

24. Ergo: Recall + courage = application. This is how Paul opens this verse: "Do you not remember?"
25. The Christian way of life demands concentration. Concentration in Bible class for retention and then concentration under pressure for application.
26. Interfering with this process are the peripherals of life: thought, systems, people, and disaster testing. These solicit wrong decisions from a position of weakness.
27. Overriding doctrinal applications are such mental attitude sins as fear, worry, panic, jealousy, envy, vindictiveness, bitterness, arrogance, or a new phenomenon emerging from self-centeredness, the lack of a "safe space."
28. Principle: If you cannot remember during adversity the doctrines you learned in prosperity, you will not be able to endure historical crises.
29. Historical disaster becomes the playing field for the execution of the ten problem-solving devices.
30. Paul only spent about three weeks in Thessalonica teaching doctrine:

**Acts 17:1** - Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

**v. 2** - And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures.

**Acts 17:4** - And some of them were persuaded and joined Paul and Silas along with a large number of the God-fearing Greeks and a number of the leading women. (NASB)
31. In 2 Thessalonians 2:5, Paul tries to jar their memory to recall those doctrines he had taught them. Here we have the first person singular imperfect active indicative of the verb λέγω (*légō*): to teach or instruct.

32. The imperfect tense is progressive which indicates a durative process of instruction that extended for about three weeks. The first person singular along with the active voice indicates Paul as the teacher.
33. This Second Epistle was written by Paul from Corinth which is where he learned these believers had been knocked off course by false doctrine.
34. His initial teachings had included a very detailed dissertation on the doctrine of the resurrection of the church whose veracity they now doubted.
35. Should believers today not understand the doctrine of the pre-tribulational Rapture, but conclude it is post-tribulational instead, then their reaction to the swirling national and international disorder will be depressing.
36. To get insight into how such a false doctrine affects other principles of Scripture, we'll note some points:
  1. No Rapture means that end-times prophecy could be applicable to the here and now. Catastrophic events would be interpreted as warnings of the Tribulation.
  2. In addition, if we believe there is no Second Advent, then there is no hope for the world's situation to improve.
  3. If we believe there is no millennial kingdom of Christ, then it is conceivable that mankind's degeneracy would be capable of destroying the world in our lifetime.
  4. If we believe that the Armageddon Campaign would bring about a doomsday war of final judgment, then we would endeavor to abolish warfare, seize guns, downgrade the military, or resort to extreme environmental movements and world peace initiatives.

5. Failure to appreciate the immutability of prophecy exposes an ignorance of the divine decree and thus we would join special interest groups designed to prevent wars and work for world peace.
6. Further, if the absence of the Rapture is accepted, then it would be easy to envision a conflict of literal biblical proportions inspiring campaigns for multi-national disarmament, nuclear freezes, and a one-world government.
7. If there is no Rapture, many would wonder how they would gain admittance into heaven. The idea of good works immediately goes to the top of the list of options.
8. If there is no Millennium, then God is not going to be able to fulfill His covenants to Abraham, Isaac, and Jacob.
9. All of this leads to the conclusion that physical suffering is God's punishment for not doing enough good works, or failure to give enough money, or failure to perform enough rituals.
10. Conversely, no person is ever exposed to historical disaster without first having the opportunity to learn the doctrines necessary to endure it.

**1 Corinthians 10:13 -** No testing has overtaken you but such as is common to man; and God is faithful, who will not permit us to be tested beyond our capacity to resist or to overcome, but will provide with the testing the way of escape also, so that you will be able to endure it. (EXT)

11. We see in verse 5 of our passage that Paul is calling out the Thessalonian believers for not remembering the doctrine that would have comforted them. Note his repetition of the second person plural of "you."

**2 Thessalonians 2:5** - Do you not remember that while I was still with you, I was telling you these things? (NASB)

1. Paul uses three consecutive second person plural pronouns to rattle their recall cages: **(1)** second person plural of *mēnmoneúō*: “Do you not remember, **(2)** the accusative plural of **σὺ** (*sú*): “while I was with you,” and **(3)** the dative plural of *sú*: “I was telling you these things.”
2. Again we see the importance of knowing what time it is. When a believer is chronologically oriented and knows his systematic theology, he is able to isolate the category under discussion.
3. In this passage, the category is eschatology, taught clearly by Paul in 1 Thessalonians 4.