

**THE LORD'S VENGEANCE (2 THESSALONIANS 1:5–10)**

Note: for vv. 5-6 see session 15

**2 THESSALONIANS 1:7 – BLACK**

- God's righteous judgment brings tribulation to persecutors and REST to the afflicted.
- The rest occurs "when the Lord Jesus shall be revealed from heaven with his mighty angels."
- This event is not the rapture (1 Thessalonians 4:13–17) but the second coming in judgment.
- The "rest" (ANESIS) signifies relief and aligns with prophetic kingdom rest:
  - Hebrews 4:9; Isaiah 28:12; Matthew 11:28–29.
- For first-century Jewish believers:
  1. Persecution in the present.
  2. Rapture (removal from wrath).
  3. Return with Christ.
  4. Kingdom (Sabbath) rest.
- For believers in the dispensation of grace:
  - No promised Sabbath rest; focus is relational—eternal fellowship with Christ, not millennial participation.

**2 THESSALONIANS 1:8 – BLACK**

- The Lord's coming in "flaming fire" differs from His coming for the church in 1 Thessalonians 4.
- Two distinct events:
  - Rapture: comfort and reunion.
  - Revelation: judgment and vengeance.
- Vengeance upon those who "know not God" and "obey not the gospel of our Lord Jesus Christ."
- "Obey the gospel" fits the kingdom message, which requires obedience.
- Paul's "my gospel" (Romans 2:16; 16:25) under grace requires belief, not obedience.
- Distinction between "the gospel of our Lord" (kingdom) and "my gospel" (grace).
- Warning: mixing programs (even Pauline passages) causes theological confusion—blending obedience-based and faith-based messages.

**2 THESSALONIANS 1:9 – BLACK**

- Punishment: "everlasting destruction from the presence of the Lord."
- Refutes annihilationism:
  - True annihilation requires no qualifier; "everlasting" implies ongoing existence.
  - Modifiers ("everlasting," "from the presence") show separation, not extinction.
- Destruction means permanent exclusion from God's presence and power.
- The same presence that brings glory to believers brings ruin to unbelievers.
- Though written to the prophetic program, the principle remains:
  - Those not caught up at the rapture will face judgment at the second coming or final resurrection (Great White Throne).

**2 THESSALONIANS 1:10 – BLACK**

- Shift from judgment to glory.
- Christ "glorified in his saints" — fulfillment of Israel's calling (Isaiah 49:3; 40:5; 46:13).
- "Saints" refers to Israel's sanctified remnant, through whom His glory will be revealed.
- "Admired in all them that believe" — likely a reference to those who received Paul's gospel of grace.
- Greek THAUMAZŌ: to marvel or stand in awe (cf. "I stand amazed in the presence...").

- Two groups represented:
  - Israel's saints: glorified manifestation of covenant fulfillment.
  - Believers of the body of Christ: recipients of grace who marvel at His glory.
- Contrast: unbelievers suffer everlasting destruction, while believers—whether prophetic or Pauline—rejoice in the unveiled glory of the Lord.

## PRAYER FOR GOD'S WORK IN THEM (2 THESSALONIANS 1:11–12)

### 2 THESSALONIANS 1:11 – BLACK

- Paul shifts from eschatology to intercession—from future revelation to present prayer.
- "This calling" refers back to verse 10: sharing in Christ's glory when He is revealed.
- Prayer that "God would count you worthy" reflects covenantal framework:
  - Kingdom saints evaluated by endurance, fidelity, obedience.
  - Pauline gospel: worthiness is bestowed in Christ, not attained.
- "Fulfil all the good pleasure of his goodness" — the complete realization of God's purpose at the Second Coming.
- "The work of faith with power" — grammatically refers to GOD'S work, not the Thessalonians' work:
  - God's work brought to completion "with power" at "that day" (v. 10).
  - Some translations (NIV, CSB, NLT) wrongly attribute this to the believers, ignoring Greek grammar.

### 2 THESSALONIANS 1:12 – BLACK

- Purpose of the prayer: that Christ's name be glorified in them, and they in Him.
- Covenant language — Israel's remnant sharing in Messiah's glory at His revelation.
- "According to the grace of our God and the Lord Jesus Christ" — important dispensational note:
  - Not all "grace" references belong to the dispensation of grace.
  - "Manifold grace of God" (1 Peter 4:10) operates differently across dispensations.
  - Grace governs all ages, but content and expression vary.
  - Today's grace: distinct, rooted in Christ's finished work, revealed through Paul.
  - Covenant grace toward Israel's kingdom hope: equally real, different terms.