

26. Beginning with Proverbs 11 and continuing through chapter 24, the subtitle of each chapter is “Contrast: Righteousness and Wickedness.”
27. The contrast between “righteousness” and “wickedness” or “righteous” and “wicked,” is very consistent in chapters 10–15. Synonyms of these words are replete throughout the book.
28. We are what we think. Study of the Word of God in the Divine Academy of Grace Didactics, its retention, and application develop facilitated “wheel-tracks of righteousness.”
29. Study of the Dark Side’s propaganda in the Satanic Academy of Cosmic Didactics, its retention, and application develop facilitated “wheel-tracks of wickedness.”
30. In the Hebrew, it is the contrast between **צְדָקָה** (**sethaqah**): “righteousness” and **רָשָׁע** (**resha’**): “wickedness.” In the Greek, they are the familiar **δικαιοσύνη** (**dikaíosúnē**) and **πονηρία** (**ponēría**).
31. Verse 10, continues the subject introduced in verse 8 with “and by all means of the delusion of unrighteousness.”
32. The foundation of establishment and divine viewpoint ideally begins in childhood with the guiding hand of parents who also possess such an inventory of ideas.
33. When over two or three generations, the thought is lost and the children of these groups inculcate their parents’ inventory, then national decline is inevitable.
34. Once the restraining influence of the Holy Spirit is removed by means of the Rapture of the church, then the Tribulation begins with multiple expressions of wheel-tracks of wickedness.

35. The “lawless one,” the Beast-Dictator identified in verse 8, is fully indoctrinated by Satan who indwells his body and influences his soul.
36. His thinking, his strategy, his rationales of deception, duplicity, and delusion leave absolutely no room for the truth.
37. His influence on the people he controls is made evident by unfair and unjust policies and laws imposed successfully by his prestidigitation to a broadly benighted population.
38. There is application here to the Church Age believer. Even though Lucifer’s power is under considerable restraint, his strategies and tactics are nevertheless fully operational.
39. Are there people you know who have never placed their personal faith in Jesus Christ for salvation? If so, then consider this:

These individuals, because of the imminency of the Rapture, are each day of their lives in imminent danger of entering into the unrestrained environment of the Tribulation.
40. The Thessalonian believers of our passage are frantic that they are living in the Tribulation. Paul’s epistle is written to convince them that they are not now nor will they ever endure Daniel’s Seventieth Heptad.
41. Our take from Paul’s dissertation is that the mystery of lawlessness is already operational and we are vulnerable to its influence by rejecting doctrine.
42. If we are relieved that we do not have to face the horrors of the Tribulation, to that same degree we should be concerned about those who do face unknowingly its ever-approaching arrival.

43. Just as the Rapture stands imminent to deliver the believer into heaven, so the Tribulation stands imminent to capture the unbeliever in its wrath.
44. Believers often contemplate the Rapture occurring in their lifetime. On the other hand, its delay provides more time for unbelievers to hear the gospel and, with a positive response, qualify to join the exit resurrection.
45. The word “unrighteousness” in our verse indicates the mentality of the unbeliever who must rely on human viewpoint to manage his life in the devil’s world.
46. The word “unrighteous” with the prefix “un-,” negates the root word “righteous” which translates the Greek noun **δικαιοσύνη (dikaiosúnē)**: “righteousness” and in some contexts “justice.”
47. Together they form divine integrity toward which we as students of the Word of God must aspire.
48. PRINCIPLE: All I am allowed to do is teach the information. The individual believer is responsible to learn the principles taught and under the power of the Holy Spirit to apply them.
49. PRINCIPLE: Believers out of fellowship are incapable of retaining what is taught or applying its principles. Such types are so deluded they gradually avoid the teaching of the Word entirely.
50. Unbelievers are ignorant of the danger they face and unqualified to acquire the information needed to correct the problem.
51. Although the context of verses 8–10 is tribulational, the application is instructive for Church Age believers. “Delusions of unrighteousness” are directed toward those in the Tribulation “who perish,” the present passive participle of the verb **ἀπόλλυμι (apóllumi)**: “to destroy utterly and totally.”

52. The present tense is tendential which means the action referred to has not taken place but indicates action that will take place in the future.
53. Paul places it in the present tense to emphasize the certainty of its occurrence and therefore to be understood as imminent.
54. The people in context are referenced by the passive voice to identify people who will exist in the future but after the Rapture has occurred.
55. It is a fact that some generation of the Church Age will include a contingent of unbelievers that will miss the Rapture and enter into the Tribulation.
56. The participle is concessive which indicates that Paul concedes this circumstance will be a reality.
57. When the Pivot is led astray through the various forms of satanic prestidigitation, the Client Nation becomes extremely vulnerable.
58. Death is simply the soul exiting the physical body of a person. The soul of a dead believer is transferred to heaven to be face to face with the Lord in interim body. (1 Corinthians 5:8)
59. The soul of a dead unbeliever is transferred to the Torments compartment of Hades awaiting the Great White Throne judgment. (Revelation 20:12-13 cf. Luke 16:19-31)
60. Those who do not know the truth make it up in their own minds and swear by it. Such is the case for most of Protestant Christianity today as lack of interest in the pure meaning of Scripture is replaced by what pastors and parishioners feel like it means.
61. Pastoral analysis of the biblical text in search of the clear meaning and intent of the passage and the believer's obligation to it is now passé.