

EXEGESIS OF VERSES 11 & 12:

VERSE ELEVEN

“And because of this God will send upon them a deluding influence unto their believing the lie”.

καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,

(conj. καὶ/kai **"and"** + prep-acc. διὰ/dia **"because of"** + dem. adj-a-n-s οὗτος/houtos **"this"** + verb-pres.act.ind.3rd.s πέμπω/pempo **"he will send"** + pron-3rd-d-m-pl αὐτός/autos **"upon them"** + noun-n-m-s w/ d.a. θεός/theos **"the God"** + noun-a-f-s ἐνέργεια/energeia [energy] **"power/activity"** + noun-g-f-s πλάνη/plane [planet] **"of wandering"** + prep-acc. εἰς/eis **"unto"** + verb-aor.act.inf. w/ d.a. πιστεύω/pisteuo **"the believing"** + pron-3rd-a-m-pl αὐτός/autos **"of them"** + noun-d-n-s ψεῦδος/pseudos **"the lie"**).

VERSE TWELVE

“With the result that they all may be judged, they who do not believe in the truth but take pleasure in unrighteousness”.

ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκῶντες τῇ ἀδικίᾳ.

(conj. ἵνα/hina **"in order that"** + verb-aor.act.subj.3rd.pl κρίνω/krino **"they may be judged"** + adj-n-m-pl πᾶς/pas **"all"** + d.a.-n-m-pl ὁ/ho **"the ones..."** + neg. adv. μή/me **"not"** + verb-aor.act.prt.n-m-pl πιστεύω/pisteuo **"believing"** + noun-l-f-s w/ d.a. ἀλήθεια/aletheia **"in the truth"** conj. ἀλλά/alla [strong. advs] **"but"** + verb-aor.act.prt.n.m.pl εὐδοκέω/eudokeo **"taking pleasure"** + prep-l-f-s w/ d.a. ἀδικία/adikia **"the unrighteousness"**).

ANALYSIS OF VERSES 11 & 12:

1. Paul continues with his description of the Tribulation. Having described all the signs and wonders Satan and antichrist throw at the human race, he now shifts to God's role during this time.
2. He states in verse eleven, **“And because of this God will send upon them a deluding influence unto their believing the lie”.**
3. The phrase, “because of this” is composed of the preposition in the accusative, διὰ/dia, “because of...”, paired with the near demonstrative adjective, οὗτος/houtos, “this”.
4. The near demonstrative points to what is covered in the immediate preceding context whereby Paul stated in verse ten that antichrist's coming is “...with all deception of unrighteousness for those perishing, who have not received the love of the truth in order to be saved”.
5. Hence it is “because of this” deception that God sends upon them a “deluding influence”.
6. Our phrase translated as “deluding influence” is composed of the accusative, feminine, singular noun, ἐνέργεια/energeia, “energy, power, work, activity”.

7. It is paired with the genitive of πλάνη/plane, “a wandering, a straying about whereby one is led astray from the right way in their thinking and/or beliefs” (Rom. 1:27; Eph. 4:14; James 5:20; I John 4:6).
8. Hence God imputes to the world an error in their thinking so that they believe “the lie”.
9. The first two questions to ask are how and why does He do this?
10. His reason is that these people are negative to the Gospel and therefore He gives them over to their own stupidity (Psa. 81:11; Isa. 6:9; John 12:39; Rom. 1:24, 26, 28).
11. However He does this with all those –V at GC and thus at ph1 Gospel hearing, regardless of what time or dispensation. How does He give them over here differently and why does He do so?
12. Recall that prior to this Paul reminded the Thessalonians of the fact that the Holy Spirit was “restraining” Satan and antichrist in their End Times plan (II Thess. 2:7).
13. In the Tribulation, that restraint is lifted and Satan and antichrist have free reign to implement their program.
14. Things become completely polarized and it is evident that each person must choose between Satan or God.
15. For those who are –V, God allows this influence to blind people to His plan and directs them toward the ways of Satan and antichrist.
16. In certain instances God has various impulses or influences to further His plan (cp. Exo. 4:21; I Kings 22:18-22).
17. Note that God delivers them over so that “they believe the lie”.
18. Note that our word for “lie”, ψεῦδος/pseudo, has the definite article, hence “the lie” or “the falsehood”.
19. Negative volition has a proclivity to listen to lies/falsehood (Jer. 27:10; Ezek. 21:19).
20. Such is one of the Hallmarks of the End Times (Matt. 24:11; I Tim. 4:1).
21. But what specific lie is in view? The fact that antichrist is God and that his plan and program are good whereas God, Jesus Christ and the ph1 and ph2 Gospel are bad.
22. Satan wants this influence out there so he can impement his plan. God wants it sent so that He can use it to test the human race in these last hours of the AC (Rev. 3:10).
23. But how will Satan and God send this impulse upon people to believe such falsehood?
24. The answer can be found in the receiving of “the mark of the beast”.
25. The mark is much more than a mere stamp or tattoo. It will be tied to the technology of the last days whereby it will serve to filter all information that people are exposed to.
26. It will in effect render one’s volition null and void (Rev. 13:17, 18; 14:11; 16:2; 19:20; 20:4).
27. Satan will use this technology to keep people from hearing the Gospel given by the two lampstands and the 144,000 sealed witnesses (Rev. 11:4; Rev. 7:2).
28. Hence ironically this is one of at least two times during the Tribulation in which God and Satan have the exact same goal for the human race. Yes, God even uses Satan to further His plan (Rev. 17:17).
29. He continues to speak of the big lie in verse twelve where He notes, “**With the result that they all may be judged, they who do not believe in the truth but take pleasure in unrighteousness**”.
30. It is not God’s desire for anyone to go to Hell but all to be saved by believing in Jesus Christ (I Tim. 2:4).

31. Hence I rendered the conjunction ἵνα/hina as a result clause. It is not “so that” or “in order that” that they be judged. Rather it is the result or effect of their believing the lie instead of the Gospel that renders them the objects of God’s judgment.
32. Note that they do not merely reject the truth (of the Gospel) but “take pleasure in righteousness”.
33. It is pleasing for them to engage in the evil of a false gospel/false doctrinal lie (Psa. 50:16-21; 52:3, 4; Mic. 3:2; Mark 14:11; John 3:19-21; Rom. 1:32; 8:7, 8; II Pet. 2:13-15).

EXEGESIS OF VERSES 13 & 14:

VERSE THIRTEEN

“But we ourselves ought to always give thanks to God concerning you brethren, beloved by the Lord, because God He chose you from the beginning for salvation in the sanctification of the Spirit and faith in the truth”.

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

(pron-1st-n-c-pl ἐγώ/ego "**ourselves**" + conj. δέ/de "**but**" + verb-pres.act.ind.1st.pl ὀφείλω/opheilo "**we are obliged/indebted**" + verb-pres.act.inf. εὐχαριστέω/eucharisteo "**to give thanks**" + noun-d-m-s w/ d.a. θεός/theos "**to the God**" + adv. πάντοτε/pantote "**always**" + prep-gen. περί/peri "**concerning**" + pron-2nd-g-c-pl σύ/su "**you**" + noun-v-m-pl ἀδελφος/adelfhos "**brethren**" + verb-perf.pass.prt.v-m-pl ἀγαπάω/agapao "**beloved**" + prep.-gen. ὑπὸ/hupo "**by**" + noun-g-m-s κύριος/kurios "**lord**" + conj. ὅτι/hoti "**because**" + verb-aor.mid.ind.3rd.s αἰρέω/aireo "**he chose**" + pron-2nd-a-c-pl σὺ/su "**you**" + noun-n-m-s w/ d.a. θεός/theos "**the God**" + noun-a-f-s ἀπαρχή/aparche "**beginning**" + prep. εἰς/eis "**for**" + noun-a-f-s σωτηρία/soteria "**salvation**" + prep-loc. ἐν/en "**in**" + noun-l-m-s ἁγιασμός/hagiasmos "**linesss/sanctification**" + noun-g-n-s πνεῦμα/pneuma "**of spirit**" + conj. καὶ/kai "**and**" + noun-l-f-s πίστις/pistis "**in faith**" + noun-g-f-s ἀληθεια/aletheia "**of truth**").

VERSE FOURTEEN

“For which He called you through our gospel that you may gain the glory of our Lord Jesus Christ”.

εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

(prep-acc. εἰς/eis "**for**" + rel. pron-a-n-s ὃς/hos "**which**" + [conj. καὶ/kai 'also'] + verb-aor.act.ind. 3rd.s καλέω/kaleo "**he called**" + pron2nd-a-c-pl σὺ/su "**you**" + prep-gen. διὰ/dia "**through**" + noun-g-n-s w/ d.a εὐαγγέλιον/euangelion "**the good message i.e. 'the gospel'**" + pron-1st-g-c-pl ἐγώ/ego "**our**" + prep-acc. εἰς/eis "**for**" + noun-a-f-s περιποίησις/peripoiesis "**possession**" + noun-g-f-s δόξα/doxa "**of glory**" + noun-g-m-s w/ d.a. κύριος/kurios "**of the lord**" + pron-1st-g-c-pl ἐγώ/ego "**of us**" + proper noun-g-m-s Ἰησοῦς/Iesous "**Jesus**" + noun-g-m-s Χριστός/Christos "**Christ**").

ANALYSIS OF VERSES 13 & 14:

1. Paul shifts gears a bit at this point. Having corrected the Thessalonians' false notions regarding the rapture, he moves to encourage them despite their failings.
2. He states in verse thirteen, **“But we ourselves ought to always give thanks to God concerning you brethren, beloved by the Lord, because God He chose you from the beginning for salvation in the sanctification of the Spirit and faith in the truth”.**

3. The narrative shifts back to God's election of this group of believers based on His foreknowledge of their +V.
4. No, Paul does not ball them out for believing the false doctrine taught to them. He corrects the errors and moves on.
5. Despite their dropping the ball on their understanding of the Rapture Doctrine, this group still had a considerable degree of +V and still had a lot on the ball.
6. This passage should serve to comfort them, as they have been chosen in eternity past to be part of the Church which will be raptured prior to antichrist's plans even getting off the ground (cp. I Thess. 5:9).
7. The "sanctification of the Spirit" is a reference to the washing of regeneration which comes at the point of Gospel Acceptance (Acts 22:16; Eph. 5:26; Heb. 10:2)
8. Their "faith in the truth" is representative of their having believed the Gospel and secured for themselves a place in Heaven.
9. Note that Paul states that "He chose you from the beginning". Such is a reference to eternity past when God chose all those who had +V to believe in Jesus Christ and ensured that we would receive a Gospel hearing in time (Prov. 8:23; Rom. 8:28).
10. He continues in verse fourteen, **"For which He called you through our gospel that you may gain the glory of our Lord Jesus Christ"**.
11. God decreed that the agency through which the Gospel message would come to the Thessalonians would be through Paul and his associates.
12. While they received the Gospel message that they may be saved, note that Paul states that the aim of the Gospel was also that they may "gain the glory of our Lord Jesus Christ".
13. When we believe, we secure for ourselves a place in God's heavenly kingdom with a resurrection body like Jesus has and attain eternal life with God (Eph. 1:4; I Thess. 1:4; II Tim. 1:9; I Pet. 1:2).

EXEGESIS OF VERSES 15 – 17

VERSE FIFTEEN

“So then brethren, stand firm and hold fast to the traditions which you were taught either by word or by letter from us”.

ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι’ ἐπιστολῆς ἡμῶν.

(conj. ἀρα/ara "**so**" + conj. οὖν/oun "**then**" + noun-v-m-pl ἀδελφός/adelphos "**brethren**" verb-pres.act.imper.2nd.pl στήκω/steko "**stand firm**" + conj. καὶ/kai "**and**" + verb-pres.act.imper.2nd.pl κρατέω/krateo "**hold fast**" + noun-a-f-pl w/ d.a. παράδοσις/paradosis "**the traditions**" + rel. pron-a-f-pl ὅς/hos "**which**" + verb-aor.pas.ind.2nd.pl διδάσκω/didasko "**you were taught**" + conj. εἴτε/eite "**either**" + prep-gen. διὰ/dia "**by**" + noun-g-m-s λόγος/logos "**word**" + conj. εἴτε/eite "**or**" + prep-gen. διὰ/dia "**by**" + noun-g-f-s ἐπιστολή/epistole "**letter**" + prep-1st-ab-c-pl ἐγώ/ego "**from us**").

VERSE SIXTEEN

“Now our Lord Jesus Christ Himself and God our Father who has loved us and given us an eternal comfort and good hope by grace...”

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,

(pron-3rd-n-m-s αὐτός/autos "**himself**" + conj. δέ/de "**now**" + noun-m-s w/ d.a. κύριος/kurios "**the lord**" + pron-1st-g-c-pl ἐγώ/ego "**of us**" + proper noun Ἰησοῦς/Iesous "**Jesus**" + noun-nom-m-s Χριστός/Christos "**Christ**" + conj. καὶ/kai "**and**" + noun-n-m-s w/ d.a. θεός/theos "**the God**" + noun-n-m-s w/ d.a. πατήρ/pater [paternal/paternity] "**the father**" + pron-1st-g-c-pl ἐγώ/ego "**of us**" + verb-aor.act.prt.n.m.s w/ d.a. ἀγαπάω/agapao "**to one who has loved**" + pron-1st-a-c-pl ἐγώ/ego "**us**" + conj. καὶ/kai "**and**" + verb-aor.act.prt.n.m.s δίδωμι/didomi "**has given**" + noun-a-f-s παράκλησις/paraklesis "**a comfort**" + adj-a-f-s αἰώνιος/aionios "**everlasting**" + conj. καὶ/kai "**and**" + noun-a-f-s ἐλπίς/elpis "**hope**" + adj-a-f-s ἀγαθός/agathos "**good**" + prep-inst. ἐν/en "**by**" + noun-i-f-s χάρις/charis "**grace**").

VERSE SEVENTEEN

“May they encourage and strengthen your hearts in every good work and word”.

παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

(verb-aor.act.opt.3rd.s παρακαλέω/parakaleo "**might he encourage**" + pron-2nd-g-c-pl σύ/su "**your**" + noun-a-f-pl καρδιά/kardia "**hearts**" + conj. καὶ/kai "**and**" + verb-aor.-act.opt.3rd.s στηρίζω/steridzo [steroid] "**might it strengthen**" + prep-loc ἐν/en "**in**" + adj-l-n-s πᾶς/pas "**every**" + noun-l-n-s ἔργον/ergon "**work**" + conj. καὶ/kai "**and**" + noun-l-m-s λόγος/logos "**word**" + adj-l-m-s ἀγαθός/agathos "**good**").

ANALYSIS OF VERSES 15 – 17:

1. Paul continues with his instruction in verse fifteen where he states **“So then brethren, stand firm and hold fast to the traditions which you were taught either by word or by letter from us”**.
2. Our word translated as “stand firm” is the present, active imperative of στήκω/steko, “to stand firm, persist, persevere”.
3. The idea is that they fight to hold on to the good deposit they have been taught from Paul and his associates.
4. Our word translated as “hold fast” is the present active imperative of κρατέω/krateo “to get possession of, become master of, to obtain, take hold of”.
5. Both verbs are in the imperative mood. These are not suggestions but commands.
6. What’s more, both verbs are in the indicative mood which demonstrates ongoing, continuous action. Hence they are to keep on holding fast and keep on standing firm in the traditions...” (cp. I Cor. 16:13; Phil 4:1).
7. Our word translated as “traditions” is the accusative, feminine plural noun, παράδοσις/paradosis, “a giving over which is done by word of mouth, that which is handed down, tradition, instruction, the substance of one's teaching”.
8. Such is a reference to that which has been given to this congregation as the good deposit they received from Paul and his associates whether by direct instruction (word) or via letter.
9. This noun can be used in a good sense for those things taught from Divine Viewpoint (I Cor. 11:2; II Thess. 3:6).
10. The term can also be used of the teachings or traditions of man (i.e. human viewpoint – Gal. 1:14; Col. 2:8).
11. Here it is used of the traditions taught to them via the pure gold of BD.
12. They are not to take one step backwards regarding the good deposit they received. They are to continually hold on the precepts and stand firm in the faith, not letting themselves be shaken as they had prior to this (II Thess. 2:2).
13. Recall that earlier Paul had to put out some fires regarding false teaching on the Rapture and Tribulation that had come from some third party false teacher(s) (II Thess. 2:1-3).
14. Having cleared up the confusion, Paul now exhorts them to focus on and holding on tight to the “traditions which you were taught either by word or letter from us”.
15. They are not to in anyway entertain the nonsense they had been taught from the false crowd that had passed themselves off as Paul and his organization.
16. He continues in verse sixteen and seventeen where he notes **“Now our Lord Jesus Christ Himself and God our Father who has loved us and given us an eternal comfort and good hope by grace... ¹⁷May they encourage and strengthen your hearts in every good work and word”**.
17. This is a poor place for a verse division, as verse sixteen alone does not carry a complete thought. It is only when putting the two verses together that we are able to draw meaning.
18. It was love that motivated God the Father and the Lord Jesus Christ to plan and execute the Father’s plan for Salvation for all people.
19. Our word “loved” is the aorist, active participle of ἀγαπάω/agapao, “divine love” is in view, as we would expect.

20. The participle is in the singular, demonstrating that both the Father and Son function in tandem as one, bringing about God's plan for salvation for the entire human race.
21. Note that God is said to have given us "an eternal comfort". Such is a reference to the comfort we have knowing we have a place in Heaven and in the Kingdom forever (John 14:2, 3).
22. Beyond this we can be sure that any and all works done in FHS will be rewarded when we appear before Jesus at the Bema Judgment (Matt. 10:42).
23. It is Paul's hope that this will encourage and strengthen their hearts.
24. Our word for "strengthen" is στηρίξω/steridzo, "to make stable, place firmly, set fast, fix, make something so it is unmovable" (Rom. 1:11; 16:25; I Thess. 3:2).
25. Each of our verbs in verse seventeen is in the optative mood. Such is the mood of *remote possibility*.
26. Such does not mean that Paul believes this to be near impossible, but it is an acknowledgement that for most humans, it is improbably due to the presence of the OSN and the fact that few have true +V.
27. None the less this is his hope for every member of this congregation. He wants their hearts to have encouragement and unmovable strength "in **every** good work and word". Such is a reference to the application of Bible Doctrine.
28. In other words, in all of their applications, verbal and overt, he wants them to have confidence of knowing they are doing the right thing and that it has great reward (cp. I Cor. 15:58).

***The End of II Thessalonians Ch. 2**
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