2 Thessalonians

Held and Holding Fast



2nd Thessalonians 2:13-17

¹³ But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. ¹⁴ To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. ¹⁵ So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

2nd Thessalonians 2:1-12

¹⁶ Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, ¹⁷ comfort your hearts and establish them in every good work and word.

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I took no torch with which to light the sun, but the sun enlightened me. I did not commence my spiritual life – no, I rather kicked, and struggled against the things of the Spirit: when He drew me, for a time I did not run after Him: there was a natural hatred in my soul of everything holy and good. Wooings were lost upon me – warnings were cast to the wind – thunders were despised; and as for the whispers of His love, they were rejected as being less than nothing and vanity. But, sure I am, I can say now, speaking on behalf of myself, "He only is my salvation." It was He who turned my heart, and brought me down on my knees before Him." **Charles Spurgeon**

Charles Haddon Spurgeon, C.H. Spurgeon Autobiography Volume I: The Early Years 1834-1859, Revised Edition, (Southampton, Great Britain: Banner of Truth Trust, 1962), 164.



And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.



Matthew 24:24

...false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.

Philippians 1:6

And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.



1st Thessalonians 2:13

And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God...

The sound of a voice passes away, but the written letter remains. The brevity of life, the unreliability of memory, the craftiness of the human heart, and a host of other dangers that threaten the purity of transmission all make the inscripturation of the spoken word absolutely necessary if it is to be preserved and propagated.... It is untenable to say that today we continue to receive Christian truth apart from Holy Scripture. In the first century something like that was possible, but the streams of tradition and Scripture have long since converged, and the former has long been incorporated into the latter."

Herman Bavinck

Herman Bavinck, Reformed Dogmatics Vol 1: Prolegomena, ed. John Bolt, trans. John Vriend, (Grand Rapids, MI: Baker Academic, 2003), 471-472.

"In a combat of boxers and gladiators, generally speaking, it is not because a man is strong that he gains the victory, or loses it because he is not strong, but because he who is vanguished was a man of no strength; and indeed this very conqueror, when afterwards matched against a really powerful man, actually retires crest-fallen from the contest. In precisely the same way, heresies derive such strength as they have from the infirmities of individuals – having no strength whenever they encounter a really powerful faith."

Tertullian

Alexander Roberts & amp; James Donaldson eds., Ante-Nicene Fathers Vol.3 Latin Christianity: Its Founder, Tertullian I. Apologetic; II. Anti-Marcion; III. Ethical, (Peabody: Hendrickson Publishers, 1999), 244. The fact that God promises to do something (for which we praise him), far from discouraging prayer, actually encourages it, because God's promises are the only ground of our assurance that God will answer our prayers. Prayer is not a way of inducing God to do what he has said he will not do; it is the God-appointed way of enabling him to do what he has promised to do and enabling us to inherit his promises. God's promises and our prayers must not be separated."

John Stott

John R. W. Stott, The Message of Thessalonians: The Gospel & amp; the End of Time, The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 1994), 179.

1st Corinthians 3:17

If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

2nd Corinthians 6:16

What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people."

1 John 4:2-3

By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

2 John 7

For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is a deceiver and the antichrist.

1 John 2:18

Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour.



"We conclude that the sign of the antichrist, like the other signs of the times, is present throughout the history of the church. We may even say that every age will provide its own particular form of anti-christian activity. But we look for an intensification of this sign in the appearance of the antichrist whom Christ himself will destroy at his Second Coming."

Anthony Hoekema

Anthony Hoekema, The Bible and the Future, (Grand Rapids: Eerdmans, 1982), 162 cited in: Kim Riddlebarger, A Case for Amillennialism: Understanding the End Times, (Grand Rapids, MI: Baker Books, 2013), 155.

Matthew 12:29

...how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.

Revelation 20:1-3

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

Romans 1:24-25

Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

Revelation 20:7-10

And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

"Eternal destiny is bound up with truth. To embrace error, however powerfully and plausibly it may be presented, is dangerous business. In our age, when truth is increasingly viewed as relative and personal, thought about the power and consequences of embracing error move to the periphery. The apostolic perspective is that there is a right way and a wrong way, and that the power of Satan is and will be powerfully operative to assure that people, in the end, will be eternally lost. The stakes in the battle for truth and against error could not be higher."

Gene L. Green

Gene L. Green, The Letters to the Thessalonians, PNTC, (Grand Rapids, MI; Leicester, England: W.B. Eerdmans Pub.; Apollos, 2002), 322-323.