

2 Thessalonians 2:10 - and by means of all delusion [ἀπάτη (*apátē*): verbal trickery by rhetorical veils] of unrighteousness [ablative of source of ἀδικία (*adikía*): antonym of righteousness] to those who are being led astray, deprived, ruined, destroyed among those that perish utterly [ἀπόλλυμι (*apóllumi*): eternal death], because they have not received the love of the truth [idiom for positive response to the gospel] so as to be saved [σώζω (*sózō*): deliverance from Torments and the lake of fire].

v. 11 - And so for this reason [the verdict of verses 8–10], God shall send them the modus operandi of delusion [*apátē*: see v.10] with the result that they might believe the lie [imposition of the sin unto death],

v. 12 - in order that they all may be judged [κρίνω (*krínō*): condemnation of the wicked by divine judgment] who did not believe [μή πιστεύω (*mé pisteúō*): did not believe] the truth [ἀλήθεια (*alétheia*): the truth pertinent to the gospel (see v. 10)], but took pleasure [εὐδοκέω (*eudokéō*): delight in lust-pattern functions] in wickedness [ἀδικία (*adikía*): in opposition to divine righteousness]. (EXT)

NOTE: When anyone rejects God's grace offer of peace through the gospel and prosperity through doctrine, He is just in permitting them to be deceived by satanic deception and delusion. They subscribe to the cosmic modus operandi and are the rightful recipients of divine condemnation.

PRINCIPLES:

1. There is only one reason for divine discipline to ever befall a believer in Jesus Christ and that is his willful rejection of the truth of Bible doctrine.
2. When such rejection of truth occurs then the power of the Holy Spirit's restraining ministry is diminished to that degree.

3. God will not allow any generation of the Church Age to endure the absence of a Client Nation.
4. In order to preserve those who possess the essential knowledge to carry the colors of truth into the next generation, God will bring a catharsis upon the Client Nation.
5. National discipline is designed to rid the nation of those who are suppressing truth while jeopardizing the safety and security of the Pivot.
6. Famine, disease, warfare, natural disaster, and resultant death flush the nation of its cosmic thinkers.
7. Nevertheless, the Pivot is preserved and is permitted to pick up the pieces and to begin afresh.
8. If the Pivot is too small, the nation may be completely removed from history, but that body of mature believers moves on to establish the nucleus of a new Client Nation elsewhere.
9. When there is no further place for the Pivot to function, then God delivers the final Pivot of the Church Age in the prophesied extraction we have just studied by means of the Rapture of the church.
10. We are to take a great deal of comfort in our secure position in God's plan. The Pivot wins, no matter what.
11. However, it is our responsibility to preserve the Client Nation, not abandon it.
12. Consequently, we are to provide our invisible historical impact in support to our country.
13. Truth itself demands that we pray for those in government that they might be brought to an objective confrontation with truth in all three categories.

1 Timothy 2:1 - First of all, I continually demand that entreaties [δέησις (*déēsis*): personal prayers for personal needs] and prayers [προσευχή (*proseuchē*): general prayers on behalf of military personnel], petitions [ἔντευξις (*énteuxis*): intercession for others], and thanksgivings [εὐχαριστία (*eucharistía*): thanksgivings for establishment authorities], be made on behalf of all men,

v. 2 - for kings [βασιλεύς (*basileús*): presidents, monarchs, emperors, sovereigns] and all who are in authority [ὑπεροχή (*huperochē*): senators, congressmen, judges, governors, mayors, police], so that we may lead a tranquil [ἡρεμος (*éremos*): undisturbed: outer tranquility] and quiet [ἡσύχιος (*hēsúchios*): peaceable: inner tranquility] life in all godliness [εὐσέβεια (*eusébeia*): reverence toward the Trinity] and dignity.

14. Believers are mandated to submit to governmental authority under the principle of “honor the king” in:

1 Peter 2:13 - Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority,

v. 14 - or to governors as sent by him for the punishment of evildoers and the praise of those who do right. (NASB)

- (1) In verse 13, the word “submit” is the aorist active imperative, second person plural of the verb **ὑποτάσσω** (*hupotássō*): generally used for respect for and submission to duly appointed individuals or systems of authority, in this case for officials of government.
- (2) The prefix, **ὑπό** (*hupó*) indicates positions of authority while **τάσσω** (*tássō*) means “to arrange, to appoint as officers draw up soldiers for battle, of those ‘put’ in positions of power.”¹

¹ Gerhard Dellling, “τάσσω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), 27, 28.

- (3) The pronoun “yourselves” is found in the second person plural of *hupotássō*. It refers to believer priests who represent God in the devil’s world. We are commanded to be subordinate to the authority of the state and its laws.
- (4) The phrase “for the Lord’s sake” indicates that in His absence we are to represent Him during our life as a believer – from salvation to our spiritual death or the Rapture.
- (5) Jesus submitted to “every human institution.” These included the Roman Empire and its laws. He never violated any Roman law while keeping the mandates of the Mosaic Law perfectly.
- (6) Technically, the Sanhedrin was made up of Jewish political figures who functioned as an oligarchy, enslaving the people under the guise of Judaism while imposing the Oral Law, later to be codified as the Talmud.²
- (7) The word “king” is the noun βασιλεύς (*basileús*) which represents the leader of a national entity.
- (8) The sentence continues in verse 14 where a second position of authority is mentioned in the rank of “governors,” the noun ἡγεμών (*hēgemón*). This title refers to Roman procurators or “governors” of provinces.
- (9) This is followed by the phrase “as sent by him” and refers back to the “king” in verse 13 who grants plenipotentiary authority to the “procurators.”

² “Legal code whose compilation extended over almost a thousand years. Based on the teachings of the Bible, the Talmud interprets biblical laws and commandments, and branches out into many fields of knowledge. Although dealing primarily with law, the Talmud also contains a rich store of historic facts and traditions. In its pages are found scientific discussions, ethical teachings, legends, and profound observations of all phases of human experience. The Talmud is composed of two basic divisions the Mishnah and the Gemarah. The Mishnah is mainly the interpretation of the Biblical law as handed down over the generations as the “Oral Tradition.” The Gemarah represents a commentary on the Mishnah by a group of later scholars, the Amoraim” (Naomi Ben-Asher and Haim Leaf, eds., “Talmud,” in *The Junior Jewish Encyclopaedia*, 14th rev. ed. [New York, Shengold Publishers, 1996], 303).