

The Coming Day of Vengeance Pt 2.

It is Right

2 Thessalonians 1:6–10

³ We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, ⁴ so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, ⁵ *which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer; 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 Genesis 18 we have the account of 3 men coming to Abraham and Sarah. Two of the them are angels and one of them is God. Or a Theophany or Christophany. After having a meal, and the promise that Sarah would have a son....The Bible says

Genesis 18:16–25 (NKJV)

¹⁶ Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way. ¹⁷ And the Lord said, “Shall I hide from Abraham what I am doing, ¹⁸ since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? ¹⁹ For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him.” ²⁰ And the Lord said, “Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, ²¹ I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.”

²² Then the men turned away from there and went toward Sodom, but Abraham still stood before the Lord. ²³ And Abraham came near and said, “Would You also destroy the righteous with the wicked? ²⁴ Suppose there were fifty righteous within the city; would You also destroy the place and not spare *it* for the fifty righteous that were in it? ²⁵ Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?”

That is the question, What kind of Judge is God.

Is He a Judge with Justice and Righteousness?

Is He an impartial Judge and a Judge of Truth?

Is He a Judge with limited knowledge or does he have all the evidence?

Well, the Bible is rather emphatic that He is Just and Righteous, a Judge who is impartial and truthful. He is Omniscience and knows everything.

Deuteronomy 32:4 (NKJV)

⁴ *He is* the Rock, His work *is* perfect;
For all His ways *are* justice,
A God of truth and without injustice;

Righteous and upright *is* He.

Psalm 96:10 (NKJV)

¹⁰ Say among the nations, “The Lord reigns;
The world also is firmly established,
It shall not be moved;
He shall judge the peoples righteously.”

Psalm 96:13 (NKJV)

¹³ For He is coming, for He is coming to judge the
earth.
He shall judge the world with righteousness,
And the peoples with His truth.

Acts 17:31 (NKJV)

³¹ because He has appointed a day on which He will
judge the world in righteousness by the Man whom
He has ordained. He has given assurance of this to
all by raising Him from the dead.”

The fact that God is a righteous judge and will judge
righteously is a good thing.

We don't have to worry about someone being
sentenced to punishment incorrectly or unfairly. We
don't have to worry about justice not being served.

We don't have to worry about evidence that's not presented or hidden. We don't have to worry about anyone lying in the courtroom or misrepresenting the truth. We don't have to worry about false witnesses being present. We don't have to worry about someone bribing or threatening a witness. We don't have to worry about the penalty fitting the crime. We don't have to worry about someone being given the death penalty yet they really weren't guilty.

No, Since God is indeed a righteous judge, and will always judge according to righteousness and truth, it is a good thing but it's only a good thing depending on your standing with God.

If you are not standing in perfect obedience to His law and an absolute righteousness the fact that God is a righteous judge and a good judge will be your worst nightmare.

Even more so, God is in His character perfectly holy and perfectly righteous and cannot sin, ever and that means that He will judge righteously but it also means He must judge righteously. No sinner will escape the judgment of God. no sin will go unseen and no evil will go unpunished.

That is why Paul writes the words

2 Thessalonians 1:6 (NKJV)

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

It is a a Righteous thing for God....

I. It is Right to Repay

II. It is Right to Relieve

I. It is Right to Repay

2 Thessalonians 1:6 (NKJV)

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

II. It is Right to Relieve

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,

We will discuss the reason why it is right for God to give relief, or rescue, or rapture some while judging and punishing others. It is right for God to do both, and He can do both, and must do both because He is Holy and righteous.

But for today, we want to look at and understand why it is right for God to Repay with vengeance.

There are many statements in the Bible that are astonishing and shocking. They are hard to put your mind around and comprehend.

But no statement is so profound and sobering as the one found in verse 6.

“it is a right thing for God to repay.”

“it is a just thing for God to bring vengeance”

“it is right for God to condemn and judge”

“it is right for God to punish sinners forever in Hell”

It is not just something He is obligated to do because He is God, but it is a right thing for Him to do.

Another way have getting of the force of this passage is to say it in a negative way.

“it is wrong for God not to repay”

“It is an unjust thing for God not to bring vengeance”

“It is not right for God not to condemn and judge”

“It is not right for God not to punish sinners forever in Hell”

Or another way of saying this is that

It was right for God to condemn Adam and Eve to death and judge and curse the entire universe and reserve it for fire.

It was right for God to flood the world with water and drown every man, woman, child and baby and the vast majority of animals.

It was right for God to rain fire and brimstone out of heaven on Sodom and Gomorra and burn alive the families living there.

It was right for God to bring, plagues and disease and famine and death of the firstborn to the Egyptians

It was right for God to tell the Israelites to go into the land of Canaan, and kill everyone.

Deuteronomy 7:1–2 (NKJV)

7 “When the Lord your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven

nations greater and mightier than you, ² and when the Lord your God delivers them over to you, you shall conquer them *and* utterly destroy them. You shall make no covenant with them nor show mercy to them.

Deuteronomy 20:16–17 (NKJV)

¹⁶ “But of the cities of these peoples which the Lord your God gives you *as* an inheritance, you shall let nothing that breathes remain alive, ¹⁷ but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the Lord your God has commanded you,

Even as to come the horrors of the Book of Revelation, there is the cry from Heaven that all the Judgements of God are Right.

Revelation 11:16–18 (NKJV)

¹⁶ And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, ¹⁷ saying:

“We give You thanks, O Lord God Almighty,
The One who is and who was and who is to come,
Because You have taken Your great power and
reigned.

¹⁸ The nations were angry, and Your wrath has come,
 And the time of the dead, that they should be
 judged,
 And that You should reward Your servants the
 prophets and the saints,
 And those who fear Your name, small and great,
 And should destroy those who destroy the earth.”

Revelation 15:3–4 (NKJV)

³ They sing the song of Moses, the servant of God,
 and the song of the Lamb, saying:

“Great and marvelous *are* Your works,
 Lord God Almighty!
 Just and true *are* Your ways,
 O King of the saints!

⁴ Who shall not fear You, O Lord, and glorify Your
 name?

For *You* alone *are* holy.
 For all nations shall come and worship before You,
 For Your judgments have been manifested.”

Revelation 16:2–8 (NKJV)

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.”

What makes this so astonishing and sobering is not what is done but who is doing it. IT IS GOD

The Creator and owner of the universe. Your Creator, and the one who owns you and the very breath in your lungs.

This is not a mere man we face and to whom we will Give an account. This its the thrice Holy God, who is absolutely pure and righteous and just and good and cannot sin, and will not tolerate evil forever.

Hebrews 10:31 (NKJV)

³¹ It is a fearful thing to fall into the hands of the living God.

Psalms 50:21–22 (NKJV)

²¹ ... You thought that I was altogether like you;
But I will rebuke you,
And set *them* in order before your eyes.

²² “Now consider this, you who forget God,
Lest I tear *you* in pieces,
And *there be* none to deliver:

Psalms 76:7 (NKJV)

⁷ You, Yourself, *are* to be feared;
And who may stand in Your presence
When once You are angry?

Psalms 90:11 (NASB95)

11 Who understands the power of Your anger

And Your fury, according to the fear that is due
You?

Luke 12:5 (NKJV)

⁵ But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Going back to our text,

This right thing for God to Repay is according to the context,

The clear proof of the right legal decision of God.

2 Thessalonians 1:5–6 (NKJV)

⁵ which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;

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

Remember, we noted.

5 *which is* manifest evidence of the righteous judgment of God

which is- not in the original text, but supplied to make it read smooter.

ESV and NASB have “This Is”
(NASB95)

5 *This is a plain indication of God’s righteous judgment*

original text starts with manifest evidence, or

manifest evidence

ἔνδειγμα, ατος, τό (s. δείγμα, ἐνδείκνυμι; Pla., Critias, 110b; Demosth. 19, 256) **the proof of something, evidence, plain indication**

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. 331). Chicago: University of Chicago Press.

‘proof, evidence, verification, indication

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. 340). New York: United Bible Societies.

ένδειγμα (a neuter noun) – A plain (undeniable) demonstration or display which is conspicuously shown, i.e. as a token of proof that is fully adequate (persuasive, validating)

“token,” “guarantee,” “positive evidence” of the righteous judgment of God

Frame, J. E. (1912). *A critical and exegetical commentary on the Epistles of St. Paul to the Thessalonians* (p. 226). New York: C. Scribner’s Sons.

what does the “which is manifest evidence” or the “This is manifest evident” refer to....

Or what is the undeniable proof, or the clear demonstrable evidence.

There are 3 ways this can be understood.

1. Paul is talking about the Persecutions and Tribulations are proof the righteous Judgment of God
2. The Patient and faithful endurance is proof of the righteous Judgement of God
3. the proof of the righteous judgment God refers to verse 6

2 Thessalonians 1:6 (NKJV)

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

before we consider which one, is right, lets look at the words,

righteous judgment of God

krisis: a decision, judgment

Original Word: κρίσις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: krisis

Phonetic Spelling: (kree'-sis)

Definition: a decision, judgment

Usage: judging, judgment, decision, sentence; generally: divine judgment; accusation.

Cognate: 2920 *krísis* (a feminine noun derived from 2919 /*krínō*, "to separate, distinguish, judge") – judgment, emphasizing its qualitative aspect that can apply either to a positive verdict (for righteousness) – or more commonly, a "negative" verdict which condemns the nature of sin that brings it on. See 2919 (*krinō*).

[2917 (*kríma*) stresses the results that go with a particular judgment (of blessing or pain depending on the choice).]

legal decision n. — the official decision of a court on issues of fact or law.

The giving of vengeance is proof of righteous decision of God because of how they afflict the church of Christ. God the Father and Christ love the church. God the Father Elected it, Christ Died for it, the Holy Spirit secures it... and God is saying don't mess with my church. If you do, there will be Hell to pay.

Those who afflict believers is a broad category, including all who attack the people of God. In

Genesis 12:3 God promised Abraham, “The one who curses you I will curse,” while Zechariah 2:8 warns that “he who touches [God’s people], touches the apple of His eye.” Those who trouble God’s people in effect poke a finger in His eye. In Matthew 18:6–10 Jesus warned:

Whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 242). Chicago: Moody Press.

Proof of this is what God does to those who persecute the church. Don’t think you can touch the Bride of Christ and get away with it.

2 Thessalonians 1:6 (NKJV)

....God to repay with tribulation those who trouble you,

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.

57.154 ἀνταποδίδωμι^a: to pay something back to someone as the result of an incurred obligation—‘to repay, to pay back, to give back
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. 574). New York: United Bible Societies.

There are 2 types of people that persecute the Church of God and are going to be repaid in vengeance.

Some believe the emphasis of the language here is between the Gentiles and the Jews.

The Gentiles are those who do not know God

1 Thessalonians 4:3–5 (NKJV)

³ For this is the will of God, your sanctification: that you should abstain from sexual immorality;....., ⁵ not in passion of lust, like the Gentiles who do not know God;

Galatians 4:8 (NKJV)

⁸ But then, indeed, when you did not know God, you served those which by nature are not gods.

Romans 1:28 (NKJV)

²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

Ephesians 2:12 (NKJV)

¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

The Jews are the ones who are the primary opponents of the gospel.

Repetition of the article looks like another class and so Jews

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (2 Th 1:8). Nashville, TN: Broadman Press.

Romans 10:16 (NKJV)

¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed our report?”

Although, Paul surely had in mind both the Jews and the Gentiles, that may not be primarily his emphasis here, since there are many verse that indicate that the Jews also do not know God.

Judges 2:10 (NKJV)

¹⁰ When all that generation had been gathered to their fathers, another generation arose after them who did not know the Lord nor the work which He had done for Israel.

Jeremiah 2:8 (NKJV)

⁸ The priests did not say, ‘Where *is* the Lord?’
 And those who handle the law did not know Me;
 The rulers also transgressed against Me;
 The prophets prophesied by Baal,
 And walked after *things that* do not profit.

Hosea 4:1 (NKJV)

4 Hear the word of the Lord,
 You children of Israel,
 For the Lord *brings* a charge against the
 inhabitants of the land:

“There is no truth or mercy
 Or knowledge of God in the land.

(cf. Judg. 2:10; 1 Sam. 2:12; Job 18:21; Ps. 9:17; Jer. 2:8; 9:3, 6; 10:25; Hos. 4:1, 6; 5:4; John 7:28; 8:54–55; Gal. 4:8; 1 Thess. 4:5; 1 John 4:8)

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 242). Chicago: Moody Press.

I believe, that the emphasis here is on the level of revelation and the fact that no matter the amount to revelation, there is not excuse and the punishment is sure.

Notice what the text says
2 Thessalonians 1:8 (NKJV)

⁸ in flaming fire taking vengeance on those who **do not know God,**

not that they do not know about God but that they do not know God.

Here Paul is using the world know to mean to have a relationship with. To know intimately, to really know.

John 17:3 (NKJV)

³ **And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.**

eidó: be aware, behold, consider, perceive

Original Word: οἶδα. Perf active Part, having known

Part of Speech: Verb

Transliteration: eidó

Phonetic Spelling: (i'-do)

This is an active rejection of God, this is not the baby who cannot understand who God is or perceive the creation and evidence of God. This not the mentally disabled persons who cannot understand. This is the willfully, actively rebellious one, who can understand and can see, and can add up the facts.

Men and women, don't know God because the choose not to know God and they choose not to acknowledge God because the love their Sin.

Romans 1:18–32 (NKJV)

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them. ²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, ²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ and changed the glory of the incorruptible God into an image made

like corruptible man—and birds and four-footed animals and creeping things.

²⁴ Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, ²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

²⁶ For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. ²⁷ Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting; ²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers, ³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, ³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful; ³² who, knowing the righteous judgment of God, that

those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

John 3:19–20 (NKJV)

¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

The Creation is enough to condemn.... Those who never hear the gospel are under condemnation because there is enough proof of God in what is made and the law written in their hearts to make them fully culpable for their rejection. And what makes it worse, that they love their sin and evil and darkness so much, they refuse to even acknowledge the one true God.

Despite the abundant evidence all around them (and within them) that should lead them to a true knowledge of God, people refuse to believe. Hell will be populated by the willfully ignorant. The last words those who reject God will hear will be the Lord Jesus Christ's chilling, terrifying pronouncement, "I never

knew you; depart from Me, you who practice lawlessness” (Matt. 7:23).

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 243). Chicago: Moody Press.

But there is another level of accountability and that is for the one who has heard the gospel and knows the gospel.

That is why Paul introduces the next group.

2 Thessalonians 1:8 (NKJV)

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.

These are the ones that have heard the gospel and refuse to obey it. They refuse to believe it, to submit to it.

They may be willing to acknowledge God and that He exist but they refuse to submit to Him and his plan of salvation.

This is an extremely dangerous place to be in and will bring the full weight of the wrath of God on a person if they die in this state.

The hottest hell, the severest punishment, is reserved for those who **do not obey the gospel**

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 243). Chicago: Moody Press.

Luke 12:47–48 (NKJV)

⁴⁷ And that servant who knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes*. ⁴⁸ But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

Hebrews 10:26–31 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries..... ²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? ³⁰ For we know Him who said, "*Vengeance is*

Mine, I will repay,” says the Lord. And again, *“The Lord will judge His people.”* ³¹ It is a fearful thing to fall into the hands of the living God.

If you ever wondered if there are degrees of punishment in hell... there are.

It is better for you to die and go to hell, having never heard the gospel than to die having heard and rejected.

There are millions that will be in hell having never heard the gospel and will suffer under the hands of a Holy God that they refused to acknowledge, even though they were exposed to evidence and experience mercy and Grace there entire life on this planet.

But there also are millions that will be in a more intense place of Hell, that have heard or read the gospel and have chosen due to their love for sin to reject and refuse to obey the gospel.... Theirs will be a most damnable place, a most miserable punishment.

Warning should be shouted from the pulpits of America because of the the accountability we have. The Gospel is everywhere. Each bible every tract

makes this place more vulnerable for the severest of the judgment of God.

But I can hear it now.... but pastor, most of Americans believe the gospel. Most claims to be born again. Most believe that Jesus lived and died and resurrected.

Just 6 years ago, a whopping 92 % believe Jesus was a real person in history.

But the belief about Jesus goes steadily down the more precise you ask the question of who He was according to the Bible.

“Millennials are the only generation among whom fewer than half believe Jesus was God (48%). About one-third of young adults (35%) say instead that Jesus was merely a religious or spiritual leader, while 17 percent aren't sure what he was. <https://www.barna.com/research/what-do-americans-believe-about-jesus-5-popular-beliefs/>

The tragedy is that the evangelical church and the preachers and evangelist in it have contributed to the the delusion that a mere belief is good enough.

For the last 80 to 100 years, the popular Gospel message was to believe in Jesus, to accept Jesus

into your heart. (a phrase foreign to scripture)
Thousands have made professions of faith, walked isles, prayed prayers and accepted Jesus. But thousands in that group are lost. One of the reasons is we have not been faithful to proclaim the whole gospel.

We often present it as something to be believed or accepted....and this is part of it, but it is not all of it!!

Look again at what Paul says about who will be inflicted by the Vengeance of God.

2 Thessalonians 1:8 (NKJV)

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.

The emphasis here is not on believe, receive or accept but to obey.

The Bible teaches us that the gospel is not only a message to be believed BUT it is a message to be obeyed.

Romans 1:5 (NKJV)

⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

1 Peter 1:22–23 (NKJV)

²² Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, ²³ having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

Acts 6:7–8 (NKJV)

⁷ Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Romans 2:7–8 (NKJV)

⁷ eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;
⁸ but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,

Romans 10:16 (NKJV)

¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed our report?”

Romans 16:25–26 (NKJV)

²⁵ Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began ²⁶ but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

Acts 17:30 (NKJV)

³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,

Matthew 3:2 (NKJV)

² and saying, “Repent, for the kingdom of heaven is at hand!”

Matthew 4:17 (NKJV)

¹⁷ From that time Jesus began to preach and to say, “**Repent, for the kingdom of heaven is at hand.**”

.....salvation is a gift to be received, the **gospel** is a command to be obeyed.

MacArthur, J. F., Jr. (2002). [1 & 2 Thessalonians](#) (p. 244). Chicago: Moody Press.

hupakouó: to listen, attend to

Original Word: ὑΠΑΚΟΥΩ

Part of Speech: Verb

Transliteration: hupakouó

Phonetic Spelling: (hoop-ak-oo'-o)

Definition: to listen, attend to

Usage: I listen, hearken to, obey, answer.

Cognate: 5219 hypakouō (from 5259 /hypó, "under" and 191 /akouō, "hear") – properly, to obey what is heard (literally, "under hearing"). [See 5218](#) (hypakoē).

[5219](#) /hypakouō ("obey") is acting under the authority of the one speaking, i.e. really listening to the one giving the charge (order). [5219](#) /hypakouō ("to hearken, obey") suggests attentively listening, i.e. fully compliant (responsive).

[[5219](#) (hypakouō) is an "intensification" of the simple verb "to listen" ([191](#) /akouō, "hear").]

This call to obey the gospel is missing in most evangelism today.

You are commanded by God to believe, and repent and submit to Jesus as Lord and Savior.

God goes directly at the will of man and demands obedience. He is not appealing to you emotions or your sympathy. He commands you.

God does not hope you will believe the gospel , He does wish you would believe the gospel , He commands you to

And for those who refuse to believe in God and obey the Gospel. Theirs is the cup of fury of the wrath of God that has been stored up for that that Great Day.

3 things are described here as given to the unbeliever.

They are 3 separate things that describe the vengeance of God on the unbelievers.

2 Thessalonians 1:6 (NKJV)

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

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,

2 Thessalonians 1:6 (NKJV)

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

repay with tribulation

repay 57.154.ἀνταποδίδωμι^a: to pay something back to someone as the result of an incurred obligation—‘to repay, to pay back, to give back

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. 574). New York: United Bible Societies.

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death,

Romans 2:5 (NKJV)

⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

repay with tribulation

thlipsis: tribulation

Original Word: θλίψις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: thlipsis

Phonetic Spelling: (thlip'-sis)

Definition: tribulation

Usage: persecution, affliction, distress, tribulation.

2347 thlípsis – properly, pressure (what constricts or rubs together), used of a narrow place that "hems someone in"; tribulation, especially internal pressure that causes someone to feel confined (restricted, "without options").

2347 /thlípsis ("compression, tribulation") carries the challenge of coping with the internal pressure of a tribulation, especially when feeling there is "no way of escape" ("hemmed in").

This can come in the form of pressure and affliction on the perpetrator of the persecution. As so often happened in the times God judged other nations and peoples for afflicting the people of God.

But most likely what Paul has in mind, it the pressure and affliction coming in the eschaton. The last days and specifically the last judgement....

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,

1. punished with everlasting destruction

tinó: to pay, to pay a penalty

Original Word: Τίνω

Part of Speech: Verb

Transliteration: tinó

Phonetic Spelling: (tee'-no)

5099 tíno̅ (a primitive root, NAS dictionary) – to be punished, having to pay the penal fine attached to the crime (used only in 2 Thes 1:9).

[In the papyri tinō also means "pay the penalty" (P Fay 21.24, ad 134), like "paying the fitting penalty"(MM, 636).]

everlasting destruction *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.

from the presence of the Lord and from the glory of His power,

Two conditions under which the lost will serve their eternal sentence reinforce the horror of their punishment. First, they will be forever **away from the presence of the Lord** (cf. Matt. 7:23; 25:41; Luke 13:27; Rev. 22:15).

Matthew 7:23 (NKJV)

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

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:

Revelation 22:15 (NKJV)

¹⁵ But outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

There is a great chasm fixed between the eternal realms of the blessed and the cursed (cf. Luke 16:26), separating the cursed from all that represents God's presence. And since "every good thing given and every perfect gift is from above, coming down from the Father of lights" (James 1:17), there will be no vestige of goodness in hell.

The lost will also serve their eternal sentence **away ... from the glory of His power.** 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.

When will this take place?

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.