6 (REVISED) **And you know that which restrains now, so to reveal him in his own time.** *καί (cc) οἶδατε οἶδα (viPFa--2p; "you know"...with certainty) τὸ κατέχον κατέχω (d.a. + subs. ptc./p/a/an-s; "what restrains/that which is restraining/holding back/detaining"; used 17x) νῦν (adv. of time; "now/at the present") εἰς (pa +) τὸ ἀποκαλυφθῆναι ἀποκαλύπτω (inf. purp./aorist/pass./acc.; prophetic aorist; "so that to reveal/disclose"; same as 2:3) αὐτὸν αὐτός (npam3s; ref. Antichrist) ἐν (pL of time) ἑαυτοῦ (reflex. pro./gm3s; "his"; ref. Antichrist; Pronoun looks to the time for "himself" or "his own") τῷ ὁ καιρῷ. καιρός (d.a. + n-dm-s; "appointed time/season")*

ANALYSIS VERSE 6:

1. Paul continues teaching with further appeal to doctrine he had taught previously concerning the order of events hinging on a pre-tribulational Rapture.
2. Any excuses of forgetfulness aside, he now becomes adamant for them to draw from that doctrine in further reorientation.
3. This is brought out with the perfect tense of the opening verb in the phrase “**And you know/καί οἶδα – kai**” indicating complete “comprehension” to the following doctrine.
4. Principle: It’s inexcusable to continue vacillating over doctrine when sound doctrine has been taught, part of your frame of reference and at your disposal. Cf. Jam.1:5-6
5. The particular doctrine this local church “knows” that Paul now appeals to is “**that which restrains now, so to reveal him in his own time**”.
6. The NAS unfortunately reverses the Greek word order in the final half of the verse.
7. In so doing, it obscures the “thing restraining” in the timing and having absolute control over the Antichrist’s appearing.
8. As we will see, this is important theologically as these verses give cause as to why the DOL and appearing of the Antichrist is post Rapture highlighted in vs.8 “*And then...*”.
9. The NAS muddies the timing of his revelation inferring it is subject to an indefinite cause brought out in the English subjunctive mood “*may be revealed*”.
10. Our revised translation follows the Greek word order and removes any confusion in that vein.
11. The verse itself is considered to be enigmatic (cryptic) prompting many interpretations as to who or what is “**that which restrains/τὸ κατέχω - to katecho**” that means to hold back, detain.
12. That which confuses interpreters is the verb in our verse is in the neuter gender and then it reoccurs in vs.7 as a masculine where it is translated “*he who restrains*”.

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13. Suggestion for interpretation include the gospel, the Jewish state, human government, the Roman Empire, the binding of Satan and the Church.
14. Any suggestion that identifies this restraining force with that which is hostile to God goes against the grain contextually that the force is frustrating Antichrist/Satan.
15. One of the more popular interpretations since early times is that this is reference to the Roman Empire and its leader.
16. The problem with this view is that it has Paul predicting the demise of the Empire (vs.7b) and once it fell, there would be no Antichrist.
17. Also it bears remembering that the Roman government and Caesar regularly persecuted the Church rather than protecting it.
18. Confusion over this verse is immediate as interpreters are divided as to whether the adverb of time “**now**/νῦν – nun” goes with “**know**” or “**that which restrains**”.
19. The adverb is placed first and before both verbs in the Greek.
20. The intent grammatically is that Paul intends it to be understood with both: The Thessalonians “**know now**” (at the time of writing) and “**that which restrains**” does so “**now**” looking to the present time dispensationally of the CA.
21. That “season” or “period of time” is part of Paul’s thinking with respect to the restraining is further suggested in the use of the noun “**time**/ὁ καιρός – ho kairos” associating Antichrist’s allotted **time** following the restraining contextually.
22. The idea is that the restrainer holds back the appearance of the Antichrist during the present era and with the restrainer’s removal (vs.7b), the Antichrist is allowed “**to be revealed in his respective time/era**/εἰς τό ἀποκαλύπτω αὐτός ἐν ἑαυτοῦ ὁ καιρός – eis to apokalupto autos en heautou ho kairos”.
23. It is evident that this “restrainer”, to accomplish the task in view, must possess supernatural power to “hold back” and then “allow” the advent of the Antichrist.
24. This includes checking the ongoing “*mystery of lawlessness*” during the restraining role (cp.vs.7a).
25. God and His control of human history is the natural conclusion.
26. Yet, this does not explain the variation in gender regarding the “Restrainer” in the 2 verses.
27. To one familiar with Jesus’ Upper Room Discourse, the fluctuation between the neuter and the masculine recalls of how the Holy Spirit is spoken (Joh.14).
28. Either gender is appropriate in referring to God the Holy Spirit, depending upon whether the speaker (or writer) thinks of a natural agreement (masc. pointing to His personality in the God-head) or grammatical (neuter because of the noun pneuma; Cf.Joh.14:26; 15:26; 16:13,14).
29. This identification of the “Restrainer” has deep roots in Christian interpretation and is most attractive.
30. Paul obviously utilizes this same freedom of reference and it appears that the Spirit’s title of Restrainer was well-known among the Thessalonians.
31. Just as the familiar title among Christians of the Spirit as the Comforter/Advocate/Helper. Joh.14:16ff
32. The H.S.’s function of restraining evil will revert back to a condition similar to that of pre-Pentecost times i.e., the Age of Israel, fitting the timing of the Antichrist according to Daniel’s 70th Week in Dan.9:27.

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33. During the present era of the CA, the Restrainer is protecting the Church (and world in general) and at some point (the Rapture), the protection is removed and the final satanically inspired rebellion will go into high gear.
34. The immediate result will be the manifestation of “*the man of lawlessness*” to the world.
35. It is God who sets the time for the supreme antagonist to be manifested that occurs approximately 2 days (2000 years) after Israel’s prolonged dispersion. Cp.Hos.6:2
36. The Restraining ministry of the H.S. is for the purpose of bringing to completion the CA reflecting the grace and patience of God to bring +V into His fold during this period. Cp.2Pet.3:8
37. The Antichrist’s **time** is the period of the 7 year Tribulation and he will have no previous history during the CA or after the 2nd Advent.

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THE CONSPIRACY OF THE APOSTASY

EXEGESIS VERSE 7:

GNT 2 Thessalonians 2:7 τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

NAS 2 Thessalonians 2:7 **For the mystery of lawlessness is already at work;** γάρ (*explan. conj.; "For"*) τὸ μυστήριον (*d.a. + n-nn-s; from mustes, an initiate; from mueo, to wink or blink; hence "the mystery/secret purpose"; used 28x*) τῆς ἡ ἀνομίας· ἀνομία (*d.a. + n-gf-s; "of lawlessness"; same as 2:3*) ἤδη (*adv. of time; "already/by this time"*) ἐνεργεῖται ἐνεργέω (*vipm--3s; "is itself working/operative"; used 21x*) **only he who now restrains will do so until he is taken out of the way.** μόνον μόνος (*adv.; "only/alone"*) ὁ κατέχων κατέχω (*d.a. + subs. ptc./p/a/nm-s; "He who is restraining"; same as 2:6 now in the masculine*) ἄρτι (*adv. of time; "now/from now on/henceforth"*) will do so - supplied ἕως (*temp. conj.; "until/up to the point"*) γένηται. γίνομαι (*vsad--3s; "he becomes"*) ἐκ (*pAbl; "out from"*) μέσου μέσος (*ap-Abln-s; "the midst"; an idiom "is taken out of the way/from among"*)

ANALYSIS VERSE 7:

1. Vs.7 explains further why the role of the Restrainer is important as it relates to the present era (the CA), per the explanatory conjunction “**For**/γάρ – gar”.
2. This because “**the mystery of lawlessness is already at work**”.
3. The Restrainer’s ministry not only controls when the Antichrist appears, but further retards satanic momentum of influencing preceding powers to be, in preparation for this event.
4. The term “**mystery**/τὸ μυστήριον – to musterion” looks to the heretofore concealed, but now disclosed, purposes of God.
5. The Hebrew/Aramaic equivalent (רָזָא – raz-a) is seen in Dan.2:18,19,27,28,29,30,47; 4:9.
6. It does not refer to doctrine that cannot be understood by the average person, but refers to that which is hidden from –V. Cf.Mat.13:11
7. +V is granted insight into these mysteries.
8. A list of N.T. mysteries include:
 - A. Mysteries of the kingdom of God/heaven as taught in the parabolic teaching of Jesus. Luk.8:10
 - B. The **mystery** of the CA that was largely hidden from past generations. Cf.Rom.11:25; 16:25; 1Cor.2:1 (*mystery of God*),7; 4:1; Eph.1:9ff; 3:3-6,9; 5:32; Col.1:26,27
 - C. The **mystery** of the Person of Christ. Cf.Col.4:3; 1Tim.3:16
 - D. The **mystery** of the importance of BD. Cf.1Tim.3:9
 - E. The doctrine of the Rapture of the Church. 1Cor.15:51

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- F. The identification of the seven stars = pastor-teachers/communicators of the seven churches of Asia Minor. Rev.1:20
- G. The Tribulation leading to the promised kingdom. Rev.10:7
- H. The identification of the “great whore” of Rev.17 (cf.vss.5,7).
9. In our verse, the **mystery** is “**of the lawlessness**/ἡ ἀνομία – he anomia” that looks to a secret conspiracy to rule the world in **lawlessness** that will find its pinnacle in the Antichrist.
 10. “**The mystery of lawlessness**” is antithetical to “**the mystery of godliness**” in 1Tim.3:16 and refers to the secret and hidden activity of the rebellion against God and laws of Divine Establishment.
 11. Again, it is not something incomprehensible, but something hidden.
 12. It does not refer to STA antinomianism in general, but refers to an organized, secretive activity largely hidden from the masses.
 13. It precedes the appearance of the rebel as a present operation in this dispensation as reflected in the words “**is already at work**/ἤδη ἐνεργέω – ede ενεργεω”.
 14. The language draws attention to the “*deep things of Satan*” in Rev.2:24.
 15. It looks to occult activity that has been ongoing in the CA pushed by those members of the “*synagogue of Satan*” referred to in Rev.2:9 seen still operative in Rev.3:9.
 16. It is a conspiracy that finds its roots in the Satanic ambition of Isa.14:13,14.
 17. To be effective, it must find willing and driven people that would make Lucifer their god apart from any surrogate/proxy/secondary religious system.
 18. By nature, it is secretive, clandestine, subversive, occultic, conspiratorial and as anti-God as Satan himself.
 19. Its arcane/esoteric teachings seek to turn upside down the Divine and human order of things.
 20. It would eliminate all the Divine institutions under the umbrella of an absolute world dictatorship.
 21. As noted in the exegesis of Rev.2 and 3, the primary organization providing the impetus to this **lawlessness** is known today as the Masonic Order with its facets of influence politically and economically.
 22. It is behind the current push for a new world order/government.
 23. It uses nice, personable people to advance its objectives.
 24. It is behind the UN and its European counterpart.
 25. Because people refuse to see this, they easily become its willing dupes.
 26. As seen in the word “**lawlessness**”, it caters to unbridled STA activity (moral absolutes are replaced by moral relativism).
 27. It is supported by the most powerful and wealthy of the Western world a.k.a. the “*great merchants*” in Rev.18:23 and the “*rich*” of Jam.5:1ff.
 28. It has fostered and supported world-wide communist revolution as well as national socialism among the western democracies.
 29. It continually looks for ways to erode national sovereignty so as to bring all peoples under subjection to a world federal government.
 30. This activity goes all the way back to the Tower of Babel and the proceeding attempts at world conquests and dominations (cf.Rev.17:10).
 31. Our constitutional form of government has been (and still is) a major roadblock to its objectives.
 32. As Paul is now making clear to the Thessalonians, the success of the conspiracy would prematurely find its zenith if not for the POG overruling on behalf of the Church.

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33. Very much of the suffering and tragedy of the present century is due to the influence of this conspiracy trying to rid itself of the God's "shackle of restraint".
34. As it is, the innocent die in great numbers due to the foreign and domestic policies of the U.S.
35. Certainly, this conspiracy over the centuries, and in particular the 20th and early 21st centuries, has received its share of setbacks, but it continues to subvert our freedom and free institutions (control of banking, political parties, major organs of the press, education, etc., are well advanced).
36. Massive deception of mankind has resulted in their lies and half-truths (Satan deceives the nations not through naked espousal of his/their goals, but in the name of peace, environmental scares, humanitarian concerns, myth of over-population, human rights, etc.).
37. All these cons are designed to bring us into a new order that counterfeits the rule of Christ.
38. The RCC further plays a major role in bringing this international conspiracy to the level it is today. Cp.Rev.17:15
39. Satan's biggest and worst is permitted to be fostered in these last days.
40. The first point then by Paul in our verse is that this **mystery of lawlessness** precedes the appearance of Antichrist.
41. The second point of the verse is that this **mystery of lawlessness** is under Divine restraint, "**only he who now restrains will do so until he is taken out of the way**".
42. This means that it is being frustrated **only until** God the H.S. is **taken out of the way**.
43. The adverb "**only/μόνος** – monos" is better understood taken with the temporal conjunction "**until/έως** – eos" to indicate the terminal point of the restraint.
44. For the identification of the Restrainer (**he who now restrains/ό κατέχω ἄρτι** – ho katecho arti) as being the H.S., see the analysis of verse 6.
45. In the period before the appearance of the Antichrist, the H.S. checks/frustrates/slows down the maturation of the evil associated with sponsors of "**the mystery of lawlessness**".
46. As we get closer to the Rapture and the appearance of the Antichrist, the H.S. will permit **lawlessness** to increase (fewer barriers will be placed in the path of those that would enslave the planet).
47. Jesus taught that in the last days **lawlessness** will escalate and the love of many will grow cold. Mat.24:12
48. With the Rapture of the Church, the H.S. is **taken out of the way**.
49. The Greek of the final phrase "**out of the way/έκ μέσος** – ek mesos" is literally "**out from the midst/among**" strongly hinting at the correlation of the H.S.'s indwelling role of believers populating the planet during the CA and with removal of the Church, His restraining.
50. When the body of Christ exits the planet, so will this particular ministry of the H.S.
51. At that moment the Antichrist will be resuscitated back into human history (cf.Rev.17:8) and the **mystery of lawlessness** will rage unchecked and come fully into the public view.
52. In the meantime, it is plain that both the **mystery of lawlessness** and the restraining agency are at work at the time of the writing of this letter; the Restrainer has not been removed, therefore the man of **lawlessness** has not yet appeared and a fortiori i.e., the Day of the Lord has not arrived.
53. This supports the position that the Antichrist has no history that overlaps that of the Church, as he appears as the Rapture occurs.
54. Dan.11:36-39 (Antiochus Epiphanes cp.7:25) as compared to Rev.13:5,6 supports the contention that what was more or less just beneath the surface (the Luciferian conspiracy in

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all its gross brazenness) will come fully into public view (the 666 initiation is a call to embrace Lucifer that they claim is the one that was treated unfairly and deserves to be worshiped as God, and his true agent is the Antichrist i.e., Alexander the Great).

55. The whole world will be mesmerized by this man as he energizes the masses with his gifted oratory and feats of military prowess to back up his claims. Cf.Rev.13:4,8
56. The H.S. will be in the world engaged in His convicting ministry as per Joh.16:8,9; but for – V, it will be as in Gen.6:3.
57. Psa.2:1-3 reflects the **lawlessness** of the nations in the Tribulation in the face of the Lord's purpose to set His King on Mt.Zion (vss.4-6) and the judgment that King will bring to those that persist in opposing the true new world order (vss.7-9).
58. Psa.2 ends with a plea to world rulers to reconsider and escape His wrath (vvs.10-12).
59. Certain nations will revolt against the ideology and tactics of Antichrist.
60. The first half of the Tribulation is when he consolidates his political base, but it is the second half in which he operates with unrestrained power. Cf.Rev.13:5 cp.Rev.17:12

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TERMINUS A QUO FOR THE DOL

EXEGESIS VERSE 8:

^{GNT} 2 Thessalonians 2:8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος [Ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,

^{NAS} 2 Thessalonians 2:8 **And then that lawless one will be revealed** καί (cc) τότε (adv of time; "then") ὁ ἄνομος, (d.a. + ap-nm-s; "the lawless one"; used 9x) ἀποκαλυφθήσεται ἀποκαλύπτω (vifp--3s; "will be revealed/disclosed"; same as vss.3,6) **whom the Lord will slay with the breath of His mouth** ὃν ὅς (rel. pro./am-s; "whom") ὁ κύριος (d.a. + n-nm-s; "the Lord") [Ἰησοῦς] (n-nm-s; omitted in major mss. as a scribal addition) ἀνελεῖ ἀναιρέω (vifa--3s; "will slay by killing/do away with violently"; used 24x) τῷ τό πνεύματι πνεῦμα (d.a. + n-In-s; "by means of the breath off/with the breath of") αὐτοῦ αὐτός (nprgm3s; "His"; ref. the Lord) τοῦ τό στόματος στόμα (d.a. + n-gn-s; "mouth") **and bring to an end by the appearance of His coming;** καί (cc) καταργήσει καταργέω (vifa--3s; "will cause to be idle/render useless or inoperative/ nullify"; used 27x) ἢ ἐπιφανείᾳ ἐπιφάνεια (d.a. + n-If-s; "by the appearance/visible manifestation"; used 6x) αὐτοῦ, αὐτός (nprgm3s; ref. the Lord) τῆς ἢ παρουσίας παρουσία (d.a. + n-gf-s; "coming" i.e., the 2nd Advent)

ANALYSIS VERSE 8:

1. The connective phrase “**And then**/καί τότε – kai tote” looks to a subsequent impact in the removal of the Restrainer in vs.7b.
2. Antichrist makes his appearance commensurate with the Rapture i.e., “**that lawless one will be revealed**”.
3. The Rapture and immediate revelation of the Antichrist is that which inaugurates the *terminus a quo* for the Day of the Lord.
4. That Paul’s wants his readers to GAP the importance in putting these events together in the eschatology of the DOL is seen in that he uses 4 adverbs of time in vss.6-8 (*now* vs.6; *already, now* vs.7; *then* vs.8).
5. Paul inclusion of the noun for “*time – ho kairos*” in vs.6 further implied that two eras are in view i.e., the CA (*time* of the Restrainer) in contrast to the DOL (*time* of the Antichrist).
6. A pre-tribulational Rapture is the singular view that fits Paul’s doctrine in this section of the epistle.
7. The apostasy **then** finds a universal leader and Antichrist is present on the earth for the entire Tribulation.
8. He has no history immediately prior to the Rapture as taught by most conservative teachers.
9. **Then**, and only **then**, will he be “**revealed**/ἀποκαλύπτω – apokalupto”, disclosed for the worlds observation.

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10. The passive voice of the verb recognizes God's control of human history determining the end of the CA beginning the DOL.
11. The same verb used for Christ's revealing (cp.Luk.17:30) is used for the Antichrist in vss.3,6,8 highlighting his imitation of advent.
12. Again he is described by his antinomian nature as **"that lawless one/ὁ ἄνομος – ho anomos"** tying together his person (cf.vs.3) with the apostasy (cf.vs.7) in his open rebellion against God and the laws of Divine establishment.
13. As the counterfeit Christ, he is *lawlessness* incarnate, the ultimate product of the satanic conspiracy perpetuated over the centuries.
14. Alexander the Great is the premier candidate for the Antichrist and he will be resuscitated from the pit of hell. Cf.Rev.17:8
15. However, his time in the spotlight is short-lived (7 years) and he is **revealed** only to be destroyed by the true Christ, **"whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming"**.
16. The phrase **"whom the Lord will slay/ὅς ὁ κύριος ἀναίρειω – hos ho kurios anaireo"** harks to the LXX of Isa.11:4 where the coming Prince of the house of David is to *"strike the earth with the rod of His mouth, And with the breath of His lips He will slay (anaireo) the wicked (a collective singular in reference to the armies gathered at Armageddon [Rev.19:19] under their commander Antichrist highlighted here in 2nd The.)"*
17. After the predetermined time of Antichrist's rule has elapsed, **"the Lord"** (true Master and authority) will personally come to earth to violently crush the Antichrist campaign.
18. The phrase **"with the breath of His mouth/τό πνεῦμα αὐτός τό στόμα – to pneuma autos to stoma"** is figurative for the spoken words from Jesus' glorified humanity while flexing His omnipotence for wrath (cp.Rev.19:15).
19. The **"breath of God"** is an anthropomorphism for His judgment. Cf.Exo.15:8; 2Sam.22:16; Job 4:9; Isa.30:27-28
20. In so doing, Christ will **"bring to an end/καταργέω – katargeo"** this judgment phase of the DOL stopping the apostasy/mystery of lawlessness and the deception of the world.
21. This **"appearance/ἡ παρουσία – he parousia"** differs from the *"gathering"* phase in vs.1.
22. It refers to the 2nd Advent that provides the *terminus ad quem* (end point) for Daniel's 70th week.
23. The visible presence of **the Lord** to the world will overrule and put an immediate stop to an accelerated diabolical program.
24. The armies under Antichrist will be annihilated at Armageddon by the spoken word of the Warrior King, Christ.
25. Zech.14:12 prophesies of a "plague" that will hit *"the peoples who have gone to war against Jerusalem"* causing their flesh to *"rot while they stand on their feet, and their eyes will rot in their sockets, and their tongues will rot in their mouth"*.
26. That "plague" is the work of **the breath of His mouth**.
27. The Antichrist will be captured alive, and along with the false-prophet will be cast alive into the Lake of Fire"; that is their violent end. Cp.Rev.19:20

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THE POWER BEHIND THE THRONE

EXEGESIS VERSES 9 – 10:

^{GNT} 2 Thessalonians 2:9 οὐ̄ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους

^{NAS} 2 Thessalonians 2:9 **that is, the one whose coming is in accord with the activity of Satan,** οὐ̄ ὅς (rel. pro./gm-s; "of the one whose") ἡ παρουσία (d.a. + n-nf-s; "coming/arrival"; same as 2:1,8) ἐστὶν εἰμί (vipa--3s; "keeps on being") κατ' κατὰ (pa; "according to") ἐνέργειαν ἐνέργεια (n-af-s; "the activity/working/operation") τοῦ ὁ Σατανᾶ Σατανᾶς (d.a. + n-gm-s; "of Satan") **with all power and signs and false wonders,** ἐν (pI; "with") πάσῃ πᾶς (a--If-s; "all") δυνάμει δύναμις (n-If-s; "power") καί (cc) σημείοις σημείου (n-In-p; "signs") καί (cc) ψεύδους ψεύδος (n-gn-s; "false/pseudo"; used 10x) τέρασιν τέρας (n-In-p; "wonders/supernatural or astounding circumstances"; always used with "signs" in the NT to indicate a miraculous nature; used 16x)

^{GNT} 2 Thessalonians 2:10 καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.

^{NAS} 2 Thessalonians 2:10 **and with all the deception of wickedness for those who perish,** καί (cc) ἐν (pI; "with") πάσῃ πᾶς (a--If-s; "all") ἀπάτῃ ἀπάτη (n-If-s; "the deception/trickery"; used 7x) ἀδικίας ἀδικία (n-gf-s; "of wickedness/unrighteousness"; used 25x) τοῖς ὁ ἀπολλυμένοις, ἀπόλλυμι (d.a. subs. ptc./p/p/dm-p; "to or for the ones perishing") **because they did not receive the love of the truth so as to be saved.** ἀνθ' ἀντί (pg; "because"; lit. opposite/instead of"; indicates opposition to what was otherwise available) ὧν ὅς (rel. pro./gn-p; "these/they") οὐκ οὐ (neg. +) ἐδέξαντο δέχομαι (viad--3p; "did not receive/accept/welcome") τὴν ἡ ἀγάπην ἀγάπη (d.a. + n-af-s; "the love") τῆς ἡ ἀληθείας ἀλήθεια (d.a. + n-gf-s; "of the truth") εἰς (pa +) τὸ τό σωθῆναι σώζω (d.a. + inf. of purp./a/p/ac; "to be saved/delivered") αὐτούς. αὐτός (nram3p; "them"; subject of infinitive)

ANALYSIS VERSES 9 – 10:

1. Vs.9 makes clear that the advent of the Antichrist finds its orchestration in the spiritual realm of darkness, **“that is, the one whose coming is in accord with the activity of Satan”**.
2. While the world is focused on the physical, spiritual realities are directing all that occurs.

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3. The true power behind the Antichrist is non-other than “**Satan**/ὁ Σατανᾶς – ho Satanas” himself, which title means “Adversary”, defining him as the arch enemy of God.
4. It is Satan’s agenda to prevent man from making choices in life to embrace the truth and morality of God. Cp.Luk.22:31 cf.Mat.4:1ff
5. The human tools for **Satan** to this end, are those that reject doctrine under the STA, unbeliever and believer alike. Cp.Mat.16:23 (the author of “humanism”); Joh.13:21-27; Act.5:3; 1Cor.7:5; 1The.2:18
6. **Satan** is the “counterfeiter” of the POG par excellence. 2Cor.11:14; *See Doctrine of...*
7. With the world at large primed under the “*mystery of lawlessness*”, **Satan** will be permitted to unleash the best deceptions he can produce through the Antichrist (and his agent the false prophet not mentioned by Paul).
8. The pronominal phrase “**the one whose coming**” uses the noun “ἡ παρουσία – he parousia” to highlight Antichrist’s mimicking/counterfeiting of the advents of Christ’s “comings” (cf.vss.1,8) setting the stage for maximum deception.
9. Just as the Advents of Jesus are replete with supernatural phenomenon to validate His Person, so will Antichrist have Satanic power behind his appearance in trying to convince men of his validity.
10. This is seen in the noun “**activity**/ἐνέργεια – energeia” that is “**is in accord**/κατά - kata” **with Satan** used exclusively in the N.T. for supernatural workings (energy). Cf.Eph.1:19; 3:7; 4:16; Phi.3:21; Col.1:29; Col.2:12; 2The.2:11
11. A superhuman person will utilize supernatural means “**with all power and signs and false wonders**”.
12. Things that have been used in the past such as for the foundation of the Church will no doubt provide much of the basis to produce deception upon –V. Cf.Act.2:22,43; 4:30; 5:12; 7:36; 14:3; 15:12; Rom.15:19; 2Cor.12:12; Heb.2:4
13. These things will not be trickery, but genuine supernatural feats to produce false impressions.
14. Obviously, **Satan** is not omnipotent, but he can do things that are quite beyond the ability of men to reproduce.
15. The adjective “**all**/πᾶς – pas” carries the idea that all kinds of supernatural **activity** will be a part of his portfolio of evidence such as healings, tongues, feats of strength, controlling the environment (cf.Rev.13:13), power over death (cf.Rev.13:3), etc.
16. **Satan** through his agents, will perform supernatural feats that cannot be explained on a naturalistic basis.
17. He, through direct possession, caused the serpent to appear rational and speak in the Garden of Eden. Cf.Gen.3:1ff
18. Just as God has the ability to cause an animal to speak, as seen in the instance of Balaam’s donkey. Cp.Num.22:22ff
19. The noun “**power**/δύναμις – dunamis” is often translated “miracle” highlighting the humanistic affect in the deceptions of the feats of strength imitating God.
20. The noun “**signs**/σημεῖον – semeion” indicates that the miracles themselves are to be used to validate Antichrist’s claims.
21. The negative world will gravitate towards these **signs** embracing them wholeheartedly betraying their desire for that which is evil and spiritually antinomian. Cf.Mat.12:38-39; Mat.16:4
22. We should stay clear of all that use supernatural phenomena as the criteria for the veracity of their claims as it is a mark of deception attributed to false christs. Cp.Mat.24:24

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23. The third noun “**wonders**/τέρας – teras” is further qualified with the adjective “**false**/ψευδός – pseudos” making clear that the supernatural nature behind these activities are not of God.
24. Yet, they will produce awe in the hearts and minds of people that base their viewpoint on Earthly philosophies that leads them down the path of ruin.
25. Much of what we observe today that seems to fall within the paranormal is nothing more than out right fakery if not demon influenced.
26. Demonic viewpoint (human viewpoint) will facilitate their –V giving them reason and momentum for embracing Antichrist. Cf.1Tim.4:1
27. Demon **activity** is associated with occultic tribal and new age practitioners.
28. The energizing of the man of lawlessness has **Satan** as its source who will at the mid-point of the Tribulation give Antichrist “*his power and his throne and great authority*”. Rev.13:2
29. The ultimate result of the delusion is that –V are persuaded to worship the imperial beast. Rev.13:12
30. So through Antichrist, **Satan** parodies Christ’s Parousia.
31. And that human viewpoint is instrumental in faking the world out is then brought out in vs.10, “**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**”.
32. This verse describes the effect of the Antichrist’s parousia upon unbelievers.
33. His propaganda campaign brings with it “**all the deception of wickedness**/πᾶς ἀπάτη ἀδικία – pas apate adikia” sponsoring everything necessary to appeal to the STA/human viewpoint.
34. It is so strong that it sweeps along those that are negative at God-consciousness.
35. The form this seductive assault takes includes:
 - A. His ability to sway people through televised public speeches. Rev.13:5
 - B. His success in murdering believers. Rev.13:7
 - C. His seemingly unstoppable military successes. Rev.13:4
 - D. His demonstration of supernatural, superhuman powers. Rev.13:13
 - E. His unique credentials as one that has survived death by a wound. Rev.13:3,12
36. To those that are –V, he will appear to be the one to lead them to victory over the One that is destroying the planet.
37. All of the unbelieving world will be awed by the charisma and credentials of the man of lawlessness.
38. It is not that people do not have at least an equally credible alternative; it is their own volitional makeup that causes them to blindly and fanatically follow this man.
39. Like the millions of educated and intelligent people that followed the diatribes of Hitler, -V will accept no alternative, no matter the historical and Biblical evidence to the contrary.
40. The prophecies of the Bible and their exact fulfillment will not commend themselves to human reason and good sense.
41. The passive participle “**for those who perish**/ὁ ἀπόλλυμι – ho apollumi” conveys the idea of those that are on the broad way to perdition (cp.1Cor.1:18; 2Cor.2:15; 4:3).
42. The cause of their ignorance to Satan’s trickery of evil is quite clear being due to their rejection of “**the love of the truth so as to be saved**/ἡ ἀγάπη ἡ ἀλήθεια εἰς τὸ σῶζω – he agape he aletheia eis to sozo”.
43. The preposition “**because**/ἀντί - anti” indicates an opposition to what was otherwise available i.e., human viewpoint vs. the **truth** of the gospel.
44. The phrase “**did not receive**/οὐ δέχομαι – ou dechomai” means to spurn the **truth** opting to retain their human viewpoint rationale.

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45. The setbacks and frustrations Antichrist's movement faces will not otherwise deter people that "*loved the darkness rather than the light*". Joh.3:19
46. Antichrist's weaknesses are for all to see that are willing, for instance:
 - A. He will not be able to destroy even one of the 144,000. Rev.7:3,4
 - B. He will not ultimately be successful in the murder of God's two witnesses. Rev.11:11
 - C. He cannot prevent the torture of his own subjects by demons for 5 months. Rev.9:1ff
 - D. He cannot apprehend or kill the Jews that flee to Edom, Moab and Ammon for refuge. Rev.12:14-17
47. The chinks in his armor will not lead to repentance of -V.
48. Instead, they will embrace his blasphemous claims to deity.
49. When people (believers and unbelievers) reject the **truth**, they buy into the most repugnant and reverse doctrines.
50. One should never judge a movement or a church by its early successes and popular support.
51. Those unbelievers that are his most ardent supporters will receive rewards. Cf.Dan.11:39b
52. Those that perish in hell do so, not because they have not heard, but because they are not seekers (+V).
53. -V strips people of all protection and makes them gullible.
54. The good news of eternal salvation is presented to all the inhabitants of the earth in the Tribulation supported by a warning not to receive the mark of the beast. Rev.14:6,9-10
55. +V will demonstrate its **love of the truth** by believing in the saving message.
56. All these unbelievers could be **saved**, as with all that preceded them in history, but they of their own free will elect to be -V at God-consciousness and gospel hearing.
57. A +V person otherwise demonstrates their +V by one's attachment to the **truth** of BD.
58. Principle: Refusal of the **truth** lays one open to all kinds of error. Cf.Rom.1:21-28
59. For these Earth dwellers, their eternal loss can only be laid at their own feet.
60. For parallel usage of the Greek expression for being **saved** Ph₁ see 1The.2:16; 1Cor.10:33.
61. Salvation is equally open to all mankind with no exceptions (unlimited atonement).
62. The people in view in our verse elect, in the face of all the evidence, to worship the beast and take his number.
63. The whole world is taken in by him, except those whose names are written in the book of life. Rev.13:8

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GOD'S +J APPLIED TO -V

EXEGESIS VERSES 11 – 12:

^{GNT} 2 Thessalonians 2:11 καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,

^{NAS} 2 Thessalonians 2:11 **And for this reason God will send upon them a deluding influence** καί (ch) διά (pa +) τοῦτο οὗτος (near dem. pro./an-s; "for this reason/because of this") ὁ θεός (d.a. + n-nm-s) πέμπει πέμπω (vira--3s; prophetic present; "will send") αὐτοῖς αὐτός (npdm3p; "upon or to them") πλάνης πλάνη (n-gf-s; "deluding/error/perverting"; same as 1The.2:3) ἐνέργειαν ἐνέργεια (n-af-s; "supernatural activity/influential working"; same as vs.9) **so that they might believe what is false**, εἰς (pa +) τό πιστεῦσαι πιστεύω (d.a. + inf. purp./a/a/ac; "so as to believe") αὐτοὺς αὐτός (npam3p; "they"; ref. -V) τῷ τὸ ψεύδει, ψεύδος (d.a. + n-dn-s; "the lie/falsehood"; "same as vs.9)

^{GoGNT} 2 Thessalonians 2:12 ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκῆσαντες τῇ ἀδικίᾳ.

^{NAS} 2 Thessalonians 2:12 **in order that they all may be judged who did not believe the truth**, ἵνα (cs/purpose; "in order that") πάντες πᾶς (a--nm-p; "all") κριθῶσιν κρίνω (vsap--3p; "may be judged") οἱ ὁ (d.a./nmp +) μὴ (neg. +) πιστεύσαντες πιστεύω (adj. ptc./a/a/nm-p; "those not believing/who did not believe") τῇ ἡ ἀληθείᾳ ἀλήθεια (d.a. + n-df-s; "the truth") **but took pleasure in wickedness**. ἀλλά (strong advers.; "but") εὐδοκῆσαντες εὐδοκέω (adj. ptc./a/a/nm-p; "having taken pleasure in/thought good of") τῇ ἡ ἀδικίᾳ. ἀδικία (d.a. + n-df-s; "wickedness/unrighteousness"; same as vs.10)

ANALYSIS VERSES 11 – 12:

1. In vss.11-12, Paul clearly establishes a cause and effect associated with the deceptive nature of Antichrist's appearance.
2. This is brought out by the opening phrases "**for this reason (because of this)/**διά οὗτος – dia houtos" in vs.11 and "**in order that/**ἵνα – hina" in vs.12, respectively.
3. Simply put, the cause is negative volition (-V) and the effect is God's judgment (+J).
4. Further, the verses teach what constitutes -V and why +J ensues.
5. The causative phrase "**for this reason**" harks back to vs.10b (*because they did not receive the love of the truth so as to be saved*) indicting -V as the cause initiating God's +J.
6. Since -V rejects the truth of the gospel, they opt for the only alternative: Human viewpoint.

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7. Refusal to embrace the truth in application is what constitutes –V.
8. At this point of time in history (the Tribulation), the world will see an unprecedented judgment upon –V.
9. The world en masse becomes culpable to the truth (cf.Rev.14:16) and en masse rejects it.
10. Because of this “**God will send upon them a deluding influence**” to facilitate their –V.
11. Paul has already shown Satan’s role in the program of mass deception (vss.9-10) and now he proceeds to show God’s active role in the mass deception of mankind.
12. That God’s +J follows or is in response to their –V is made clear grammatically.
13. This is seen in the use of the two aorist participles in vs.12 (**who did not believe and took pleasure**) that precedes the action of the main verb “**will send**/πέμπω – pempo” in vs.11.
14. **God** does not arbitrarily **send** some delusion upon the human race and judge them because they believe it, but permits the delusion because He already knows they will **not believe**.
15. Vs.11 recognizes God’s permissive will (what he allows) in response to rejection of His directive will (what He wants us to think, say, do).
16. **God**, who knows the end from the beginning, eternally anticipates the positive or negative volition of each person a.k.a. His foreknowledge (omniscience).
17. Knowing that the world at large (with exceptions) will be –V during this era of history, He permits evil to express itself in the most convincing of ways.
18. This is accommodated by operation Antichrist performing the miraculous wonders discussed in vss.9-10.
19. These miracles are now re-emphasized in the phrase “**deluding influence**/πλάνη ἐνέργεια – plane energeia” that binds human viewpoint error with the supernatural activity (the noun “plane” is used in 1The.2:3 for hmvwpt and “energeia” in 2The.2:9 for supernatural energy).
20. The immediate purpose for **God** allowing this evil is to therefore facilitate their –V, “**so that they might believe what is false**”.
21. This highlights God’s +J in time against –V.
22. The prepositional purpose infinitive “**so to believe**/εἰς τό πιστεύω – eis to pisteuo” recognizes the directional intent of the delusion targeting their volition/faith.
23. The singular articular noun “**false**/τό ψεῦδος – to psuedos” encapsulates all of the evil espoused by the Antichrist as a packaged “**lie**” in opposition to the **truth of God**.
24. It is the same word used to describe the “**false wonders**” in vs.9 further tying together the concept of human viewpoint with the miracles.
25. While God’s judicial function finds maximum expression during this era towards -V, in principle it is descriptive of all –V throughout history as Paul discusses in detail in Rom.1:18-32.
26. Each normal human reaches a point in their mental development when they become aware of the idea of a supreme being through observation of creation i.e., **God** consciousness.
27. At this critical juncture each person either desires (sincerely) to enter into a relationship with **God** or they do not.
28. In Rom.2:7,8 Paul divides the two groups into those who “*seek*” **God** and those “*who are selfishly ambitious and do not obey the truth*”.
29. The evidence of the existence of **God** is overwhelming making all of humanity culpable in their decisions per Rom.1:19-20.
30. In the absence of the desire to know **God**, men pursue the “*futile way of life inherited from your forefathers*” per 1Pet.1:18.

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31. That –V is their choice is seen in the repetitive phrase that “**God** gave them over” used in Rom.1:24,26,and 28 pointing to His permissive will allowing their –V to express itself.
32. When –V rejects the truth, a judicial “blinding” occurs.
33. The same principle is seen in Rom.11:8 where Paul quoting Isa.29:10 states that **God** has given unbelieving Israel “*a spirit of stupor, eyes to see not and ears to hear not, down to this very day*”.
34. During the event of the Tribulation, **God** sends “an operation of error” to mislead those that are –V in the first place.
35. By resuscitating Alexander the Great (for all Satan’s powers, he cannot create or raise the dead), **God** is seen actively producing a situation that sweeps –V along a path of utter doom.
36. While **God** is not the author of this active infatuation, He certainly is responsible for the advent of the individual without whom the deception would not be nearly as strong.
37. Because **God** puts on earth (or leaves on earth) the individuals that mislead and deceive –V does not make Him the author of evil.
38. From the creation of Lucifer and his angels to the various mass deceivers of the human race, there is no actual fault to be found with **God** for their volitional actions.
39. It simply points to the fact that **God** has permissive will allowing the free will of all his higher creation to express itself.
40. While He foreknew all his creatures, it is his creatures that choose to disregard or accept His will.
41. The fact that there are those among angels and men that apart from any coercion choose for **God**, further renders the others “without excuse”.
42. While they are of the minority, still a great number of people in the Tribulation will not accept the lies of the cult of Antichrist, but will believe in Christ, even on the pain of death. Cf.Rev.6:9-11; 7:9; 13:7
43. Once the **deluding influence** of Antichrist is in place, **God** permits the volitional evil of Satan and his dupes to run its course.
44. So very powerful will be this spirit of error that men everywhere will **believe what is false**.
45. Just like all of –V in history these exchange “*the truth of God for a lie*” per Rom.1:25.
46. “**The lie**” here is embodied in the Antichrist epitomized in 2The.2:4.
47. –V accepts Satan’s counterfeit.
48. From this final statement of vs.11 we observe that everyone places his faith in something, even the total materialistic atheist.
49. While the immediate repercussion for –V is for **God** to permit evil to deceive them, the ultimate effect is “**in order that they all may be judged who did not believe the truth**”.
50. What is inevitable for all –V is to face judgment at the hands of the real Messiah, Jesus Christ. Cp.Joh.5:27,29
51. The subjunctive mood of the verb “**may be judged**/κρίνω – krino” recognizes that the judgment is based on volition.
52. Physical death and condemnation in hell is the lot of all that totally repudiate **the truth** in favor of “*the lie*”.
53. The negative nature of their volition is expressed with the use of the negative via the participle “**who did not believe**/ὁ μή πιστεύω – ho me pisteuo”.
54. This synchronizes their –V with believing “**what is false**” in vs.11.
55. Not only do men embrace “*the lie*” out of self-preservation (cf.Rev.13:17), but they have ulterior motives.

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56. A major contribution this verse makes to the discussion of –V is that their volition is fueled by a delight in what is evil and immoral via the close of vs.12, “**but took pleasure in wickedness**”.
57. The strong adversative “**but**/ἀλλά - alla” highlights the driving force for those that reject the “**the truth**/ἡ ἀλήθεια – he alethia” a.k.a. Bible doctrine.
58. The impetus of –V is the desire to pursue the lusts of the STA under human viewpoint reasoning that further aligns with the outcome of –V described in Rom.1:26-32.
59. Jesus taught this same principle when He explained why people do not come to saving faith because they “*loved the darkness rather than the light; for their deeds were evil*”. Joh.3:19
60. Conversely, +V with all its sins and STA weaknesses “*comes to the light*” so that we can learn about the +R deeds that please **God**. Joh.3:21
61. –V wants nothing to do with the righteousness of **God** as it is presented through the gospel and BD.
62. The participle “**took pleasure**/εὐδοκέω - eudokeo” has the nuance of what is “pleasing” and for –V that is the satiation of their STA sustaining opposition to the **truth**.
63. Be it the extremes of the moralistic or immoral unbeliever, it is all about letting the STA retain its rulership hold over their life.
64. As sick and perverted that the “**wickedness**/ἡ ἀδικία – he adikia” holds during the tribulation, unbelievers will find **pleasure** in its words and actions.
65. Because of their inveterate/unbroken love for **wickedness** in unbelief is why **God** judges –V.
66. Paul’s lesson on cause and effect teaches:
- A. –V is a refusal to have a relationship with **God** spurning the gospel for salvation (**for this reason** i.e., *because they did not receive the love of the truth so as to be saved* vs.10).
 - B. As a cause, -V prompts the exercise of God’s permissive will making available that which feeds their –V (**God will send upon them a deluding influence**).
 - C. This results in a judicial decision in time charging spiritual blindness to their –V (**so that they might believe what is false**).
 - D. The ultimate effect of their –V is the expression of God’s essence in judgment (**in order that they all may be judged**).
 - E. The verdict is built on their –V in rejection of God’s directive will (**who did not believe the truth**).
 - F. The damning evidence of their –V is an unrepentant pursuit of embracing only human viewpoint and the lusts of the STA (**but took pleasure in wickedness**).
67. The bottom line for –V is that they are judged because they choose to align themselves with Satan’s agenda, as the term “**wickedness**” is so used in that vein in vs.10.
68. *Review the Doctrine of the Antichrist.*
69. *Review the Doctrine of Volition.*

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THANKFULNESS FOR +V

EXEGESIS VERSES 13 – 14:

^{GNT} 2 Thessalonians 2:13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

^{NAS} 2 Thessalonians 2:13 (REVISED) **But we should always give thanks to God for you, brothers beloved by the Lord,** *δέ (cc/ch; "But/Now") Ἡμεῖς ἐγώ (nprn-1p; emphatic; "we ourselves"; ref. team Paul) πάντοτε (adv.; "always") ὀφείλομεν ὀφείλω (vira--1p; "are obliged/indebted/compelled"; translated "should" in the NAS; same as 1:3) εὐχαριστεῖν εὐχαριστέω (inf./p/a; object of the verb; "to give thanks") τῷ ὁ θεῷ θεός (d.a. + n-dm-s; "to God") περί (pg; "concerning/for") ὑμῶν, σύ (nprg-2p; ref. Thess.'s) ἀδελφοὶ ἀδελφός (n-vm-p; "brothers") ἠγαπημένοι ἀγαπάω (adj. ptc./PF/p/vm2p; "beloved/having been loved") ὑπό (pAbl; "by"; denotes agency) κυρίου, κύριος (n-gm-s; "the Lord") **because God has chosen you as the first fruits for salvation through sanctification by the Spirit and faith in the truth.** *ὅτι (causal conj; "because") ὁ θεός (d.a. + n-nm-s) εἴλατο αἰρέω (viam--3s; "has chosen for Himself"; used 3x; Phi.1:22; Heb.11:25) ὑμᾶς σύ (npra-2p; ref. Thess.'s) ἀπαρχὴν ἀπαρχή (n-af-s; "first fruits" textual variance; alternative is "ἀπ ἀρχῆς - from the beginning"; both are well attested. The most difficult reading is preferred (first fruits). Nowhere else in Paul's writings does "ap arches" exist. 7x "aparche" is used in Paul's writing; 5x translated as "first fruit(s)", Rom.8:23; 16:5; 1Cor.15:20,23; 16:15) εἰς (pa; "for") σωτηρίαν σωτηρία (n-af-s; "a deliverance/salvation") ἐν (pI; "by"; denotes means) ἁγιασμῷ ἁγιασμός (n-Im-s; "sanctification"; used in 1The.4:3,4,7) πνεύματος πνεῦμα (n-gn-s; gen. of ref.; "of the Spirit") καί (cc) πίστει πίστις (n-If-s; "by faith") ἀληθείας, ἀλήθεια (n-gf-s; gen. of ref.; "of truth")**

^{GNT} 2 Thessalonians 2:14 εἰς ὃ καὶ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

^{NAS} 2 Thessalonians 2:14 **And it was for this He called you through our gospel,** *εἰς (pa; indicates purpose +) ὃ ὅς (rel. pro./an-s; "unto which/for this reason") καί (adjunct; "also") ἐκάλεσεν καλέω (viaa--3s; "He called") ὑμᾶς σύ (npra-2p; "ref. Thess.'s) διὰ (pAbl; "through") ἡμῶν ἐγώ (nprg-1p; ref. team Paul) τοῦ τό εὐαγγελίου εὐαγγέλιον (d.a. + n-Abln-s; "gospel/*

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good news") **that you may gain the glory of our Lord Jesus Christ.** εἰς (pa; purpose; "that/for") περιποίησιν περιποίησις (n-af-s; "obtaining/gaining or preserving for a possession"; used 5x) δόξης δόξα (n-gf-s; "glory") ἡμῶν ἐγώ (npg-1p; "ref. all concerned) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ. Χριστός (n-gm-s)

ANALYSIS VERSES 13 – 14:

1. Vs.13 begins a new paragraph in the Greek text closing out chapter 2.
2. After reflecting upon a ubiquitous domination of –V in the last days (cf.vss.10-12), Paul is now moved to express his appreciation for the +V at Thessalonica.
3. The end times epitomize the imbalance of –V to +V found in the world pointing to the reality that the majority of men are -V throughout history. Cp.Mat.7:13-14; 22:14
4. That +V is the exception adds force to Paul once again expressing gratitude for his readers, **“But we should always give thanks to God for you, brothers”**.
5. The language is essentially identical with his opening thanksgiving in 1:3.
6. In 1:3 the gratitude stems from the continued evidence of their +V as seen in their spiritual advance and increasing application under continuing adverse circumstances (vs.4).
7. The gratitude is now compounded as Paul contemplates a stark contrast of the rarity of +V against the background of a negative world at large.
8. This additional emphasis is captured in the emphatic use of the pronoun **“we ourselves/ἐγώ - ego”** not included in 1:3.
9. Finding +V in the evangelists’ ministry (especially of the Thessalonian sort) was unfortunately the exception rather than the norm.
10. Though thousands (over the centuries millions/billions) do come to belief in the early Church (cf.Act.2:41; 4:4; 21:20), the bulk of humanity remained in unbelief.
11. The phrase **“should always give thanks/πάντοτε ὀφείλω εὐχαριστέω – pantote opeilo eucharisteo”** assumes this additional emphasis as further obligating team Paul in gratitude.
12. Not only are pastors to draw upon Ph₂ applications of their sheep for thanksgiving, but they should also recognize the precious value of +V found in a predominately –V world.
13. **“To God”** recognizes the Father to Whom the prayers are directed as designing a plan of grace to make provision for +V and bringing +V together in fellowship of the **truth**.
14. This reality is disclosed in the doctrine of election and calling underwriting their prayers.
15. His address to them as **“Brothers/ἀδελφός – adelphos”** contextually recognizes the +V of Thessalonians joining this exclusive club along with team Paul in camaraderie.
16. The additional acknowledgment **“beloved by the Lord/ἀγαπάω ὑπό κύριος – agapao hupo kurios”** further recognizes all that Christ provided under Divine love for their +V to exist.
17. Apart from Jesus’ Person and work on the cross, there would be no alternative for +V to express itself living in Satan’s world.
18. The perfect passive form of the participle **“beloved”** is used of believers as God’s chosen in Col.3:12 and 1The.1:4.
19. It is the Person of Christ that makes possible God’s plan for +V under the doctrine of election and calling. Cf.Rom.8:29-30
20. That Paul is clearly thinking of this doctrine is seen in vss.13b-14.

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21. However, Paul's words to describe election are unique, "**because God has chosen you as the first fruits for salvation through sanctification by the Spirit and faith in the truth**".
22. The typical family of words Paul uses to express "election" is the adjective "ἐκλεκτός – eklektos/**chosen**" (cf.Rom.8:33; Col.3:12; 2Tim.2:10; Tit.1:1), the verb "ἐκλέγω – eklego/*chose*" (cf.Col.1:27-28; Eph.1:4) and the noun "ἐκλογή – ekloge/*choice*" (cf.1The.1:4).
23. This family of words points to the act of choosing highlighting God's Sovereignty.
24. The verb "**has chosen**" in our verse is "αἰρέω – aireo" and has the active meaning "*to take with the hand/grasp/seize for or to one's self*".
25. It is unique to this epistle to express Divine election.
26. In Phi.1:22 and Heb.11:25 it indicates a selective preference as between two possibilities.
27. The emphasis behind **God** choosing in our verse first and foremost is to clearly establish this community of believers in contrast to the –V unbelieving world.
28. In this way, Paul continues to maintain continuity with the preceding verses in chapter 2.
29. The second unique feature is the reference to the **chosen as "first fruits/ἀπαρχή - aparche"**.
30. While the textual variance "*from the beginning/ἀπ ἀρχῆς – ap arches*" (NAS) satisfies the idea of election, the most difficult reading "**first fruits**" is preferred.
31. This recital adds depth to the understanding of election for these believers living in the CA.
32. Nowhere else in Paul's writings does the Greek phrase "ap arches" exist.
33. The noun "aparche" is used 9x in the N.T., 7x in Paul's writings, 5x translated "**first fruits**".
34. Paul's uses the noun for "**first fruits**" to highlight:
 - A. The function of spiritual gifts (Rom.8:23).
 - B. Early converts in the CA (Rom.16:5; 1Cor.16:15).
 - C. The resurrection of Christ (1Cor.15:20).
 - D. Implied in the resurrection of the Church in order after Christ (1Cor.15:23).
35. The most obvious reference is to these being early converts in the CA and hence "**first fruits**" of Apostolic evangelizing (satisfies the idea of election).
36. Yet, when the idea of "**first fruits**" is considered as the object of **God** seizing them for His own possession in light of the Lord's love for them, the term hints at resurrection.
37. The Church is the Bride of Christ also based on His love for her (cf.Eph.5:25-27 cp.Rev.19:7) and in that vein is "seized up" in resurrection at the Rapture (cf.1The.4:16-17).
38. The Church constitutes the first wave of resurrection of believers and implicitly become "**first fruits**" in that respect (cp.1Cor.15:23).
39. If resurrection is part of Paul's thinking here, then the depth of understanding is clear i.e., the doctrine of election guarantees future resurrection or glorification (cf.Rom.8:30).
40. That "glorification" is indeed part of his thinking at a certain level is seen in vs.14b.
41. It appears that Paul is using poetic parallelism to address the idea of election and resurrection as a single venue of thought.
42. That is the terms "**chosen and first fruits**" gracefully express the Rapture and resurrection paralleling their election and conversion.
43. This finds weight in the fact that the Rapture is the core doctrine under attack by the false teachers (cf.2:1).
44. Following this dual line of thinking, the remainder of vs.13 is thus understood:
 - A. The phrase "**for salvation/εἰς σωτηρία – eis soteria**" can look to both deliverance from eternal condemnation and/or deliverance at the Rapture (cf.1The.5:9).
 - B. The means for deliverance "**through sanctification by the Spirit and faith in the truth**" is true on both parts (saving faith and resurrection).

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- C. “**Sanctification**/ἁγιασμός – hagosmos” means to set apart for a purpose.
- D. Ph₁ **sanctification** is “**by/έν** – en” God the H.S. via His baptism and indwelling ministries. Cf.1Pet.1:2 cp.Rom.8:11; 1Cor.12:13
- E. Believers are also sanctified for resurrection **through** the sealing ministry of the H.S. Cf.Eph.1:13-14 cp.2Cor.5:1-5 esp.vs.5 also see Rom.1:4
- F. Further, a Ph₂ **sanctification** is made possible **through** the filling ministry of the H.S. directly impacting resurrection. Cf.1The.5:23 cp.Rom.8:4-9; Gal.5:16; Eph.5:18 cf.Rom.8:13
- G. “**Faith in the truth**/πίστις ἀλήθεια – pistis aletheia” looks to +V (belief) in the **gospel** Ph₁ for election (positional **sanctification**) and +V to the **gospel** Ph₂ impacting resurrection (experiential and ultimate **sanctification**).
45. The idea Paul is conveying here is that as part of the doctrine of election, CA believers having a unique standing as the Bride of Christ to enjoy the “**first fruits**” of resurrection.
46. This is made a reality through the doctrine of a pre-Tribulational Rapture.
47. This in turn ensures their deliverance from the destiny and judgment on an unbelieving world epitomized in the Day of the Lord.
48. **God** “*grabs*” the Church for His own possession as the Bride of Christ delivering them from (setting them apart) this universal and historic judgment.
49. The method effecting His election guaranteeing resurrection pre-trib is **by** the H.S. and +V.
50. That being the case, the Thessalonians need not to concern themselves with being party to the DOL, but rather to maintain +V Ph₂ to fully enjoy the benefits of being His Bride.
51. This underwrites the “calling” that is part of the electing process in vs.14a, “**And it was for this He called you through our gospel**”.
52. While election centers on eternity past and glorification on our future destiny, it is our “calling/καλέω – kaleo (**called**) that occurs in time.
53. It is this process in election that determines why one becomes one of the elect and the ultimate outcome of their future glorification.
54. The phrase “**and it was for this**/είς ὅς κἀί – eis hos kai” represents the same Greek phrase in 1:11 having the nuance of “**to this end**” highlighting the ultimate purpose of **God** in vs.13.
55. Paul’s use of the verb “**called**” is seen 3x in 1st Thessalonians and always carried with it the idea of a Ph₂ calling with their Ph₁ calling understood. 1The.2:12; 4:7; 5:24
56. This fuses together positional and experiential **sanctification** in thought.
57. The “calling” is the presentation of the “**gospel**/τό εὐαγγέλιον – to euangelion” ensured by **God** for those He foreknew to be +V (1The.5:24).
58. In 1The.1:5, Paul links the presentation of the **gospel** to the ministry of the H.S.
59. The **gospel** presentation is tantamount to an invitation to those on a given occasion to embrace the **truth by faith** (+V).
60. However, not all who are **called** respond with **faith**. Cf.Mat.22:14
61. Here, Paul refers to the **gospel** as “**our**/ἐγώ - ego” **gospel** personalizing the human messengers of team Paul teaching the **truth**.
62. It carries with it an implied sense of poetic irony contrasting a false **gospel** of Satan via Antichrist.
63. Too, it contrasts with the false teacher(s) at the present with their doctrinal lies.
64. That the focus on calling again has Ph₂ overtones is made clear in the remainder of the verse revealing its ultimate purpose, “**that you may gain the glory of our Lord Jesus Christ**”.
65. This now transitions from experiential to ultimate **sanctification** in thought.

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66. The thought is paralleled in Rom.8:30 illustrating the full scope of election and calling.
67. The change from “**salvation**” to “**glory**/δόξα – doxa” is apropos, since we are dealing with the Church sharing, via resurrection, the same condition that **Jesus** now enjoys (Rom.8:17).
68. This includes uniting the Bride with **Christ** at the Royal wedding ceremony in Rev.19:7-8.
69. The noun “**gain**/περιποίησις – peripoiesis” means “resulting in acquisition/obtainment”.
70. The acquisition of the **glory of our Lord Jesus Christ** first demands saving **faith** in the Person of **Christ** as the object of **faith**.
71. Further **glory** demands Ph₂ **faith (sanctification)** in the **truth** of BD and application of same; combined, Ph₃ **glory** is realized in resurrection via the Rapture.
72. Maximum **glory** is only possible through the regiment of MPR under the GAP system.
73. All that are believers will by virtue of saving **faith** receive Ph₃ glorification at the Rapture (cp.Eph.5:27) to include believers that are maladjusted to Ph₂ (cf.1The.5:10).
74. To further support this we note that some believers will have no Ph₃ reward, yet are saved at the Bema Seat. Cf.1Cor.3:12-15
75. That there are degrees of Ph₃ **glory** see 1Cor.15:40-42 cp.Dan.12:3.
76. 1Joh.2:28 supports the fact that some believers will experience shame in resurrection at the Parousia of **Christ**.
77. Warnings such as Col.2:18 (cp.Phi.3:14) and Heb.10:35 make clear that just because one is a believer or has even followed BD to date does not guarantee maximum reward and **glory**.
78. Expressions such as “*the riches of His glory*” (Eph.1:18; 3:16) refer to the wealth that is the Lord’s reserved in heaven for those +V to BD. Cp.1Pet.1:7,8; 5:1,4,10; Jud.24
79. Ph₃ in resurrection is called “**glory**”. Col.3:4; 1Tim.3:16; Heb.2:10
80. All believers share a common resurrection **glory**, as related to the body, as that of Christ’s. Phi.3:21
81. SG₃ is also called “**glory**”. 2Cor.4:17; 1Pet.5:4
82. SG₃ enhances our “common **glory**” in a resurrection body.
83. The eternal kingdom (Millennial and eternal state phases) is a kingdom of eternal **glory**. Mat.25:31; 1The.2:12
84. Both phases of the Parousia of Christ are associated with great **glory**. Mat.16:27; 24:30; 25:31; 1Pet.4:13
85. Just as RW is the **glory** of her RM (cf.1Cor.11:7), so the Church is the **glory** of **Christ** (Eph.5:27).
86. Human **glory** is temporal; Ph₃ **glory** is eternal. Rom.8:18; 2Tim.2:10; Jam.1:10; 1Pet.1:24
87. **Christ** is the image of the **glory** of His Father. Heb.1:3
88. Through the function of GAP, we who are +V Ph₂ are being changed into that same image/model. 2Cor.3:18
89. **Glory** is a synonym for the essence of **God** and its visible manifestations. Rom.1:23; 3:23
90. The **gospel** opens the door to the full Ph₃ **glory of Christ** to those that believe and fulfill the Ph₂ adjustments.
91. This is the path of doctrinal focus these believers are to resume in reorientation to the true eschatology of the DOL.
92. Their future destiny has already been determined by **God** for their deliverance as the Bride of **Christ** from the “wrath to come” and all that remains is determining the degree of **glory** they will enjoy in resurrection.
93. Paul’s expression of thanksgiving in these verses reveals a good example of the importance of prophecy and orientation to one’s time in history: Proper focus.

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THE CALL TO STAY THE COURSE

EXEGESIS VERSE 15:

GNT 2 Thessalonians 2:15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

NAS 2 Thessalonians 2:15 **So then, brothers, stand firm and hold to the traditions which you were taught,** ἄρα (infer. conj.; "Under these circumstances/So" +) οὖν, (infer. conj.; "therefore, based on the preceding/then") ἀδελφοί, ἀδελφός (n-vm-p) στήκετε, στήκω (vImppa--2p; "stand firm/be steadfast"; same as 1The.3:8) καί (cc) κρατεῖτε κρατέω (vImppa--2p; "hold fast to/continue firmly in/retain"; has the nuance of using strength or power in so doing; used 47x) τὰς ἢ παραδόσεις παράδοσις (d.a. + n-af-p; lit. an action handing down or over; "the traditions/teachings/instructions"; used 13x) ἃς ὅς (rel. pro./af-p; "which"; ref. traditions) ἐδιδάχθητε διδάσκω (viap--2p; "you have been taught") **whether by word of mouth or by letter from us.** εἴτε (cc; when used in sequence; "whether...or"+) διὰ (pAbl; "by/through") λόγου λόγος (n-Ablm-s; "a word **of mouth**") εἴτε (cc; "or") δι' διὰ (pAbl) ἐπιστολῆς ἐπιστολή (n-Ablf-s; "letter/epistle") ἡμῶν. ἐγώ (npg-1p; "from us"; ref. team Paul)

ANALYSIS VERSE 15:

1. The opening combination of inferential conjunctions “**So then**/ἄρα οὖν – ara oun” is emphatic literally translated “**Under these circumstances, therefore**”.
2. Paul assumes his readers having reoriented prophetically to the DOL are now properly refocused on their Ph₂ priority for gaining “*the glory of our Lord Jesus Christ*” ending vs.14.
3. That being the case, an exhortative sequel to now stay the course flows naturally as he now states, “**brothers, stand firm and hold to the traditions which you were taught**”.
4. Paul’s immediate repetitive use of the noun “**brothers/ἀδελφός – adelphos**” (cf.vs.13) is a subtle reminder to these saints as to who is their right spiritual shepherd.
5. That they became part of the exclusive brotherhood of +V they are to remember who it was that introduced them to it.
6. The doctrinal confusion they previously experienced could have been avoided if they had not given the false teacher(s) an ear appealing to Apostolic authority instead.
7. Paul’s evangelistic team possesses the kind of Ph₂ +V that as communicators is designed to teach their listeners the straight and narrow of BD in securing their eternal glory.
8. Paul’s exhortative tone now becomes stronger as he shifts to the imperative mood in the verbs “**stand firm and hold**” (contrasted to use of the subjunctive vs.3).
9. The commands in fact give instruction as to that which is necessary to “*let no one in any way deceive you*” of vs.3 magnifying the gravity of Paul’s words.

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10. Having readdressed the doctrines on the DOL and the Rapture proving the false teachers wrong, the tone becomes one of admonition to not fall prey to their tactics in the future.
11. While Paul was sensitive to these believers being deceived through fraudulent means, he does not condone any further perpetuation of abandoning BD when fielding doctrinal attacks.
12. The first command, “**stand firm**/στήκω – steko” has already been used in 1The.3:8 to address the Thessalonians’ testings associated with persecution.
13. Its use now is as applied in the face of the subsequent danger associated with their exposure to false teaching.
14. In other words, the command is to be appropriately related to the present context and is not merely general.
15. Standing **firm** means to **stand** their doctrinal ground under the assault of false teaching.
16. Their ammunition for defense is to “**hold to the traditions**/κρατέω ἢ παράδοσις – krateo he paradosis” they “**were taught**/διδάσκω – didasko”.
17. By holding to the objective **traditions**, they will **stand firm**.
18. Only here and in Col.2:19 does Paul use this particular verb “**hold to**”.
19. In Col.2:18 Paul speaks of forfeiting the prize (full glory under ultimate sanctification) through aligning with false teaching and “*not holding fast to the head*” of the Church (vs.19).
20. Such teachers practice false humility, mysticism and creative imagination distracting their followers from the realities of sound doctrine.
21. Here, BD is referenced with the term “**traditions**”.
22. The “**traditions**” were articulated in that which was “**taught**” to these saints by team Paul.
23. The word refers to that which is handed down authoritatively over the years and from place to place. Cf.Rom.6:17; 1Cor.4:17; Col.2:7; Eph.4:21
24. He will use it again in 2The.3:6 advocating sound doctrine imparted by team Paul.
25. He uses it of false doctrine against the backdrop of the true gospel in Gal.1:14 cp.vs.11.
26. “**Traditions** of men” visualize false doctrine contrasting true doctrine. Cp.Col.2:8
27. He uses it in 1Cor.11:2 as a lead-in to an extended discussion of men sporting short hair and women long hair as badges of their respective relationships to one another.
28. Part of Apostolic tradition delivered to the early church was that men overtly were to illustrate their authoritative roles over women by wearing short hair and women were to have a covering (i.e., long hair) as a badge of submission to the male.
29. Obviously, this synonym for BD extends to all the teachings and practices that were to prevail in the local churches of the apostolic era and beyond.
30. It includes both adherence to the doctrine intellectually and to the corresponding practice it promotes.
31. Anything, then, that was **taught** to the new converts as to their new faith was to be held fast in the face of human viewpoint and STA pressure (both from without and within).
32. That their converts should **stand firm** is the very breath of life to team Paul as they have already said (1The.3:8).
33. Their adherence was to be **whether** the doctrine came via face-to-face teaching or by written correspondence as the remainder of vs.15 states, “**whether by word or by letter from us**”.
34. All other information presented to them was to be regarded in light of apostolic teaching.
35. This practice is to be retained even to this day.

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SUB-BENEDICTION

EXEGESIS VERSES 16 – 17:

^{GNT} 2 Thessalonians 2:16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

^{NAS} 2 Thessalonians 2:16 **Now may our Lord Jesus Christ Himself and God our Father, δέ** (cc/ch; "Now") "may" extracted from the optative mood of the verbs comfort and strengthen in vs.17 ἡμῶν ἐγώ (npg-1p; ref. team Paul and Thess.'s) ὁ κύριος (d.a. + n-nm-s) Ἰησοῦς Χριστός (n - nm-s + n-nm-s) Αὐτὸς αὐτός (nprnm3s; emphatic; "Himself") καί (cc) ὁ θεός (d.a. + n-nm-s) ἡμῶν ἐγώ (npg-1p) ὁ πατήρ (d.a. + n-nm-s; "Father") **who has loved us and given us eternal comfort and good hope by grace, ὁ ἀγαπήσας ἀγαπάω** (d.a. governs both ptc.'s + adj. ptc./a/a/nm-s; "who has loved") ἡμᾶς ἐγώ (nra-1p) καί (cc) δοὺς δίδωμι (adj. ptc./a/a/nm-s) αἰωνίαν αἰώνιος (a--af-s; "eternal") παράκλησιν παράκλησις (n-af-s; lit. calling someone to oneself; "comfort") καί (cc) ἀγαθὴν ἀγαθός (a--af-s; "good") ἐλπίδα ἐλπίς (n-af-s; "hope") ἐν (pI; "by") χάριτι, χάρις (n-If-s; "grace")

^{GNT} 2 Thessalonians 2:17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

^{NAS} 2 Thessalonians 2:17 **comfort and strengthen your hearts in every good work and word.** παρακαλέσαι παρακαλέω (voaa--3s; "comfort") καί (cc) στηρίζαι στηρίζω (voaa--3s; lit. setting up something so that it remains immovable; fig. "strengthen/confirm/stabilize"; used 13x) ὑμῶν σύ (npg-2p; ref. Thess.'s) τὰς ἢ καρδίας καρδία (d.a. + n-af-p; "hearts") ἐν (pL) παντὶ πᾶς (a--Ln-s; "every") ἀγαθῷ. ἀγαθός (a--Lm-s; "good") ἔργῳ ἔργον (n-Ln-s; "work") καί (cc) λόγῳ λόγος (n-Lm-s; "word")

ANALYSIS VERSES 16 – 17:

1. Common to the Thessalonian epistles, Paul inserts sub-benedictions structured as prayer wishes to bracket the letters into distinct categories of subject and context. Cf. 1The.3:11-13; 5:23-24; 2The.2:16-17; 3:16
2. In so doing, he fabricates a natural break in the letters designed to give his readers pause in consideration of all that had previously been taught.
3. BD is designed to be disseminated in part and then time given for believers to digest what they have heard before advancing on.

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4. That he presents the benedictions in the form of a prayer wish highlights the importance of prayer in both the dissemination and consideration of the doctrine presented.
5. It points to the fact that the assimilation of BD (GAP) is not just a matter of academic endeavor and intellect, but that it finds true comprehension through the source of **God**. Cf. 2Pet.1:20-21; 1Joh.2:27
6. This is why Paul always appeals to the God-head in the benedictions.
7. His appeal now looks to the impact that his teaching in reorientation prophetically is designed to have on his readers.
8. That as a source of encouragement for the Thessalonians to “*stand firm and hold to the traditions*” as taught by team Paul (vs.15).
9. He now petitions **God** to intercede on their behalf to sustain this goal.
10. To persevere under sound doctrine demands that these believers look to **God** for all that is necessary in their spiritual advance.
11. Case and point is found in the fact that in spite of the under-handed attack of false teaching upsetting these believers, **God** has provided the necessary pastoral leadership and doctrine to regain their orientation i.e., the penning of the 2nd epistle of the Thessalonians.
12. In this benedictive appeal Paul reverses the order of the God-head as compared to 1The.3:11, “**Now may our Lord Jesus Christ Himself and God our Father**”.
13. This reversal sustains an imagery of the importance of the Son as the member of the God-head making it possible for +V to manifest itself in lieu of living in Satan’s world (ref.vs.13).
14. It further marqueees His Person as making the glory of **God** a reality for +V (cf.vs.14).
15. The emphatic use of the personal pronoun “**Himself/αὐτός** – autos” placed first in the Greek sentence further grammatically points to the importance placed on the Son in this vein.
16. Beyond that, the order of mentioning the Trinity adduces that Paul considers both the Son and the **Father** as co-equal and completely united in action with respect to the petition.
17. This is grammatically supported with a plural subject that is followed using singulars of the participles “**who has loved and given**” and the verbs in vs.17 “**comfort and strengthen**”.
18. This unusual grammatical construction points to the oneness of the **Father** and Son in essence.
19. Both are equally **God** and share the same attributes as **God**.
20. Paul completely expects the **Father** and Son together providing the petitioned blessings.
21. The basis for confidence behind the prayer is that the Son and **Father** “**has loved us/ὁ ἀγαπάω ἐγώ** – ho agapao ego”.
22. This love is seen in the POG providing a plan of salvation for +V both in execution and design.
23. The consequences of Adam’s fall are not imperative or irreversible based on what the **Father** and Son have decreed and accomplished.
24. Based on our position in **Christ** and His **love** for us as His Bride, we enjoy the **love** of the **Father** as designed under the doctrine of election and calling as applied to CA believers.
25. We should think of the Son and Father’s love for us in terms of both election and conformity to Christ in glorification.
26. God’s loves motivated Him to find a way to provide E.L. in this vein and still satisfy His +R and Justice in contrast to expression of these attributes on an unbelieving world.
27. That Paul is still fusing the thoughts of both positional and experiential truths in this vein is seen in what the Son and Father’s love has imparted “**and given us eternal comfort and good hope by grace**”.

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28. “**Us/ἐγώ** - ego” applies God’s love to +V that are totally undeserving. Cf.Rom.5:8
29. The two members of the God-head have gifted believers with everlasting promises that can only be supplied by **God** in harmony as the Designer and Executioner.
30. “**Eternal comfort/αἰώνιος παράκλησις** – aionios paraklesis” extends the idea of **comfort** as a result of the “calling” in time into Ph₃.
31. It is a side benefit to the **eternal** life secured for us at saving faith.
32. The confidence one can draw from their salvation is that their **eternal** destiny finds an ongoing presence of **comfort**.
33. To be “comforted” means to enjoy relief from all of the negative aspects associated with Satan’s world and –V.
34. In Ph₃ believers are comforted having been removed from the pressures associated with living in the body of corruption being guaranteed a new resurrection body.
35. As the Bride of **Christ**, the **comfort** is extended to the experience of having a special relationship with Him to be at His side as He is postured to dispense His judgment historically (Cf.Rev.19:7ff)
36. In a complete sense it means spending eternity with **Christ and God** enjoying all the things in store for **us**.
37. The absence of such negatives as pain, sorrow, death and further historical +J is the lot of our **eternal comfort**.
38. The phrase “**good hope/ἀγαθός ἐλπίς** – agathos elpis” looks to the confidence our **eternal** disposition is to provide us based on the integrity and character of the Son and **Father**.
39. The term “**hope**” means an expectation or confidence directed towards a person or promise.
40. The adjective “**good**” qualifying the **hope** ties this confidence together with our **work and word** in vs.17.
41. There is no need for “**hope**” in the classic sense in Ph₃ as all things will be a reality. Cf.1Cor.13:13
42. “**Hope**” here is used figuratively for SG₃ that is designed to adorn the believer amplifying the degree of **comfort** they will experience as reward for being +V.
43. Paul used this term likewise in 1The.2:19. Cp.Eph.1:18; Col.1:5,27
44. It is “**good**” because it comes from **God** who cannot go back on His word and has the power to bring to pass all that we look forward to as a part of our Ph₃ **hope**.
45. It is the result of application of God’s standard of +R. Gal.5:5
46. **Christ** guaranteed this aspect of our **eternal** destiny with His successful ministry. Cp.Rev.22:12
47. Negative, ignorant believers will not enjoy these **eternal** benefits to the fullest as it is set aside for only those that know and apply the doctrines related to Ph₃.
48. Combined, **eternal comfort and good hope** reflect the bounty of **eternal** blessing by virtue of election and glorification.
49. The continuous actions of the participles denotes God’s sustaining power to uphold this doctrine from eternity past to eternity future.
50. The final phrase “**by grace/ἐν χάρις** – en charis” denotes the means by which the God-head has “**given us/δίδωμι** – didomi” these blessings.
51. We do not earn or deserve these things, but they are ours based on God’s essence and goodness.
52. Even SG₃ is based on **grace** as the work of **Christ** on the cross provides us a rapid recovery system of simple confession to deal with sin in the life and engage in Divine **good**.

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53. That these **eternal** blessings are based on faith (+V), it follows that **God** further provides support for that faith in time.
54. This brings the readers to the prayer request itself in vs.17 for the Son and **God** to, “**comfort and strengthen your hearts in every good work and word**”.
55. Both the verbs “**comfort and strengthen**/παρακαλέω καί στηρίζω – parakaleo kai sterizo” are optative moods that indicate a “wish/desire” highlighting volition determining the fulfillment of the request.
56. Their “**hearts**/ἡ καρδία – he kardia” further reflects upon their souls where volition resides to include their conscience (good conscience) and mentality (occupation with the divine viewpoint) that together reflect what they are spiritually in time.
57. This support **God** provides volitionally, mentally and emotionally is designed to operate in the sphere of application (**good work**/ἀγαθός ἔργον – agathos ergon) and divine viewpoint (**word**/λόγος – logos).
58. Paul desire is that they not be limited in spiritual support at any level as it is for “**every**/πᾶς – pas” application and aspect of BD.
59. This demands a pursuit of the entire counsel and orientation in application across the board.
60. Having the knowledge to do and speak what is in accord with Scripture is one thing; to have encouragement and fortitude to follow through is another.
61. To apply doctrine in the face of difficulties and opposition first demands that we have a high level of **comfort**/encouragement.
62. We need this to deal with the everyday pressures as well as the exceptional testings we may face.
63. Secondly, we are strengthened (made stronger in faith) through the function of GAP as well as regular application of BD.
64. The more we apply, the stronger we become.
65. Together, these things grow our confidence in our salvation and produce for us an eternal weight of glory. Cp.2Cor.4:16-18
66. The “**comfort**” parallels their “**eternal comfort**” as they await Ph₃.
67. It highlights the spiritual support necessary to have complete confidence in our **eternal** future as the elect.
68. It further recognizes the ongoing pressures both externally and internally of the STA and other satanic pressures of a –V vying for the affection of their volition.
69. This in opposition to the reciprocation of affection to the love the Son and the **Father** have displayed to free us from these things.
70. **God** provides **comfort**/relief from our testing in many ways as He is the **God** of all **comfort**. 2Cor.1:3
71. The “strengthening” parallels their “**good hope**”.
72. Only by exercising our +V through application and embracing BD will the believer gain maximum SG₃.
73. To do and say the things of BD requires God’s support in all aspects of our spiritual being and life quests.
74. Via **grace** he provides these things realized if the believer chooses to avail himself of these things.
75. Consistency under face-to-face teaching is the leading priority (MPR).
76. Fellowship with adjusted believers is another priority (cosmic types undermine our resolve to apply).

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77. Maintaining the FHS (identifying and checking the ISTA) is critical to maintaining a focus on application and avoidance of STA disorientation.
78. Obviously, prayer for self in regard to our weaknesses is equally important.
79. We are obligated to do those things prescribed by BD for them to be designated “**good**”.
80. Divine **good** production is overtly manifested by works and the things we say.
81. The benediction drives home a singular principle not to be missed: You provide the faith (+V), **God by grace** will provide all else necessary to support +V and enjoy maximum **eternal** blessing.
82. *Review the Doctrine of Comfort.*