



- (2) The passage begins just prior to Daniel's seventieth week and spans the entire seven-year period.
- (3) Take note of two key transitional verses (verses 3 and 8) each spanning 3½ years.
  - a) Verse 3—Falling away first (precedes 70th Week) to man of sin revealed (Midpoint)
  - b) Verse 4—Man of sin sits in temple of God (Midpoint)
  - c) Verse 6—Revealed in his time (Midpoint)
  - d) Verse 7—Withholder taken out of the way (Midpoint)
  - e) Verse 8—Wicked revealed (Midpoint) to destroy with brightness of Christ's coming (End of Daniel's 70th Week)
- d. The revelation of the man of sin (2 Thessalonians 2:8a)
  - (1) The context of the first half of Second Thessalonians deals with the REVELATION of the man of sin, son of perdition, etc.
  - (2) Just like the book of Revelation is the revelation of Jesus Christ, this passage in Thessalonians is the revelation of Satan. Paul uses the same word to make his point on three occasions.
    - a) Verse 3 mentions that "the man of sin, the son of perdition will be revealed"
    - b) Verse 6 mentions that "he might be revealed in HIS TIME"
    - c) Verse 8: "and then shall that Wicked be revealed"
  - (3) The timing of this revelation unveils the pre-wrath/post-tribulation dilemma.
    - a) Each mention of the revelation must be considered in unison in order to understand the timing.
    - b) The problem with stating that the man of sin will be revealed prior the church's rapture misses the gap after the FIRST event of verse 3.
    - c) Verse 8 provides a similar gap, where that Wicked will be revealed, whom the Lord will consume at His coming 3½ years after this revelation takes place.
    - d) The comma in this phrase spans this 3½ year period.
- e. The destruction of the man of sin (2 Thessalonians 2:8b-10)
  - (1) The destroyer (2 Thessalonians 2:8b)
    - a) The person—"the Lord"
    - b) The practice
      - i) With the spirit of His mouth
      - ii) With the brightness of His coming
  - (2) The destroyed (2 Thessalonians 2:9-10)
    - a) Him, whose coming is after the working of Satan (2 Thessalonians 2:9)
    - b) Him, whose coming is with (2 Thessalonians 2:9-10):
      - i) All power (2 Thessalonians 2:9)
      - ii) Signs (2 Thessalonians 2:9)
      - iii) Lying wonders (2 Thessalonians 2:9)
      - iv) All deceivableness of unrighteousness (2 Thessalonians 2:10)



#### D. The Strong Delusion (2 Thessalonians 2:10-12)

1. The audience of the strong delusion (2 Thessalonians 2:10, 12)
  - a. Them that perish (2 Thessalonians 2:10)
  - b. They received not the love of the truth, that they might be saved (2 Thessalonians 2:10).
  - c. They believed not the truth (2 Thessalonians 2:12).
  - d. They had pleasure in unrighteousness (2 Thessalonians 2:12).
  - e. Regardless of whether someone has rejected the gospel prior to the Church's departure or will do so during the first 3½ years of Daniel's Seventieth Week, the truth remains apparent. These people chose not to believe the truth when it required faith without sight; therefore, God prohibits them from seeing the truth when the lie becomes so apparent that its rejection requires little-to-no faith.
2. The provocation of the strong delusion (2 Thessalonians 2:11)
  - a. The author of the strong delusion—"God shall send them strong delusion"
  - b. The cause and purpose of the strong delusion—"that they should believe a lie:"
    - (1) This may seem difficult to accept, but it will not be the first time the Lord willingly allowed men to believe a lie.
    - (2) Consider the example of Ahab (1 Kings 22:1-23).
      - a) Ahab, king of Israel, asked Jehoshaphat, king of Judah, to join him in fighting against Syria (1 Kings 22:1-4).
      - b) Jehoshaphat thought it wise to inquire of the Lord (1 Kings 22:5).
      - c) In response, Ahab gathered 400 prophets who would tell him what he wanted to hear (1 Kings 22:6).
      - d) Jehoshaphat requested a prophet of the Lord, besides those called by Ahab (1 Kings 22:7).
      - e) Ahab acknowledged that Micaiah was such a prophet, but that he always prophesied bad concerning Ahab and was therefore hated by Ahab (1 Kings 22:8-9).
      - f) The 400 prophets prophesied good concerning Ahab (1 Kings 22:9-12).
      - g) Micaiah was warned and initially prophesied good concerning Ahab (1 Kings 22:13-15).
      - h) After scolded, Micaiah prophesied bad concerning Ahab, as was expected (1 Kings 22:16-18).
      - i) Micaiah told of the circumstances in heaven leading prophets to prophesy falsely to Ahab in order to deceive him and lead him to his death (1 Kings 22:19-23).
3. The result of the strong delusion (2 Thessalonians 2:11-12)
  - a. They should believe a lie (2 Thessalonians 2:11).
  - b. They all might be damned (2 Thessalonians 2:12).



### III. THE CHARGE AND COMFORT AFTER THE CONCERN (2 Thessalonians 2:13-17)

#### A. The Promise of Salvation (2 Thessalonians 2:13-14)

##### 1. The apostle's thankfulness (2 Thessalonians 2:13)

###### a. The change in tone

- (1) The apostle just spoke of the blinding of unbelievers.
- (2) This section begins with *But*, showing that the apostle was leaving the previous subject and moving to a new one.

###### b. The expression of thanks

- (1) The people giving thanks—"we", the apostle and others
- (2) The compelling to give thanks—"we are BOUND"
- (3) The conditions of giving thanks—"always"
- (4) The recipient of thanks—"God"
- (5) The subject of thanks—"for you, brethren beloved of the Lord"
- (6) The cause of the thanks

###### a) The choice of salvation

- i) This passage has led many people to believe that God, from the beginning, which they define as the creation of the world, chose only a certain segment of humanity to be born again (spiritually saved). Nothing could be further from the truth.
- ii) The context identifies the salvation to which these saints were chosen as "the obtaining of the glory of our Lord Jesus Christ" (2 Thessalonians 2:14).
- iii) This "obtaining of the glory" of Christ takes place at the rapture of the church (also known as the adoption) (see Romans 8:23).
- iv) The context of the passage actually serves as a reminder that the saints of God will be saved from Daniel's seventieth week through physical deliverance not afforded to those who have rejected Christ. This deliverance includes:
  - (a) The deceptive, peaceful entry of the man of sin
  - (b) The revelation of the same
  - (c) The abomination of desolation
  - (d) The strong delusion
  - (e) The entirety of Daniel's seventieth week
- v) This usage of the word salvation (meaning a physical deliverance) is prominent throughout the greatest portion of scripture.
- vi) In fact, the apostle Paul frequently incorporated the term (salvation) in various forms to describe physical deliverance (Romans 5:9; Philippians 1:19; 1 Timothy 2:15) rather than limiting it to a soteriological application of the soul's salvation (Romans 1:16,



Romans 10:13; 1 Corinthians 1:18, 21; Ephesians 1:13, Ephesians 2:5, 8).

- vii) Those who read the soul's salvation into every usage of saved or salvation are guaranteed one outcome—deviating from sound theology and even digressing into heretical teachings.
  - viii) While this fact is true, an even more convincing argument in the Thessalonian epistles reveals that Paul only used saved (1 Thessalonians 2:16; 2 Thessalonians 2:10) and salvation in reference to a physical salvation (1 Thessalonians 5:8, 9; 2 Thessalonians 2:13). Again, the five usages of these two terms (saved or salvation) in the Thessalonian epistles were never in reference to the salvation of the soul from hell.
  - ix) Some Bible teachers have further compounded the error by assuming that the word beginning found in 2 Thessalonians 2:13 infers an event from the foundation of the world.
  - x) However, the passage gives absolutely no reason to make any such assumption.
  - xi) On the contrary, as it pertains to the Thessalonians, the beginning was a time associated to their belief of the truth and sanctification by the Spirit.
  - xii) It is imperative to note that our salvation is both a spiritual and physical deliverance.
    - (a) We have been spiritually saved and anticipate our physical salvation which is “nearer than when we believed” (Romans 13:11).
    - (b) As the old maxim goes, “every Christian is presently two-thirds saved.”
    - (c) Our soul is redeemed, our spirit has been quickened, but we still deal with our body of flesh as it awaits its redemption.
    - (d) At the rapture of the church, our salvation will be complete—our body will be redeemed (Romans 8:23) or changed (1 Corinthians 15:51-58) that it may be fashioned like unto Christ's glorious body (Philippians 3:21).
- b) The means of this salvation
- i) Sanctification of the Spirit
  - ii) Belief of the truth
  - iii) The passage plainly does *not* teach some Calvinistic concept where some in the beginning of time are chosen for heaven and some chosen for hell! After all, this salvation comes to those who have been sanctified of the Spirit and believed the truth.



2. The promotion to glory (2 Thessalonians 2:14)
  - a. The continuation of the thought—“Whereunto”; this means we are still talking about the physical salvation believers will enjoy in missing Daniel’s seventieth week.
  - b. The means of the calling—“by our gospel”
  - c. The end result
    - (1) The obtaining of the glory
    - (2) Of our Lord Jesus Christ
  
- B. The Charge to Endure (2 Thessalonians 2:15)
  1. The reason for endurance—“Therefore”; this reminds us of the responsibility we have because of the salvation we have been given in Christ, both spiritual and eventually spiritual
  2. The means of endurance
    - a. Stand fast
    - b. Hold the traditions which ye have been taught
      - (1) Spoken—whether by word
      - (2) Written—or by epistle
    - c. These saints had been taught that the church was destined for glory rather than punishment.
      - (1) Unfortunately, they had lost this hope in God’s unwavering promises.
      - (2) However, the apostle Paul charged them to “*stand fast*” in or “*hold*” those traditions they had been taught both in person by Paul and through the epistles.
      - (3) This was especially true as it pertained to the truths concerning the church’s departure prior to Daniel’s seventieth week.
  
- C. The Comfort in Christ (2 Thessalonians 2:16-17)
  1. The giver of the comfort (2 Thessalonians 2:16)
    - a. The persons
      - (1) Our Lord Jesus Christ Himself
      - (2) And God, even our Father
    - b. The previous provisions
      - (1) Which hath loved us
      - (2) Which hath given us
        - a) Everlasting consolation
        - b) Good hope
        - c) Through grace
  2. The outcome of the comfort (2 Thessalonians 2:17)
    - a. The statement of comfort—“Now our Lord Jesus Christ himself, and God, even our Father...Comfort your hearts” (2 Thessalonians 2:16-17)
    - b. The result—“stablish you in every good word and work”