

Revenge on the Sinners and Rapture of the Saints

2 Thessalonians 1:6-10

2 Thessalonians 1:6–10 (NKJV)

⁶ since *it is* a righteous thing with God to repay with tribulation those who trouble you, ⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. ⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, ¹⁰ when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

Introduction:

In the last chapter of last book of the Old Testament, the prophet Malachi, states

Malachi 4:1–3 (NKJV)

- 4 “For behold, the day is coming,
Burning like an oven,
And all the proud, yes, all who do wickedly will be
stubble.
And the day which is coming shall burn them up,”
Says the Lord of hosts,
“That will leave them neither root nor branch.
- 2 But to you who fear My name
The Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.
- 3 You shall trample the wicked,
For they shall be ashes under the soles of your
feet
On the day that I do *this*,”
Says the Lord of hosts.

The prophet reminds us that God will judge the wicked, and that they will be consumed in the fire of His wrath and also that He will rescue the righteous, who fear His name. He will bring with Him, healing and Life and Joy.
And all the years of evil and sin and persecution and hatred by the world will be over. And the Son of God will Rise.

It almost sounds like Paul was an avid reader of the Old Testament when he wrote 2 Thessalonians 1.

Paul teaches that there is a coming Judgment that will consume the ungodly, but he also teaches that that God will rescue the righteous.

1 Thessalonians 1:9–10 (NKJV)

⁹ For they ... declare ... how you turned to God from idols to serve the living and true God, ¹⁰ and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who **delivers** us from the wrath to come.

delivers

ῥύομαι to rescue from danger, save, rescue, deliver, preserve

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 907). Chicago: University of Chicago Press.

to rescue v. — to free from harm or evil, and in some cases from imprisonment.

2 Peter 2:7–9 (NKJV)

⁷ and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked—⁹ *then* the Lord knows how to deliver the godly out of temptations

and to reserve the unjust under punishment for the day of judgment,

Lesson

⁶ since *it is* a **righteous thing** with God to repay with tribulation those who trouble you,⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

There are 2 things here that are mentioned, that are righteous for God to do.

1. to repay with tribulation those who trouble you.
2. To give you who are troubled rest when the Lord is revealed.

So we immediately learn, that God is a God who

1. The God who Repays the Wicked
2. The God who Rescues the Righteous

⁶ since *it is* a **righteous thing** with God to repay

⁶ since εἴπερ **eiper**; from 1487 and 4007a; *if perhaps*:—

after all(1), if(2), if indeed(2), since indeed(1)

Thomas, R. L. (1998). [New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition](#). Anaheim: Foundation Publications, Inc.

righteous thing —-**right (morally)** adj. — in conformity with justice, law, or morality.

88.12 δίκαιος^a, α, ον: pertaining to being in accordance with what God requires—‘righteous, just.

Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 743). New York: United Bible Societies.

יָשָׁרָה S³⁴⁷⁷ TWOT^{930a} GK^{3838, 3839} **adj.** straight, right;— 1 י' S 29:6 + 70 times; cstr. יָשָׁר Pr 29:27; f. יִשְׁרָה Ez 1:7 + 4 times; pl. יִשְׁרִים Nu 23:10 + 31 times; cstr. יִשְׁרֵי ψ 7:11 + 8

times; f. יִשְׁרוֹת Ez 1:23 (del. Co);— **1. straight, level**, of a way Is 26:7 Je

31:9 ψ 107:7 Ezr 8:21; foot Ez 1:7; wings v 23 (? v. supr.) **2. right, pleasing**:

a. to God, הַיָּשָׁר בְּעֵינֵי ה' *that which is right, pleasing in the eyes of, agreeable to* (either cstr. before י', or with sfs. referring to him), especially

in Deut. writers, Ex 15:26 (R), Dt 12:25; 13:19; 21:9 1 K 11:33, 38; 14:8, 15:5, 11; 22:43 = 2 Ch 20:32, 2 K 10:30, 12:3; 14:3; 15:3, 34; 16:2; 18:3; 22:2 = 2 Ch 24:2; 25:2; 26:4; 27:2; 28:1; 29:2; 34:2, Je 34:15;

הַטּוֹב וְהַיָּשָׁר וְהָאֵמֶת לִפְנֵי י' Ch 14:1; 31:20 י' הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי י' Dt 6:18; 2 12:28 הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי י' Jos 9:25 טוב ו(ה)יִשְׁר בְּעֵינֵי(ה) Pr 12:15; 21:2; (D), Je 26:14; 40:4; יֵשׁ דֶּרֶךְ יִשְׁר לִפְנֵי אִישׁ Pr 14:12 *there is a way which is pleasing before a man* = 16:25.

3. straightforward, just, upright: a. of God

Brown, F., Driver, S. R., & Briggs, C. A. (1977). [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (p. 449). Oxford: Clarendon Press.

It is a morally right and just thing for God to give to or repay those who have afflicted you, or persecuted you with suffering and affliction

⁶ since *it is a righteous thing* with God to repay with tribulation those who trouble

22.21 **θλίβω**^b: to cause someone to suffer trouble or hardship—‘to cause trouble to, to persecute, to cause to suffer hardship

Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 244). New York: United Bible Societies.

Here in this context, Paul is specifically addressing the fact that God will avenge His people for the persecution and affliction that they are receiving at the hands of those that do not know God and have not obeyed the Gospel of Christ.

God will avenge His People and God will avenge himself.

Deuteronomy 32:41–43 (NKJV)

⁴¹ If I whet My glittering sword,
And My hand takes hold on judgment,
I will render vengeance to My enemies,
And repay those who hate Me.

⁴² I will make My arrows drunk with blood,

And My sword shall devour flesh,
 With the blood of the slain and the captives,
 From the heads of the leaders of the enemy.” ’

⁴³ “Rejoice, O Gentiles, *with* His people;
 For He will avenge the blood of His servants,
 And render vengeance to His adversaries;
 He will provide atonement for His land *and* His
 people.”

Psalm 74:22–23 (NKJV)

²² Arise, O God, plead Your own cause;
 Remember how the foolish man reproaches You
 daily.

²³ Do not forget the voice of Your enemies;
 The tumult of those who rise up against You
 increases continually.

Isaiah 49:26 (NKJV)

²⁶ I will feed those who oppress you with their own
 flesh,
 And they shall be drunk with their own blood as
 with sweet wine.
 All flesh shall know
 That I, the Lord, *am* your Savior,
 And your Redeemer, the Mighty One of Jacob.”

Revelation 6:9–11 (NKJV)

⁹ When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.

¹⁰ And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”

¹¹ Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were*, was completed.

Revelation 16:5–6 (NKJV)

⁵ And I heard the angel of the waters saying:

“You are righteous, O Lord,
The One who is and who was and who is to be,
Because You have judged these things.

⁶ For they have shed the blood of saints and prophets,
And You have given them blood to drink.
For it is their just due.”

So it is morally right, a right thing, a just thing to punish and afflict those who have afflicted and persecuted the people of God

The ones persecuting the christians at the church are identified in verse

2 Thessalonians 1:8 (NKJV)

8..... those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

We explained this last time that Paul has in mind 2 groups of people, and 2 levels of accountability

1. The ones that do not know God.

They are the ones that know about God and know there is a God, but do not know God in a relationship. They are the ones that know there is a God because Creation declares He exist. Romans 1 and Psm. 19. As a result of the revelation of God in creation, men are morally without excuse.

2. The ones that do not obey the gospel.

These are the ones that have received more revelation and information and have heard

the gospel and rejected it. They are on a different level of accountability and will receive a more severe judgement.

In Thessalonica, there would have been both groups

1. The group that does not know God, and worship their false gods and persecute the ones that say there is only one God and that they must repent of their idolatry

1 Thessalonians 1:9 (NKJV)

⁹ For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God,

2. The second group would be the ones that heard the gospel and rejected it. The would have been the Jew in that area that did not believe and also the the gentiles who heard the gospel and did not believe

1 Thessalonians 2:14–16 (NKJV)

¹⁴ For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans, ¹⁵ who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not

please God and are contrary to all men, ¹⁶ forbidding us to speak to the Gentiles that they may be saved, so as always to fill up *the measure of* their sins; but wrath has come upon them to the uttermost.

When will this happen. The time of this is Identified as

2 Thessalonians 1:7 (NKJV)

⁷when the Lord Jesus is revealed from heaven with His mighty angels,

2 Thessalonians 1:10 (NKJV)

¹⁰ when He comes, in that Day,....

This Punishment of the wicked happens when Jesus comes back in that Day. When He is revealed from Heaven. So this means that Paul is now allowing for more to be included than just the ones in that day when the Christians of Thessalonica were being persecuted.

Paul is letting them know that there will be a reckoning, a day of Judgement that all men will be held accountable for their unbelief and rejection of God and the persecution of the people of God.

So Paul says it will be when.....

2 Thessalonians 1:7 (NKJV)

⁷the Lord Jesus is revealed from heaven with His mighty angels,

2 Thessalonians 1:10 (NKJV)

10 when He comes, in that Day,

This day is not a 24hr day. Some believe and teach that when the Lord returns there is the resurrection of the dead, the final judgment and burns the earth up... and it is then the eternal state.

But the Day of the Lord is a specific event that is in the future when the Lord returns. It will include a series of events, including the coming of the Lord bodily in the clouds with His Angels and the Resurrection of the Christians from the dead, the rescue of the saints from the persecution of the AntiChrist or the Man of Sin, The Supernatural outpouring of the Wrath of God on the unbelieving Christ rejectors. The judgement of the Sheep and Goats on the earth and much more.

The Day in verse 10 is a specify eschatological apocalyptic judgement to come.

It is a Day or Period of time of Judgement. When Jesus comes, it will commence the Day of the Lord.

His second coming is like his first coming in that it was not on one single day but include many days and many events. When we speak of the first coming of Jesus, We are including the virgin birth and all the events surrounding it. His life, His ministry, His miracles, His teaching, His betrayal, His death, burial and resurrection and ascension. There is not one event, but many in his first coming.

And so it is, in the Second coming. There are many events and happenings in the Second Advent.

This Day of the Lord that Paul is talking about here in this text he has referred to before.

2 Timothy 1:12–13 (NKJV)

¹² For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

2 Timothy 4:8 (NKJV)

⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

1 Thessalonians 5:2 (NKJV)

² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

Peter also

2 Peter 3:10 (NKJV)

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

Jesus also

Matthew 7:22–23 (NKJV)

²² Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Luke 10:12 (NKJV)

¹² But I say to you that it will be more tolerable in that Day for Sodom than for that city.

Matthew 24:36 (NKJV)

³⁶ “But of that day and hour no one knows, not even the angels of heaven, but My Father only.

This phrase that refers to that Day or the Day of the Lord is a common phrase also used in the Old Testament to refer to cataclysmic judgement of God on Israel and the Pagan nations

Joel 1:15 (NKJV)

¹⁵ Alas for the day!

For the day of the Lord *is* at hand;
It shall come as destruction from the Almighty.

Joel 2:1–3 (NKJV)

...Let all the inhabitants of the land tremble;
For the day of the Lord *is* coming,
For it is at hand:

² A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning *clouds* spread over the
mountains.

A people *come*, great and strong,
The like of whom has never been;
Nor will there ever be any *such* after them,
Even for many successive generations.

- 3 A fire devours before them,
And behind them a flame burns;
The land *is* like the Garden of Eden before them,
And behind them a desolate wilderness;
Surely nothing shall escape them.

Joel 2:30–31 (NKJV)

- 30 “And I will show wonders in the heavens and in the earth:
Blood and fire and pillars of smoke.
31 The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the Lord.

Zephaniah 1:14–18 (NKJV)

- 14 The great day of the Lord *is* near;
It is near and hastens quickly.
The noise of the day of the Lord is bitter;
There the mighty men shall cry out.
15 That day *is* a day of wrath,
A day of trouble and distress,
A day of devastation and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,

- ¹⁶ A day of trumpet and alarm
Against the fortified cities
And against the high towers.
- ¹⁷ “I will bring distress upon men,
And they shall walk like blind men,
Because they have sinned against the Lord;
Their blood shall be poured out like dust,
And their flesh like refuse.”
- ¹⁸ Neither their silver nor their gold
Shall be able to deliver them
In the day of the Lord’s wrath;
But the whole land shall be devoured
By the fire of His jealousy,
For He will make speedy riddance
Of all those who dwell in the land.

The Day of the Lord Historically and Prophetically
has always been day of wrath and judgment.
It is not light, it is darkness
It is not life, it is death
It is not forgiveness, it is fury.

It is not a time to be lost in your sin, blind in your
self-righteousness, or in bondage to your evil
passions.

The Day of the Lord for the Wicked is the a day of utter destruction outside the protective walls of the Ark. The wicked drown in the raging flood waters of the wrath of God. There is no escape.

What will God do to the Unbelievers when He returns in that Day.

2 Thessalonians 1:6–9 (NKJV)

6 repay with tribulation,

8 ...taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

The final and full Justice that is due to them is given and in verse 9

2 Thessalonians 1:9 (NKJV)

9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

shall be punished

τίνω (Hom. et al.; PHamb 22, 5; Just., A I, 17, 1) fut. τίσω (better τείσω: Kühner-BI. II 552; Mayser 91, 2; B-D-F §23; Mlt-H. 261) **to experience retribution, *pay, undergo a***

penalty δίκην τίνειν (since Soph., Aj. 113; s. δίκη 1; Pr 27:12 ζημίαν τείσουσιν) **2 Th 1:9; Hm 2:5; Hs 9, 19, 3.**— DELG. M-M.

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 1006). Chicago: University of Chicago Press.

punished

righteous punishment n. — the disadvantageous or painful consequences of a failure to keep some moral standard; especially as a failure to keep God's moral requirements.

δίκη, ης, ἡ (①) **punishment meted out as legal penalty, *punishment, penalty***

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 250). Chicago: University of Chicago Press.

δίκην τίσουσιν (“will pay the penalty”) Wanamaker, C. A. (1990). [The Epistles to the Thessalonians: a commentary on the Greek text](#) (p. 228). Grand Rapids, MI: W.B. Eerdmans.

9 These shall be punished with everlasting destruction

with everlasting destruction

destruction. ὄλεθρος, ου, ὄ (ὄλλυμι ‘destroy’; Hom.+; SIG 527, 82 [c. 220 b.c.]; BGU 1027 XXVI, 11; LXX; PsSol 8:1; TestReub 4:6; 6:3; Philo; Jos., Ant. 17, 38, Vi. 264; SibOr 3, 327; 348)

① **a state of destruction, *destruction, ruin, death***

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [*A Greek-English lexicon of the New Testament and other early Christian literature*](#) (3rd ed., p. 702). Chicago: University of Chicago Press.

1 Thessalonians 5:3 (NKJV)

³ For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

1 Timothy 6:9 (NKJV)

⁹ But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.

it used in the OT Septuagint to refer to the ruination and desolation of land, the ruin and destruction of City and nations.

Most of the time it refers to something being ruined or becoming wasted or worthless

ruin (worthlessness) n. — an event or act that results in destruction; especially the loss of all that gives worth to existence.

So this is not annihilation but ruination

Olethros (**destruction**) does not refer to annihilation, but to ruination. It does not mean the cessation of existence but rather the loss of all that makes existence worthwhile (cf. 1 Tim. 6:9). The lost will not cease to exist but will experience forever a life of uselessness, hopelessness, emptiness, and meaninglessness, with no value, worth, accomplishment, purpose, goal, or hope. They will be ruined forever; “They pass into a night on which no morning dawns” (Leon Morris, *The Epistles of Paul to the Thessalonians*, Tyndale New Testament

Commentaries [Grand Rapids: Eerdmans, 1976], 120).
MacArthur, J. F., Jr. (2002). *1 & 2 Thessalonians* (p. 245). Chicago: Moody Press.

⁹ These shall be punished with everlasting destruction

with everlasting destruction

adjs. — continuing forever or indefinitely;

αἰώνιος, ον: pertaining to an unlimited duration of time — ‘eternal.’

The most frequent use of αἰώνιος in the NT is with ζωή ‘life,

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 641). New York: United Bible Societies.

in full sense, *without beginning or end*; **1.** of the divine nature

Lampe, G. W. H. (Ed.). (1961). [αἰώνιος](#). *A Patristic Greek Lexicon* (p. 56). Oxford: At The Clarendon Press.

eternal in the future, *immortal*; **1.** of spiritual beings; **a.** of angels

Lampe, G. W. H. (Ed.). (1961). [αἰώνιος](#). *A Patristic Greek Lexicon* (p. 56). Oxford: At The Clarendon Press.

This is not just an age, or a limited time and just because the word comes from the root word “aion”- which can mean age, (and is translated forever in reference to God many times) “aion” is the root, not the word.

NASB Translation

age (20), ages (6), ancient time (1), beginning of time (1), course (1), eternal (2), eternity (1), ever* (2), forever (27), forever and ever (20), forevermore (2), long ago (1), never* (1), old (1), time (1), world (7), worlds (1).

αἰώνιος- is used 74 times in the NT and is translated

71 times it is translated Eternal or Everlasting

The other times it is translated

since the world began -Romans 16:25

before time began- 2 Tim 1:9

forever. -Philemon v15

Aiōnios (**eternal**) refers in the overwhelming majority of its New Testament uses to things of endless duration, such as God (Rom. 16:26), the Holy Spirit (Heb. 9:14), heaven (Luke 16:9), salvation (Heb. 5:9), redemption (Heb. 9:12), the covenant (Heb. 13:20), the gospel (Rev. 14:6), God’s kingdom (2 Peter 1:11), hell (Matt. 18:8; 25:41, 46; Heb. 6:2; Jude 7), and, most frequently, eternal life (Matt. 19:16, 29; 25:46; Mark 10:17,

30; Luke 10:25; 18:18, 30; John 3:15, 16, 36; 4:14, 36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2, 3; Acts 13:46, 48; Rom. 2:7; 5:21; 6:22, 23; Gal. 6:8; 1 Tim. 1:16; 6:12; Titus 1:2; 3:7; 1 John 1:2; 2:25; 3:15; 5:11, 13, 20; Jude 21). Like all of the above-mentioned things, the **destruction** of the wicked will have no end but will last forever. MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (pp. 244–245). Chicago: Moody Press.

9 These shall be punished with everlasting destruction **from** the presence of the Lord and from the glory of His power

Two conditions describe the eternal ruin of the lost in Hell

1. v.9 from the **presence** of the Lord

presence prosópon: the face

Original Word: πρόσωπον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: prosópon

Phonetic Spelling: (pros'-o-pon)

Definition: the face

Usage: the face, countenance, surface.

this is the sending away from the very facial presence of Christ.

Matthew 25:41 (NKJV)

⁴¹ “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Matthew 25:46 (NKJV)

⁴⁶ And these will go away into everlasting punishment, ...

Luke 16:25–26 (NKJV)

. ²⁶ And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

Revelation 20:11 (NKJV)

¹¹ Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

Revelation 20:12 (NKJV)

¹² And I saw the dead, small and great, standing before God,...

Revelation 20:15 (NKJV)

¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

There needs to be a distinction made, however, between the presence of God and the Omnipresence of God... the lost will be banished from the physical face of God but will never escape

the omnipresence of God's presence in Justice, wrath and holiness.

2. from the glory of His power

Some believe that all this has to do with is...

Jesus described hell as a place of darkness (Matt. 8:12; 22:13; 25:30; cf. 2 Peter 2:4, 17; Jude 13), cut off from the visible display of God's splendor and majesty. There will be no relief from hell's horrors; nothing of God's glorious presence to bring any shred of beauty, pleasure, joy, or peace. The lost will share hell with the devil and his angels; it will be a place of "weeping and gnashing of teeth" (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28), where "the smoke of their torment goes up forever and ever; they have no rest day and night" (Rev. 14:11). Yet no words can adequately express the misery of this reality.

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 245). Chicago: Moody Press.

from the glory of His power

ischus: strength, might

Original Word: ἰσχύς, ἴσχυς, ἡ

Part of Speech: Noun, Feminine

Transliteration: ischus

Phonetic Spelling: (is-khoos')

Definition: strength, might

Usage: strength (absolutely), power, might, force, ability.

2479 isxýs (from the Gk root is, "force" and 2192/exō, "have") – properly, force to overcoming immediate resistance.

capability ⇔ **strength** n. — possession of the qualities required to do something or get something done; especially the possession of physical qualities.

This word, which is different from δύναμις

Ephesians 1:18–20 (NKJV)

¹⁸ the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, ¹⁹ and what *is* the exceeding greatness of His power **δύναμις** toward us who believe, according to the working of His mighty ἰσχύς, power κράτος. ²⁰ which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*,

Of the 11 times this word is used in the NT, it is used in reference, how we are to love God and and how God saves us and sanctifies us by his Mighty ability.

Even in Revelation, the mighty ability of God is praised in reference to the the work of Salvation. There is only one time that is not used that way, and it is in reference to the Angels having power and ability.

The point is, I believe that Paul has something much more in mind when he is saying that are separated from the glory of His Power. I believe, he is saying that the lost are banished from the glory of His ability to save. They are eternal lost and will never experience deliverance or salvation from there eternal destruction. There is no second chance, or point in the future when God might save you. IT IS OVER.

Revelation 14:9–11 (NKJV)

⁹ Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, ¹⁰ he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in (ἐνώπιος) the presence of the holy angels and in the presence (ἐνώπιος) of the Lamb.

1799. ἐνώπιος **enōpios**; from 1722 and ὤψ **ōps** (*the eye, face*); *in sight of, before*:—before(46), front(1), presence(20), sight(22)

Thomas, R. L. (1998). [New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition](#). Anaheim: Foundation Publications, Inc.

¹¹ And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

But all of this is the end of it all, this is the eternal state of the wicked. This is eternal condition and place of the unbeliever who did not obey the Gospel. This is the eternal torment of the one who does not know God.

The beginning of it all is at the Advent of the Day of the Lord, when He return.

Then the wrath of God that has been stored up for ages, will be literally poured out on the unbelievers.

John the Baptist spoke of it.

Matthew 3:7 (NKJV)

⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them,

“Brood of vipers! Who warned you to flee from the wrath to come?”

Jesus spoke of it.

John 3:36 (NKJV)

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

Paul spoke of it

Romans 5:9 (NKJV)

⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

1 Thessalonians 1:10 (NKJV)

¹⁰ and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

1 Thessalonians 5:9 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

The writer of Hebrews, (maybe Luke) spoke of it.

Hebrews 10:27 (NKJV)

²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

John spoke of it.

Revelation 6:16–17 (NKJV)

¹⁶ and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷ For the great day of His wrath has come, and who is able to stand?”

Revelation 8:7–12 (NKJV)

⁷ The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.

⁸ Then the second angel sounded: And *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood.

⁹ And a third of the living creatures in the sea died, and a third of the ships were destroyed.

¹⁰ Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. ¹¹ The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter.

¹² Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night.

Revelation 9:3–6 (NKJV)

³ Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. ⁴ They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads.

⁵ And they were not given *authority* to kill them, but to torment them *for* five months. Their torment *was* like the torment of a scorpion when it strikes a man.

⁶ In those days men will seek death and will not find

it; they will desire to die, and death will flee from them.

Revelation 9:14–15 (NKJV)

¹⁴ saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” ¹⁵ So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.

Revelation 16:1–12 (NKJV)

16 Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the bowls of the wrath of God on the earth.”

² So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.

³ Then the second angel poured out his bowl on the sea, and it became blood as of a dead *man*; and every living creature in the sea died.

⁴ Then the third angel poured out his bowl on the rivers and springs of water, and they became blood.
⁵ And I heard the angel of the waters saying:

“You are righteous, O Lord,
The One who is and who was and who is to be,
Because You have judged these things.

⁶ For they have shed the blood of saints and
prophets,
And You have given them blood to drink.
For it is their just due.”

⁷ And I heard another from the altar saying, “Even
so, Lord God Almighty, true and righteous *are* Your
judgments.”

⁸ Then the fourth angel poured out his bowl on the
sun, and power was given to him to scorch men with
fire. ⁹ And men were scorched with great heat, and
they blasphemed the name of God who has power
over these plagues; and they did not repent and give
Him glory.

¹⁰ Then the fifth angel poured out his bowl on the
throne of the beast, and his kingdom became full of
darkness; and they gnawed their tongues because
of the pain. ¹¹ They blasphemed the God of heaven
because of their pains and their sores, and did not
repent of their deeds.

Revelation 16:12–17 (NKJV)

¹² Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. ¹³ And I saw three unclean spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴ For they are spirits of demons, performing signs, *which* go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

¹⁵ **“Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.”**

¹⁶ And they gathered them together to the place called in Hebrew, Armageddon.

¹⁷ Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!”

¹⁸ And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. ¹⁹ Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. ²⁰ Then every island fled

away, and the mountains were not found. ²¹ And great hail from heaven fell upon men, *each hailstone* about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

⁶ since *it is* a **righteous thing** with God to repay with tribulation those who trouble you, ⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

There are 2 things here that are mentioned, that are righteous for God to do.

1. to repay with tribulation those who trouble you.
2. To give you who are troubled rest when the Lord is revealed.

So we immediately learn, that God is a God who

1. The God who Repays the Wicked
2. The God who Rescues the Righteous

So we have learned already that it is a righteous, holy and just thing for God To repay with vengeance those who are unbeliever and wicked.

But did you know that is is also a righteous and holy and just thing for God to Rescue the righteous from His Judgement.

In fact, it is a must that He rescue the righteous from Judgment. If He allow one child of His to experience on drop of the wrath of God, it would be a slap in the face of Christ for the work He did on the Cross.

Christ atonement, His death and suffering on the Cross was complete and sufficient to pay for every sin of every one who would believe. Not one sin has gone unpunished, not one evil deed has not been paid for.

So NO Believer will ever experience the wrath of God.

1 Thessalonians 5:9–10 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him.

John 3:36 (NKJV)

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

Romans 5:9 (NKJV)

⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

For God to allow a believe to experience one second in hell or under the supernatural wrath of God on this planet would make God and a Liar and His Judgments unholy. He would not be a Just Judge and He would not be holy.

And we know that none of this will happen because God is perfectly righteous and holy and cannot lie.

And He has proven himself over and over again to deliver His people from His wrath.

Noah and his family in the Flood

Lot and his family in the destruction of Sodom and Gomorrah

The Israelites in Egypt were spared the judgements of God.

Exodus 8:21–23 (NKJV)

²¹ Or else, if you will not let My people go, behold, I will send swarms *of flies* on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms *of flies*, and also the ground on which they *stand*.

²² And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms *of flies* shall be there, in order that you may know that I *am* the Lord in the midst of the land. ²³ I will make a difference between My people and your people. Tomorrow this sign shall be.” ’ ”

Exodus 9:3–4 (NKJV)

³ behold, the hand of the Lord will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence. ⁴ And the Lord will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all *that* belongs to the children of Israel.” ’ ”

Exodus 9:26 (NKJV)

²⁶ Only in the land of Goshen, where the children of Israel *were*, there was no hail.

Exodus 10:22–23 (NKJV)

²² So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days. ²³ They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.

Exodus 11:5–7 (NKJV)

⁵ and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who *is* behind the handmill, and

all the firstborn of the animals. ⁶ Then there shall be a great cry throughout all the land of Egypt, such as was not like it *before*, nor shall be like it again. ⁷ But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the Lord does make a difference between the Egyptians and Israel.'

The difference was made by the blood of the lamb on the doorpost of the house.

Rahab in the destruction of Jericho.

It is no different with the Believers today. The People of God shall be spared the wrath of God because the Lamb of God took the wrath we deserved.

2 Thessalonians 1:7 (NKJV)

⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

He tells us more about this in verse 10

2 Thessalonians 1:10 (NKJV)

¹⁰ when He comes, in that Day, to be glorified in His saints and to be **admired** among all those who

believe, because our testimony among you was believed.

θαυμάζω: (derivative of θαῦμα^a ‘wonder, amazement,’ 25.212) to wonder or marvel at some event or object—‘to wonder, to be amazed, to marvel

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 311). New York: United Bible Societies.

wonder, marvel, be astonished

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 444). Chicago: University of Chicago Press.

Paul talked about this event in I Thess 4 and 5

1 Thessalonians 5:2–5;9 (NKJV)

² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³ For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. ⁴ But you, brethren, are not in darkness, so that this Day should overtake you as a thief. ⁵ You are all sons of light and sons of the day. We are not of the night nor of darkness. ⁹ For God did not appoint us to wrath (eschatological wrath) , but to obtain salvation (deliverance) through our Lord Jesus Christ,

How are we removed or delivered from the wrath. If this day is coming upon the whole world, and they shall not escape....then who do we escape, how are we delivered.

1 Thessalonians 4:15–17 (NKJV)

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* **remain** until the coming of the Lord will by no means precede those who are asleep.

remain. περιλείπομαι
perileipomai, **to remain (after someone or something has been removed)**

This passive verb refers to the result of a subtraction, that which remains.

But this verb is also used for human survivors (*P.Giss. 82, 23: pros to hēmas tous eti perileipomenous*), “the remnant of Israel and of Judah” (2 Chr 34:21 s.

It is in this sense that 1 Thess 4:15, 17 contrasts the dead (literally, “those who have fallen asleep,” *tous koimēthentas*), and “we who are (still) alive, those left” (*hēmeis hoi zōntes, hoi perileipomenoi*)

Spicq, C., & Ernest, J. D. (1994). [Theological lexicon of the New Testament](#) (Vol. 3, p. 96). Peabody, MA: Hendrickson Publishers.

περιλείπομαι, Med. and Pass., *remain over, survive*

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). [A Greek-English lexicon](#) (p. 1378). Oxford: Clarendon Press.

¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain **shall be caught up** together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

ἄρπάζω harpazo

to make off w. someone's property by attacking or seizing, *steal, carry off, drag away*

to grab or seize suddenly so as to remove or gain control, *snatch/take away*

forcefully

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 134).

Chicago: University of Chicago Press •

Acts 8:39 (NKJV)

³⁹ Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

2 Corinthians 12:2 (NKJV)

² I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven.

2 Corinthians 12:4 (NKJV)

⁴ how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

Revelation 12:5 (NKJV)

⁵ She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to **meet the Lord** in the air. And thus we shall always be with the Lord.

meet the Lord

ἀπάντησις, εως, ἤ, *the action of going out to meet* an arrival, esp. as a mark of honour,

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). [A Greek-English lexicon](#) (p. 178). Oxford: Clarendon Press.

Matthew 25:1 (NKJV)

“Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

Matthew 25:6 (NKJV)

⁶ “And at midnight a cry was *heard*: ‘Behold, the bridegroom is coming; go out to meet him!’

Acts 28:15 (NKJV)

¹⁵ And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.

So we are caught away immediately after the Resurrection of all the Dead in Christ and we all come together in the sky to meet the Lord as He descends down to bring wrath on the unbelievers.

As far as I can see there is no debate as to whether there is a Rapture.(means seized or snatched in latin)

The English word comes from a Latin word, rapio, which means to seize or snatch in relation to an ecstasy of spirit or the actual removal from one place to another

*The Latin Vulgate actually used a different form of the same verb-- "Rapiemur" instead of "Rapturo." The point and connections Ryrie is making remain the same.****

<https://bible.org/question/where-did-term-8216rapture'-come>

Some want to distant themselves from the Rapture of Pretribulationism. A distinctly dispensational view of the Rapture, that the church is raptured out of here before the 7 year tribulation starts and before the man of sin and the Antichrist is revealed.

Although I believe the Bible clearly teaches the Rapture, I do not believe the Bible teaches that we are taken out of her before a 7 year period or that we are take out before the Antichrist is revealed as 2 Thessalonians 2 will teach.

In fact we are not promised to be removed from persecution of evil men, even the Man of sin, or Antichrist, rather we are promised to be persecuted and hated and put to death.

What we are clearly promised, however, is that we are removed before the Day of the Lord comes, before the wrath of God comes. Before the judgement of God on unbelievers.

We are as Paul by Paul in 1 Thess 5 that this Day will not overtake us and we are not appointed to this wrath.

We are told in 2 Thess, 1 that at the same moment that Jesus is revealed from heaven with His mighty Angels and He comes in that Day

We will receive rest when He is glorified in His Saints and marveled at by all those who are the believing ones.

Daniel 12:1–3 (NKJV)

- 12** “At that time Michael shall stand up,
The great prince who stands *watch* over the sons
of your people;
And there shall be a time of trouble,
Such as never was since there was a nation,
Even to that time.
And at that time your people shall be delivered,
Every one who is found written in the book.
- ² And many of those who sleep in the dust of the
earth shall awake,
Some to everlasting life,
Some to shame *and* everlasting contempt.
- ³ Those who are wise shall shine
Like the brightness of the firmament,
And those who turn many to righteousness
Like the stars forever and ever.