"PAYDAY - SOMEDAY"

2 Thessalonians 1:5-10

6-10-2026

INTRODUCTION:

***Those who bring tribulation upon God's people (v. 4) will be paid back some day.**

I. The JUSTICE of God's Payday (v. 5, 6)

II. The EXEMPTION from God's Payday (v. 7)

III. The GROUNDS for God's Payday (v. 8)

IV. The SEVERITY of God's Payday (v. 9)

A. Eternal destruction

B. Eternal abandonment

C. Eternal hopelessness

V. The TIMING of God's Payday (v. 10)

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V. The _____ of God's Payday (v. 10)

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INTRODUCTION:

SEE: II Thes. 1:4-5

God's persecuted and martyred saints have long asked the question: *"How long O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"* (Rev. 6:10).

One day the tables will be turned. And the oppressor will become the oppressed. The troubler will be troubled. The hunter will be hunted.

***Those who bring tribulation upon God's people (v. 4) will be paid back some day.**

I. The <u>JUSTICE</u> of God's Payday (v. 5, 6)

The key thought of verses 5-11 centered around the word *"righteous."*

[*Righteous* (v. 5). . . *righteous* (v. 6) . . . *vengeance* - lit. that which proceeds from righteousness (v. 8) . . . *punished* - lit. to endure a righteous sentence or penalty (v. 9)]

Paul's point is that God will be totally righteous when His "payday" arrives; when His judicial wrath is unleashed upon the deserving world.

V. 5

***"Manifest token"* =** clear, undeniable proof, indisputable evidence.

One day (in the Day of the Lord), God will be perfectly just and right to punish those who tormented His people (v. 4).

V. 6

It is right (morally and legally correct and just) for God to repay affliction (*"tribulation"*) to those who afflicted *("caused tribulation to")* His saints.

Intense pressure awaits those who intensely pressured God's people. They troubled you, God will trouble them. They persecuted you, God will persecute them.

The recompense (payback or repay) will be deserved.

NOTE: Paul does not call upon the Thessalonians to "get even" (pay back) those who troubled them, but he calls upon them to realize that God would vindicate them, God will defend, God will straighten the records, God will balance the account. Romans 12:19 - *"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."*

The law of Sowing & Reaping is always ultimately upheld and fulfilled. God will see to it that no one will escape this law.

God's law of compensation: "Pharaoh tried to drown all the male babies born to the Jews, and his own army was drowned in the Red Sea. Haman plotted to wipe out the Jews, and he and his own sons were wiped out. The advisors of King Darius forced him to arrest Daniel and throw him into a lions' den, but later they themselves were thrown to the lions. The unbelieving Jewish leaders who sacrificed Christ in order to save the nation (See John 11:49-53) in a few years saw their city destroyed and their nation scattered.

In Rev. 20:11-15 several facts point to a righteous judgment (at the Great White Throne, which will occur 1,000 years after the fulfillment of the second coming):

1. The purity of the throne and judge (v. 11)
2. The impartiality of the judgment (v. 12a)
3. The evidence in the books (v. 12b)
4. The works of the sinners (v. 12c, 13)

II. The EXEMPTION from God's Payday (v. 7)

In verse 7 God contrasts the end for the saints with the end of the sinners (v. 6).

"To them" will be ***"tribulation"*** (v. 6), but ***"to you"*** will be ***"rest"*** (relaxation) (v. 7).

This same contrast is found in Rev. 14 - wrath for sinners (v. 9-11)
rest for saints (v. 12-13)

"Rest with us" - the Thessalonians were told that they would rest with Paul, Silas, and Timothy. While the Godless (Beast-worshipping) world will be enduring the fury of God (trumpet and bowl judgments), the Godly ("saved") will be enjoying rest, peace, and relaxation. At the very time (the exact day) that the believers' Tribulation ends, the unbelievers' Tribulation begins!

"Rest" -"The word carries the picture of the loosening or relaxing of a taut bowstring; hence suggests the through of relief through the relaxing of tension or pressure." (Hiebert, p. 287).

What will be the occasion for this rest (cessation from trouble)?

Answer: *"When the Lord Jesus shall be revealed"* (*apokalupsis* - unveiled) -- THE RAPTURE!

[The word *apokalupsis* is used preeminently of the Rapture -

> I Cor. 1:7 - "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."
>
> I Pet. 1:7, 13 - That the trying of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."
>
> I Peter 4:13 - "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."
>
> Luke 17:30 - "Even thus shall it be in the day when the Son of man is revealed."

"The cessation of affliction for believers will be brought about by a supernatural invasion from outer space by the righteous Judge" (Hiebert, p. 287-288)

One reason why the *"blessed hope"* (Titus 2:13) is so blessed is because that even will mark the end of unjust suffering for God's people.

God's people, though they may endure the wrath of man (or Satan via Antichrist - Rev. 12; Lk. 21:23) are exempt from the wrath of God. (I Th. 1:10 - *"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."* I Th. 5 9 - *"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ"*)

Why would God give the suffering Thessalonians a promise of the Rapture if God knew that the Rapture would not occur at the time they lived?

Answer: Because God knew that a host of saints (who would suffer in like manner as the Thessalonians) would live in the future and need this promise of Rapture and retribution of their oppressors.

The promise of deliverance (Rapture) shows that this Epistle had a much wider application and was to reach a much wider audience than the Thessalonian church.

This letter to Thessalonica is to <u>you</u>!

"With His mighty angels" - At the Rapture, Christ will employ the power of angels to gather His elect (Mt. 24:31 - *"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."*).

Enoch prophesied that *"the Lord cometh with ten thousands of his saints"* (Holy ones - perhaps angels) (Jude 14).

III. The <u>GROUNDS</u> for God's Payday (v. 8)

"In flaming fire" - This phrase shows how Christ will give back vengeance when He returns. His vengeance will be by fire!

He whose eyes are as a *"flame of fire"* (Rev. 1:14; 2:18; 19:12) will personally judge the lost of the world by fire.

People's bodies will actually melt at the Battle of Armageddon because of the intense heat.

> Is. 30:26 - "Moreover the light of the mood shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the Day that the LORD bindeth up the breach of his people and healeth the stroke of their wound."
>
> Is. 66:15-16 - "For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh; and the slain of the LORD shall be many."
>
> Zech. 14:12 - "And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away int heir mouth."
>
> Rev. 16:9 - "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."
>
> Cp. Micah 1:3-5

"Fire" - SEE: II Peter 3:10-12

When Jesus purges His floor (the world) and gathered the wheat (Christians) into His barn, He will *"burn up the chaff with unquenchable fire"* (Mt. 3:12).

The Antichrist also will be destroyed by the brightness of His coming (II Th. 2:8).

"Vengeance" - The word literally means *"that which flows out of righteousness"*

"On them" - Paul is describing those unbelievers who tormented His people who will be alive at the return of Christ.

Two phrases describe the unbelievers:

1) *"They know not"*
2) *"They believe not"*

"Know not" - perfect participle - They did not know God and still (at the time of Judgment) do not.

The word *"know"* (*oida*) refers to a full knowledge; an intimate knowledge that one has toward someone he has a personal relationship with (cp. Mt. 25:12). Whereas the other word for *"know"* (*ginosko*) refers to a progressive comprehension or mental understanding of something.

Oida means to "know," whereas *ginosko* means to "know about."

All people "know about" God (cp. Ro. 1:18-20, 2:14), but not all "know" God.

Perceptual knowledge differs from personal knowledge.

"And" **-** Should be understood in the sense of "even."

Paul describes the <u>same</u> people from two angles. They both do not know God nor do they submit to His Gospel. The only way one can ever get to know God is if they bow the knee to His Gospel.

"They are ignorant of God because they have deliberately rejected the knowledge of His offered in the Gospel" (Hiebert, p. 290).

"Obey" **-** lit. to listen with submissiveness. This word refers to someone who has a tender heart to hear and need (respond to) the Gospel.

"Obey not" **-** the present tense indicates that this refusal to submit to the Gospel was a willful and continual characteristic of their lives.

"The Gospel of our Lord Jesus" **-** Two possible meanings:

1. It's a Gospel <u>about</u> Him
   (i.e. about His substitutionary death and bodily resurrection - I Cor. 15:3-5)

2. It is <u>His</u> Gospel
   (the Gospel is His message)

POEM: "You Call Me LORD"

IV. The <u>SEVERITY</u> of God's Payday (v. 9)

"Punished" - to pay a righteous sentence or a just penalty.

Since God is just, He will not give an unbeliever less or more than his guilt deserves.

Anyone who says that they don't believe that a "God of love" could send anyone into "hell" either does not understand the justice of God or the enormity of sin. (ILLUS: Wiersbe, p. 130 - A Christian doctor tried repeatedly to witness to a very moral woman patient who thought God was too loving to condemn people or make a place of fire. Then the woman developed cancer and needed surgery. The doctor entered her hospital room and said, "I wonder if I really should operate. I love you too much to cut into you and give you pain." The patient quickly answered, "If you really loved me, you would do everything possible to save me. How could you let this awful cancer remain in my body?" It was easy then for the Christian doctor to explain that what cancer is to the body, sin is the world. And both must be dealt with radically and completely. Just as a physician cannot love health without hating disease and dealing with it, so God cannot love righteousness without hating sin and judging it.)

"Everlasting" - eternal, never ending, lit. into the ages of ages

Cp. Mt. 25:41 - *"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."*

The righteous sentence of God will be so severe because it will involve these 3 horrible features:

--Eternal <u>destruction</u>
--Eternal <u>abandonment</u>
--Eternal <u>hopelessness</u>

A. Eternal <u>destruction</u>

"Destruction" = utter ruin and death. To be "dead" forever.

To be "without the life of God" forever

When we picture something being destroyed, we think of a demolition or something being broken down so that it is ruined -- of no use. Many things, though wrecked and ruined, can be reconstructed again. These lost souls, however, are pictured as demolished never to be rebuilt; broken down never to be renewed; consciously dead never more to live.

B. Eternal <u>abandonment</u>

"From" - lit. away from (*apo*)

The picture is of something being removed away from one's presence (EX: the heaven and earth flee from His holy face - Rev. 20;11).

"From the presence of the LORD" - Away from the face of the Lord.

Question: If the Lord is omnipresent, how can anyone be removed from His presence? Answer:

--They are forever removed from His <u>presence to help</u> (now He is a "*very present help in trouble"* - Ps. 46:1).

--They are forever removed from His <u>grace and mercy</u> (*"Now is the accepted time; behold now is the day of salvation"*)

C. Eternal <u>hopelessness</u>

"<u>From</u> the glory" = away from

"His strength" = power, might, sheer muscle.

The word glory tied to strength points to the beauty of His strength and the praise He will receive for exercising His strength.

Though Christ has all strength (Rev. 5:12) to save, His strength will be forever restrained from delivering the condemned souls who rejected His gracious gospel.

Though God has all power (omnipotent - Rev. 19:6), His righteousness will prevent Him from using His power to save t hose who ignore or rebel against His plan of salvation.

Once trapped in the Day of the Lord, *"They shall not escape"* (I Th. 5:3).

V. The <u>TIMING</u> of God's Payday (v. 10)

"When" (*hotan*) - This adverb describes the phrase *"shall be punished"* (v. 9) and gives the timing of that awful punishment.

They will be punished <u>when</u> Jesus comes for His saints.

The wicked do not always receive their just payment immediately or in this life.

But payday will not tarry forever. Sin will pay its wages eventually.

ILLUS: the two farmers (Wiersbe, p. 129)

The word "<u>when</u> plus the <u>subjunctive</u>" (meaning: "whenever He may come") - indicates that the time is undetermined and unknown.

"When He comes" - the "coming" is referring to Christ's return immediately after the Rapture.

The return marks the time when Christ will be glorified by His saints and marvelled ("admired") by His saints.

"Christ will be glorified when it is openly displayed what He has wrought in His saints, now assembled with Him in glorified bodies" (Rom. 8:17, 30) (Hiebert, p. 293).

As God's saints see Him face to face and as they see His awesome power they will admire Him (marvel at Him, be struck with awe at Him).

"<u>All</u> them" - all believers of all ages will wonder at Christ when He returns

(This will be one spectacular scene that no believer will miss!)

The Thessalonian Christians who will be raptured will join you and me for an unbelievable display of Christ's glory and power.

"In that day" - i.e. the day when Jesus comes - the Day of the Lord.

Only "them that believe" will admire Him, the rest will tremble before Him; they will seek to hide from Him (Rev. 6:16).

CONCLUSION: